GLEAMING PEARLS IN DESTROYING THE FALSE CLAIM THAT IMAM AL-ALBAAANEH AGREES WITH THE MURJIAH!

Shaykh ‘Alee bin Hasan al-Halabee al-Atharee
Gleaming Pearls in Destroying the False Claim that Imaam al-Albaanee Agrees with the Murji’ah

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GLEAMING PEARLS
IN DESTROYING THE FALSE CLAIM THAT IMAAM AL-ALBAANEES AGREES WITH THE MURJI’AH!

(REFUTATION OF SAFAR AL-HAWAALEE’S ‘DHAAHIRAT UL-IRJAA’)¹

Gleaming Pearls in Destroying the False Claim that Imaam al-Albaanee Agrees with the Murji’ah

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The introduction by Shaykh ‘Alee bin Hasan bin ‘Alee bin ‘AbdulHameed al-Halabee al-Atharee (hafidhahullaah)

Translated by ‘AbdulHaq al-Ashanti

TRANSLATOR’S PREFACE

Indeed, all praise is due to Allaah, we praise Him, we seek His aid, and we ask for His forgiveness. We seek refuge in Allaah from the evil of our actions and from the evil consequences of our actions. Whomever Allaah guides, there is none to misguide and whoever Allaah misguides there is none to guide. I bear witness that there is no god worthy of worship except Allaah and I bear witness that Muhammad is the servant and messenger of Allaah.

To proceed:

This is translation of the superb book ad-Durur al-Mutalaa’ilah bi naqd al-Imaam al-Allaamah Muhammad Naasiruddeen al-Albaanee (al-Firyah) Muwaafaqatihi al-Murjiah. The book challenges those who allege that Imaam al-Albaanee (raheemahullaah) was of the school of thought of the Murji’ah, the heretical sect who believed that eemaan did not increase or decrease, and that actions had no affect upon a person’s eemaan. This erroneous claim is totally dismantled in this work which
Imaam a-Albaanee (raheemahullaah) granted one of his main students, Shaykh ‘Alee bin Hasan al-Halabee al-Atharee (hafidhahullaah) to distribute and introduce. This translation of the introduction highlights the main points of benefit from the book which I purchased in Riyadh a few years ago.¹ It exposes the manhaj of the original propagator of the specious claim that Imaam al-Albaanee (raheemahullaah) belonged to the school of thought of the Murji‘ah, namely Dr. Safar al-Hawaalee (sometimes spelt al-Hawali). Al-Hawaalee was the founder of the Irjaa‘ accusation, and the prime architect in laying the foundations of the claim. As a result, al-Hawaalee was able to weave a discreet web of deceit and confuse a large body of people into throwing doubt upon the ‘aqeedah of Imaam al-Albaanee and his foremost students in Jordan. What subsequently followed, was a barrage of accusations, false ‘advice’ to some of the senior people of knowledge, wild claims, doubts and other matters which set forth the stepping stones to the Qutbee and takfeeree manhaj, who also began to join in and author a number of erroneous publications slandering Imaam Albaanee, his students in Jordan and the salaafis in general.²

¹ The fact that I purchased the book in Riyadh is a total refutation of those biased partisans who foolishly claim that “all of ‘Alee Hasan’s books have been banned from Saudi Arabia” (!) as ad-Durur al-Mutalaal’ilah is freely available in Saudi from its main high street bookstores!

² Such as the likes of Dr Taariq AbdulHaleem of the ‘Dar al-Arqam’ institute in Canada in his simplistic and erroneous work entitled ‘Counterfeit Salafis’ which in itself demonstrates slander upon the people of knowledge, makes a mockery of the Salaafi scholars, a lack of conformance with Islamic scholars, poor research and other aspects which render it an utter waste of time. The fact that the issue is something which requires him to author such a work, demonstrates his lack of understanding of the
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real issues that affect Muslims. On page 15 from what he notes is the following: “FIRST GROUP: THE JAMI OR MADKHALI GROUP: The founders and leaders of this group are Mohamad Aman Jami of Ethiopia and Rabi’e Al-Madkhali of Yemen. They both got all of their education in Saudi Arabia. Also Mohammad Al-Banna and ‘Ali Al-Halabi of Jordan are among the same group. They are represented in North America by the Society of Quran and Sunnah and other web-based groups. Core Principles of Group 1:

The core principles of this group can be summarized in the following points:

- Consider Iman as only the Aqeeda of the heart, and that actions are a complimentary condition to Iman.
- The existing ruling-systems in the Muslim World are legitimate and, hence, must be obeyed.
- They went out of their way to legitimize the existing ruling-systems and make the rulers of secular governments legitimate Waalis (rulers), while trying to show that they are as good as the rulers of the Ummayah and Abbasi Khilafahs.
- It is Wajib “obligatory” to report to the authorities the people of Da’wa who do not follow their principles, since they consider them Khawarij! For the safety and well-being of the larger Muslim community.
- They denounced almost all the Du’aat (people of Da’wa or calling for the path of Allah) as deviant and condemned them as ignorant, people of Bida’a, or Kuffar! They have many websites that are dedicated to condemning Du’aat! They legitimize their bashing of Du’aat as application of what they claim to be the “Science of Criticism” or what is known in the Islamic sciences as “Elm Aljarh Wal Ta’deel”!
- The main goal of their theology is to throw the accusation of Kufr on a particular Da’iyah (singular of Du’aat); namely Sayed Qutb. They wrote volumes to condemn him as a Kafir! They labelled his Tafseer “In the Shade of the Quran” as a book of deviance! This stand against Sayed Qutb is actually against their official view of not making Takfeer (claiming Kufr) of anyone!
- They practically have no place for Jihad now or ever in their version of Islam.

This group is perceived by all other groups as pure Murjiah (24). They hold the worst beliefs and they do not hesitate to snitch on fellow Muslims to authorities, under the disguise that people, who call for following Quran and Sunnah as the constitution and as basis for public life, are dangerous to the general public and must be eliminated! However, although they were able to fool many common Muslims and some reverts to Islam from the West, they are virtually rejected by everyone else in the Muslim World.” From the footnotes to the above erroneous comments Abdelhaleem says:

“22 It is rather sad that these people hold conferences and attract young Muslims with little or no knowledge by inviting “Sheikhlike” figures from the Middle East. These “Sheikhs” present a
methodology that makes their followers’ brains freeze and completely dependant on this group’s so called “scholars”. The result is an army of submissive youths who follow blindly their Murjiah leaders without realizing it.

24 They are truly Murjiah as they not only are infected by the virus of Irjaa, but they also strayed far the path of Ahlul Sunnah by applying the principle of Irjaa in separating Iman from actions.”

On page 16 Abdelhaleem says, “They can be perceived as the flip flop group! Aside from being wrong in their interpretation of the evidence, they hold no consistency in their methodology (Manhaj). They are “Murjiah” when it comes to dealing with rulers and governments, and “Khawarij” when it comes to other Du'aat! In the final analysis of their stand, they fit the criteria of the Hadith of Khawarij. They call for Takfeer of Du'aat (who are the people of Islam in the Hadith) and they call for peace and obedience to the rulers who embrace secular systems!”

So from the nonsense of Taariq ‘AbdulHaleem here it is immediately noticeable that he has not even referred to any scholars from whom he is taking his conclusions from? Where are the quotes from the writings of the scholars and where are their sayings?! Not only has he greatly slandered Shaykh Rabee’, Shaykh Muhammad al-Amaan (raheemahullaah), Shaykh Muhammad al-Bannaa and Shaykh ‘Ali Hasan, but also Taariq AbdulHaleem does not even bring any of their books to quote from!? So what kind of justice is this?! This indicates the danger of such ‘writers’ who began to deviate and curse the scholars after their own methodologies and opportunist attempts for fame and position are destroyed.

As for claiming that the scholars whom he has slandered are from the “pure Murji’ah” or that they have Irjaa’, then this explicitly demonstrates that Taariq AbdulHaleem has not understanding of the creed of the Murji’ah. As the Murji’ah exclude actions from being from eemaan and believe that sins have no bearing or affect upon one’s eemaan. This is the creed of the Murji’ah which can be found in the classical work by one of the scholars of the salaf, Aboo ‘Ubayd Ibn ul-Qaasim Ibn us-Sallaam (raheemahullaah) who died in circa 224 AH in his Kitaab ul-Eemaan, in which he brings the creed of the Murji’ah and refutes them, and none of Aboo ‘Ubayd’s (raheemahullaah) observations of the Murji’ah are in agreement with the modern nonsensical analysis of Dr. Taariq ‘AbdulHaleem!

As for reporting to the authorities then this is none other than from the fatawaa of Imaam’s Bin Baaz and Imaam ‘Uthaymeen (raheemahumullaah), whom Taariq AbdulHaleem claims to respect and follow! As for claiming that the scholars whom he slandered make takfeer then again this is pure fabrication, which Taariq Abdulhaleem has not provided any evidence for. As for “the main aim being to throw the accusation of kufr upon Sayyid Qutb” then again where is the evidence that takfeer is made? So here we can see that Taariq AbdulHaleem has some sensitivity to the writings and works of Qutb, even though Qutb was neither an Islamic scholar nor one who had studied Islam with scholars, he was but a mere writer (raheemahullaah). The words of Qutb will be mentioned later and
Shaykh Husayn bin ‘Abdul-Azzez Aal ash-Shaykh (Imaam and Khateeb of Masjid an-Nabawi, Madeenah, and also the judge of the large Law Court in Madeenah) was asked the following question1:

“Respected Shaykh - may Allaah reward you - what is your view on the fatwa which was issued by the Permanent Committee concerning the two books by Shaykh ‘Alee [bin Hasan al-Halabee], ‘at-Tahdheer’

his ideas will be seen for what they are and the deviation from the manhaj of the salaf is evident. As for the bizarre claim of Irjaa’ which he throws about, Abdulhaleem again has not demonstrated which scholars have concurred this or where is the evidence. As for saying “they fit the criteria of the Hadith of Khawarij” then which hadeeth scholar has said this? Taariq ‘AbdulHaleem therefore applies his own conclusions by piecing together the erroneous arguments of fringe scholars such as ash-Shayijee and al-Hawaalee.

Another indication of Tariq AbdulHaleem’s bizarre ideas is to be found in the following:

“Second Group: The Albani’s

Although Sheikh Nasir Al-Deen Al-Albani (May Allah have mercy on his soul) is not the only scholar who belongs to this group, we labelled the group after him as he was the most prominent among those who belong to it. The group clearly carries delusions and doubts of Irjaa. Leaders of this group are figures like Sheikh Al-Albani and Sheikh Muqbil Al-Wadi’e of Yemen.

Core Principles of Group 2:

The core principles of this group can be summarized in the following points:

- Holding the same point of view as the first group in Iman....

After erroneously including Shaykh ‘Ali within his baatil classification of the Salafees, AbdulHaleem included Shaykh ‘Ali in his ‘first group’ and not in the group of his own teacher and Shaykh, Imaam Albaanee?! So even according to his own classification of buhtaam, Taariq ‘AbdulHaleem got the classification wrong! So where is the evidence that Imaam Albaanee and Imaam Muqbil (raheemahumullaah) had Irjaa’? Who from the people of knowledge that even Taariq ‘AbdulHaleem claims to respect (like Shaykh Bin Baaz and Shaykh ‘Uthaymeen, raheemahumullaah)? As Tariq ‘AbdulHaleem’s work is poor in referencing and primary sources, it is evident that he may have been basing much of his attack on the salafees from Safar al-Hawaalee and his book Dhaahirat ul-‘Irjaa’.

1 On 5th Rabee al-Awwal 1422 AH, during the QSS Conference held in Chicago, Illinois (USA).
and ‘Saihatu Nadhir’, that they call to the madhhab of Irjaa’ in that action is not a condition for the perfection of Emaan, while bearing in mind that this book does not even contain any research into this matter of shart sihhah, or shart kamaal? Also has the Committee read the books of Shaykh Alee or has it sufficed with the views and studies of other people? May Allaah reward you.”

The Shaykh answered:

“Firstly O brothers! Shaykh ‘Alee and the other Shaykhs (of the Committee) are in unity and conformity. And Shaykh ‘Alee is a senior and elder brother, who is from the generality of Mashaayikh (himself) - from those who actually issued the verdict itself. And he knows them and they know him, and there exists love between him and them. And Shaykh ‘Alee has been given - and to Allaah is all the praise - such knowledge and insight (baseerah) that allows him to actually deal with this knowledge-based matter that is between him and the Mashaayikh - and the truth of this matter is in the process of being clarified. As for Shaykh Alee and his Shaykh, Shaykh al-Albaanee, then they are those who are upon the manhaj of the Sunnah, and no one doubts about them, that they are upon an acceptable and pleasing manhaj - and all praise is due to Allaah. Shaykh ‘Alee is amongst those who
defend the manhaj of Ahlus-Sunnah wal-Jamaa’ah - all praise is due to Allaah. The fatwa did not state that the Shaykh is Murji’ah - Allaah forbid that it should state such a thing. Rather, it opposes Shaykh ‘Alee concerning what is in the book (of Shaykh Alee), and also contests with him concerning this matter.

As for others who wish to extract from the contents of this fatwa that it necessitates the judgement upon Shaykh ‘Alee that he is a Murji’ah. For this I have not understood from it, and I also think that my brothers (the Mashaayikh) do not understand this either. And this (i.e. the fatwa) does not change or oppose what there is between Shaykh ‘Alee and the Mashaayikh (i.e. of love and respect). For they (the Mashaayikh of the Committee) respect him and revere him. Shaykh ‘Alee has written a knowledge-based reply to them, al-Ajwibat al-Mutalaa’imah ‘alaa Fatwaa al-Lajnah ad-Daa’imah, in accordance with what the Salaf of this Ummah are upon, in that there is no one amongst us except that he is one who takes or who gives, and everyone’s saying can be accepted or rejected, except the occupant of this grave, meaning the Messenger of Allaah (sallallaahu ‘alayhi wasallam)-as has been said by Imaam Maalik: in all of speech is what can be accepted and what can be rejected, save what is from the
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Messenger. And I consider that Shaykh ‘Alee will agree with me that the Committee did not say - as is often claimed about him (i.e. Shaykh ‘Alee) that Shaykh ‘Alee is from the Murji‘ah! Never! They did not say this. They only contested what is in the book! And is this type of contestation between the Salaf for anything but for the love for knowing the Sunnah, and to safeguard it? Rather, this dispute is only about a small part of the whole of the book. The respected Shaykh ‘Abdul-Azeez Aal ash-Shaykh is amongst those who loves Shaykh ‘Alee - and I know this - and he respects him and also supplicates for him, and even after Shaykh ‘Alee met the respected Shaykh. As for when others take this fatwa and then rejoice with it - in that which is for them - and they do not take that from it which is against them, then this is the way of Ahlul-Bid‘ah.”

The majority of those who disseminate the claim of Irjaa‘ are in a quagmire, as they are the type who wave around fataawaa of certain scholars or committees when it suits them, yet when the same scholars and committees issue other fataawaa, regarding more important issues to do with revolt and so forth, they reject them outright?! The other type of people who oppose Shaykh ‘Alee, are those who have petty personal grudges against him and try to take him down. Of the pathetic claims that were floating around the UK was that Imaam Albaanee “did not have
any real students in the last twenty years”?! Indeed, some others have even claimed that they are “at war” with the scholars in Jordan?!

As for the claim of Irjaa’ then it is well known that it is utilised to warn people away from Salafi manhaj by the main leaders of takfeer and khurooj (revolt) in the world today, such as Bin Laden, Aboo Qataadah al-Filisteenee, Aboo Muhammad al-Maqdisi, Aboo Hamza al-Misree,

1 This statement was obviously uttered by one who had not even maintained any contact or connection to Imaam Albaanee (raheemahullaaah) himself!? It was more of a ploy to make out that the scholars in Jordan were not real students of Imaam Albaanee.

2 In his 1996 “Declaration of War,” for example, Bin Laadin explicitly makes reference to al-Hawaaalee (al-Hawali): “The imprisoned Shaykh, Safar al-Hawalee, may Allaah hasten his release…”


4 ‘Isaam al-Barqawee, born in 1959 CE to Jordanian parents of Palestinian origin in Kuwait where he was raised. He studied for a couple of years at the Islamic University of Madeenah and then later went to Afghaanistaan, his 1984 CE book Millat Ibraaheem outlines his jihaadee concepts and around the same time he was in Peshawar mobilising the Afghan Arabs. In the early 1990s CE he published his book on Saudi Arabia, wherein he makes takfeer of Saudi Arabia unequivocally and in 1992 CE he moved from Peshawar to Jordan where he has been imprisoned repeatedly for his extreme and erroneous ideas, Shaykh Alee in this treatise mentions some of his baatil ideas and refutes them.

