



Shaykh Ahmad an-Najmee and Shaykh Ubayd al-Jaabiree on the Qutubiyyah, Khaarijiyyah Who Accuse al-Albaani of Irjaa'

Shaykh Ahmad an-Najmee on the Innovators Who Accuse al-Albaani or Irjaa'

Questioner: May Allaah be benevolent to you, this questioner says that some of those people nurtured upon the books of Surooriyyah and Hizbiyyah, accuse the three Imaams, Ibn Baaz, al-Uthaymeen, and al-Albaani (rahimahumullaah), so he accuses them of Irjaa' because they do not declare the rulers to be Unbelievers. So what is your comment?

The Answer: **This is ignorance and misguidance, and these Innovators, every day they come to us with a different face.** If al-Albaani, Ibn Baaz, and Ibn Uthaymeen, the scholars of the Ummah, its leaders, learned ones, senior ones, the men of knowledge of the [Ummah], if they are labelling them as Murji'ah then who will remain? Who is the one who remains? Is there anyone who remains? No one remains.

Indeed to Allaah we belong and to Him do we return. This is a calamity. This is a calamity. And indeed, my view concerning those is that from whomever this statement appears and he remains upon this saying, then **he should be imprisoned and given correctional treatment, and he should be beaten.** And if he does not recant, **then perhaps he is need of even more correctional treatment.**"¹

Shaykh Ubayd al-Jaabiree on Al-Albaani, His Students and Irjaa'

Questioner: Esteemed Shaykh Ubayd, may Allaah the Exalted preserve him. What is your view concerning the one who says, that al-Allaamah al-Albaani (rahimahullaah) is the fountain of the innovation of Irjaa' and that his students have inherited that from him?

¹ The Recording of this statement can be found at SA46 @ SalafiAudio.Com

The Answer: Firstly, what is Irjaa'? The meaning of Irjaa' in the language is "delaying, postponing". He, the Most High, said, in that which He has narrated to us of the information pertaining to Fir'aun and his associates, with Moosaa (alaihi-salaam), **"They said, "Put him off and his brother (for a while), and send callers to the cities. To bring up to you every well-versed sorcerer."** (Ash-Shu'ara 26:36-37).

And in the Sharee'ah, it is "to put off (i.e. expel) actions from the concept of Imaan", and the Murji'ah are of two types in this subject:

The Extremists (al-Ghullaat), and the madhhab of the Ghullaat is that they say no sin harms in the presence of Imaan², just as no obedience benefits in the presence of Kufr. And then built upon this, the various sins, according to this madhhab, they do not decrease Imaan, or cause harm to it. A person may do as he wills, and he is perfect in his faith³. So sins do not harm him, and nor does any sin harm in the presence of Imaan⁴. This is the madhhab of the Extremists, regardless of whether they say that Imaan is merely affirmation (with the tongue), or affirmation with the assent (tasdeeq) of the heart, or (whatever). This is what it is based upon, or this attained of the result of their madhhab and their corrupt belief.⁵

² Editors Note: Such as shaving one's beard, and abandoning the Jumu'ah prayer and other such affairs of sin, that the likes of these do not harm a person's Imaan or decrease it.

³ Editors Note: Yes, a person may mock and revile Moosaa (alaihi salaam) and revile Uthmaan (radiallaahu anhu), and accuse some of the Companions with nifaaq (hypocrisy), ghish (deception), khiyaanah (deception), and also speak with "Wahdat ul-Wujood" and say that the Speech of Allaah is created, and make Ta'weel of the Sifaat, and praise the Heretical Soofees, and call for the abolition of parts of the Sharee'ah and say that Islaam is made up of a concoction of Communism and Christianity, and deny the Ahaad hadeeths in aqeedah, and make takfeer of the whole Ummah, and speak with the innovations of the Mu'tazilah, Jahmiyyah, Hulooliyyah and others – and alongside all of that, he is a "Shaheed", whose sins are all automatically forbidden, and his entry into Paradise guaranteed, an "Imaam of Guidance" and one who has spoken about Tawheed like nobody else, and is equal to the greatest of the Shaykhs of Islaam, like Ibn Taymiyyah and Ibn 'Abdul-Wahhaab!

