

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class 14 – Proofs that Deeds and Actions Enter into Eemaan

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The shaykh began with the Khutbatul Haajah.

The shaykh reiterated the point that all the proofs that establish the increasement of Eemaan are also proofs for the decreasement of Eemaan. For verily, Eemaan does not increase if it cannot decrease.

THE PROOFS THAT DEEDS AND ACTIONS ENTER INTO EEMAAN

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEDEE ADILLATIT TAWHEED:

Allaah (subhaana wa ta'laa) says:

وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ

And Allâh would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem). (Al-Baqarah 2:143)

So in this verse, Allaah (subhaana wa ta'laa) categorized and called the prayer Eemaan (faith). And look in Saheeh Bukhaaree, Kitaab-ul Eemaan, Chapter on Salaat; therefore, the prayer is from Eemaan.

From Abu Hurayrah (radiyAllaahu anhu) who said that the Messenger of Allaah (صلى الله عليه وسلم) said, "Eemaan consists of seventy something branches, the highest of them is to say 'Laa ilaaha illAllaah' and the lowest of them is to remove something harmful from the path and modest is a branch of eemaan." (Bukhaari, Kitaab-ul Eemaan 1/8, no. 9 and Muslim, Kitaab-ul Eemaan 1/63, no. 35, and the wording is of Muslim).

And from Ibn Abbaas (radiyAllaahu anhumaa) who said, "The Messenger of Allaah (صلى الله عليه وسلم) said, "'Do you know what is meant by believing in Allah Alone?" They replied, "Allah and His Apostle know better." Thereupon the Prophet said, "It means:

- 1. To testify that none has the right to be worshipped but Allaah and Muhammad is Allaah's Apostle.*
- 2. To offer prayers perfectly*
- 3. To pay the Zakat (obligatory charity)*
- 4. To observe fast during the month of Ramadan.*
- 5. And to pay Al-Khumus (one fifth of the booty to be given in Allaah's Cause)." (Bukhaari, no. 53 and Muslim, no. 17).*

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

Explaining the verse mentioned in Sooratul-Baqarah (2:143), the shaykh mentioned the context in which this verse was revealed. He mentioned the following hadeeth:

Al-Bara' (bin 'Aẓib) narrated that, When the Prophet came to Madeenah, he stayed first with his grandfathers or maternal uncles from Ansaar. He offered his prayers facing Baitul-Maqdis (Jerusalem) for sixteen or seventeen months, but he wished that he could pray facing the Ka'ba (at Makkah). The first prayer which he offered facing the Ka'ba was the 'Asr prayer in the company of some people. Then one of those who had offered that prayer with him came out and passed by some people in a mosque who were bowing during their prayers (facing Jerusalem). He said addressing them, "By Allaah, I testify that I have prayed with Allaah's Apostle facing Makkah (Ka'ba)." Hearing that, those people changed their direction towards the Ka'ba immediately. Jews and the people of the scriptures used to be pleased to see the Prophet facing Jerusalem in prayers but when he changed his direction towards the Ka'ba, during the prayers, they disapproved of it.

Al-Bara' added, "Before we changed our direction towards the Ka'ba (Makkah) in prayers, some Muslims had died or had been killed and we did not know what to say about them (regarding their prayers.) Allaah then revealed: And Allaah would never make your faith (prayers) to be lost (i.e. the prayers of those Muslims were valid) (2:143)."' (Bukhaari, no. 39).

This is a clear proof from the Kitaab that actions and deeds are from Eemaan. For verily, the prayer includes the actions of the heart and actions of the limbs, such as rukoo, sajdah, recitation, and remembrance of adhkaar. These are from the works and deeds of the limbs. And in this verse is the refutation upon the Murji'ah and the Jahmiyyah, and other than them, who have deviant beliefs regarding Eemaan. So this verse is a refutation against the Murji'ah who say that deeds and actions are not part of Eemaan.