5 Aboo Hamza Mustaphaa ibn Kamaal ibn Mustaphaa al-Misree, born in Alexandria in 1958 CE he arrived in the UK in 1979 CE and began practicing Islaam in London in the mid 1980s after being a nightclub bouncer in the city of London. He assumed British citizenship in the mid 1980s and after divorcing his British wife. He later was to assume a heroic status after having both his armed blown off, some claim in Afghaanistaan, while others say during an industrial accident. Aboo Hamza is not known to have studied at all with the people of knowledge and he did/does not have any teachers and did not study at any Islamic centre of learning or institution. He rose to notoriety in London, and the world in fact, due to featuring regularly on al-Jazeera and other Arabic TV channels (!) and gained a band of followers after taking over a masjid in Finsbury Park by force with his blind-followers. This
Aboo Baseer Mustapha Haleemah at-Tartoosee,\(^1\) ‘Abdullaah Faysal al-Jamaykee al-Khaarijee\(^1\), Aboo masjid then became one of the many bases of takfeeree da’wah in London along with the followings of the likes of Aboo Qataadah, ‘Abdullaah Faysal, Aboo Ithaar, Aboo Baseer, Aboo ‘Umar and al-Maghrawaan. His ignorance is demonstrated on the audio entitled ‘Debate with the Jihaadis in Luton’ wherein his gross ignorance is refuted by Shaykh Saleem al-Hil aalee along with the brothers Aboo Usaamah Khaleefah and Aboo Sayfillaah ‘AbdulQaadir (hafidhahumullaah). Aboo Hamza was implicated in the Yemen hostage takings which involved some jihaadee youth of London and Birmingham including Aboo Hamza’s own son (!) and was arrested by British authorities later after the US wanted him for extradition on charges of terrorism. Earlier this year Aboo Hamza was sentenced to seven years for inciting racial hatred (against Jews), possessing a document which may be useful to terrorists and. In 2003 CE the masjid that he used to use was closed down and he was forced to pray outside with his cronies. His frustration against the salafi da’wah led him to compile a pathetic audio entitled ‘The Running Lying Hilaalee’ wherein he tries to refute Shaykh Saleem?! Indeed, the ignorant audio lectures of Aboo Hamza eventually were proofs against him as kuffaar researchers from all over the world have obtained them and extracted the more bizarre of Aboo Hamza’s statements. After the death of Imaam Bin Baaz (raheemahullaah), Aboo Hamza posted on his ‘Supporters of Shari’ah’ website ‘The Death of an Evil Scholar’ and poured scorn upon Imaam Bin Baaz (raheemahullaah). He is likely to be extradited to the US after he has completed his prison term.

\(^1\) Aboo Baseer ‘AbdulMun‘im Mustaphaa Haleemah at-Tartoosee, a Syrian takfeeree propagator who is now based in Lewisham, south-east London. Aboo Baseer attempted to ‘debate’ Imaam Muqbil (raheemahullaah) some time ago and thus was heavily refuted by Imaam Muqbil for his takfeeree manhaj. He also has his own site entitled ‘altartosi’ which is but a presentation of his own ideas and ‘fataawa’, yet explains absolutely nothing about where he studied or from which scholars he has sat with!!? He is closely connected in ideology to the likes of Aboo Muhammad al-Maqdisee and Aboo Ithaar. Aboo Baseer has even issued a ‘fatwa’ on the Saudi state which can be read on the tibyaan (tughyaan!) website!? Within the so-called ‘religious verdict’ Aboo Baseer notes about Saudi Arabia that:

“[a] It is a regime that does not rule by what Allah has revealed in every aspect of life, particular and general, rather it is a regime that rules by what Allah revealed in certain cases to the exclusion of other cases... it believes in part of the Book and disbelieves in part... and this may be noticed easily by anyone who would like to observe the Saudi legal system... and this contradicts many of the Shar‘i texts that obligate referring the judgement back to the Book and the Sunnah in every aspects.”

Aboo Baseer then says: “[b][c] It is a racist, nationalist regime that allies or opposes on the basis of relation with the nation. It divides rights and obligations among the slaves of Allah on the basis of relation with the Saudi nation and its borders, and not on the basis of relation with the ‘Aqidah and the religion...in the same manner as any other Arab regime. And this is clear Kufr (Kufr

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Bawah) as the Saudi Permanent Committee (al-Lajnah ad-Da'imah) for Ifta' have themselves said in one of their Fatawa..." 

Then he says: “And they were correct in that, however our question to these esteemed ones is this: Is not the Saudi regime like this? Is it other than what you have described? Is it not that the Kafir, Zindeeq (heretic) Saudi – because of his nationality and his connection with the Saudi state – enjoys certain rights, favours, and privileges that "Shaykhul-Islam" from outside Sa'udiyyah does not? The problem of single unmarried women has reached its peak, yet along with that – according to the law – the Saudi woman is not allowed to be married to a man with whose religion and character she is pleased if he does not belong to the borders of the Saudi nation... and likewise, the Saudi man is not allowed to marry outside Sa'udiyyah until he has reached a certain advanced age, along with fulfilling certain conditions, and after receiving special royal permission, for which Allah has not sent down any authority...”

Following up with: “It is a regime which along with its army has not shown any support – whether real or pretended – towards any of the important issues facing the Muslims today... Show me a single Islamic Jihadi movement that wished to establish an Islamic life in their countries and lift the oppression of the Tawagheet, that the Saudi regime or its army - not the Muslim Saudi population – provided help or support?... Tell me – if only once – that the Saudi regime and its army have ever shown anger for the sake of Allah and the 'Aqidah... just once!...A regime that shows no anger for the sake of Allah, not even once... and does not show alliance and enmity for Allah's sake, not even once... how can it be called Islamic? How?” (!!)

Then we find in his 'fatwa': “So all of these faces together – and there are many more that we have not mentioned – bring us to the certain conclusion that the Saudi regime is an un-Islamic, Kafir regime... Islam is in one valley, and the regime of Al Sa'ud is in another valley. Likewise, everyone who supports, protects, and defends this regime from among the kings, princes and other than them from their associates who carry out their will, they are all Kuffar and apostates. And it is not befitting for anyone who knows the religion of Allah and who knows the reality of this regime and its supporters to doubt this fact.” (!!!) Then Aboo Baseer tries to cover his tracks by saying that he is not generalising (!) and that Saudi Arabia is a Muslim society and that people “ignorant of their reality” (as if he knows “the reality”!?) and that people “only see the good side of Saudi Arabia.”

Then Aboo Baseer concludes with, the definitive evidence and indication of his khaarijiyyah, by saying: “[5] So if it is said: Does the Kufr of the regime necessitate going out (Khuruj) against it? (i.e. fighting it and overthrowing it) I say: Yes, from the Shar'i perspective it is Wajib (obligatory) to go out against it, however from the practical perspective, this has certain conditions, stages, and necessary preparations, and I do not see that it should be done before the fulfillment of these conditions, stages and necessary preparations. And one of them is that the idea of going out against the Kufr regimes should be the dominant idea among the majority of the Muslims. And until the time that these are fulfilled, there is no objection according to the Shari'ah – if you find the ability and are safe from a greater evil occurring – to acting on this, by
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Ithaar,² Hamood bin ‘Uqlaa ash-Shu’aybee, ‘Tibyaan Publications⁴ (which has even surpassed ‘Azzaam

eliminating – on an individual basis – those whose Fitnah is threatening the lands and the people, from among the ruling Tawagheet of Kufr and injustice, and putting the people and the land to rest from them... for eliminating one of the ruling Tawagheet of Kufr and injustice and removing him from the path of the people is easier than effecting a rebellion and overthrowing the entire regime along with all of its special organisations!” (!!!) Hereby justifying assassinations and murder!

And in all of this so-called ‘fatwa’ we can see that Aboo Baseer ‘AbdulMun’im Mustaphaa Haleemah at-Tartoosee has not even brought one hadeeth to justify his position or any statements from the Imaams of the salaf or the scholars throughout history!!! So beware!

¹ Born ‘William Forrest’, this Jamaican khaarijee was responsible for issuing a number of erroneous and extreme rulings to the youth in London, the wider UK and in other English-speaking countries. He studied in Guyana at an Islamic educational centre for a few years after which he was accepted to study at Imaam Muhammad bin Saud University in Riyadh he later came to settle within the UK wherein he began to refer to himself as a “Shaykh.” As a result, he was able to hoodwink the youth into believing that he was an authority on Islamic knowledge and a reference point, and so after being ousted out of the Brixton area by the salafees he began to go more extreme. He is well known for his extremist statements and for his blanket takfeer of the Salafees and the salafee scholars, showing particular disdain for the salafees at Masjid Ibnu Taymeeyah (Brixton Mosque) in south London, who were the main opposers of Faysal in London. Faysal, on one of his tapes entitled ‘The Devils Deception of the Saudi Salafis’, said about the salafees of Brixton that “They are not to be prayed behind...they are major hypocrites...the Jews of the Ummah...the worst salafees...”(!??) Faysal’s frustration with the salafee da’wah culminated in him conducting a lecture entitled ‘20th Century House Nigger’ wherein he makes takfeer of the graduate of Madeenah Islamic University, the brother Aboo Usaamah Khaleefah ath-Thahabi (hafidhahullaah) and calls for his assassination!! Faysal also conducted a lecture entitled ‘The Devil’s Deception of the Murji’ah’ wherein he again pours scorn upon the salafees. Currently, Faysal is in prison in the UK for his kindling of hatred amongst communities and inshaa’Allaah will be deported out of the UK upon release. Like Aboo Hamza, his ignorant lectures which were widely dispersed throughout the non-Salafee bookstores in London and the rest of the world, established the hujjah against his own self!

² He is Aboo Ithaar Muhammad bin Mustaphaa al-Muqree’ al-Misreee, another Egyptian takfeeree based in London who associates with the likes of Aboo Baseer, Aboo Qataadah et al. One of the trustworthy Moroccon salafee brothers in London noted to me that in Ramadan 2005 CE, Aboo Ithaar and his henchmen were distributing free copies of his book on ‘Tawheed ul-Haakimiyyah’ at al-Muntada Islamee!! In the book Aboo Ithaar concocts his own principles of takfeer and irja’a’ and noting that whoever does not agree with such and such a principle, has fallen into irja’a’!

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Gleaming Pearls in Destroying the False Claim that Imaam al-Albaanee Agrees with the Murji‘ah

1 Tibyan Publications (or rather Tughyaan Publications!) and the ‘muwahhideen’ site are two examples of hardcore takfeeree sites which impugn Imaam al-Albaanee of irjaa’. However, their ‘research’ on this issue of Irjaa’ is replete with: self-contradictions, selective quoting from Imaam Bin Baaz, Imaam Ibn ‘Uthaymeen and others, quotes from the likes of Aboo Qataadah and Aboo Baseer (!??) and shallow evidences. As a result, the likes of the claims made by the likes of Abu Hudhayfah Yusuf al-Kanadi and Abu Sulayman Ash-Shami, are indeed very weak, the fact that their website publishes works by the likes of Aboo Musab Zarqawee, Ibn Laadin and Ayman adh-Dhawaahiree (!!!) indicate the manhaj of these people! Indeed, for Tibyan it also seems that one can only be a Shaykh if imprisoned or on the run!? This appears to be their definitive criteria in assessing who is a scholar or not. An example of their confusion and contradictions, not to mentions the fact that there are not preceded by any of the people of knowledge in their claims, is the following in the two author’s ebook ‘Issues Related to Khalid Al-Anbari and his book al-Hukmu Bi Ghayri Ma Nazal Allah Wa Usul At-Takfir’ (p.96): “We are not labelling Shaykh Al-Albani with the label of Murji‘i, rather we have said that his statements are the statements of Irjaa.” (!)

وثّى لّكَ فاؤوّلٍ

“Woe to you, and woe!”
{al-Qiyaamah (75): 34}

Then they continue: “…or that these statements are the sayings of the Murji‘ah” (!!)

ثّم أّوّلٍ لّكَ فاؤوّلٍ

“So again, it is clear that the words of Shaykh ibn Uthaymin are directed towards the khawaarij; those who make Takfir for major sins and these words are also directed to those who have labelled Shaykh Al-Albani as a Murji‘i out of jealously and contempt and not due to the principles of Ahl As-Sunnah…” All of this assumed ‘balance’ is on a website which contains articles and books authored by Aboo Mus’ab az-Zarqaawee, Ayman adh-Dhawaahiri, Usaamah Bin Ladin, Aboo Baseer Mustaphaa at-Tartooshee, Nasr al-Fahd, Aboo Muhammad al-Maqdissee and Aboo Qataadah al-Filistineee!!!!! So maybe Abu Hudhayfah and Abu Sulayman should begin by refuting and criticising their own website!! Or the website which is promoting their work! They then proceed to falsely interpret the statements of Imaam ‘Uthaymeen (raheemahullaah) by claiming that Imaam ‘Uthaymeen left the door open for Imaam Albaanee (raheemahullaah) to be refuted in “accordance to the principles of ahl us-sunnah”!!? They say on page 90 of part 2: “So again, it is clear that the words of Shaykh ibn Uthaymin are directed towards the khawaarij; those who make Takfir for major sins and these words are also directed to those who have labelled Shaykh Al-Albani as a Murji‘i out of jealously and contempt and not due to the principles of Ahl As-Sunnah.” A more detailed analysis of their reality will soon follow inshaa’Allaah in a subsequent volume of the ‘Eemaan and Kufr Series.’

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Publications in its promotion of self-proclaimed ‘leaders of jihaaḍ’ in the contemporary era!!) and many others. Indeed, this list in itself indicates the ‘reality’ and ‘emergence’ of how the claim of Irjaa’ was fully taken on board by the khawaarij of the era! Others who have jumped on the bandwagon of accusing Imaam Albaanee (raheemahullaah) of Irjaa’ include the likes of Faalih al-Harbee (a known extremist)², Muhammad ibn Saalim ad-Dawsaree³ and others.

¹ The ‘Azzaam Publications’ website was run from a shed hide-out in Tooting, south-London, and the moderator of the site, who is now awaiting extradition to the US for possessing documents which could assist terrorists and for inciting the murder of US citizens, is now claiming that he had nothing to do with the site, from whence they were claiming to be the main callers to jihaaḍ!!? The website was full of uncorroborated reports, takfeer and slander of the salafees, unlegislated calls to jihaaḍ and a whole host of other info which served no benefit in calling people to tawheed or warning against the people of innovation. Other affiliates included Saleem Aboo Zubayr of south London, who also used to ascribe to his name “al-Azzaamee”! A blind follower and promoter of the works of Safar al-Hawaalee, Aboo Zubayr tried to call the youth in London to support the notion that Imaam al-Albaanee (raheemahullaah) had irjaa’, gaining support from his mentor ‘Ali Tamimi in that. On a site which props up Aboo Zubayr, entitled ‘Islamic Network’, it has even been claimed that Aboo Baseer, Aboo Ithaar and other associated suuroorees and takfeeres are “qualified to give fatawaa in the UK”!!! So beware!

² Recently in Madeenah, Faalih al-Harbee has claimed that Shaykh Rabee’ ibn Haadee (hafidhahullaah) has begun a new sect and has also accused Imaam al-Albaanee (raheemahullaah) of having Irjaa’!! The reality of al-Harbee was initially identified by Imaam Muqbil (raheemahullaah) who replied to a number of Faalih’s erroneous sayings during his lifetime. Imaam Muqbil stated about Faalih “Lan yuflih Faalih” and indeed al-Harbee has not been successful and was put in his place a few years ago by the muhaddith of Madeenah, Shaykh ‘AbdulMuhsin al-Abbaad al-Badr (hafidhahullaah) for being the “small student of knowledge” that he was. This was as opposed to the nonsensical claim that was being peddled around the West by Faalih al-Harbee’s blind followers that he was a “major scholar”, “mujaaḥid” and “the most knowledgable about the hizbees in the era”!!?

