

Faith is speech, action and belief

Shaykh 'Abdul-'Azeez Aal ash-Shaykh, (May Allaah preserve him)

[Source: A fatwa from the Muftee at the program nourun 'alaa-d-darb 14-07-1435]

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Questioner: "Is it correct that the one who leaves off all actions of the limbs is considered a Muslim with some of the scholars of the Sunnah and that they use as proof the narrations of the intercession of the Messenger (صلى الله عليه وسلم - *May the peace and blessings of Allaah be upon him*)."

The grand Muftee of Saudi-Arabia, Shaykh 'Abdul-'Azeez Aal ash-Shaykh, (May Allaah preserve him): "This is a grave misconception oh my brother and it is incorrect! The Religion, Faith and Islaam is:

- ✦ belief of the heart,
- ✦ utterance of the tongue
- ✦ and action of the limbs.

And Allaah does not mention faith except that it is coupled with action. He, the Most High says:

[Only those are the believers who have believed in Allaah and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allaah. Those! They are the truthful.]¹

And He says:

[Except those who believe (in Islaamic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma'roof) which Allaah has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allaah has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allaah's Cause during preaching His religion of Islaamic Monotheism or Jihaad, etc.).]²

Thus Allaah does not mention faith except that it is coupled with action. Hence the one who claims that he is a Muwahhid (someone who worships Allaah alone and does not worship anyone besides Him) but he does not pray, fast, perform the Hajj, and commits all prohibited acts; is a person who has fooled and deceived himself. It is feared that he meets

¹ Soorah al-Hujuraat [49:15]

² Soorah al-'Asr [103:3]

Faith is speech, action and belief

Allaah upon misguidance because the narrations indicate that the prayer is a pillar from the pillars of Islaam and that the one who leaves it off is leaving off the greatest pillar of Islaam (after the Shahaadah) which is the prayer.

He (صلى الله عليه وسلم - *May the peace and blessings of Allaah be upon him*) said:

[The covenant between us and them is the Salaah (prayer), thus whoever abandons it has disbelieved.]³

And he (صلى الله عليه وسلم - *May the peace and blessings of Allaah be upon him*) said:

[Verily, between a person and Shirk (associating others with Allaah in His Divinity or worship) is leaving off the Salaah.]⁴

And Allaah says:

[But if they repent, perform As-Salaat (Iqamat-as-Salaat) and give Zakaat, then they are your brethren in religion.]⁵

Thus He made brotherhood in the religion dependent on Tawheed, establishing the Salaah and giving the Zakaat.

He, the Mighty and Majestic, says:

[And they were commanded not, but that they should worship Allaah, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salaat (Iqamat-as-Salaat) and give Zakaat: and that is the right religion.]⁶

So therefore the one who does not pray, fast and perform the Hajj, even if he holds its obligation, and persists on that then it is feared for him that he meets Allaah upon misguidance. Because La ilaha illallaah only benefits the one who utters it when he knows its meaning and acts by what it necessitates and what it denotes with regards to submitting to Allaah and yielding to His legislation and to hear and obey Him. There is no Islaam for the one who does not pray, there is no Islaam for the one who does not give the Zakaat, there is no Islaam for the one who does not fast, there is no Islaam for the one who does not perform the Hajj and there is no Islaam for the one who violates that which has been prohibited and leaves off the obligations.

It is therefore an evil misconception oh my brothers. There is no one from amongst the Salaf who said that. This is the speech of the misguided Murjiah, who say that it is sufficient for the individual to merely acknowledge the presence of Allaah his Lord; his mere

³ Related by the Five Compilers of Hadeeth [Imaams Ahmad, Aboo Daawood, Al-Tirmidhee, Al-Nasa'ee and Ibn Maajah] through an authentic Isnaad (chain of narrators).

⁴ Related by Muslim in his Saheeh

⁵ Soorah at-Tawbah [9:11]

⁶ Soorah al-Baiyyinah [98:5]

Faith is speech, action and belief

acknowledgement that Allaah is his Lord is sufficient in that regard. The enemy of Allaah, the Shaytaan, said to his Lord:

[My Lord! Give me then respite till the Day the (dead) are resurrected.]⁷

He knows his Lord. So if the Shaytaan, who is the greatest enemy, knows his Lord, then how about this individual who says that his mere acknowledgement of Allaah being his Lord frees him from the obligations. This is a grave misconception and misguidance. La ilaha illallaah only benefits the one who utters it when he knows its meaning, does what it necessitates and submits to what it denotes by way of adhering to the law of Allaah and fulfilling that what Allaah has obligated.