Explaining the hadeeth of Ibn Abbaas, the shaykh mentioned the full hadeeth, and it is as follows:

Abu Jamra narrated that, I used to sit with Ibn 'Abbaas and he made me sit on his sitting place. He requested me to stay with him in order that he might give me a share from his property. So I stayed with him for two months. Once he told (me) that when the delegation of the tribe of 'Abdul Qais came to the Prophet, the Prophet asked them, "Who are the people (i.e. you)? (Or) who are the delegate?" They replied, "We are from the tribe of Rabi'a." Then the Prophet said to them, "Welcome! O people (or O delegation of 'Abdul Qais)! Neither will you have disgrace nor will you regret." They said, "O Allaah's Apostle! We cannot come to you except in the sacred month and there is the infidel tribe of Mudar intervening between you and us. So please order us to do something good (religious deeds) so that we may inform our people whom we have left behind (at home), and that we may enter Paradise (by acting on them)." Then they asked about drinks (what is legal and what is illegal). The Prophet ordered them to do four things and forbade them from four things. He ordered them to believe in Allaah Alone and asked them, "Do you know what is meant by believing in Allaah Alone?" They replied, "Allaah and His Apostle know better." Thereupon the Prophet said, "It means:

- 1. To testify that none has the right to be worshipped but Allaah and Muhammad is Allaah's Apostle.*
- 2. To offer prayers perfectly*
- 3. To pay the Zakat (obligatory charity)*
- 4. To observe fast during the month of Ramadan.*
- 5. And to pay Al-Khumus (one fifth of the booty to be given in Allaah's Cause). "*

Then he forbade them four things, namely, Hantam, Dubba,' Naqir Ann Muzaffat or Muqaiyar; (These were the names of pots in which Alcoholic drinks were prepared) (The Prophet mentioned the container of wine and he meant

the wine itself). The Prophet further said (to them): "Memorize them (these instructions) and convey them to the people whom you have left behind." (Bukhaari, no. 53 and Muslim, no. 17).

This hadeeth is also a proof that actions and deeds are part of Eemaan. Then the shaykh explained the pillars of Eemaan which are mentioned in the hadeeth. He said that the testimony La ilaaha illaAllaah has two pillars, which are negation and affirmation. So everyone who worships Allaah must come with both these pillars, so that they negate all worship to other than Allaah, and they affirm all worship solely to Allaah (subhaana wa ta'laa). And the meaning of Muhammadur-Rasoolullaah is that the people must obey the Messenger (ﷺ) in what he orders and stay away from what he prohibits. Then the shaykh went on to the second pillar of Eemaan and mentioned that the Prophet (ﷺ) included salaah into the definition on Eemaan in this hadeeth. And that salaah is also the second pillar of Islaam, and it includes both actions and deeds of the limbs and the heart. The one who leaves off the salaah, whether he believes that salaah is waajib on him or not, and he leaves it off merely because he is lazy, even though he knows it is waajib on him, then the correct opinion from the scholars is that this person is a disbeliever. Regarding the third pillar of Islaam, Zakaat, the shaykh mentioned that the person who does not believe and affirm that the zakaat is waajib upon him, then this person is also a disbeliever. As for the person who believes Zakaat is waajib but does not pay Zakaat because he is stingy, then this person is a disobedient believer. The shaykh mentioned the following hadeeth:

Abu Hurayrah reported Allaah's Messenger (ﷺ) as saying: "If any owner of gold or silver does not pay what is due on him, when the Day of Resurrection would come, plates of fire would be beaten out for him; these would then be heated in the fire of Hell and his sides, his forehead and his back would be cauterized with them. Whenever these cool down, (the process is) repeated during a day the extent of which would be fifty thousand years, until judgment is pronounced among servants, and he sees whether his path is to take him to Paradise or to Hell." (Muslim, no. 2161).

So in this hadeeth is the proof that the one who does not give up his wealth because he is stingy, then he is not a disbeliever, as he will see whether his path will take him to Paradise or to Hell.

The shaykh also mentioned the following hadeeth:

Abu Hurayrah narrated that Allaah's Apostle said, "'Whoever is made wealthy by Allaah and does not pay the Zakaat of his wealth, then on the Day of Resurrection his wealth will be made like a bald-headed poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and say, 'I am your wealth, I am your treasure.' " Then the Prophet recited the verses: 'Let not those who withhold . . .' (to the end of the verse). (3:180)." (Bukhaari, no. 1324).