Indeed, the wisdom of Shaykh ‘Alee is was demonstrated in Jordan recently as Shaykh ‘Alee gave a khutbah on takfeer and terrorism in Masjid ul-Haashimiyyah in ‘Ammaan, Jordan on 11/11/2005 CE, the day after the terrorist attack upon the hotel in ‘Ammaan.¹ Within the khutbah Shaykh ‘Alee said:

“...Without any fear of Allaah, and with no shame for the servants of Allaah, those ignorant ones who get in the way and issue rulings, who spoke with great ignorance regarding matters related to the spilling of blood and then turned their corrupted speech towards something worse and caused killing, calamities, tribulations and ordeals for the ummah, all in the name of jihaad and in the name of spreading the deen and in the name of commanding the good and forbidding the evil. Rather, due to their corrupt actions, these have been the reasons for the enemies to rule over the ummah and exert pressure upon it, not to mention their describing Islaam with terrorism and the righteous Muslims with extremism. So they (the ignorant ones) do not perceive and with their misguidance and corruption they are not able.

O Believers!

¹ See the full khutbah in Arabic at www.alhalaby.com
Indeed the words of our senior scholars, may Allaah have mercy on them, which are built upon the Book of Allaah and the sunnah of His Messenger صلى الله عليه وسلم and the path of the companions and the successors which is a lamp for all people rather it is the origin and the foundation, from the times of old, in warning against this dangerous and tenacious takfeeree way and what it is built upon from killing and destruction and spilling blood and bombings. These are the true statements and are repeated much throughout history, and is frequently heard in all lands at all times and in all places. One of our contemporary scholars and our wise senior scholars, upon whom their status and trust has been agreed upon for over ten years, have said that “Hastiness in takfeer has a great danger, especially in regards to that which results in making permissible the spilling of blood and taking honour and plundering wealth, specially and generally, and blowing up dwellings and vehicles and destruction of establishments. This actions, and the likes, are prohibited in the Sharee‘ah, according to the consensus of the Muslims, especially when within that is taking the honour of a innocent soul, taking the honour of wealth, taking the honour of safety and security and the lives of the people who are living under such security within their homes and dwellings. Islaam is free from such dangerous
belief. So what is happening in some countries with regards to spilling the blood of the innocent and bombing dwellings and vehicles and bombing private and public utilities and destruction of establishments, are criminal actions which Islaam are free from. This is how a Muslim who believes in Allaah and the Last Day is free from such criminal actions, which is the behaviour of those who have deviant thought and misguided belief and carry the sin and crime upon themselves, so their actions should neither be ascribed to Islaam nor upon the guided Muslims who are guided by Islaam and who ascribe themselves to the Book and the Sunnah, who hold firm to the rope of Allaah. Such actions are outright corruptions and crimes that the Sharee’ah and the natural disposition censure, for this reason the Sharee’ah texts have come to prohibit such actions, as a warning against companionship with its people.” The end of his words, may Allaah have mercy upon him. I say, to conclude, the saying of the Imaams of knowledge and deen are to be applied to those deviant takfeerees and misguided ignoramuses. They do not give any victory to Islaam and they do not bring any loss to disbelief.”

METHOD OF TRANSLATION
As Shaykh ‘Alee (hafidhahullaah) utilises copious footnotes, readers should take care not to confuse the translator’s notes with Shaykh ‘Alee’s, and in any case I have not annotated much in the way of footnotes for this particular translation. Where any notes appear they will be clearly marked, as per usual from our translations, with [Translator’s Note] or [TN] immediately at the end of the footnote in bold-type.

In a subsequent volume we will summarise Imaam al-Albaanee’s (raheemahullaah) main proofs, from the 103 (!) found in ad-Durur al-Mutalaa’ilah that he made against Dr. Safar’s doctoral thesis and his arguments and the main points of Imaam al-Albaanee that will be noted will cover the main issues that Safar and his ilk raise against Imaam Albaanee and his students in Jordan. For the sake of brevity in this particular volume we will include this in the next volume inshaa’Allaah and in any case Shaykh ‘Alee deals with many issues in his introduction and includes a large assessment by Imaam al-Albaanee on the claims of Safar. For those who wish to see much of the other points, readers are advised to refer to the original book.
INTRODUCTION

Indeed, all praise is due to Allaah, we praise Him, we seek His aid, and we ask for His forgiveness. We seek refuge in Allaah from the evil of our actions and from the evil consequences of our actions. Whomever Allaah guides, there is none to misguide and whoever Allaah misguides there is none to guide. I bear witness that there is no god worthy of worship except Allaah and I bear witness that Muhammad is the servant and messenger of Allaah.

To proceed:

>ديّاً أيّهَا الّذِينَ آمَنُوا ائْتُوا اللَّهَ حَقّ تِقَاتِهِ وَلا تَمْوَنُنَّ إِلَّا وَأَنْتُمُ مُسْلِمُونَ<

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“O you who have believed, fear Allaah as He should be feared and do not die except as Muslims (in submission to Him).”

{Aali-Imraan (3): 102}

“O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allaah through whom you ask things from each other, and (respect) the wombs. Indeed Allaah is ever, over you, an Observer.”

{an-Nisaa (4): 1}

“O you who have believed, fear Allaah and speak words of appropriate justice. He will amend for you your deeds and forgive your sins. And whoever obeys
Allaah and His Messenger has certainly attained a great attainment.”
{al-Ahzaab (33): 70-71}

The best speech is the book of Allaah and the best guidance is the guidance of Muhammad (sallallaahu alayhi wassallam). The worst of affairs are the newly invented matters, for every newly invented matter into the religion is an innovation, and every innovation (into the religion) is misguidance and all misguidance is in the fire, we seek refuge in Allaah from it (the fire).

Then to proceed:
The consensus of the scholars of the sunnah, from the contemporaries, may Allaah have mercy upon them and preserve their lives, have convened upon the leadership of the teacher, our Shaykh, the father al-Allaamah, al-Muhaddith Abee ‘AbdirRahmaan Muhammad Naasirudeen al-Albaanee (d.1420 AH) may Allaah cover him with His mercy, and their speech on this is vast, widespread, famous and blessed. What is proof of this is in the most beautiful composition in the words of the noble Shaykh Bakr bin ‘abdullaah Aboo Zayd,¹ may Allaah forgive him and keep him firm, within his refutation of some arguments:

¹ In my treatise, ‘Baynee wa Bayna Fadeelat ush-Shaykh Bakr (Aboo) Zayd’ (Between me and the noble Shaykh, Bakr Aboo Zayd). It is a detailed history of our knowledge-based connection and its stages over more than fifteen years, may Allaah ease its completion, upon goodness.
“The scholarly manifestation of al-Albaanee in the souls of the people of knowledge, and his aiding of the sunnah and the ‘aqeedah of the salaf, is an affair about which there should no dispute whatsoever, except from one who is an ignorant enemy.”

As for the speech of our major scholars, such as Bin Baaz, Ibn ‘Uthaymeen and other firmly grounded scholars, then it is more abundant than can be enumerated.

THE TESTS OF THE PEOPLE OF SUNNAH

The people have been tried, in the past, with their love of the Imaams of the sunnah and their allies such as Imaam Ahmad, Imaam Sufyaan ath-Thawree, Hammaad, so whoever loved them was upon goodness and whoever did not (love them) was not (upon goodness). Indeed, these trials and tribulations began from those who were not from the major scholars, as Imaam ‘AbdurRahmaan bin Mahdi stated: “If you see a person from Shaam having love for al-Awzaa’ee and Aboo Ishaaq al-Fazaaree, then know that he has good.” In another narration, “then he is a person of the sunnah.”

Ahmad bin ‘Abdullaah bin Yoonus said “The people of Mosul were tried by Mu’aafee bin ‘Imraan, so if they

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1 *Ar-Rudood*, p.344.

2 See my book *Masaa’il ‘Ilmiyyah* (pp.35-38) and *at-Ta’reef wa’t-Tanbi’ah*, pp. 143 -145).

3 *Al-Jarh wa’t-Ta’deel* (vol.1/p.217).
love him, then they are the people of sunnah and if they hate him, then know that they are people of innovation.”\(^1\)

So from this door, which we are closing, is the saying of al-‘Allaamah Shaykh Hamood at-Tuwayjuree,\(^2\) may Allaah cover him with His mercy: “Albaanee now, has knowledge of the sunnah. Censuring him is helping to censure the sunnah.”

So if it becomes established in the conditions of the dunya, the society, in the affairs of the souls and nature that (for every time is a state and men) it is necessary for the people of sunnah to know who are their senior and major scholars and to know how to distinguish their scholars. This era, with certainty, was an era of our senior Imaams, Ibn Baaz, al-Albaanee and Ibn ‘Uthaymeen (may Allaah have mercy upon them all) and those who follow their safe way. These are the ones who fulfilled for this ummah a great share in its right and shouldered the heavy responsibility of an important side of the obligations in confronting, advising, instructing, teaching and guiding.

\(^1\) Sharh Usool ‘Iti’qaad Ahl us-Sunnah (vol.1/p.66).
\(^2\) As was heard by our noble brother Dr. ‘AbdusSalaam bin Burjis Aal ‘AbdulKareem and was transmitted from him by our noble brother Dr. ‘Aasim bin ‘Abdullaah al-Qaryootee in his treatise Shadharaat min Tarjumah Shaykh Albaanee, p.13.
Everyone who possesses sight and insight know how many have been averted from tribulations for the *ummah*, due to their presence and how many have been preserved due to them, in their hearts and minds! And how many have had their blood, honour and wealth protected due to their leadership and trust! May Allaah, *The Exalted*, have mercy upon them, and may Allaah make us be from amongst them with the righteous ones from His servants in goodness and good ending, with His virtue.

So if the condition of those Imaams is like this, then there will always be the trials of the opposers and the triumph of authorship and not partisanship, as partisanship is a cause for hatred. However, they have allegiance to the truth and its call and transmission. So there should be love for them, elevation of their ability, a eulogizing of their *manhaj*, thus the good of it is hoped for and its virtue is expected. As for hating them, doubting them and trying to criticise them then its ‘virtue’ is to oppress and its way is that of destruction!

**EXPOSED METHODS**

We have seen a new way that has begun on the nibs of pens (it apparently seems merciful, yet on the inside is the punishment!), it apparently displays praise of some of the scholars and then dispraises some of them, thereby...
causing dissension and defamation, seeking discord and seeking his misguidance! From this, is that some of them praise our scholars for their specialised sciences and then attempt to criticise them in the sciences that are most important to our scholars, that being creed and belief or deen or behaviour!! So it is not for me at all to praise Imaam Ibn Baaz in fiqh and then slander and criticise him, falsely and erroneously, by saying that he is from the “scholars of the leaders”!

The slanderer of the ‘aqeedah of Imaam Albaanee does not benefit a thing by attempting to slander his leadership, or by throwing doubts on his manhaj and his way, then claim to have love for him and claim to be attached to him and his name,

“All of this is unjust division.”

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1 They also add Shaykh Ibn ‘Uthaymeen to this! As has been concocted by ‘Aasim al-Barqaawee – Aboo Muhammad al-Maqdisee, the author of infamous drafts of the views of the ideas of the Khawaarij, and well known for inciting the riffraff against following the scholars of this ummah. From what I have seen from him, in a foolish draft and in a stupid book entitled ‘Tabseer ul-‘Uqalaa’ bi-Talbeesat Ahl ut-Tajahhum wa’l-Irjaal’ which is supposed to be a refutation of my book ‘at-Tahdheer...’! He (Aboo Muhammad al-Maqdisee) slanders, with frankness and nerve, the major and famous senior scholars and does not surrender in his calumny against the scholars of Shaam and the Two Holy Sanctuaries. From this, is his declaration (p.10) that he himself, the author of the book ‘al-Kawaashif al-Jalliyyah fee Kafr Dawlat is-Saudiyah’ (Sublime Revelations on the Disbelief of the Saudi State) On page 127 he slanders the Noble Shaykh Ibn ‘Uthaymeen and describes him, along with other scholars, as being from the “Scholars of the Governments”!! On pages 5, 7, 31, 97, 115, 126 etc. etc. etc.!! He slanders others!!!

2 An explanation of this can be found in my book ‘Ar-Rad al-Burhaanee fi’l-Intisaar li-Imaam al-Albaanee.’
OVERTURNINGS AND RELAPSES

So what will the condition be if the (ideology) relapses or the intellect degenerates and the pens reflect so that a *sunni* scholar becomes associated to the people of innovation and misguidance?! And the one who is not a scholar, an innovator, is considered to be a major senior scholar from the people of *sunnah*, who have knowledge?!

SAYYID QUTB AND TAWHEED

Dr. Safar al-Hawaalee, may Allaah forgive him, said in *Sharhu Tahawiyyah* (p. 186, vol. 2, first edition) dated 17/11/1410 AH:

“Sayyid Qutb (raheemahullaah), none has written more than him in this era in explaining the reality of ‘there is none worthy of worship except Allaah.’ Look to the hundreds of pages of ‘In the Shade of the Qur’aan’, wherein he talks extensively about this issue...”!!!

He even ingrains this futile view, may Allaah forgive him, into the ears of his naïve readers, he increases his mention of his Sayyid in many issues¹ in his doctoral

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¹ In our country, Jordan, a magazine will be published soon (!) which will establish many contradictory ideas, such as from the *Tahreereet, Surooreet, Takfeereet, Qutbeeet, Jihaadeet, Hizbeeet, Maslaheet* and *Salafee* (!) entitled ‘al-Qiblah’?! It carried a quote on the front page of its first edition a portion of speech from Sayyid Qutb! This quote was before any mention of the *basmalah*, or any praise of Allaah, not to mention a lack of using the Prophetic *khutbah ul-Haajah*, or anything from the speech of Allaah or His Messenger (sallallaahu alayhi wassallam). As is said: “What is written is to be read from its title, as a slogan of what it leads to and a feature of its methodology”!!!
thesis ‘Dhaahirat ul-Irjaa’ fee Fikri1 Islamiyyah’, rather he based the thesis on him and structured its principles on him (i.e. Sayyid Qutb). This can be seen in volume 1 of the book on pages 30, 33, 58, 60, 63, 64, 65, 69, 70 and 73. He (Dr. Safar) even mentions a long quote from Sayyid Qutb that covers around ten pages (vol.1, pp.96-104)!!
And in all of this he mentions all types of praise (Sayyid Qutb) directly at times, or indirectly a other times. Indeed, he (Dr. Safar) even includes him (Sayyid Qutb) in amongst those who are upon the manhaj of the people of sunnah and jamaa’ah (vol.1, p.82)! so all of this is due to him (Dr. Safar), may Allaah guide him, being overly persuaded by him (Sayyid Qutb) and being overly influenced by him and his thought.

THE POSITION OF SAYYID QUTB WITH THE ISLAMIC SCHOLARS
Dr. Safar directly attached Sayyid Qutb to the scholars of Islamic knowledge and deen, such as Shaykh ul-Islaam Ibn Taymiyyah, Shaykh ul-Islaam Muhammad bin ‘AbdulWahhaab, and described him (i.e. Sayyid Qutb) as “The Shaheed (Martyr) Sayyid Qutb”! Then he

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1 The word ‘fikr’ (ideology) is “a very dangerous word that has crept in on us due to the enemies of Islaam from whence we do not perceive.” As was said by our noble teacher, the Shaykh Muhammad bin Saalih al-‘Uthaymeen (raheemahullaah) in his book Fataawaa Arkaan al-Islaam (no.115)...so read it! Also within the lecture entitled ‘al-Fikru wa’l-‘Ilm’ by the noble brother, the virtuous scholar, the upright Shaykh Saalih bin ‘Abdul’Azeez Aal ush-Shaykh.
repeatedly describes him (Sayyid Qutb) as being from the “Islamic Scholars”!!

So where is a writer and author, a distorner, a literary artisan in comparison to an Islamic sunni scholar?! Indeed, Dr. Safar increased in this, may Allaah forgive him, only to make things worse, as is said! His first chapter (!) has a review of “the reality of this deen, his condition in regards to knowledge, the nature of his biography, his manhaj of activism and praise of him” and all of this is in vol.1. p.94, and ending with a revenue of questions and “important issues” saying “It is anticipated that the answers to these questions are squandered due to what remains in the souls of the affects of hidden Irjaa’ which the ummah has inherited and the souls have become accustomed to with the passing of time.”!!

He (Dr. Safar) continued with these four questions (concerning efforts, sacrifices and difficulties) with methods and images! He (Dr. Safar) said:

“Indeed, the scholars of the people of sunnah and jamaa’ah have answered these questions with application or in writing or by intimation. And I have found that the best answers to these issues

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1 Dr. Safar also mentioned this odd inclusion of Sayyid Qutb as being from amongst the mujaddideen in his lecture ‘Kafya Nad’u ila Allaah.’ [TN]

2 Contemplate upon this harsh association that he transmits in his words!
from the contemporary scholars of fiqh and da’wah are from the teacher Sayyid Qutb (raheemahullaah)...”!!

