

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Fatwa of the Lajnah warning against Irja and clarifying the quotes of Shaykh Al-Islam regarding this.

Fatwa number 21436:

Date 8/4/1421

All praised belong to Allah alone and Salam and Salam on the one after whom there is no prophet

As for what proceeds

The Lajnah Ad-Daimah Li Buhuth Al-Ilmiyah wal Ifta came to know what has been sent to the eminent Mufti from many people requesting a beneficial fatwa to the general secretariat of Hayat Kibar Al-Ulema number 5411 on the date 7/11/1420, n° 1026 on the 17/2/1421, n° 1016 on the 7/2/1421, n° 1395 on the 8/3/1421, n° 1650 on the 17/3/1421, n° 1893 on the 25/3/1421, and n° 2106 on the 7/4/1421.

These people seeking Fatwa asked many questions which topic is:

“It has appeared in recent times an ideology of Irja in a horrifying form, and many writers propagate it basing themselves on truncated quotes (Nuqulat mabturah) from the speech of Shaykh Al-Islam Ibn Taymiyah, which created a lot of confusion among people regarding the term “Eman”, as the propagators of this ideology tried to expel action from the term “Eman”, and they see the Najat (success in hereafter) of the one who abandons all actions. And this makes it easy for the people to enter evil matters, matters of Shirk and apostasy, as they will know that their Eman is correct even if they do not do any obligations and avoid any forbidden matters and even if they do not act according to the laws of the religion based on this school of thought.

And there is no doubt that such a school of thought contains a danger for the Islamic societies and for the matters of creed and worship.

We hope from his eminence an expose of the reality of this school of thought, its evil effects, and an expose of the truth based on the Kitab and the Sunnah, and also a clarification on the quotes of

Shaykh Al-Islam Ibn Taymiyah, so that the Muslim is on Baseerah in his Deen. May Allah give you success and guide your steps. Wa Salam aleykum wa Rahmatullahi wa Barakatuhu.”

After studying these questions, the Lajnah answered as following:

The quotes mentioned are from the sayings of the Murjiyah who expel actions from the term “Eman” and they say: Eman is the Tasdiq of the heart, or Tasdiq of the heart and speech of the tongue only. As for the actions, they are for them Shart Kamal (condition of completion) only, and not from it. Whoever has Tasdiq in his heart and speaks on his tongue, for them he is a Mumin with Kamil Eman (kamil Eman should here be translated as correct Eman rather than complete), even if he leaves whatever obligations and does whatever prohibited actions, he deserves paradise **even if he did not do any good at all (wa law lam Yaf'al Khayran Qattu)**. And this misguidance results in many false implications among which reducing Kufr to Kufr bi Takzeeb wak Istihlal Al-Qalbi (limiting disbelief to denial and making Halal in the heart).

And there is no doubt that this speech is false, a clear misguidance and is in contradiction with the Quran and Sunnah and what the Ahlus Sunnah wal Jama'ah are upon, among the Salaf and the Khalaf. And this opens the door for people of evil and corruption, to the decline in the religion and lack of adherence to the orders and the prohibitions, Khawf and Khashiyah from Allah. And this cancels the aspect of Jihad in Allah's way, ordering good and forbidding evil, and this equates between the pious and the pervert, the obedient and the sinner, the one who stays right upon the religion and the one who exits the orders of the religion and its prohibition, as long as these actions do not deprive the person from Eman as they say.

And this is why the Imams of Islam, in old and recent times have taken care to refute such a doctrine and its people and they have devoted a specific chapter for this topic in the books of creed, rather they authored separate books on this, as did Ibn Taymiyah and others.

Shaykh Al-Islam (rah) said in “Al-Aqidah Al-Wasitiyah”: Among the fundamentals of Ahlus Sunnah wal Jama'ah is that the Deen and Eman is speech and action: speech of the heart and tongue and action of the heart, tongue and limbs, and that Eman increases with obedience and decreases with disobedience.”

He said in Kitab Al-Eman: “And from the speech of the Salaf and Imams of the Salaf regarding the explanation of Eman, sometimes

they say: “speech and action”, and sometimes they say: “speech, action and intention”, and sometimes they say: “speech, action, intention and following the Sunnah”. And sometimes they say: “speech of the tongue, belief of the heart and actions of the limbs” and all of these are correct.”

And he (rah) said: “The opposition of the Salaf intensified against the Murjiyah when they expelled actions from Eman, and there is no doubt that their saying equating the belief of the people is their most evident error, rather people are not equal in Tasdiq or love, Khashiyah and knowledge, rather people are in different levels from many aspects.”

And he said (rah): “The Murjiyah in this fundamental turned away from the Bayan of the Kitab and Sunnah, the speech of the Sahabah, and those who followed them with good, and they (Murjiyah) relied on their opinion and what they interpolated from their understanding of the language, and this is the way of the people of innovation.”