Allaah's statement:

يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتَكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كَنْزْتُمْ لِأَنْفُسِكُمْ
فَذُوقُوا مَا كُنْتُمْ تَكْتُمُونَ

On the Day when that (Al-Kanz: money, gold and silver, etc., the Zakât of which has not been paid) will be heated in the Fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto

them):-"This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard." (At-Tambah 9:35)

And the shaykh mentioned that with the remaining pillars of Islaam (hajj and sawm), if a person denies and believes that they are not obligatory and waajib upon him, then this person is a disbeliever. Regarding Al-Khumus, the shaykh mentioned Allaah's statement:

وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ
السَّبِيلِ

And know that whatever of war-booty that you may gain, verily one-fifth (1/5th) of it is assigned to Allâh, and to the Messenger, and to the near relatives [of the Messenger (Muhammad SAW)], (and also) the orphans, Al-Masâkin (the poor) and the wayfarer. (Al-Anfal 8:41)

The shaykh said that the one who holds on to the pillars of Islaam, and fulfils all the obligations of Allaah, and obeys the Messenger, he is the one who truly strives in the path of Allaah. Allaah's statement:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh's Religion - Islâmic Monotheism). And verily, Allâh is with the Muhsinûn (good doers)." (Al-'Ankabut 29:69)

FATWA OF THE LAJNAH AD-DAAIMAH REGARDING THE INCLUSION OF DEEDS AND ACTIONS WITHIN THE FOLD OF EEMAAN

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEED FEE ADILLATIT TAWHEED:

Question: All Praise be to Allaah, and peace and blessings be on the Messenger of Allaah. (Allhamdulillaah, was-salaatu was-salaam 'ala rasoolullaah). Indeed, the Permanent Committee for Islaamic Research and Fataawa (al-Lajnah ad-Daaimah lil-Buhooth al-'Ilmiyyah wal-Iftaa) has overlooked what has been presented to the noble, general mufti, from numerous questioners, in the trust and confidence of the Council of Senior Scholars. And the questioners have asked numerous questions, the content of them being the belief of irja'a. Numerous writers propagating this belief, depending on narrations taken out of their context from the speech of Shaykhul-Islaam ibn Taymiyyah. This has caused doubts in the minds of many people concerning the meaning of Eemaan. Because these writers propagate the belief of irja'a, and are trying to take deeds and actions outside the fold of Eemaan. They believe in the salvation of the one who leaves off all actions and works. And this may be from the things that may lead the people to fall into evil, like the issues of shirk and apostation. This is because if they believe that Eemaan is a guarantee from them, even if they do not perform any deeds or actions, or waajibaat, or leave off the forbidden things; and even if they do not work in accordance with the deen of al-Islaam. This is the belief of this group, the belief of irja'a. And there is no doubt that this group's ideas and beliefs are a threat and a danger to the Islaamic society with regards to belief and worship. So we seek from the noble scholars clarity about the reality of this belief and its evil effects. And clarity of the proofs from the Kitaab and the Sunnah and the saheeh narrations from Shaykhul-Islaam. So that the Muslims may attain clarity in their deen. And may Allaah (ta'laa) give you tawfeeq (success) and correct your mistakes. And may the

peace and blessings of Allaah be upon our Prophet (صلى الله عليه وسلم) and his family and his companions.