PRAISE IN AN IMPROPER PLACE
I say: he (Dr. Safar) began by describing him (Sayyid Qutb) as:
a. “An ‘Aalim (Islamic scholar)”!
b. “From the people of Sunnah and Jamaa’ah”!!
c. “The most virtuous”!!
d. “A Faqeeh (Islamic jurist) of Contemporary Da’wah”!!!!

Before and after this he (Dr. Safar) describes him (Sayyid Qutb) as being:
e. “A Shaheed (Martyr)”!

He (Sayyid Qutb) is far from being described with these ascriptions, he is not known as being a “scholar from the scholars of the sunnah” or “a faqeeh of contemporary da’wah”, as for Sayyid being from the “Islamic scholars” then he is not. He is nothing more than, may Allaah forgive him, an author and a writer that had a pen!! So how is it that some of them attach to him (Sayyid Qutb) the description of “Imaam”!? As for him (Sayyid Qutb) being from “the people of sunnah” then this is not known from him at all, neither realistically nor imagined. As for him (Sayyid Qutb) being from the “Fuquhaa’ of Da’wah” then if it is intended by that the
hizbee takfeeree khaarijee da’wah,\textsuperscript{1} then yes! So this is not acceptable from Safar (to describe Sayyid Qutb in such a way), Safar wants Sayyid Qutb to be from the da’wah of the people of sunnah and its manhaj, yet he is neither from it at all, nor is it from him!!

**THE ASCRIPTION OF ‘SHAHEED’ (MARTYR)**

As for describing him (Sayyid Qutb) with the term “Shaheed” then this is from the doors of contemporary irjaa’ which has emerged!! How many sinners have we seen that have been branded as being martyrs?! And how many Georges and Hannas and Pauls have we seen that have been described as being martyrs?! And how many misguided innovators and deviant ignoramuses have been described as being martyrs?! Indeed, how many writers and authors who are like al-Hallaaj and his likes, have been described as being martyrs?!

\textsuperscript{1} In the book *Hukm bighyari maa anzala Allaah wa Usool at-Takfeer* (p.170) of the brother Shaykh Khaalid al-Anbaree (may Allaah benefit him) are other transmissions which reveal the reality of (Sayyid) al-Haaroorree al-Khaarijee.

**A Benefit:** I saw with my very own eyes, and Allaah is a Witness, what our Shaykh al-Albaanee had written (raheemahullaah) as an introduction to the book *Hukm* which has just been mentioned, and it was about half a page, as the Shaykh wanted to include more of what it contains in refuting Safar al-Hawaalee and his book *Dhaahirat ul-Irjaa’*. But then the Shaykh did not complete it and died (raheemahullaah) without having completed it. I searched for it, along with some relatives of the Shaykh, but we could not find it. Then it reached me that it had been lost and had been concealed somewhere by those who do not have any justice or support for the truth, who are not guided except by that which benefits themselves and their desires!! There is no power or movement except with Allaah…
ABSOLUTELY AFFIRMING MARTYRDOM WITH EXCEPTION (ISTIHNAA’) AND IRJAA’¹

There is no escape from the systematic observation (which is precise and clear) in regards to the connection between the description of “shaheed” and irjaa’.

As the salaf (may Allaah be pleased with them) were upon the speech which is harmonious not opposing with regards to the issue of istihnaa’ in eemaan:

Ibn Battah al-‘Ukbaree noted in al-Ibaanah (vol.2, p.872):
“So this is the path of the believers, and the way of the intelligent from the scholars, adhering to Istithnaa, fear and hope. They do not know how their condition is with Allaah! And they do not know about their actions, if they are to be accepted or rejected!”

Then he said, after mentioning the evidences and proofs:
“With this, the way of the Muslims has passed and this is how their common habits have stayed, those who came after them took it from those who were before them. No one opposes this Istithnaa’ in eemaan except a filthy misguided murji’ whose heart has been deceived by Shaytaan.”

¹ Istithnaa’ is exempting oneself and freeing oneself from having complete faith, such as by saying “I am a believer, inshaa’Allaah (if Allaah wills)” or “I hope that I am a believer.” [TN]
So this is from the salaf, and those who came after them: **“Leaving off praising and recommending one’s self and being a witness for it by claiming to have perfected actions.”**¹

I say: So how is the condition of this if the self-praise and self-recommendation is more dangerous than the mere lack of *Istithnaa‘* and greater than mere praise?! It is to describe one as having attained the *shahadah* and what it is built upon from the worldly regulations and other than that.²

**DO NOT SAY “SHAHEED”**

At-Tirmidhee (1114), Aboo Daawood (2106), Nasaa’ee (vol.6/1170), Ibn Maajah (1887) and Ahmad (285) and (340) from ‘Umar *(radi Allaahu ‘anhu)* regarding some of what he prohibited:

“Some say that the one who is killed during a military expedition, or died, that such and such person the shaheed was killed or that such and such person the shaheed died. Do not say that! Rather, sat as the Prophet *(sallallaahu alayhi wassallam)* said “However is killed, or dies in the way of Allaah, he is in Paradise.””

Our Shaykh, Imaam Albaanee *(raheemahullaah)* in *al-Irwaa‘* authenticated it (no.1927). al-Haafidh Ibn Hajar

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¹ See: *Ziyaadat ul-Eemaan wa Nuqsaanuhu* (p.463) of the brother Shaykh ‘AbdurRazzaaq the son of our teacher Shaykh ‘AbdulMuhsin al-‘Abbaad, may Allaah preserve him and his father and grandfather.

² Al-Haafidh ibn Hajar in *Badhal al-Maa’oon* (p.190) transmitted from al-Anbaaree: “…he (the shaheed) is called that as Allaah and the angels have witnessed paradise for him.”
(raheemahullaah) made it hasan in Fath al-Baaree (vol.6/90) saying:

“So due to this, what is actually intended is the prohibition of describing and specifying one to be a shaheed, but it is permissible in a general sense.”

The statements of al-Haafidh (raheemahullaah) here were under the chapter “It is not to be said that so and so is a Shaheed” from Saheeh al-Bukhaaree – so contemplate upon it!!

THE DOCUMENTED WORDS OF ‘ALLAAMAH IBN UTHAYMEEN

Within some answers to questions posed to him, our teacher al-Allaamah Shaykh Muhammad bin Saalih al-‘Uthaymeen, may Allaah cover him with mercy, are his statements:

“It is not permissible for us to bear witness that a specific person is a shaheed, even if this particular person was killed unjustly or was killed defending the truth. As it is not permissible for us to say: so and so is a shaheed! This differs from what the people today do wherein they permit it and make everyone who has been killed, even if the one killed was due to partisanship and ignorance, a shaheed! This is not permissible, as your saying that “this person who has been killed is a shaheed” is considered a declaration that you will be asked about on the Day of Judgement where you will be
asked “have you got any knowledge that this person who was killed was a shaheed?!”. For this reason, the Prophet (sallallaahu alayhi wassallam) said “No one is injured in the Path of Allaah - and Allaah knows best who is truly wounded in His Path - except that he comes (with his wound) on the Day of Resurrection, its colour the colour of blood, and its scent that of musk.”

So contemplate on the words of the Prophet (sallallaahu alayhi wassallam): “and Allaah knows best who is truly wounded in His Path” “wounded” means: ‘injured’, as with some people it may appear that they were apparently killed in order for the Word of Allaah to be the most high, however Allaah truly knows what was in their hearts and that it may have differed from what the person manifested externally in their actions.

THE CHAPTERING OF AL-BUKHAAREE IN HIS SAHEEH

For this reason, al-Bukhaaree (raheemahullaah) included a chapter in his saheeh entitled “CHAPTER: IT IS NOT TO BE SAID THAT SO AND SO IS A SHAHEED” as only Allaah know what is in the hearts. So the issue of the intention is a great issue, as how many men have sought to establish a matter yet between them (their intentions) is like

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1 Muslim and Ahmad [TN].

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the distance between the heavens and the earth, due to their different intentions. The Prophet (sallallaahu alayhi wassallam) said: “Indeed actions are only by intentions and every person will earn that which he intended. Therefore, he whose migration was for Allah and His Messenger (sallallaahu alayhi was-sallam), then his migration will be for Allah and His Messenger; and he whose migration was to achieve some worldly gain or to take a woman in marriage, then his migration will be for that for which he migrated.” Allaah knows best.”

He also said in another answer to a question that was put to him¹:

“As the testimony of a thing cannot be established except with knowledge, and the condition of one who is a shaheed is that he had been killed whilst trying to make the word of Allaah the most high, which is an inner intention in which there is no path to having knowledge of it.”

He also said (raheemahullaah) in conclusion:

¹ Al-Manaahee al-Lafdhiyyah (no. 64 and 65) of Imaam Ibn ‘Uthaymeen (raheemahullaah). Also see: Mu’jam al-Manaahee al-Lafdhiyyah (319-320) of Shakyh Bakr Abu Zayd (may Allaah cure him and help him). I say: the brother Jazzaa’ ash-Shimmiree, may Allaah grant him success has a good treatise entitled ar-Ra’ee Sadeed fee hal yuqaal Fulaan Shaheed?!
“Because if we declare with certainty that so and so is a shaheed, it is necessary for us to also testify that so and so will also be in Paradise and this opposes what the people of sunnah are upon. As they do not testify or specify that any person will be in Paradise except for those whom the Prophet (sallallaahu alayhi wassallam) testified, specified and described (would be in Paradise).”

So what Irjaa’ is greater than ascribing to Sayyid Qutb the status of martyrdom, without (even the slightest) reservation! And he is a writer who did not have any knowledge of Islaam or its principles or branches, I warn you from his ignorance and deviations from Islaam in ‘aqeedah and manhaj. May Allaah have mercy upon Imaam ‘AbdurRahmaan bin Mahdee who said “The basis of Irjaa’ is leaving off Istithnaa’ (i.e. exempting oneself and freeing oneself from having complete and perfected eemaan).”

SAYYID QUTB’S EXPLANATION OF THE WORD ‘TAWHEED’

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1 From those matters which cause people (the people of tawheed) to jitter is the statement of Safar in his letter to George W. Bush regarding the (recent) issue of Afghaanistaan in September 2001 C.E. wherein Safar said: “I advise you and I exhort you to have fear of Allaah to stop and to leave off transgression and to resolve the issue with justice, and you will surely find that we will be with you without reservation.”!!

2 This is from the strong words of our Shaykh al-Albaanee (raheemahullaah) and the rest of it will soon follow.

3 As-Sunnah (1061) of Imaam al-Khalaal and it is not hidden that what is intended by Istithnaa’ is more than its mere linguistic meaning, so contemplate!
Gleaming Pearls in Destroying the False Claim that Imaam al-Albaanee Agrees with the Murji‘ah

From the much clearer and more famous sides of his ignorance and deviations, is his explanation of the meaning of ‘Laa ilaha il-Allaah’ as meaning ‘al-Haakimiyyah’ (Rulership)!!! Sayyid Qutb said in his Dhilaal (with a misplaced ‘Dh’, i.e. it should be ‘Dalaal!’) in volume 2, page 1005:

“The Arabs knew from their language the meaning of ‘ilah’ and the meaning of ‘Laa ilaha il-Allaah’, they knew that Ulooohiyyah meant most high al-Haakimiyyah¹. They knew that ‘Laa ilaha il-Allaah’ meant revolution² against the leaders of the earth who were exploiting the first of the most important characteristics of Ulooohiyyah, and revolution against the state of affairs upon which such

¹ The noble Shaykh, our teacher, Rabee’ bin Haadee, may Allaah increase him in success, noted in his article ‘Man hum al-Khawaarji?!’ (Who are the Khawaarij?!), which is on www.sahab.net (dated: 21/12/2001 C.E.): “Those political minded people attach to Islaam what they call ‘al-Haakimiyyah’, which is a political link. Due to this they distort the very foundation of Islaam, that being the statement of tawheed ‘Laa ilaha il-Allaah’ and explain it according to a meaning which was not known of by the Prophets or the scholars from the companions and those after them. They say, “the meaning of Laa ilaha il-Allaah is ‘there is no ruler except Allaah’”! And that ‘al-Haakimiyyah’ is the “most important aspect of Ulooohiyyah.” No one has preceded with this saying, none of the prophets and none of those who rectify the affairs have understood the meaning to be in this way which is devoid of the real meaning of Laa ilaha il-Allaah! Another group come, when they realise that the scholars will not submit to their explanation, saying: “Tawheed has four parts, with the fourth being Tawheed ul-Haakimiyyah”! This is nothing but political games upon the ummah, they want to entice whomever they can from the salafee youth so that they accept such a categorisation and become at ease with it. They make Haakimiyyah the first and last meaning of Laa ilaha il-Allaah.”

² Contemplate upon the examples of ‘revolution’ and ‘revolt’ and their constant emphasis and repetition. These examples, and realities, match the ideology and views of Safar precisely!! As he, may Allaah forgive him, described in his Dhaahirat ul-Irjaaj (vol.1, p.263) the dangerous issue of khurooj (revolt against the leaders) as merely being “an issue of ijitihaad and advantage in which differences regarding it do not need to be resorted to with branding people as innovators or as being misguided.”!!
exploitation was built and revolt against the leaders who were ruling with their own legislation which Allaah did not permit.”!!

MIXING RUBOOBIYYAH WITH ULOOHIYYAH
He increased his understanding (!) of ‘Laa ilaha il-Allaah’ and his realisation of it by mixing Tawheed ur-Ruboobiyyah with Tawheed ul-Uloohiyyah saying in his Dhilaal (vol.4, p.1864):

“This issue of Uloohiyyah is not one wherein there is difference, rather the issue of Ruboobiyyah is that which the Divinely Revealed messages were sent to oppose, which is what the final Revelation opposed.”!!! The reiterated this meaning in a number of topics (vol.4, p.1852) and (vol.4, p.2110)!!
This is a strange mistake, but what is even stranger is that this would be evident even to a child, yet without a doubt the literary writer is ignorant of it!! He further stated (vol.2, p.1492):

“Those who do not single Allaah out with Haakimiyyah (Rulership) in any era and in any place are mushrikeen (polytheists). Their mere creed that only Allaah is worthy of worship or their practicing of the main symbols of Allaah will not eject them from this shirk.”!!!

BETWEEN SAYYID QUTB AND MUHAMMAD QUTB
Sayyid Qutb’s brother, Muhammad Qutb, took this meaning and understanding from him and explained it likewise. Muhammad Qutb said in his book *Hawl at-Tatbeeq ash-Sharee’ah* (p. 20), in explaining the meaning of *Laa ilaha il-Allaah*:

“It means: there is none that has the right to be worshipped except Allaah and there is no ruler except Allaah.”!!

Rather, we observe that he makes it the main purpose of *Laa ilaha il-Allaah* as being “to rule according to the Sharee’ah of Allaah” in his book *Waaqi’una al-Mu’aasir* (Our Current Situation) on page 29!!

Our noble brother Jamaal al-Haarithee (may Allaah increase him in success)¹ asked the noble teacher Shaykh Saalih al-Fawzaan (may Allaah bring benefit from him) about that, and the noble Shaykh responded with:

**THE TRUE MEANING OF LAA ILAHA IL-ALLA AH**

The meaning of *Laa ilaha il-Allaah* has been clearly expounded in the Book of Allaah and has been clearly explained by the Messenger (*sallallaahu alayhi wassallam*):

وَاعْبَدُوا اللّهَ وَلَا تَعْشَرُوا بِشَيْئٍ

“Worship Allaah and associate nothing with Him...”

{an-Nisaa (4): 36}

¹ *Al-Ajwibah al-Mufeedah ‘an Asilati’l-Manaahij al-Jadeedah*, p.61-63.

**Translator’s note:** This has been translated by Aboo Maryam Ismaa’eel Alarcon, *Beneficial Answers to Questions on Innovated Methodologies* (New York: Al-Ibaanah Publications, 1997, 2nd Edition).
This is the correct meaning of *Laa ilaha il-Allaah*, Allaah said,

وَمَا خَلَقْتَ الْجِنَّ وَالْإِنسَ إِلَّا لِيُعْبِدُونَ

“And I did not create the jinn and mankind except to worship Me.”