Among the proofs that actions are part of the reality (Haqiqah) of eman, and that it increases and decreases, is His speech:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ
 إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢٠٦﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ
 يُنْفِقُونَ ﴿٢٠٧﴾ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ﴿٢٠٨﴾

“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); who perform As-Salât (Iqâmat-as-Salât) and spend out of that we have provided them. It is they who are the believers in truth.” (Anfal: 2-4)

And His speech:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ
 مُعْرِضُونَ ﴿٣﴾ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٥﴾

۞ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ۝۱ فَمَنْ أَتَىٰ
 ۞ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ۝۲ وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ ۝۳
 ۞ وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ ۝۴

“Successful indeed are the believers, those who offer their Salât (prayers) with all solemnity and full submissiveness, and those who turn away from Al-Laghw (dirty, false, evil vain talk, falsehood, and all that Allâh has forbidden), and those who pay the Zakât, and those who guard their chastity (i.e. private parts, from illegal sexual acts) except from their wives or (the captives and slaves) that their Right hands possess, for then, they are free from blame; but whoever seeks beyond that, then those are the transgressors; 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; and those who strictly guard their (five compulsory congregational) Salawât (prayers) (at their fixed stated hours).” (Muminum: 1-9)

And the speech of the Messenger (saw): “Iman has over seventy branches, the uppermost of which is the declaration: ‘None has the right to be worshipped but Allah’; and the least of which is the removal of harmful object from the road, and modesty is a branch of Iman”

Shaykh Al-Islam (rah) said also in “Kitab Al-Eman”: “The Asl (origin/basis) of Eman is in the heart, and it is the speech of the heart and its actions, and it is attesting with Tasdeeq, love and submission. **And what is in the heart, it is imperative that its requirements and necessities appear on the limbs**, and when one does not act according to its requirements and necessities, it indicates absence of it or weakness of it (meaning absence of Eman in the heart or weak and incorrect Eman in the heart). **This is why the apparent actions are among the requirements of the Eman of the heart and its necessities**, and it is a confirmation of what is in the heart, a proof of it, a witness to it, and it is a branch of Mutlaq Eman (absolute faith) and a part of it.”

And he also said: “Whoever ponders on the speech of the Khawarij and the Murjiyah on the meaning of Eman will necessarily know that it opposes the Messenger (saw) and he will know necessarily that obedience to Allah and His Messenger (saw) is from Tamam Al-Eman (correctness of Eman, Taam is also used for correct rather than

complete) and he will not declare every sinner who sins to be a Kafir, and he will know that if we suppose some people would come to the Prophet (saw) and say : we believe in what you came with in our hearts without any doubt, and we say with our tongues the two Shahadah, but we will not follow you in any of matters you order or forbade, we will not pray nor do Syam nor Hajj, we will not believe in Hadith, nor give Amanah, nor fulfil pact, nor respect kinship relations, and we will not do any action of good you ordered and we will drink wine and do Nikah with forbidden women with clear Zina, and we will kill all of your companions we do find and people of your community, and we will take their properties, or we will kill you and fight you with your enemies, does any person of intelligence think that the Prophet (saw) will say to them your are believer with correct Iman (Kamil Eman) **and you are people of Shafa'ah on judgment day ad it is hoped that some of you will enter paradise?** Rather any Muslim knows necessarily that he would say to them: You are among greatest Kafir in what I came with, and he would strike their neck if they do not repent from this.”

And he also said: “The word “Eman” when used in the Quran in absolute manner, it is intended by it what is intended by the word “Birr” and the word “Taqwa” and by the word “Deen” as it has preceded, and the Prophet (saw) clarified that Eman has over seventy branches, the uppermost of which is the declaration: `None has the right to be worshipped but Allah'; and the least of which is the removal of harmful object from the road, so whatever is beloved to Allah enters in the term of “Eman”, and likewise the term “Birr”, all of this is intended when it is used in an absolute manner, and likewise the term “Taqwa”, and likewise “Deen” and “Islam”. And also it is narrated that they asked about Eman and Allah revealed the verse: “

❦ لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ

“It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allâh, etc.) that you turn Your faces...” (Al-Baqarah: 177)”

Up to his (Ibn Taymiyah) saying: “The aim here is to show that praise is not established except for Eman with actions, not for Eman deprived of any actions.”

And this is the speech of Shaykh Al-Islam regarding Eman, and whoever quotes something other than this is lying on him.

As for the Hadith that some people will enter the paradise without doing any good at all (lam Ya'maloo khayran Qattu), it is not general for anyone who abandons all actions while he is capable of them, rather it is particular to those who have an excuse that prevented them from actions, or because of other meanings that are in harmony with the clear texts (An-Nusus Al-Muhkamah) and with what the Salaf As-Salih agreed by consensus in this chapter.