Response: The studying this question, we say: The mentioned statement is the statement of the Murjia'ah, who take actions and works outside of Eemaan, saying that Eemaan is belief in the heart, or belief in the heart and pronunciation of the tongue only. As for works and deeds, then with the Murjia'ah, is only a condition for perfect Eemaan. So no matter what a person may do, from leaving the deeds that are mandatory upon him, and doing forbidden things, he is entitled to enter paradise, even he never did any good. Upon this misguidance, they derived many evil rulings and falsehood. From them, the confinement of disbelief to disbelief of denial, and making that which is haraam halaal. There is not doubt that is false and clear straying and goes against the Kitaab and the Sunnah and what Ahlus Sunnah wal Jama'ah are upon, from the early and later times. And this belief opens a path to the people of evil and wickedness to the deen, not being bound by any orders, or prohibitions, or fear of Allaah. And it hinders jihaad, and the ordering of good, and the forbidding of evil, and it makes the righteous and the unrighteous, and the obedient and the disobedient, and the one who is upright on the deen of Allaah and the one who does all evils and leaves off all orders, all equal (makes them all equal). Indeed, this is according to the statement that actions and deeds do not enter Eemaan. And because of this, the Imaams of Islaam, in both the past and present times, have taken great care and concern in clarifying the falsehood of this belief, and the refutation of its followers. And have made specific chapters in their books for this issue. Indeed, they have written independent works about it. Like the works of Shaykhul-Islaam ibn Taymiyyah (rahimahullaah) and others beside him. The statement of Shaykhul-Islaam mentioned in Aqeedatul-Waasatiyah is: "And from the principles of Ahlus Sunnah wal Jama'ah are that the deen and Eemaan are statements of the tongue and the heart, and works of the heart, tongue, and limbs. And that Eemaan increases with obedience and decreases with disobedience." And he said in his book, *Kitaab-ul Eemaan*: "The statements of the Salaf and the Imaams of the Sunnah in their explanation of Eemaan vary. Sometimes they say it is statements and actions; and sometimes they say it is sayings, actions, and intentions; and sometimes they say it is statements, actions, intentions, and the following of the Sunnah; and sometimes they say it is sayings with the tongue, belief with the heart, and actions with the limbs; and all of this is correct." And Shaykhul-Islaam said: "The reproach of the Salaf was very strong against the Murjia'ah, when they took actions and deeds outside the fold of Eemaan." And there is no doubt that this statement, that the people in Eemaan are clear, this is from the most detestable of mistakes. For verily, the people are not equal in Eemaan, nor in love, or fear, or in knowledge. Verily, the people fluctuate amongst themselves in many facets. And Shaykhul-Islaam said: "And verily the Murjia'ah have strived to prove this principle from the clarity of the Kitaab and the Sunnah and the statements of the Sahaabah and the Tabi'een. And in their understanding of Eemaan, they have depended upon suggestive opinions and in their weak understanding of the Arabic language. And this is the path of the people of innovation. From the proofs that Eemaan increases and decreases, and that actions and deeds are from Eemaan, is the statement of Allaah (subhaana wa ta'laa):

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Verses (this Qur'ân) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone). (Al-Anfal 8:2)

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

Who perform As-Salât (IqâmatasSalât) and spend out of that We have provided them. (Al-Anfal 8:3)

أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا

It is they who are the believers in truth. (Al-Anfal 8:4)

And Allaah's statements:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ

Successful indeed are the believers. (Al-Mu'minun 23:1)

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

Those who offer their Salât (prayers) with all solemnity and full submissiveness. (Al-Mu'minun 23:2)

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ

And those who turn away from Al-Laghw (dirty, false, evil vain talk, falsehood, and all that Allâh has forbidden). (Al-Mu'minun 23:3)

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ

And those who pay the Zakât. (Al-Mu'minun 23:4)

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ

And those who guard their chastity (i.e. private parts, from illegal sexual acts) (Al-Mu'minun 23:5)

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ

Except from their wives or (the captives and slaves) that their right hands possess, for then, they are free from blame; (Al-Mu'minun 23:6)

فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ

But whoever seeks beyond that, then those are the transgressors; (Al-Mu'minun 23:7)

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ

Those who are faithfully true to their Amanât (all the duties which Allâh has ordained, honesty, moral responsibility and trusts etc.) and to their covenants; (Al-Mu'minun 23:8)

وَالَّذِينَ هُمْ عَلَى صَلَوَاتِهِمْ يُحَافِظُونَ

*And those who strictly guard their (five compulsory congregational) Salawât (prayers) (at their fixed stated hours).
(Al-Mu'minun 23:9)*

From Abu Hurayrah (radiyAllaahu anhu) who said that the Messenger of Allaah (صلى الله عليه وسلم) said, "Eemaan consists of seventy something branches, the highest of them is to say 'La ilaha illa Allaah' and the lowest of them is to remove something harmful from the path and modest is a branch of eemaan." (Bukhaari, Kitaab-ul Eemaan 1/8, no. 9 and Muslim, Kitaab-ul Eemaan 1/63, no. 35, and the wording is of Muslim).