{adh-Dhaariyat (51): 56}

And the Prophet *(sallallaahu alayhi wassallam)* said “*I was commanded to fight the people until they say “Laa ilaha ill-Allaah”*”. In another narration: “*...until they single out Allaah (in worship)*”. So the meaning of *Laa ilaha il-Allaah* is: there is nothing that has the right to be worshipped except Allaah which is sincere worship of only Allaah, which also includes ruling by the Divine Legislation *(Sharee’ah)*. The meaning of *Laa ilaha il-Allaah* is more general and more important than ruling by the Book of Allaah in worldly affairs, as it means to rid the earth of *shirk* and to have sincere worship of Allaah alone, glory be to Him, this is the correct explanation. As for explaining *Laa ilaha il-Allaah* as referring to *al-Haakimiyyah*, then this is an inadequate explanation which the meaning of *Laa ilaha il-Allaah* does not establish. As for explaining *Laa ilaha il-Allaah* as meaning “*there is no creator except Allaah*”,¹ then this is a void explanation and not only an inadequate one. *Laa ilaha il-Allaah* does not mean merely that “*there is no creator*

¹ This is *Tawheed ur-Ruboobiyyah*.
“except Allaah”, as this was also the belief of the mushrikeen (pagan Arabs). If the meaning was “there is no creator except Allaah” the pagan Arabs (mushrikeen) would be believers in tawheed, Allaah says,

وَلَنَّكُمْ سَأَتَّلُهُمْ مَنْ خَلَقْهُمْ لِيُؤْفِكُونَ اللَّهُ

“And if you ask them who created them, they would surely say “Allaah.””

{az-Zukhruf (43): 87}

There to merely believe that “there is no creator except Allaah” would mean that Aboo Jahl and Aboo Lahab affirmed tawheed!! The explanation that Laa ilaha il-Allaah means “there is nothing worshipped except Allaah” is also null and void as it necessitates the unity of existence (pantheism), there are many acts of worship towards idols and graves, so are these acts of worship, worship of Allaah!? Therefore it is obligatory that it be said that Laa ilaha il-Allaah means “there is nothing worthy of worship except Allaah” (or “there is nothing that deserves the right to be worshipped except Allaah”).

BETWEEN SAFAR AL-HAWAALEE (HAWALI) AND MUHAMMAD QUTB

I say: this Muhammad Qutb is Safar’s teacher and the professor whilst Safar was doing his masters and his doctorate!!! He is described in Safar’s introduction to *Dhaahirit ul-Irja’a* (vol.1 p.18) as holding “the correct opinion”!! So if Muhammad Qutb was Safar’s teacher...
during his studies then Sayyid Qutb is Safar’s teacher in thinking and politics!! What is even stranger by far is that when we stop at this howling contradiction in the mind of Safar and his pen, wherein he based *Dhaahirat ul-Irjaa’* and its pillars upon the praise of Sayyid Qutb and his glorification and dedicating his introduction and conclusion to slandering Imaam al-Albaanee. In Safar’s ascription of Sayyid being a “shaheed” (!!) he did not unveil the deviations and heresies that Sayyid fell into which were more worthy of being exposed and warned against rather than doing that against the people of *sunnah* and its scholars. From the lighter of such deviations1 is the misguided *Irjaa’*, indeed the deviated *khaarijee* heresy in explaining *eemaan* with the saying: “*Eemaan is one part and does not separate*”2!! As is mentioned in *Dhilaal* (vol.2, p.798)!

**SAYYID QUTB BETWEEN THE ‘AQEEDEAH OF THE KHAWAARIJ AND THE MURJI’AH**

The noble Shaykh ‘Abdullaah bin Muhammad ad-Duwaysh (d. 1408 AH), *raheemahullaah*, stated in his book *al-Mawrad az-Zilaal fi’t-Tanbeeh ‘ala Aktaa’ adh-Dhilaal*  

1 A mention of the worse and more evil (of such deviations) will come!!  
2 So with this he did not establish the ‘*aqeedah*’ of the people of *sunnah* in regards to the issue “*Eemaan increases and decreases*.” Rather, he considered it to be from “the issues from *Ilm ul-Kalaam* during the period of rationalist opulence and void of serious practical concerns” as is mentioned in *Dhilaal* (vol.3/p.1475)!! A refutation and criticism of this nonsensical statement and an explanation of it is to be found in my treatise entitled *al-Kawaashif al-Manhajiyyah ‘an ‘Aqeedah Sayyid Qutb al-Khaarijiyyah* (Methodological Studies Regarding the Khawaarij Creed of Sayyid Qutb), may Allaah ease its completion.
Gleaming Pearls in Destroying the False Claim that Imaam al-Albaanee Agrees with the Murji‘ah

(vol.3, pp.46-47), which included a compilation of his writings,\(^1\) in refutation of this void statement (that eemaan is one part and does not separate):

“This differs from the saying of the people of sunnah and jamaa’ah as eemaan them has branches, as mentioned in the hadeeth, which is agreed upon, “Eemaan has some seventy odd branches”.\(^2\) As for whoever says that “eemaan is one part”, then they are the people of innovation such as the Murji‘ah, the Khawaarrij and their likes. As the Murji‘ah say it is tasdeeq (affirmation) and that actions are not from eemaan and that disobedience does not affect eemaan. The Khawaarrij say that if eemaan decreases then all eemaan has vanished and due to this they make takfeer upon the people of the Qiblah (the Muslims) merely due to sins.”

Then he transmitted, raheemahullaah, some proofs which supported his speech from the treatise of Shaykh ‘AbdulLateef bin ‘AbdurRahmaan bin Hasan (raheemahullaah) in *ad-Durar as-Sanniyyah* (vol.1, p.238).

**SAYYID QUTB AND TAKFEER OF (MUSLIM) SOCIETIES**

\(^1\) His treatise refuting Salmaan al-Awdah and some of his ideas were not published with this, entitled *an-Naqd ar-Rasheed ‘ala Madd’ee at-Tatarruf wa’t-Tashdeed*? O Why, o why was it not published!?!

\(^2\) Imaam al-Albaanee (raheemahullaah) mentioned in his verification and checking of *Kitaab ul-Eemaan* of Aboo ‘Ubayd that this hadeeth is saheeh according to the criterion of Imaam Muslim and Muslim reported it from Jareer who narrated it from Suhayl. Ibn ‘Ajlaan reported it from Ibn Deenaar as noted in *al-Musannaf* of Ibn Abee Shaybah (no.66). [TN]
I say: this has been ascertained by Dr. Yoosuf al-Qaradaawee, the famous activist (!) may Allaah forgive him, in his book *Uliwayaat ul-Harakat il-Islamiyyah* (p.101), wherein he stated:

“Then the books of the shaheed (martyr) Sayyid Qutb emerged which represented the final stage of his takfeer and which justified takfeer of (Muslim) societies.”!!!

And he is well informed of it!! As it is hidden *khaarijiiyyah*! Rather, it is manifest and well advertised!! In the beneficial and many classifications and writings of our teacher, *al-Allaamah* Shaykh Rabee’ bin Haadee, a thorn in the necks of the innovators, are elucidations and expositions of the reality of that.3

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1 This has been translated into English as *Priorities of the Islamic Movement in the Coming Phase* (Swansea: Awakening Publications, 2000 C.E.) by S.M Hasan al-Banna (!!) a hardcore *ikhwaanee* of the UK! [TN]
2 A criticism of this usage has already preceded.
3 See for example his book *Adwaa’ ul-Islamiyyah ‘alaa ‘Aqeedat is-Sayyid Qutb wa Fikrihi* (pp.71-107) under the chapter heading ‘Sayyid Qutb wa Takfeer ul-Muqtama’at al-Islamiyyah.’ In his beneficial book *al-‘Awaasim mimaa fee Kutub Sayyid Qutb min al-Qawaasim* in which are many systematic observations generally, specifically and with regards to creed. I transmitted myself a text from our teacher, the father, the Imaam, Shaykh Muhammad Naasiruddeen al-Albaanee (raheemahullaah), of the last page from the aforementioned book this statement: “All of what has been mentioned regarding Sayyid Qutb is true and correct and it makes clear to all Muslim readers who have any kind of Islamic heritage. That being, Sayyid Qutb did not have any knowledge of Islaam, he neither had knowledge of the principles (usool) or branches (furoo’) of Islaam, may Allaah increase you in goodness O brother Rabee’ for establishing this necessary exposition and expose of his ignorance and deviations from Islaam – Naasir.”

SAFAR AL-HAWAALEE AND THE TAKFEEREEN IDEAS OF SAYYID

Safar formulated this extreme blend of ideas within his treatise the Kissenger Agreement (pp.138-139) and it has been printed with different titles in many countries:

“The atheist idea has emerged amongst us and vice has spread in our clubs and calls to zinaa emerge from our broadcasting agencies and on our televisions and interest has been legalised,¹ to the extent that the banks of the kuffaar countries are only a few steps away from the House of Allaah. As for ruling by the Divine Legislation (that ancient call), then the reality is that little of the Divine Legislation remains with us except for that which the companions of the man-made tawaaghheet (false deities)² use related to personal conditions and some of the punishments which serve their security objectives. And with that, we have placed heavy shackles upon commanding the good and forbidding the evil and we fetter the da’wah and the admonition with firm restrictions. All of this is due to the intensification of disappointment and humiliation,

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¹ In adh-Dhaahira (vol.1/p.86) is similar speech however with the words “have been made lawful (istihlaal)”!!
² What is clearer than this example of takfeer?! See pp.10-11 of the aforementioned book

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‘وَمَنْ يُهِينُ اللَّهَ فَمَا لَهُ مِنْ مُكَرِّمٍ’

“And he whom Allaah humiliates –there is none to honour him”

{al-Hajj (22): 18}¹

This is what we have reaped from the fruits of conflict which our contemporary history has been immersed in and all of it is due to two contradicting beginnings:

1. The beginning of the State of ‘Aqeedah² which made jihaad is main aim and made commanding the good and forbidding the evil its main basis.

2. The beginning of the welfare state³ which has made worldly desires its main aim.

When the theory of evolution emerged and influenced the last of the two beginnings (that have been mentioned) so the first beginning did not remain except for symbols and some cultural aspects which have inevitably corroded with time...”

Up until the last of what he says!!

FROM THE IDEAS OF SAFAR AND HIS IDEOLOGY

¹ This, as is mentioned in Tafseer Ibn Katheer (vol.3/p.338) is in regards to the kuffaar!
² He means by this the Salafee State (the first) which was founded by Imaam Muhammad ibn ‘AbdulWahhaab and Ameer Muhammad bin Sa’ud (raheemahullaah).
³ He means our current conditions with developed nations, so I will not increase any further as it does not require any further elaboration!!!
Safar in his *Dhaahirat ul-Irjaa*¹ (vol.2/p.569), in explaining what has happened to the ummah as a whole and in part, about the opposition to the knowledge of *tawheed* and the objection to the command of the Divine Legislation with legalising and illegalising:

“And from them are those who rule according to intellectual deductions and political fortunes claiming to ascertain some kind of Divinely Legislated benefit and out of regard to intellectual principles,¹ as they claim, so they make lawful people’s and wealth and private parts all of which the clear texts have indicated to its impermissibility. This is due to falling into error in ijtihaad and mis-application thereby leading to what the ummah in the current era has fallen into from major shirk and resistance in the form of applying and ruling by codes of legislation in place of the Divine Legislation. Indeed, (there is) clear hate of much of

¹ He also attached something to this, by saying: “They are the fuquhaa of opinion and the scholars of the rulers from one angle and from another angle they are the deviant rulers of the era. The truth is that all that opposes the Divine Legislation then there is no benefit or rectifying aspect to it at all, as all foundations that are not extracted from the Divine Legislation are corrupted considerations.” He also said (vol.1/pp.187-188): “It is right for us to also be surprised at the people who ascribe themselves to knowledge who do not give Irjaa’ any thought. Rather, they are the most argumentative of the people and they have left themselves to war with Allaah and His Messenger and enmity of the deen and its people, they seek to wipe out the teachers of truth and guidance and war against the Divinely legislated rulings and they pledge allegiance to the enemies of Allaah and they make this their main work and emphasis.”!! I say: who are they, these “people who do not give Irjaa’ any thought”, the *Asha’rees* or the *salafee*s?!! There cannot be a third!! We seek refuge in Allaah.
what Allaah has revealed, particularly in regards to jihaad and the hijaab and allegiance and politics.”

He tied this to what he stated previously (pp.10-11; p.37) which uncovers the issue clearly!! And all of such talk neither requires vast explanation nor a large commentary, as it dangerous.¹

COMBINING BETWEEN TWO MUTUALLY CONTRADICTING POINTS

Whatever biased interpretations and denials that they try, they are not able to take even the lowest way!! Yes indeed, if there is a retreat from this sick defect then it is to be found in accepting what the evidence supports. Sufficient is Allaah for the believers from he say she say!! So how can two contradictory points be combined?! And how can two completely opposing views converge?! A Naasir (aider) of the sunnah becomes an establisher of innovation!!² And a Sayyid of innovation becomes from the people of sunnah!! For this reason, him and his likes,

¹ For the dangers of the ideas of Safar and the scope of its affects have been refuted by many of the people of knowledge apart from our Shaykh, Allaamah Albaanee and our teacher Shaykh Rabee’, such as Shaykh ‘Abdul’Azeez bin Baaz, Muhammad bin Saalih al’Uthaymeen, Shaykh ‘AbdulMuhsin al-Abbaad, Shaykh Ahmad bin Yahyaa an-Najmee and others, may Allaah increase them in goodness.

² What is more beautiful than the saying of Imaam ash-Shawkaanee (raheemahullaah) in his book Qatr ul-Walee fee Sharh ul-Hadeeth al-Walee (p.275): “As for the enmity between the follower (of the sunnah) and the innovator then its affair is clearer than the sun. As the follower (of the sunnah) is hostile to the innovator due to his innovation, and the innovator is hostile to the follower (of the sunnah) due to his following (of the sunnah) and its condition is correct.”
I have written and our scholars have written and our brothers have written.

THE EFFECTS OF PRAISING THE INNOVATOR AND ITS DANGER

Praising the innovator will not cease to be a transgressing path and deceives the masses and even some scholars who may even begin spreading innovation blindly!!

Imaam ath-Thahabee in *Seer A’laam an-Nubalaa’* (vol.17/558) in his biography of Abee Dharr al-Harawee from Abi’l-Waleed al-Baajee wherein he mentioned *al-Qaadee* Abee Bakr ibn al-Baaqilaanee, the well-known *‘Ash’aree*, where he said:

“Shaykh Aboo Dharr (al-Harawee) informed me, and he was a biased partisan to his school of thought, so I asked him “from where did you get this?” he responded with saying, “I was travelling to Baghdad with al-Haafidh ad-Daraqutnee and we met Abaa Bakr bin at-Tayyib (i.e. al-Baaqilaanee), who was attached to Shaykh Abu’l-Hasan (al-‘Ash’aree), and kissed his head (in respect). So when we departed I said to him “Who has that to whom you did a thing that I never believed you would do as you are the Imaam of the era?” he (ad-Daraqutnee) said: “That is an Imaam of the Muslims and a defender of the deen, that is al-Qaadee Aboo Bakr Muhammad ibn at-Tayyib.”” Aboo Dharr then said: “So from that time I repeated him to others
with my father, every place that I went to in Khurasaan and other places, he did not point out anyone from the people of sunnah except that they were upon his school of thought and way!"

I say: so look, may Allaah have mercy on you, how a sunnee can become an innovator and how tomorrow an innovator can become a person of the sunnah!!

FROM THE REFUTATIONS UPON SAYYID AND HIS BELIEFS

Shaykh ‘Abdullaah ad-Duwaysh (raheemahullaah) in his book *al-Mawrad az-Zulaal* has exposed much of this with evidence and clarity particularly in regards to *tawheed Asmaa’ wa’s-Sifaat* and what is related to it. Look at the following points from his book which criticises Sayyid and his beliefs:

- False interpretation of *al-Istiwa’a* (p.3, 73, 92, 102, 123, 134, 145, 161, 203, 236, 239 and 325)
- False interpretation of *al-Miskh* (p.13 and 84)

---

1 After ath-Thahabee transmitted the words of Ibn ul-Akfaanee in *as-Seer* (vol.17/p.557) that Abaa Dharr al-Harawe was upon the *madhhab* of Imaam Maalik and the *madhhab* of al-‘Ash’aree he said:

“Abu’l-Hasan al-‘Ash’aree took *kalaam* (theological rhetoric and speech) and opinion from al-Qaadee Abee Bakr bin at-Tayyib and disseminated that in Makkah and some of the people in the western Islamic lands took that from him and thus transmitted it to the western Islamic lands (al-Maghrib/Morocco) and al-Andaloos (Andalusia). Before this the scholars of the Maghrib did not enter into *kalaam* (theological rhetoric and speech) rather they articulated and were specialised in *fiqh, haditheet* or the Arabic language, they did not become engrossed in rationalists pursuits. The scholars who were upon this way in the Maghrib were al-Aseelee, Abu’l-Waleed bin al-Faradee, Aboo ’Umar at-Talamankee, Makkee al-Qaysee, Aboo ’Amru ad-Daanee and Aboo ’Umar bin ‘AbdulBarr.’” I say: so what is more ugly than the ‘activists’ being affected and influenced by praising the deviated innovators!
- False interpretation of al-‘Uluww (p.15, 62, 68, 125, 209, 286, 303)
- False interpretation of life after death (p.31)
- False interpretation of al-Kursee and al-‘Arsh (p.33, 236 and 284)
- On page 38 false interpretation of

\[
\text{وَنَفَخَ فِيهِ مِن رُوحِهِ}
\]

“...and breathed into him from His soul (which he had created)”

\{as-Sajdah (32): 9\}

- False interpretation of the Speech of Allaah (p.48)
- False interpretation of the Scales (p.65, 136 and 310)
- His rejection of Hawwaa’ being created from the rib of Aadam (p.69)
- On pages 99, 133 and 150 false interpretation of

\[
\text{وَأَمْتَرْنَا عَلَيْهِمْ حِجَارَةً}
\]

“...and rained upon them stones...”