The Lajnah after clarifying this forbids and warns against controversy in the fundamentals of the creed, as it will lead to great perils, and it recommends to return in this to the books of the Salaf As-Salih and the Imams of the religion, based on the Kitab and Sunnah and sayings of the Salaf, and it warns against what contradicts this among recent books of self learned people, who did not take the knowledge from its people and its original sources. They have rushed their speech in this great fundamental among the fundamentals of the creed, and adopted the Madhab of the Murjiyah and attributed it unjustly to the Ahlus Sunnah wal Jama'ah, and they disguised it to the people, and they supported this by quoting with transgression from Shaykh Al-Islam and others from Imams of the Salaf with truncated quotes, Mutashabih (ambiguous) sayings without returning to their Muhkam (clear) sayings, and we advise them to fear Allah in themselves, to return to their reason, and not to break the rank with this misguided Madhab.

The Lajnah also warns the Muslims against deceit and falling into groups that contradicts what the Jama'ah of Muslims Ahus Sunnah are upon.

May Allah grant all beneficial knowledge, pious actions and understanding in the religion!

May Allah send Salah and Salam on the Prophet (saw), his household and companions Ajma'een.

Al-Lajnah Ad-Daimah Lil Buhuth Al-Ilmiyah wal Ifta

President: 'Abdul 'Aziz ibn 'Abdillah ibn Muhammad Aal Shaykh

Member: Salih ibn Fawzan Al-Fawzan

Member: 'Abdullah ibn 'AbdirRahman Al-Ghudayan

Member: Bakr ibn 'Abdillah Abu Zayd.

Note: Many people such as-Zahrani and Adnan AbulQadir used the following quote of ibn Taymiyah: "And when one does not act according to its requirements and necessities, it indicates absence of it or weakness of it" to mean that absence of actions can also

indicate weak Eman, so the person having no actions is a Muslim with weak Eman.

And this did not prevent the Lajnah presided by Shaykh Ibn Baz to forbid their books.

And it is evident that weak Eman does not systematically mean correct Eman, and Ibn Taymiyah did not use the term: correct Eman (Sahih Eman), or Eman that will give success in hereafter.

And when one reads context of Ibn Taymiyah speech, such a meaning is impossible and contradictory to Ibn Taymiyah's Muhkam speech. See the context and the sentences before and after:

“And what is in the heart, it is imperative that its requirements and necessities appear on the limbs, and when one does not act according to its requirements and necessities, it indicates absence of it or weakness of it. **This is why the apparent actions are among the requirements of the Eman of the heart and its necessities**, and it is a confirmation of what is in the heart, a proof of it, a witness to it, and it is a branch of Mutlaq Eman (absolute faith) and a part of it.”

Rather, Ibn Taymiyah denied correct Eman (Sahih Eman) for such a person in other clear quotes. Ibn Taymiyah said in his “Fatawa” 7/611 :

"And it is impossible that the man is believer with established Iman in his heart that Allah has obligated prayer, Zakah, Syam, Hajj, and he lives all his life not doing one Sajdah to Allah, nor any fast in Ramadan, and does not give Zakah, and does not do Hajj, **this is impossible, and this can only be done with hypocrisy in heart and Zandaqah, not with Sahih Iman**, this is why Allah described the Kufar with refusal to do Sajdah, as His saying **"When Allah will disclose his Saq, they will be called to Sujud and they could not do it...they were called to Sujud when they were healthy"**

So one can see that someone not doing any actions, it is not possible with Sahih Eman but with Hypocrisy and Zandaqah.

So one has to understand Ibn Taymiyah's sayings in lights of other clear statements, else Ibn Taymiyah's speech would be contradictory. And everyone can see which speech is Muhkam and which one is ambiguous.

Here are clear words from Shaykh ul Islam ibn Taymiyah saying that Iman being possible with no action is the Madhab of Murjiyah in his "Majmu Fatawa" v 7 p 621:

"It has become clear the religion, it is necessary to have in it actions, and it is impossible that someone can be Moumin in Allah and His Messenger in his heart, or in his heart and on his tongue, and he does not accomplish Zahir obligations, no prayer, no Zakat, nor Syam or others from obligations...So the man cannot be Moumin in Allah and His Messenger with absence of anything from obligations that Muhammad is particular for making obligatory. **And the one who says of production of Iman Al-Wajib without any actions from obligations, whether he considers these obligations Lazim to it or Juzz from it, and this dispute is Lafzi (of words), then he is mistaken with a clear mistake, and this is the innovation of Irja...**"

Ibn Taymiyah said explaining difference between Murjiyah and Ahlus Sunnah said 7/50:

"For the Murjiyah, there is no dispute that Iman that is in the heart calls to action of obedience and leads to that, and obedience is from its fruits and consequences, **but the dispute is whether it necessitates (Yastalzimu) obedience**"

See other quotes of Ibn Taymiyah and others on this topic, and also use of "Eman Taam" to mean "correct Eman" in some sentences of ibn Taymiyah:

http://www.umm-ul-qura.org/info/user_pages/page.asp?art_id=98

Also Shaykh Ibn Baz saying: **The Murjiyah are the ones who say that the person who abandons all actions is a believer with a Naqis (defective) Eman and he is not Kafir:**

<http://www.anti-irja.net/play.php?catsmktba=389>

May Allah send Salah and Salam on the Prophet (saw), his family and companions!