

Is the one who leaves off all actions in totality a believer with weak faith?

Shaykh Saalih bin Fawzaan al-Fawzaan (May Allaah preserve him)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

Question: "May Allaah reward you. The twelfth question is: There are certain narrations which are used by some as proof that the one who leaves off all actions in totality that he is a believer with a weak faith. Like the narration: "They did not perform any good deeds at all". What is the answer to this? May Allaah preserve you. And likewise the narration of 'al-bitaaqa'¹?"

Shaykh Saalih bin Fawzaan al-Fawzaan (May Allaah preserve him): "This is from following the ambiguous proofs, and this is from the way of the people of deviation. The ones about whom Allaah (سبحانه وتعالى - *The Exalted, The Most High*) says:

[So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof...]²

Hence they take the ambiguous proofs and leave off the clear proofs which clarify and explain the ambiguous proofs. Thus it is mandatory to return the ambiguous proofs back to the clear proofs.

If he says that the one who leaves off performing actions due to a valid excuse and is not able to do so until he died, then this one is excused. And this is how these narrations should be explained.

That this person has uttered the two testifications (The testification that no one has the right be worshipped truly except Allaah alone and the testification that Muhammad is the Messenger of Allaah), whilst believing in them and doing it purely for Allaah alone, and then he died on the spot, or that he did not have the ability to performs actions. But he uttered

¹ The Messenger of Allaah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - *May the peace and blessings of Allaah be upon him*) said: "A man will be resurrected on the Day of Judgement, and will be shown his deeds which will be written on scrolls and each scroll, which will stretch as far as the eye can see, will be filled with bad deeds. These scrolls will be placed on one side of the scale, then a card, with "None has the Right to be Worshipped but Allaah (سبحانه وتعالى - *The Exalted, The Most High*) Alone" written on it will be placed on the opposite side of the scale. A statement which this man made from his heart with sincerity, conviction and faith, and so this statement will outweigh and surpass all of the scrolls." Saheeh - Narrated by At-Tirmidhee (2639) and Ibn Maajah (4300) on the authority of 'Abdullah bin 'Amr bin al-Aas. Saheeh and it was authenticated by al-Albaanee in Saheeh Sunan at-Tirmidhee, (2127).

² Soorah Aal-'Imraan [3:7]

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the two testifications, purely for Allaah alone and with Tawheed. Like the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - *May the peace and blessings of Allaah be upon him*) said:

[The one who says La Illaha ilallaah and disbelieves in what is worshiped besides Allaah; his blood and wealth are inviolable.]³

And he said:

[Indeed Allaah has made forbidden the Fire for the one who says La ilaha illallaah seeking thereby the face of Allaah.]⁴

This person was not able to perform any actions, but despite that he uttered the two testifications, and he believed in its meaning, and doing it purely and sincerely for Allaah (*Mighty and Majestic is He*) alone. But he did not have the chance to perform deeds until he died. This is the one who enters Paradise with only the two testifications. And this is how the narration of 'al-bitaaqa' is to be interpreted, and similar narrations which have the same meaning.

And the ones who are taken out of the Fire who did not perform any good actions. This is because they were not capable of performing actions, while they did utter the two testifications and entered into Islaam.

This is the joining together of the narrations. Yes."

نص السؤال

أتابعكم الله، السؤال الثاني عشر: هناك بعض الأحاديث التي يستدل بها البعض على أن من ترك جميع الأعمال بالكلية فهو مؤمن ناقص الإيمان كحديث: "لم يعملوا خيراً قط" فكيف الجواب عن ذلك -حفظكم الله-، وحديث البطاقة؟

الجواب

هذا من الاستدلال بالمتشابه، وهذه طريقة أهل الزيغ؛ الذين قال الله سبحانه وتعالى: (فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ) [آل عمران: 7] فيأخذون الأدلة المتشابهة ويتركون الأدلة المُحَكِّمَةَ، التي تفسرها وتبينها؛ فلا بد من ردِّ المتشابه إلى المُحَكِّمِ

فإن قال: من ترك العمل لعذر شرعي ولم يتمكن منه حتى مات؛ فهذا معذور، وعليه تُحمل هذه الأحاديث، أن هذا رجل نطق بالشهادتين، معتقداً لهما مخلصاً لله -عزَّ وجلَّ-؛ ثم مات في الحال، أو لم يتمكن من العمل؛ لكنه نطق بالشهادتين مع الإخلاص لله، والتوحيد كما قال صلى الله عليه وسلم: "من قال لا إله إلا الله وكفر بما يُعبد من دون الله فقد حرم دمه وماله" وقال: "فإن الله حرم على النار من قال لا إله إلا الله يبتغي بذلك وجه الله"، هذا لم يتمكن من العمل، مع أنه نطق بالشهادتين، واعتقد معناه، وأخلص لله -عزَّ وجلَّ-؛ لكنه لم يبق أمامه فرصة للعمل حتى مات؛ فهذا هو الذي يدخل الجنة بالشهادتين، وعليه يحمل حديث البطاقة وغيره مما جاء بمعناه، والذين يخرجون من النار وهم لم يعملوا خيراً قط؛ لأنهم ما تمكنوا من العمل، مع أنهم نطقوا بالشهادتين، ودخلوا في الإسلام. هذا هو الجمع بين الأحاديث. نعم

³ Saheeh Muslim

⁴ Saheeh Bukhaaree