\{al-Hijr (15): 74\}

- On p.107, false interpretation of

\[
\text{يَوْمُ تُبْدَّلُ الْأَرْضُ}
\]

“(It will be) on the Day the earth will be replaced...”

\{Ibraaheem (14): 48\}

- On pages 111 and 171, false interpretation of

\[
\text{إِلاَّ مَنْ أَسْتَرَقَ السَّمَعَ}
\]

“Except one who steals a hearing...”
- False interpretation of *al-Israa’ wa’l-Miraaj* (p.114)
- His saying that the Qur’aan is a creation of Allaah (pp.179, 106 and 1482)
- False interpretation of the emergence of Yajooj and Majooj (pp.108 and 131)
- False interpretation of the Speech of Allaah (pp.121, 124, 147)
- On page 130 false interpretation of

\[
\text{وَأَيْوَبَ إِذْ نَادَى رَبُّهُ أَنَّى مَسَّنِيّ الصَّبْرُ}
\]

“...and Ayyoob when he called to his Lord, "Indeed, adversity has touched me.””

*{al-Anbiya (21): 83}*

- On page 138 false interpretation of

\[
\text{اللَّهُ نُورُ السَّمَاوَاتِ وَالأَرْضَ}
\]

“Allaah is the Light\(^1\) of the heavens and the earth...”

*{an-Noor (24): 35}*

- False interpretation of the Attribute of Hearing (pp.146, 238)
- On page 159 false interpretation of

\[
\text{وَيَيْنُرُ الْعَيْبَ}
\]

“...and sends down the rain...”

\(^1\) The correct understanding of this verse is that Allaah is the source and giver of light and enlightenment. [TN]
On page 162 false interpretation of

فنكِتِّب مُبين

"...in a clear register"

On page 181 false interpretation of

لِمَا خَلْقتهُ بِذَاتِيَّ

"...that which I created with My hands..."

On page 187 false interpretation of

وَالْأَرْضُ جَمِيعًا قَبْضَانِهُ

"...while the earth entirely will be (within) His grip..."

Restricting *tafseer* to via the Qur’aan with the Qur’aan and leaving the *sunnah* (p.288).

False interpretation of looking at Allaah (p.291)

False interpretation of the coming of Allaah (p.305)

His speech in line with *Wahdat ul-Wujood* (the belief of the unity of existence) (p.311)

I say: and all of this from Sayyid is built upon two foundations: inner realities and meanings! The first is false interpretation (of the Qur’aan) and the second is via allegorical interpretations!!
BETWEEN SAFAR AND HIS SAYYID IN FALSE INTERPRETATIONS

Safar criticised the innovators due to these two foundations in his *Dhaahirat ul-Irjaa’* (vol.1/437) saying about the first, “*it is the foundation of the principles of misguidance*” and saying about the second foundation that it is “*from the principles of innovated methodologies as their intent is to distort the texts and make void their apparent meanings*”!!

So where is the true anger in defending the *sunnah* and its people?! Or does it stop at Sayyid and his *Qutb* (leading personality)?? (It is a must) To reinforce this meaning in the souls of the riffraff from the followers (of Sayyid), those opposers to the *sunnah* and its scholars, (who oppose) *tawheed* and those who call to it, who invent new ways which are reasons for them to be influenced and close the doors to those who oppose them!!

INVALID INDICATIONS

To the extent that they, may Allaah guide them, invent new issues and indications in order to restrict *Irjaa’* and the *Murji’ah*, (for example by writing):¹

“*Whoever says such and such...is a Murji’*”!!

¹ I have seen on some *hizbee* internet websites articles of about ten points, one of which stated “*Whoever says any of these points has fallen into Irjaa’ or has been influenced by its doubts.*”!! Like this!!? Most of this is from illusions or delusions and throwing doubts upon the truth and seeking to narrow the people, rather it is extreme intellectual terrorism alongside partisan transgressing statements!
“And whoever says such and such...agrees with the Murji‘ah”!!
And whoever and whoever...without having anyone who has preceded them, or even one who has proceeded them!!! They are heedless, may Allaah forgive them, to the fact that the rules of ‘aqeedah are not mathematics! It is neither from the affairs if hizbiyyah (partisanship) nor of nationalism or tribalism!! And it is not necessitated except by that which is established with evidence! As for camouflaging and confusing (people) then this is what is perfected by everyone from it and in it (i.e. hizbiyyah)!!

SAYYID’S IGNORANCE OF TAWHEED ASMAA’ WA’S-SIFAAT
These, Qutbee, deviations in ‘aqeedah in tawheed al-Asmaa’ wa’s-Sifaat are found in many topics, as if the man never heard of “Tawheed Asmaa wa’s-Sifaat” and this is the truth without any transgression or insolence, as he mentioned in his Dhilaal (p.153 – ‘The Way to Give Da’wah’!), seven categories of tawheed and did not mentioned Tawheed Asmaa wa’s-Sifaat!! He said:
“Indeed Tawheed ul-Uloohiyyah, Tawheed ar-Ruboobiyyah, Tawheed ul-Qiwaamah (Guardianship), Tawheed ul-Haakimiyyah, Tawheed Masdar (Source of) ushman-Sharee’ah, Tawheed Manhaj ul-Hayyah (method of living), Tawheed ul-Jihah (direction) which the people profess for comprehensive judgement...indeed this is the
tawheed which those messengers were sent to realise...”!!

To the end of what he claimed and called to!! Dr. Safar al-Hawaalee transmitted this speech in his *Dhaahirat ul-Irjaat* (vol.1/p.96) from Sayyid within a long quote covering about ten pages!! But Safar did not identify or notice anything!! So is this act from the one who the words are transmitted from, or the transmitter?! So he (Sayyid) is ignorant of *tawheed* and its categories. The transgressing scales of measure with Safar, judge this deviation to be representative of the *sunnah*!! And judges an Imaam of the *sunnah* to have misguided *Irjaat*!!

**BETWEEN SAFAR AND HIS SAYYID, IN SLANDER OF THE SAHAABAH**

Safar wrote in his *Dhaahira* (vol.1/p.350) in refutation of some doctors who slander the companions such as Mu’aawiyah and ‘Uthmaan (*radi Allaahu ‘anhum*) that they have falsified their claims and that they “*traverse the path of the shee’ah and rawaafid*”!! So why is he silent when it comes to his Sayyid and his *Qutb* (leading personality)!!?

**SAYYID’S SLANDER OF MU’AAWIYAH AND ‘AMRU (IBN UL-AAS), RADII ALLAAHU ‘ANHUM**

This is what Sayyid Qutb says in his book *Books and Personalities* (p.242):¹

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¹ 1946 C.E. [TN]
"...and when Mu‘aawiyah and his colleague ('Amru) resorted to: lying, cheating, deception, hypocrisy, bribery and the selling of protection/obligations...‘Alee did not possess such qualities which indicated such a low level..."!!

SAYYID’S SLANDER OF ‘UTHMAAN (RADI ALLAAHU ‘ANHU)

Indeed, he (Sayyid) described the Khaleefah of ‘Uthmaan as being a ‘gap’ (!) between the two Shaykhs (i.e. Aboo Bakr and ‘Umar) and the time of ‘Alee (radi Allaahu ‘anhum)!! As is mentioned in Social Justice in Islam (p.172)!1 This is certified on page 162, but on another side, wherein Sayyid says:

"‘Alee came and returned the Islamic idea back to the rule of the leaders and the people.”!!

Yet if I described Safar al-Hawaalee with what his Sayyid described the companion of our Prophet (sallallaahu alayhi wassallam) what would the partisan and biased position of Safar be?! And how would their attack be?!

THE RULING ON CURSING THE SAHAABAH, IS THAT IT IS HERESY

1 1949 C.E. [TN]
The noble Shaykh Bakr Aboo Zayd, may Allaah cure him and make him firm, stated in his treatise *Tasneef un-Naas* (p.26):

“The people of the Islamic religion have agreed that cursing anyone of the companions (radi Allaahu ‘anhum) is clear heresy.”

So what is the case if the slander is of more than one of the companions?! And has been made easy in the souls of many of those who slander along with their partisan positions!!?

**SAYYID SLANDERS THE PROPHET OF ALLAAAH, MOOSAA (ALAYHI SALAAM)**

So how is the condition when Sayyid’s unruly pen and heart even slanders the Prophet of Allaah, Moosaa (alayhi wassalaam), describing him as being “an excitable and emotional leader”¹?!!

**SAYYID’S DENIAL OF AHAAD NARRATIONS IN ‘AQEEDAH**

A third example: Safar in his *Dhaahirat ul-Irja’* (vol.2/p.437), refutes some of the Ashaa’irah for not taking *aahaad* narrations into *’aqeedah* saying:

“This is a major basis of the principles of misguidance which is built upon leaving off most of the sunnah.”

¹ See Shaykh Rabee’ bin Haadee (hafidhahullaah), *Adwaa’ Islamiyyah alaa ‘Aqeedah Sayyid Qutb* (p.37).
And Safar is correct in this, *alhamdulillaah*, however where is he when it comes to his Sayyid and his *Qutb*! Who reached this misguidance himself when he stated in *Fee Dhilaal il-Qur’aan* (vol.6/p.4008):

*Aahaad hadeeth are not to be taken in ‘aqeedah, the reference point is the Qur’aan and multiple narrations which are a condition for taking such hadeeth into the principles of ‘aqeedah’*!!

So why did Safar withhold his pen from this here and let Sayyid get away with it?! So is it appropriate for one who has such a creed to be described with being on “the *sunnah*”, not to mention being attached to Islamic knowledge¹ or to have suffixed to his name the ascription of “a martyr”?!

生物科技

“*That, then, is an unjust division*”

{an-Najm (53): 22}

**YES, IT IS CERTAINLY IRJAA’, IN NEW CLOTHING**

Or are these misguided beliefs disregarded in face of Sayyid’s political position regarding *al-Haakimiyyah*? Is this not, by Allaah, deviated misguided *Irjaa’* which does not give *‘aqeedah* any importance and does not raise *tawheed* to any high position and does not attach any harm to anything that contradicts *eemaan*?! If this isn’t *Irjaa’,* then what is?!

¹ Indeed, not to mention to have his name accompany Shaykhul-Islaam Ibn Taymiyyah and Imaam Muhammad ibn ‘AbdulWahhaab and being mentioned in the same sentence with unique praise?!
OTHER SAMPLES OR SAYYID’S DEVIATION

Now to other samples of Sayyid’s deviations in regards to ‘aqeedah which are deviations of disbelief. Refer to the book The Ideology of Sayyid Qutb Between Two Opinions (Fikr Sayyid Qutb Bayna Ra’ayn)¹ of the noble Shaykh Sa’d al-Husayn, may Allaah bring benefit with him. From his criticism and observations are the following:

- Sayyid’s censure of ‘Uthmaan (radi Allaahu ‘anhu) and derogation of the epoch of ‘Uthmaan – pp.26-32.
- Sayyid’s fault-finding with many companions (radi Allaahu ‘anhum) – pp.32-38.
- Speech in conformity with the unity of existence and universe (Wahdat ul-Wujood) – pp.38-44.
- Sayyid’s liberal attitude to new legislations and customs for the purpose of rectification – pp.45-49.
- Ignorance of the meaning of ‘La ilaha il-Allaah’ (There is no god worthy of worship except Allaah) and confusing al-Uloohiyyah with ar-Ruboobiyyah – pp.49-55.
- General takfeer of the Muslims – pp.55-64.
- Speech in conformity with the belief that the Qur’aan is created – pp.64-66.
- Falsely interpreting the Attributes of Allaah – pp.66-80.

¹ Distributed by Daar us-Sunnah, Eastern Region, Saudi Arabia.
THE METHODOLOGY OF SAYYID IN TAFSEER, BETWEEN FLAWS AND MISTAKES

Not to mention his deviated manhaj, his manner of tafseer which is from the results of his departure from the methodologies of the Salaf in tafseer with the following: describing the Speech of Allaah, the Most High, with the vocabulary of entertainment, magic, trickery, art, poetry, acting, theatrics, cinema, paintings, drawings, images, colours, music, domination and amulets! Also in some explanations he mentions: musical instruments, rhythm, bells, musical composition, tunes, melody, performance, theatrical and cinematic scenes, heroism, inspection, screen, the paintbrush, shadow, conformity of drawing, the natural (painting) board, harmonious direction, harmonious representation, harmonious art etc.!! Indeed, he even describes the verses from Soorat il-Fajr with the words “surging music of relaxation”! Describing verses from it as: “A military display which is associated with the regular thumping military musical sound of Hell”! From Sayyid Qutb’s Tasweer al-Fannee fi’l-Qur’aan (pp.86-87). It is certain that he intends and alludes to the music of entertainment, in reality, with his words:

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1 Also see: http://www.youngmuslims.ca/online_library/tafsir/syed_qutb/Surah_89.htm for a sample of such ‘tafseer’ on the Qur’aan! [TN]
2 Beirut: Daar us-Shurooq, 1945 CE and 1993 CE reprint. [TN]
“The teacher of the creative music Muhammad Hasan ash-Shajaa’ee presented a review of this special part of music in the Glorious Qur’aan and he had a virtue in composing some of the technical terms of artistic music.”! It is certain that he intends and alludes to drawings and imagery of entertainment when he states:

“The Professor of Art Diyauddeen Muhammad Mufattish presented a picture at the Ministry of Education with a review of this particular kind of harmonious imagery.”

SAFAR’S CONFORMITY WITH SAYYID

I say: we now look at Dr. Safar al-Hawaalee’s conformity to his Sayyid and his silence over him in regards to some of the most dangerous matters from Sayyid’s ideology, that being the issue of takfeer. Safar transmitted, may Allaah forgive him, in his Dhaahirat ul-Irjaa’ (vol.1/p.99) from Dhilaal, Sayyid’s saying:

“The worship of people is represented in another (hidden) way but it can be stronger, deeper and harder, it is the worship of customs, codes of practice and traditions, we’ll put forth an example: the worship of the manufacturers of style and dress. For example, which authority in this field has a very

1 Ibid. p.80.
2 Fikr Sayyid Qutb Bayna Ra’ayn, pp.70-81.
3 Fee Dhilaal il-Qur’aan, pp.153-162, in regards to the “path of da’wah”!!
4 He later refers to it, in the following text, in a confused way, as being “clear and apparent shirk”!!
large flock of followers from the people? Everyone who is considered as being ‘civilised.’ The obligatory clothing from the gods of fashion is in clothing or in designs, models, cars, buildings, scenes and parties. Attire for the morning, afternoon-wear, attire for the evening, short clothing, tight fitting clothing, evening wear, funny clothing, caricature clothing etc. it all represents rigorous worship, there is no path for ignorance to escape from it or to even think about finding an exit out of it. If the people of this civilised jaahiliyyah owed to Allaah what they owe to the manufacturers of these styles of clothing, they would be sincere pious worshipers! So what is worship if this isn’t? So what is al-Haakimiyyah and ar-Ruboobiyyah if this isn’t Haakimiyyah and Ruboobiyyah to the fashion designers too?! Sometimes, men may look at a poor woman who is wearing that which exposes her private parts and is not appropriate for her shape and form, and she uses make-up which leaves her looking deformed or an object of satire! However, the overarching Uloohiyyah to the lords of fashion and style overpowers her to this insulting way which she is not able to rebuff. She is not empowered to reject (the judgement) for herself as the society as a whole is around her, judging her. So what is judgement, if this isn’t?! What is al-Haakimiyyah and ar-Rubooibyyah if this isn’t?!’’!
Then Safar transmitted (vol.1/p.100) from his Sayyid, between some other speech, his statement, which in conclusion is:

“We certainly represent bearing the responsibilities of judgement to other than Allaah in regards to customs and traditions: to the lords of fashion and style...”!! Sayyid mentioned in his *Dhilaal* (vol.4/p.2033) that which makes loud and clear this *takfeer*:

“Clear and apparent shirk is judgement by other than Allaah in affairs of life, judgement in legislating things to rule by¹, it is a type of shirk which there is no argument about, and judgement by a tradition from some traditions such as taking celebrations and seasons which the people have legislated and not Allaah. Judgement in clothing which opposes what Allaah has ordered from covering, which exposes the private parts which the Divine Legislation of Allaah says should be covered.”!!