And Shaykhul-Islaam ibn Taymiyyah (rahimahullaah) also said in his *Kitaab-ul Eemaan*: "The root of Eemaan is the statement and action of the heart, with the affirmation with belief, love, and submission. And whatever is in the heart, then there must appear a trace of it upon the limbs. And if there is no trace on the limbs, then this points to a lack of existence (of Eemaan) or disobedience. And according to this, apparent deeds and actions are from the traces and effect of Eemaan of the heart, and testify to it and are a witness to it. Verily, anyone who considers what the Khawaarij and the Murjia'ah say about Eemaan, knows automatically that is contrary to the guidance of the Messenger. And knows that obedience to Allaah and His Messenger are from the conclusion of Eemaan, and that not every sin that one commits makes him a disbeliever. And knows that if the people were to say to the Prophet (صلى الله عليه وسلم) that, "We believe with our heart with what you have come with, with no doubts, and we affirm this by saying the testimony with our tongue, except that we will not obey you in the things that you have ordered us with and forbidden us from, so we will not pray, or fast, or perform hajj, or accept the narrations of hadeeth, or fulfill our trusts, or carry out our agreements, or unite our kinship, and we will not do anything from the good you have ordered us to do; and we will drink alcohol, and marry our relatives those who are forbidden for us to marry, and kill whoever we are able to from the Sahaabah and the Ummah, and take their wealth." Verily, does anyone with intelligence think that the Prophet (صلى الله عليه وسلم) would say to them "You are believers in perfection" and that "You are the people who will receive my intercession on the Day of Resurrection" and that "It is hoped that you will not enter the Fire." Indeed, every Muslim knows with certainty that the Prophet would say to them that they are most disbelieving of people, and would order that their necks be sliced if do not repent. And the word Eemaan, when it is mentioned in the Kitaab and the Sunnah generally and absolutely, then that which is intended by it is what is intended by the word righteousness and the word taqwaa (piety). For verily the Prophet (صلى الله عليه وسلم) has clarified that Eemaan has seventy branches, the best of them being the statement La ilaha illa Allaah, and the lowest of them being the removal of an obstacle from the path. So everything that Allaah (subhaana wa ta'laa) loves enters into the word Eemaan. It has been narrated that the Prophet was asked about Eemaan, so Allaah (subhaana wa ta'laa) revealed this verse:

لَيْسَ الْبِرُّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ

It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allâh, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets. (Al-Baqarah 2:177)

In the intent here is that no Eemaan is affirmed except if it is Eemaan that has actions along with it” [End of Shaykhul-Islaam’s words from *Kitaab-ul Eemaan*]. And this is the statement of Shaykhul-Islaam regarding Eemaan. Whoever narrates other than this, then indeed he has lied upon Shaykhul-Islaam ibn Taymiyyah (rahimahullaah). And as for the hadeeth that a group of people will enter the Paradise without ever doing any good, then this not include those who leave off actions while being capable of doing them. This narration is specific to those individuals who have an excuse, which prevents them from performing actions and deeds, which agrees with the clear and ambiguous proofs, that which the Salaf-us-Saalih (the righteous predecessors) have agreed upon in this subject matter. And we warn against dispute and argumentation in the principles of Eemaan, due to the great risks and hazards that are present in disputing and arguing. And we advise that the people to return the disputes back to the books of the Salaf, the Imaams of the deen, which are written according to the Kitaab and the Sunnah. And we warn against returning to the books which contradict the books of Salaf, such as the contemporary books, which have appeared from so-called students of knowledge, who have not taken knowledge from its people or the authentic sources. Those who have introduced this belief into the principle of Eemaan, and have adopted the beliefs of the Murjia’ah, and have wrongly attributed it to Ahlus Sunnah wal Jama’ah. By doing this, they have deceived the people, by supporting their beliefs through statements of Shaykhul-Islaam ibn Taymiyyah and other Imaams of the Salaf which have been taken out of context. And by holding onto the ambiguous and unclear statements, and applying them onto the clear statements. And we advise them to fear Allaah and to return to guidance and to seek the truth concerning this subject. And we also advise the Muslims against participating with those who have beliefs that are contrary and against the beliefs of Ahlus Sunnah wal Jama’ah. And to gain beneficial knowledge and to perform righteous deeds.

And with Allaah lies all success and may Allaah send prayers and salutations upon our Prophet (ﷺ) and his family and his companions.

The Permanent Committee for Islaamic Research and Fataawa, comprising:

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EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

Shaykh Muhammad ibn Abdul-Wahhaab (hafidhahullaah), after mentioning the pillars of Eemaan, and the proofs for the increasement and decreasement of Eemaan, and the proofs that actions and deeds enter into the fold of Eemaan, mentioned this fatwa of the Lajnah ad-Daaimah. And in this fatwa is clarity for those who which for guidance. The person who has belief and performs deeds and actions, then this person is the one who has held on strongly to the Kitaab and the Sunnah. And the ones who only believe and do not work and perform actions, then they are from the sect of the Murjia’ah.