And as for this being a saying from Ahlus Sunnah, then no. That is not befitting for Ahlus Sunnah. All of Ahlus Sunnah are agreed that faith is speech, action and belief. And they do not hold a person to be a believer with his heart and his tongue, while not being a believer with his limbs. They don't hold him to be a believer because the limbs have to act with the obedience of Allaah.

It is an evil misconception which we have to erase from our minds and not concern ourselves with it."

يقول: هل صحيح أن من يترك جميع أعمال الجوارح يعتبر مسلماً عند بعض علماء السنة ويستدلون بأحاديث شفاعة الرسول صلى الله عليه وسلم؟

الشيخ عبد العزيز آل الشيخ: يا أخي هذه شبهة باطلة ، وغير صحيحة، الدين الإيمان والإسلام هو اعتقاد القلب ونطق اللسان وعمل الجوارح ، وما ذكر الله الإيمان إلا مقروناً بالعمل ، قال تعالى: ((إنما المؤمنون الذين آمنوا بالله ورسوله ثم لم يرتابوا وجاهدوا بأموالهم وأنفسهم في سبيل الله أولئك هم الصادقون)) وقال: ((إلا الذين آمنوا وعلّموا الصالحات وتواصوا بالحق وتواصوا بالصبر)) فما ذكر الله الإيمان إلا مقروناً بالعمل، فمن ادعى أنه موحد ولكن لا يصلي ولا يصوم ولا يحج ويرتكب المحرمات كلها، هذا إنسان مغرور في نفسه مخدوع في نفسه يخشى أن يلقى الله على غير هدى لأن الأحاديث دالة على أن الصلاة ركن من أركان الإسلام وأن تاركها تارك لأعظم أركان الإسلام وهي الصلاة، يقول صلى الله عليه وسلم: ((العهد الذي بيننا وبينهم الصلاة فمن تركها فقد كفر)) ويقول: ((بين العبد والشرك ترك الصلاة)) والله يقول: ((فإن تابوا وأقاموا الصلاة وآتوا الزكاة فإخوانكم في الدين)) فجعل الأخوة في الدين مشروطة بالتوحيد وإيقام الصلاة وإيتاء الزكاة ، قال جل وعلا: ((وما أمروا إلا ليعبدوا الله مخلصين له الدين حنفاء ويقيموا الصلاة ويؤتوا الزكاة وذلك دين القيمة)) فمن لم يصل ولا يصوم ولا يحج ولو قال أنا مقر بذلك ومصير على هذا فإنه يُخشى أن يلقى الله على غير هدى لأن ((لا إله إلا الله)) تنفع قائلها إذا علم بمعناها وعمل بمقتضاها وما دلت من خضوع لله والانقياد لشرعه والسمع والطاعة له

لا إسلام لمن لم يصل ، لا إسلام لمن لا يزكي ، لا إسلام لمن لم يصم، لا إسلام لمن لم يحج ، لا إسلام لمن انتهك المحرمات وعطل الواجبات .

فيا إخواني هذه شبهة ضالة، ليس في السلف من يقول هذا، هذا كلام المرجئة المنحرفين القائلين يكفي الإنسان مجرد المعرفة أن الله ربه موجود ، مجرد معرفته بأن الله ربه كافه ذلك، الشيطان -عدو الله- يقول لربه ((ربي فأنظرني إلى يوم يبعثون)) يعرف ربه، إذا كان الشيطان أعظم عدو يعرف ربه فكيف بهذا الإنسان يقول مجرد ما أعرف ربي يسقط عني

⁷ Soorah Sa'ad [38:79]

Faith is speech, action and belief

الوجبات، هذه شبهة باطلة وضلالة ، ((لا إله إلا الله)) تنفع قائلها إذا علم بمعناها وعمل بمقتضاها وانقاد إلى ما دلت عليه ومن التزام شرع الله والقيام بما أوجب الله، أما أن هذا قول أهل السنة فلا ، حاشى أهل السنة، أهل السنة كلهم مجتمعون على أن الإيمان قول وعمل واعتقاد ، ولا يعدون إنسانا مؤمنا بقلبه ولسانه غير مؤمنا بجوارحه، لا يعدونه مؤمنا ، لأن الجوارح لا بد أن تعمل بطاعة الله، هي شبهة ضالة يجب أن نزيلها من أفكارنا وأن لا نتعلق بها

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