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¹ Sayyid makes open and frank *absolute takfeer* of states and peoples, indeed he even makes *takfeer* of all of humanity. In *Dhilaal* (vol.4/p.2122) he says, “There is neither a Muslim state on the face of the earth, nor a Muslim society which based upon the Divine Legislation of Allaah and Islamic fiqh.” He also says (vol.2/p.1057): “Humanity has apostatized to the worship of people and to the joining of religions, humanity has retreated from La ilaha il-Allaah and if a group of mankind are shaded from it they return to La ilaha il-Allaah without comprehending its significance and meaning and thus apostacizes from it.” He says: “All of humanity, including those who repeat from the minarets from east to west, the words ‘La ilaha il-Allaah’ without any significance or reality, are the most sinful of people and will be the most severely punished on the Day of Judgement. Because they have apostatised by turning to the worship of servants (of Allaah) after the guidance had been made clear to them and after they were upon the deen of Allaah.”

“All of humanity…….
I say: there are three matters to bring to the attention here:

**FIRST:** Safar did not append anything on this nonsense!! Does it necessitate him to do so?! So he is in two states, upon great error!

**SAYYID RESEMBLES THE KUFFAAR**

**SECONDLY:** What are we to do with the state in which Sayyid was upon when he shaved off his beard, used to wear French suits and wear a tie which has a Christian origin!!! So do we make *takfeer* on him?!! If not, we excuse him with ignorance⁠¹ rather than making *takfeer* on him due to his school of thought!!! Yes, he is a clear deviant or sick with *itjaa*, indeed both of them are, without the least amount provocation.

**A CRITICISM OF SAYYID**

**THIRD:** The noble Shaykh, our teacher Rabee’ bin Haadee, may Allaah bring benefit by him, in his book *Adwaa’ Islamiyyah ‘alaa ‘Aqeedat is-Sayyid Qutb wa Fikrihi* (p.77), says:

“**Within this speech are two dangerous matters, the first is:** takfeer of Muslim societies due to sins and opposing situations in culture, traditions and clothing, this school of thought has more danger

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¹ Safar, may Allaah guide him, describes Sayyid as an “Aalim”, a “Sunnee” and a “Shaheed”!!!
than the school of thought of the khawaarij. The second matter is: interpreting the Qur’aan in a manner which Allaah does not intend, with shirk. The intent here by shirk is: what is firmly established in the Qur’aan and sunnah which the Muslims know, and it is absolute shirk al-akbar, which is taking partners with Allaah and calling upon them and seeking help from them and sacrificing for them and seeking closeness to them and behaving towards them in a manner which is only the right of Allaah in worship, which He has ordered them to worship him with, being sincere in the deen of Allaah.”

THE HONESTY OF THE PEOPLE OF HADEETH
Imaam al-Haafidh ‘Alee bin ul-Madanee was asked about the condition of his father in regards to relaying hadeeth. He said: “ask someone else!!”
The people asked: “We’re asking you!”
...then he raised his head and said: “This is the deen, my father is weak”
So where is this firmness for the deen, loving and hating, from those crowds of partisans which have made black to

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1 In Majallah us-Salafiyyah (no.7) is a beneficial article entitled ‘Sayyid Qutb – The Leader of the Modern-day Khawaarij and their Qutb’ (pp.4-44) of the brother Shaykh Moosaa bin ‘Abdillaah Aal ‘Abdil’Azeez, may Allaah grant him success.
be white!? And have made a *jaahil* an *Aalim*, and made an innovator a *sunnee*?! And made a servant (*i.e.* *‘abd*) a master (*i.e.* *Sayyid*)?!

**REFLECTION AND REGRESSION**

So then we reflect on the image from head to toe, if an aider (Naasir) of the *sunnah* become an innovator!!! And a caller to the *manhaj* of the *salaf* becomes an idiot!! To proceed:

Two years ago I wrote some words in my book *Masaa’il ‘Ilmiyyah fee Da’wah wa’s-Siyaasah ash-Shar’iyyah* (*Systematic Issues Regarding Da’wah and Divinely Legislated Politics*) (pp.30-31) regarding the book *Dhaahirat ul-Irjaa’,* from what I stated:

**ENMITY TO AL-ALBAANEES DUE TO HIS POSITION ON TAKFEER**

“The Albaanee is particularly and generally famous for his opposition to takfeer¹ and his books and audio tapes are thus filled with that. No one opposes his manhaj in that, or his straight and correct reality,

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¹ The intent which this wording is refuting, or means, is the reckless and wanton *takfeer* which is not established upon any principles or basis, not to mention its erroneous applications and ill effects. As *takfeer* is a Divine Legislated ruling which has principles and conditions as we have highlighted in our book *Mujmal Masaa’il ul-Eemaan* (First Edition) p. 17. From this same door, there is the saying of the noble Shaykh ‘Abdul’Azeez bin ‘Abdullaah Aal ush-Shakyh, *mufti* of the land of the two *harams*: “*Takfeer is a dangerous affair and Muslims should avoid rushing into it, it should be left to the people of knowledge who are firmly grounded.*” As is mentioned in the newspaper *ash-Sharq al-Awsat* (21/4/2001 CE) and also see my treatise *at-Tanbeehaat al-Mutawaa’imah* for further explanation and clarification.
except for every sinful slanderer. The biased partisans and the takfeerees in the whole world warn against al-Albaanee and impugn him as he bears the flag in the waging war against takfeer, and as a result they impugn him with irjaa’! Their books (i.e. books of the takfeerees) are thus filled with impugning al-Albaanee, indeed the book Dhaahirat ul-Irjaa’ by Safar al-Hawaalee (Hawali) establishes profuse lamentation over al-Albaanee, by pointing the finger at al-Albaanee due to his opposition of takfeer, as the author (Hawaalee) views that as being irjaa’!!”

THE BOOK ‘DHAahirA’ BETWEEN NAASIR AND SAYYID
There is something that I appended in the footnotes wherein I said:

“Some of the words of our brothers from the students of knowledge pleased me in their description of this book, wherein they said: “the first half praises Sayyid Qutb and his ideas and the second half censures al-Albaanee and his da’wah.” Many people, from the troublemakers seized this book only for the fact that it contains a refutation of al-Albaanee and his brother, there is no power or movement except with Allaah. I saw a copy of the book Dhaahirat ul-Irjaa’ that our Shaykh had in his possession which was presented to him by some
people who craved for the Shaykh to be in agreement (with the Murji’ah). This copy is embroidered with the Shaykh’s refutation to the book (Dhaahira) and also includes the Shaykh’s criticisms on the author. And I heard, may Allaah bring benefit with him, describe the book as having “evil aims”. The Shaykh (raheemahullaah) himself handed to me, around eight months ago,¹ his special copy in his house in order to publish and distribute.”

Then there is the statement of our Shaykh (raheemahullaah) that I heard from him wherein he refuted the book *Dhaahirat ul-Irja‘*² and criticised it, and I have mentioned these statements in the footnotes to my book *Ma’a Shaykhunaa Naasir us-Sunnah wa’d-Deen (With Our Shaykh, the Aider of the Sunnah and the*

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¹ At that time.

² The book *Dhaahira* was printed by *Maktabah Tayyibah* (!) in Cairo in Rabee’ Awwaal 1417 AH!! Within this edition are a number of additions, particularly in the margins there are issues which were current amongst the students of knowledge and were in the original copy before it was published!! Herein there are doubts which were raised by some of our brothers from the students of knowledge and thus they sent a fax to the printers (*Maktabah Tayyibah*) asking them to supplement the additions?! They responded via fax on 30/9/1997 CE saying that the decision regarding such additions was with the author who placed them there himself (!) and it was done with his knowledge before he was imprisoned!!

**WARNING:** In the book *Madaarik un-Nadhr* (p.49) of the brother, Shaykh ‘AbdulMaalik Ramadaane, is a copy from the *Committee of Senior Scholars*: no.951/2, wherein they are in total agreement, headed by Shaykh ‘Abdul’Azeez bin Baaz and signed by him, which prevents Safar al-Hawaalee and his close friend Salmaan al-’Awdah from giving lectures, seminars, sermons, lessons due the transgression in them and “in order to protect the society from their errors.” So I wanted to make mention of this here, for recollection and history.

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Deen), page 49, wherein it is stated: “I never thought that the author would reach this extent”, I will add here the remaining statement found at the end wherein Shaykh Albaanee said: “It follows that our brothers from the scholars in Madeenah an-Nabawiyyah know more about those people than us.”

I heard all of this and contained in, and all praise is due to Allaah, in my heart and mind and Allaah is a Witness to what I say. So now if what Safar has done with his book, in praising deviants and cursing the salaafees, then he has, by Allaah, done something about which no one can be patient about. And with that we were patient and we were patient hoping that maybe...!!

Our teacher, Shaykh Aboo Muhammad Rabee’ bin Haadee al-Madkhalee (hafidhahullaah) responded to the contradictions that are found within this book (Dhaahira) in a series of meticulous articles entitled ‘Methodological Extractions Concerning Dr. Safar al-Hawaalee’ which was published in three parts in our journal al-Asaalah (nos.34. 35 and 36), copies of which still remain.

ANOTHER EXAMPLE OF IRJAA’ IS BEING SILENT WITH REGARDS TO THE PEOPLE OF INNOVATION

In the Fatawaa of Shaykh ul-Islaam ibn Taymiyyah (vol.12/pp.466-468) is to be found a firm statement which exposes the image of the deviated Irjaa’ which Safar and his ilk have fallen into, whether he perceives it or not! Wherein Ibn Taymiyyah (raheemahullaah) states:
“...before those people who make takfeer with that which is baatil, are a people who do not know the creed of the people of sunnah and jamaa’ah as is necessary, or they know some of it and are ignorant of the rest of it and the little of what they do know is not made clear to the people, rather indeed they hide it! They do not forbid innovation which opposes the Book and the sunnah and they do not censure the people of innovation or punish them. Rather indeed, they impugn the sunnah and the principles of the deen with absolute censorship. They do not distinguish between what the Book, the sunnah and ijmaa’ indicate and what the people of innovation and division say. Or they try to resolve all of the different schools of thought! As the scholars resolve some issues in ijtihaad which can form disputes. This way has overcome many of the Murji’ah,¹ some of the pseudo scholars of fiqh, the soofees and the philosophers, as it overcame the first ones from the people of desires and theological speculative rhetoric. Both deviant parties are outside the fold of the Book and the sunnah.”

THE BALANCED TRUTH (JUSTICE)

¹ This is the spring from which Safar kept silent over Qutb with regards to takfeer and censured the aider (Naasir) of the sunnah!!
I say: and all praise is due to Allaah who made us upon the balanced truth with justice, without excess or neglect, and without extremism and without negligence.

وَكَذَكِلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا شَهِيدًا عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

“And thus We have made you a median (i.e. just) community that you will be witnesses over the people and the Messenger will be a witness over you.”

{al-Baqarah (2): 143}

The truth does not come except with that which is the truth and falsehood does not come except with falsehood.

THE KHAWAARIJ OF THE ERA

Our Shaykh, the father, al-Allaamah, the Muhaddith, Muhammad Naasiruddeen al-Albaanee (raheemahullaah) was asked on 17th Dhu’l-Hijjah (1418 AH), as is recorded on audio entitled ‘The Khawaarij of the Era’:

QUESTION: “O Shaykh! Have you seen the book Dhaahiratul-Irjaa’ fee Fikree Islaamee by Safar al-Hawaaalee?”

ANSWER: “I have seen.”

THEN IT WAS SAID: “What about the footnotes O Shaykh!? Especially what is found in the second volume?”
SHAYKH: “I had a view over thirty years ago when I was (teaching) at the Islamic University (of Madeenah), and I was asked in a session to give my opinion on Jamaa’at ut-Tableegh. I said at that time that they are the ‘Soofees of the Era.’ So now it has become apparent to me that I should speak in regards to these who have emerged in the current epoch and have opposed the salaf in much of their manhaj so it is apt that I label them as the ‘Khawaarij of the Era’ as this resembles their current appearance, wherein we read their statement and the statements are in reality take the objective of the Khawaarij in making takfeer if major sins are committed. I say this maybe the case due to their heedlessness or a more carefully devised plan! I say this in light of the saying of Allaah,

وَلَا يَجْرِمَنَّكُمْ شَيْئًا بِشَيْئِينَ قَوْمٌ عَلَى أَلَّا تَعْيِدُوا

“...and do not let your hatred of a people prevent you from being just. Be just; it is closer to righteousness.”

{al-Maa’idah (5): 8}

I do not know if they say that every major sin expels a person from the fold of Islaam, however they focus on certain major sins and remain silent, or pass
over, other major sins. So this is from the justice which we have been commanded to have.”

IMAGES OF DEVIATION (MURJI’AH = KHAWAARIJ)

Our teacher, Shaykh Abee Muhammad Rabee’ bin Haadee al-Madkhalee (hafidhahullaah) appended to the words of our senior Shaykh (raheemahullaah) the following words:

“The reader and the listener must pay attention to the statement of the Shaykh about this group who have opposed the salaf in much of their manhaj”

These many methodologies which oppose the salaf led to major deviation which can be more dangerous and more worse than the opposition of the khawaarij who have been described by the messenger of Allaah (sallallaahu alayhi wassallam) as being the worst of creation and of being the dogs of the Hellfire and who pass through this deen as an arrow passes through its target, and who kill the people of Islaam and leave off the people of polytheism. And what Shaykh al-Albaanee (raheemahullaah) said here is the truth, that they have opposed the salaf by having many dangerous principles, such as:

1. Their war against the people of sunnah and warning the people about them, their books and

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1 See our journal al-Asaalah (no.24, pp.88-89).
2 Most of the defence for them is that they are ignorant and enthusiastic!
3 They have done this as they (the people of sunnah) have exposed them and have ruined their ways!!
audio tapes. They also have severe hatred and enmity of the people of sunnah.

2. From this then, they have allegiance to many people of major innovation and endorsing their corrupt methodologies and books which are filled with misguidance, and disseminating and promoting them and pushing the youth towards them. (So that the youth take) From (methodologies) which have the worst effect upon the ummah and its youth, such as takfeer, destruction, continuous warfare, spilling of blood and taking honour.

3. Their desires impel them and their followers into the abyss of extreme irjaa’ which leads to playing down the dangers of major innovation which contains innovations of disbelief, which weakens the salafee consciousness and any safeguarding of the deen and upholding it from the noble companions and those who followed them in goodness. Indeed, they even play down the issue of cursing some of the Prophets.

4. They desires impel them to put into place corrupt methodologies in order to absolve innovation and its people, such as the manhaj of counter-balancing between the good and the bad and the corrupt principles which support it, which in turn leads to aversion from what has been resolved in the Book of Allaah and the
sunnah of His Messenger (sallallaahu alayhi wasallam). It also leads to destroying the sunnah and its sciences especially the science of disparaging and commending (Jarh wa Ta’deel)\(^1\) which has filled bookstores in addition to other misguidance. We ask Allaah to save out youth from the evils and harms of this group in this life and the next. Finally, it is a must to describe those as being extremist murji‘ah of the era before they are described as being the khawaarij of the era.”\(^2\)

I say (Shaykh ‘Alee): So the one who has been accused of irjaa’, unjustly, is not in fact guilty. Rather, it is more appropriate for the other to be rightly accused, without exception!!

