

One who leaves off all actions in totality is a disbeliever

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Shaykh Zayd bin Muhammad bin Haadee al-Madkhalee (May Allaah have mercy on him)

[Translated by Salafi-Dawah.com.]

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

**Question:** “A questioner from Egypt asks: “What is your refutation on the one who claims that the Salaf differed and had two opinions regarding declaring to be a disbeliever the one who leaves off all actions with the limbs?”

**Shaykh Zayd bin Muhammad bin Haadee al-Madkhalee** (May Allaah have mercy on him):

“The research regarding this matter is known amongst Ahlus-Sunnah, and that is that the one who leaves off all actions in totality and does not perform any actions of the limbs; then he has no part in al-Islam.

Because ‘Eemaan and the true nature of ‘Eemaan is where **four conditions** come together:

- ✦ The uttering with the tongue,
- ✦ the acknowledging with the heart,
- ✦ the acting with the limbs and
- ✦ to hold that it increases and decreases.

Most importantly is, that the one who believes that the one who leaves off all actions in totality - he does not perform any mandatory and obligatory actions of Islaam and does not avoid any prohibited matters - that the one who believes that this one belongs to the people of Tawheed and the people of Paradise when he dies upon that... then he is wrong.

And what is correct, is that the one who leaves off all actions in totality and minutely; is that he has no part in al-Islam. And no-one should refrain from declaring him a disbeliever - the Kufr which takes one outside the fold of Islaam.

Because with what then is he going to meet Allaah? And enter Paradise? Because even if he has uttered La Ilaha Illallaah; he did not act according to its meaning and to what it obligates and necessitates.

And as for the rest of the actions; meaning that he performs certain actions and falls short in other actions, in something which does not eject him from the fold Islaam, then this belongs to the nature of the human being.

With regards to the people of sins; the speech of Ahlus-Sunnah wal-Jama’ah regarding them, is that they fall under the Will of Allaah. Allaah (عز وجل) - Azza wa Jaal - *Mighty and*

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*Majestic is He*) forgives the sins of whom He Wills, and will enter him into Paradise without the Fire touching him. He is the Owner of the greatest Favours. And the one whom He punishes, verily He punishes him according to (the severity) of his crime.

And eventually he will end up in Paradise, because he belongs to the people of Tawheed, and to the people of the prayer and the fast, and he belongs in general to the people who follow the pillars of Islaam and 'Eemaan and Ihsaan. And this matter is precisely researched in the books of 'Aqeedah."

**السؤال:** سائل من مصر يقول ما هو ردكم على من يزعم أن السلف اختلفوا في تكفير تارك أعمال الجوارح على قولين؟

**الجواب:** البحث في هذا معروف عند أهل السنة وهو أن من ترك الأعمال كلها فلم يعمل شيئاً من أعمال الجوارح فلا حظ له في الإسلام ، إذ أن الإيمان وحقيقته الإيمان ما اجتمع فيه قيود أربعة : النطق باللسان ، والاعتقاد بالقلب ، والعمل بالجوارح ، والقول بزيادة الإيمان ونقصانه

فالمهم أن من يعتقد أن تارك العمل بالكليّة لا يعمل شيئاً من فرائض الإسلام وواجباته ، ولا ينتهي عن محرّماته ، أن من اعتقد بأن هذا من أهل التوحيد ومن أهل الجنة إذا مات على ذلك فهو غلطان

والصحيح أن تارك الأعمال جملة وتفصيلاً لا حظ له في الإسلام ، ولا يتورع أحد في القول بكفره الكفر المخرج من الملة ، إذ بأي شيء يلقي الله ويدخل الجنة؟؟ لأنه حتى لو قال: لا إله إلا الله ما قام بشيء من معانيها ولا من مستلزماتها ومقتضياتها

أما بقية الأعمال يعنى كونه يعمل ببعض الأعمال ويقصر في البعض بالشيء الذي لا يخرج من دائرة الإسلام فهذا من طبيعة البشر ، وأهل المعاصي قول أهل السنة والجماعة فيهم أنهم تحت المشيئة ، من شاء الله عز وجل غفر له ذنوبه وأدخله الجنة بدون أن تمسه النار ، فهو ذو الفضل العظيم ، ومن عاقبه عاقبه بقدر جريمته ويكون مآله إلى الجنة لأنه من أهل التوحيد والصلاة والصوم ، وعموماً من أهل أركان الإسلام والإيمان والإحسان ، والمسألة مبحوثة في كتب العقائد