

They did not perform any good deeds

Shaykh Muhammad ibn Saalih al-'Uthaymeen (*May Allaah have mercy upon him*)

[Source: 2/48 Majmoo' Fataawa wa Rasaail Muhammad Saalih al-Uthaymeen, vol 2, chapter the Day of Judgment.]

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

The meaning of his (صلى الله عليه وسلم - *May the peace and blessings of Allaah be upon him*) saying "**they did not perform any good deeds**", is that they did not perform any righteous actions but faith had settled in their hearts. Thus either those people died before being capable of performing actions, they believed and then died before being capable of performing actions and then it would apply to them that they did not perform any good deeds.

Or that this hadeeth is tied to the likes of those hadeeth which indicate that the leaving off of certain righteous deeds is Kufr such as the prayer for example. Hence if he does not pray he is a disbeliever even if he claims that he is a believer in Allaah and His Messenger (صلى الله عليه وسلم - *May the peace and blessings of Allaah be upon him*). And for the disbeliever the intercession of the intercessors is of no use on the Day of Judgement and he will abide forever in the Hellfire, and Allaah's refuge is sought. What is important, is that this hadeeth is either with regards to people who believed and then died without being capable of performing actions, hence they died straight upon their faith and thus they did not perform any good deeds or that this is general but what is excluded from it is what those Islaamic texts indicate that it has to be carried out such as the prayer. Hence the one who does not pray is a disbeliever, the intercession is of no use for him and he does not come out of the Hellfire.

وقال رحمه الله : معنى قوله: "لم يعملوا خيراً قط" أنهم ما عملوا أعمالاً صالحة، لكن الإيمان قد وقر في قلوبهم، فيما أن يكون هؤلاء قد ماتوا قبل التمكن من العمل آمنوا ثم ماتوا قبل أن يتمكنوا من العمل وحينئذ يصدق عليهم أنهم لم يعملوا خيراً قط. وإما أن يكون هذا الحديث مقيداً بمثل الأحاديث الدالة على أن بعض الأعمال الصالحة تركها كفر كالصلاة مثلاً، فإن من لم يصل فهو كافر ولو زعم أنه مؤمن بالله ورسوله، والكافر لا تنفعه شفاعة الشافعين يوم القيامة وهو خالد مخلد في النار أبد الأبد والعباد بالله، فالمهم أن هذا الحديث إما أن يكون في قوم آمنوا ولم يتمكنوا من العمل فماتوا فور إيمانهم فما عملوا خيراً قط. وإما أن يكون هذا عاماً ولكنه يستثنى منه ما دلت النصوص الشرعية على أنه لا بد أن يعمل كالصلاة فمن لم يصل فهو كافر لا تنفعه الشفاعة ولا يخرج من النار

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