FROM THE FINAL WRITINGS OF OUR SHAYKH, THE IMAAM

Our Shakyh, the Imaam al-Albaanee (raheemahullaah) has some sublime words in the seventh volume of the book Silsilatil-Ahaadeeth as-Saheehah, which comprises the last of what our Shaykh (raheemahullaah) had written in this extraordinary and astounding book, and referred to it (no.3054) with one of the routes of the hadeeth of the

\(^{1}\) Paying down the issue of this great knowledge is from the innovation of dangerous irjaa’! it was said in the past about its people, “If they did not hold the pens, the heretics (zanaadiqah) would be giving sermons from the pulpits.”!!

intercession, along with its narrations, and additions, and entitled the chapter *(raheemahullaah)* ‘The Hadeeth of Intercession Includes the Muslim who Abandons the Prayer.’¹ Then the Imaam *(raheemahullaah)* stated in over thirty pages the verification of this ruling in the issue over which there is well known differences of opinion² and *ijtihaad*. He also responded to opposed it and ended with an exhortation *(raheemahullaah)* by saying:

**REGARDING THE TREATISE ‘THE RULING ON THE ONE WHO LEAVES THE PRAYER’**

“I published this research within a specific treatise entitled *The Ruling on the one who Leaves the Prayer*³ whoever Allaah wills from his servants will benefit from it and some authors will denounce the ruling that is in it:

¹ This ruling does not mean that the affair of abandoning the prayer is light or that the misguidance and sin of the one who abandons the prayer is played down, just as exactly should be said about one who abandons zakah, fasting or *hajj*!! It is invalid by agreement, so be warned.

² Dr. Safar al-Hawaalee said in his book *Dhaahiratul-Irjaa’* (vol.2/p.650), undervaluing this difference between the major scholars, after already claiming that the companions had *ijmaa’* (consensus) on making *takfeer* of the one who abandon the prayer!: “It was not said “the one who abandons the prayer is not a disbeliever” except by the one who had been influenced by irjaa’, whether he perceived it or did not perceive it.” This strange and suspicious example reminded me of the saying of al-Kawtharee in his book *at-Ta’neeb* (p.44) wherein he states in defence of the *hanafees* and in response to the claim that they have fallen into *irjaa’* (!!): “…and *irjaa’, with the meaning they imply, is…the sunnah, and whoever opposes that must be in agreement with the madhhab of the khawaarij and the mu’tazilah, whether he perceives it or does not perceive.”!!!

I say: So where is such an oppressive call in comparison to real knowledge?! Where is the manners of difference of opinion and the principles of differing?!

³ With that (Dr.) Safar al-Hawaalee has doubts about it at times and at other times he verifies it, contradicting himself!! This is present in *Dhaahira* (vol.2/p.759) in his disparaging description “…attributed to Shaykh al-Albaanee.”!!
that the one who leaves the prayer out of laziness, whilst believing in it (its obligation), is not a disbeliever as he has opposition is in relation to ‘aqeedah and in this sense he has opposed ‘aqeedah which is\(^1\) an action of the heart. And Allaah has guaranteed that He will not neglect him as Aboo Sa’eed al-Khudree stated in this hadeeth: “So whoever does not believe it then let him read this verse: “Indeed, Allaah does not transgress an atom’s weight.””. So when looking at this person’s abandoning of the prayer, the person has resembled the action of the kuffaar who will grieve on the Day of Judgement saying, whilst they are in Saqar

\[
\text{لمَّ نَكُ مِنَ الْمُصَلِّينَ}
\]

\[
وَلَمْ نَكُ نُطِعُ الْمَسَكِينَ
\]

“We were not of those who prayed. Nor did we used to feed the poor.”

{al-Muddaththir (74): 43-44}

So his kuf\(r\) is kuf\(r\) of action as he has done an action of the kuffaar, such as abandoning zakah for which he will be punished on the Day of Judgement by his money which he prevented from being given, and will be taken to either Paradise or Hellfire.

**SAFAR’S FALSE INTERPRETATION AND DENIAL**

\(^1\) Meaning: the eemaan of the one who leaves the prayer, so whoever’s state is like this and “has not abandoned the obligation of it”, as Shaykh ul-Islaam mentions in *al-Majmoo’* (vol.20/pp.90-91).
However the author who has been mentioned, may Allaah guide us and him, falsely interpreted this *hadeeth* just as he falsely interpreted the *hadeeth* of the one who withheld paying *zakah* with a false interpretation which denies the clear evidence of that which we indicated about the difference between *kufr* in belief (*i’tiqaadee*) and *kufr* in action (*’amalee*) and this is authentic from Ibn ‘Abbaas and some of his students\(^1\) and was also mentioned after them by some of the followers of the *salaf*, such as Ibn Qayyim and his Shaykh\(^2\) as has been noted in this study. So with that the one who is talking did not stop at that at all and even with his rejection of it, there is no way for him! Allaah says,

> “Then will We treat the Muslims like the criminals? What is (the matter) with you? How do you judge?”

\textit{\{al-Qalam (68): 35-36\}}

**CONCEALING KNOWLEDGE**

Likewise the aforementioned author averts his view from the *hadeeth*: “Indeed, in Islaam has landmarks” which is clear in its division between: “\textit{whoever leaves a portion of this, he has left portion of Islaam}” and from “\textit{whoever

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\(^1\) Which is his saying “\textit{kufr less than kufr}” and there are also other wordings and this is “a catastrophic blow to jamaa’at ut-takfeer and their likes from the extremists” as our Shaykh noted in his \textit{Saheehah} (vol.7/p.135).

leaves all portions has discarded all of Islaam" which he did not respond to and did not even try to interpret or weaken, as he does with many other authentic ahadeeth!!

THE EXTREMISM OF SAFAR AND HIS OPPOSITION

In totality, the room for refuting him (i.e. Safar) is wide, I do not know when I will get the opportunity to refute him² and to make clear what can be observed about him in regards to fiqh and hadeeth!!! And even though I thank him, the writer, for his manners, sublimity, reverence³ and his defence of the ‘aqeedah of the people of hadeeth in regards to eemaan and that it increases and decreases, he at times coupled this with extremism, opposition and the accusation of irjaa⁴ and he knows that I oppose them (the Murji’ah) from the root. For I say: “eemaan increases and decreases” and that “righteous actions are from eemaan” and that “it is permissible to exempts oneself (istithnaa’) in eemaan”⁵ and all of

¹ It is verified in as-Saheehah (no.333) and our Shaykh (raheemahullaah) in al-Istidraak, the appendix of as-Silsilah as-Saheehah (New Edition; vol.1, section 2, p.935) appended to it saying: “I say: this is a clear text that a Muslim is not expelled from Islaam by leaving something from its parts, such as the prayer, the account of the one who has left the prayer is that he is a sinner whose testimony is not accepted and an evil end is feared for him.”
² Then Allaah made it easy for our Shaykh (raheemahullaah) to read this book, Dhaahira, sentence by sentence and append to it a number of abridged observations, however they are strong and this is it, this book which is in your hands my brother reader.
³ Contemplate on these good thoughts from our Shaykh (raheemahullaah) in comparison to the bad actions of that other one (Safar), may Allaah guide him!!
⁴ And with this, he refutes that!! As our Shaykh will subsequently indicate.
⁵ These principles are the principles of the people of sunnah and jamaa’ah in refuting the murji’ah, but then things are still spoken and said!! To Allaah we will return.
this which I say is in opposition to the Murji’ah. Yet with
that, he still threw the accusation at me on numerous
occasions that I have irjaa’! The bequest of the Prophet
(sallallaahu alayhi wassallam) overturned this: “follow up
an evil action with a good one in order to erase the evil
action.”!!

So I say: how today resembles yesterday! A man said to
Ibn ul-Mubaarak “What do you say about one who
commits zinaa and drinks alcohol, is he a believer?”
Ibn ul-Mubaarak said “I do not expel him from
eemaan.” The man said to him “With old age you’ve
now become a Murji’ee?!“ So Ibn ul-Mubaarak said to
him: “The murji’ah do not accept me! I say that
eemaan increases and decreases and the murji’ah
do not say that, rather the murji’ah say that their
good deeds are accepted and I do not know if my
good deeds are accepted! How urgently you need to
take a slate and go and sit with scholars!” Reported
by Ibn Raahawayh in his Musnad (see: vol.3/pp.67-271).

AN OPPRESSIVE ACCUSATION
I say: There is a similarity between the two oppressive
accusations by associating statements with the murji’ah
in some things that the murji’ah say. O due to my
avoidance of making takfeer on the one who abandons
the prayer out of laziness and Ibn ul-Mubaarak due to his
avoidance of making takfeer on one who commits major
sins! So if I wanted to face him with the likes I would
accuse him of *khurooj* as the *khawaarij* made *takfeer* on the one who left the prayer, or any of the remaining four pillars!

أعوذُ باللهِ أن أكونَ منَ الْجاهليينَ

“I seek refuge in Allaah from being among the ignorant.”

{*al-Baqarah (1):67*}”¹

I say (i.e. Shaykh ‘Alee): this, in all its length, is the speech of our Shaykh (*raheemahullaah*) in a balanced way, which is complete and sufficient, and to the people of truth it is clear.

**SAFAR’S FORMER CONFORMITY WITH THE PEOPLE OF TRUTH**

Before we complete all sides of the equations, some other speech from Dr. Safar al-Hawaalee must be cited, from before the second Gulf war which uncovered the mask of the *hizbees* and their repulsive and deviated ideas! This is found in Safar’s book *Manhaj al-Ashaa’irah fi’l-‘Aqeedah* (pp.74-75) wherein he states:

“From the threatening wordings is ‘misguidance’ (dalaal) which is not synonymous with absolute disbelief, except with one who is ignorant of the conditions of fundamentals of ‘aqeedah. So if it (i.e. ‘misguidance’) is ascribed to a person from the

¹ The words of Imaam al-Albaanee end here with his mentioning of the *ayah* from the Qur’aan. [TN]
people of the Qiblah (i.e. a Muslim) the intent is disobedience with regards to beliefs, as is the case with the word ‘sin’ (fisq) which is ascribed to disobedience in actions. Also, ‘misguidance’ and ‘sin’ can be connected to kufr, as is found in the saying of Allaah,

وَمَن يُشَارِكُ باللّهِ فَقَدْ صَلَّ صَالَاتٌ بَعْدًا

“And he who associates others with Allaah has certainly gone far astray.”

\{an-Nisaa’ (4): 116\}

وَلَقَدْ آنَزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفِرُ بِهَا إِلَّا الْفَاسِقُونَ

“And We have certainly revealed to you verses which are clear proofs, and no one would deny them except the defiantly disobedient.”

\{al-Baqarah (2): 99\}

However, when the word ‘kufr’ itself is found in the ahaadeeth the major kufr which expels one out of the religion is not intended, such as his saying (sallallaahu alayhi wassallam), which is found in the Saheeh: “Cursing a Muslim is sin and killing him is disbelief.” So how, with my saying ‘misguidance’ and ‘sin’ which have less of a threat?! And why is there this division in the texts of the Book and the
sunnah? The salaf (radi Allaahu ‘anhum) explained the saying of Allaah,

> وَمَنْ لَمْ يَحْكُمْ بِمَا آَنَّ لَلَّهِ فَأَوَلِيَّكَ هُمُ الْكَافِرُونَ

“And whoever does not judge by what Allaah has revealed – then it is those who are the disbelievers.”

{al-Maa‘idah (5): 44}

As being: kufr less than kufr or: kufr which does not expel one from the religion. Ibn Qayyim in Kitaab us-Salaat wa Hukm Taarikuhaa states: “These are the statements of all of the companions” and this has arrived from Ibn ‘Abbaas from the companions, ‘Ataa and Taawoos from the successors and Aboo ‘Ubayd and Imaam Ahmad from the successors of the successors. Likewise, it has arrived from Imaam al-Bukhaaree in his Saheeh and other Imaams and scholars whom only Allaah can enumerate...”

To the end of what he says!! So I say: with this foundation he is in conformity with the former scholars of the people of sunnah such as Imaam Ahmad. He is also in conformity with the later scholars such as Ibn Taymiyyah and Ibn Qayyim. He is also in conformity with the current scholars such as Ibn Baaz, al-Albaanee and Ibn ‘Uthaymeen. However, he recoiled from this and accused whoever said it (i.e. what has been quoted from him just

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1 His statements later criticised this, or contradicted it!!
now) as being in agreement with the *murji‘ah*! Or has having *irjaa*?!

**DISORDER AND CONTRADICTION**

So have the sayings of all of the companions become null and void from whence hey were true or what?!! So if he did not verify the true in the beginning how can we embrace that he is verifying the truth later?!! And why this change and substitution?! What are its motives, the Divinely Legislated religion or politics and its reality?!! And what is after all of this?! Except that he revives the ignorance, misguidance and deviations of Sayyid Qutb from afresh exporting it under the banner of the *salaf*!!

**CONCLUSION**

This, my brother reader, in your hands and in front of your eyes is the annotations on the book *Dhaahira* by our

1 We visited him (Safar) at his house in Makkah some time ago during Hajj, the brother Shaykh Salaam al-Hilaalee and a third brother from the students of knowledge in Riyadh were also present, his son, ‘AbdurRahmaan was only young at that time and he was also present in the gathering. We spoke about a number of affairs and an exact conformity emerged of what we present and remember. What I will never forget, or rather what we will not forget, about that gathering was his proposal to us to author a book together on the ‘methodology of change according to the people of sunnah and jama‘ah’ and its likes!! He sought from us that we advise his colleague (Salmaan al-‘Awdah) to lesson his stark agitation during his lectures!! As he did not respond to his (i.e. Safar’s) advice! Not to mention other issues which came up. What is amazing is that barely had he finished his speech when after the gathering he claimed that our visit was to answer some problems that we had and he answered them for us!! To Allaah we came and to Him we will return.

2 I have seen recently a book by ‘Abdullaah ash-Shimraanee, its apparent is that of mercy, yet inside of it is punishment, entitled *Thabat Mu’allifaat al-Imaam al-Albaaneem* which is a book which is truly a compilation of doubts and a transmission of cynicism!! For example, his statement regarding the book

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Shaykh, the father, the Imaam Abee 'AbdirRahmaan Muhammad Naasiruddeen al-Albaanee, may Allaah cover him with His mercy. It is abridged and succinct in conformity with what is said

“The speech of the salaf was little, but with much blessing,
The speech of the khalaf was plenty, but with little blessing.”

So it is, based upon what is built on, sufficient for the seeker of truth and it will convince him with the truth and return him to the truth, with the truth.

A WORD OF TRUTH
I conclude my introduction, which has been lengthy, with some beautiful words which were stated by a well grounded researcher, specialist and just writer wherein he noted:

“Not everyone who is accused of irjaa’ is a murji’ee! Especially during the current era that we are in. as the people of controversy (the takfeerees) and the

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1 I am preparing myself to travel tomorrow afternoon for Hajj, inshaa’Allaah, so the mind is weary and strength is weak, with Allaah is victory.

2 Dr. Naasir al-'Aql, al-Qadariyyah wa'l-Murji’ah, p.121. May Allaah grant him safety and keep him on the truth.
people of severity, whether they are from the school of thought of the khawaarij or not, from those who are ignorant of the principles of the salaf with regards to the Names, Attributes and ruling have levelled against those who oppose them from the scholars and students of knowledge as being murji’ah!! And most of this is due to issues regarding ruling by other than what Allaah has revealed and issues related to associating and disassociating and their likes. Some of those who ascribe themselves to knowledge and the sunnah have fallen into an aspect of this\(^1\) without realising it!! indeed, what is worth mentioning is that some of the major students of knowledge (!!) who have authored on issues regarding takfeer, during this era, have accused their opposers of irjaa’ in issues wherein there is difference of opinion amongst the salaf and do not at all, upon inspection, enter into irjaa’.”

I say: this indicates, according to me, definitely, Dr. Safar and his book *Dhaahira*!! So all of what has preceded from here and there are only mere past observations (!) and brief criticism however they are strong, and all praise is due to Allaah. And with it I “hope that (Dr Safar) will accept it with an open heart”\(^2!!\) As for explanation with a

\(^1\) Meaning; fallen into levelling the accusation.

\(^2\) *Dhaahira*, vol.2, p.729! Finally, I praise Allaah, for what he granted in that the people of authority in the land of the two *harams*, the leaders and scholars, prevented this book (*Dhaahira*) from being disseminated due to its dangers and ill effects, may Allaah reward them with good.
foundation then the place for that is my book *Hiwaar Haadee, Maa’ Dr. Safar al-Hawaalee (A Dialogue with Dr. Safar al-Hawaalee)*, may Allaah ease its completion upon good and spread it throughout the land, indeed He is Hearing and Answering, and prayers upon our Prophet Muhammad and upon his family and all of his companions.

Written by,

**Abu’l-Haarith al-Halabee al-Atharee**

*May Allaah forgive him*

**Monday night, the penultimate day of Dhu’l-Qa’dah, 1422 AH.**