⁴ Editors Note: And to some, Imaan is but "Haakimiyyah" The narrow restricted "Haakimiyyah" of the political agitators, which they derived from their pole and axis, who explained the kalimah to be but "Haakimiyyah"! And their great concern with "Imaan and Kufr" is for no other reason but that they are upon the thought and ideology of their pole and axis, which revolves around takfeer and haakimiyyah.

⁵ And this is the madhhab of the Ghullaat ul-Murji'ah of our times – as they have been described by some from the people of knowledge – in fact more evil than the Extremists, who have come out in the name of fighting Irjaa', and accusing Ahl us-Sunnah with it theoretically speaking, while they all but wallow and drown in it, practically speaking. By Allaah, they have indeed been humiliated and debased in recent times, their plot exposed,

As for those other than the Extremists, then they say that Imaan is the saying of the tongue, belief of the heart and that Imaan is the a condition for the perfection (kamaal)... not a condition for its validity (sihhah). Hence, action does not enter into the concept of Imaan in their view.⁶

And regardless whether it is this, or that, then both of the two parties are in error, deviated from the madhhab of Ahl us-Sunnah, however the first of them is more severe. This is the first angle.

As for the second angle, in what relates to al-Albaani (rahimahullaah), then that which is known from the foundations (Usool) of al-Albaani, the one who knows the foundations of al-Albaani, and is informed about them, then two matters will become apparent to him:

The first: That he is with us and with the scholars of the Sunnah before us in that Imaan is the speech of the tongue, belief in the heart and the actions of the limbs, it increases with obedience and decreases with disobedience, and he also cautions from sins and believes that declaring them to be lawful is disbelief. So he cautions from sins, such as Isbaal (i.e. dropping the lower garment below the ankles) and other affairs. So where is the Irjaa'?

The second: He opposes us and also opposes our scholars from the past... meaning in some matters, and in some of them he has a salaf (i.e. a support from the scholars of the past). Amongst them is that he considers that it is

their contradiction and two-faces made manifest, and their loyalty to the heretical innovators all but apparent. And amongst the Extremist Murji'ah of our times, who have spread this filthy disease of Irjaa' amongst the youth are the likes of Safar al-Hawaali, and Salmaan al-Awdah and others of the Qutubi, Suroori School of Doctrine, who merely revived the Irjaa' of Hassan al-Banna and his likes. For how they accommodate the Tawaagheet from amongst the Chiefs of Innovation, and how they aggrandise them with lavish titles "Shaheed", "Imaam of Guidance" and other such affairs, and how they hate that their great calamities be refuted and their danger made known, and how severe is their assault against the Salafis, and how they hate the Innovation and its people are refuted and repelled, and how they rush to enter the Innovators and their books amidst the youth.

And every head of misguidance, and straying innovator who is followed and obeyed in his innovation is actually a Taaghoot from amongst the Tawaagheet as has been explained by the people of knowledge.

⁶ Editors Note: There is some tafseel (detail) concerning the usage of these terms. Refer to MSC060008, and GRV070008 for more details.

possible to enter into Paradise without action⁷. And take note. He says, that it is possible to enter into Paradise without action, but he does not reject

⁷ Editors Note: Ibn Rajab al-Hanbali said in explanation of the saying of Allaah's Messenger (sallallaahu alaihi wasallam) "And then a group of people will be taken out from the Fire who had not done any good whatsoever", he said, "...**And what is meant by his saying, 'who had not done any good whatsoever' is the actions of the limbs, even though they have the foundation (asl) of Tawheed with them...**" (at-Takhweef Min an-Naar p.255). And he also said (p.256), "This proves that those whom Allah will remove through His Mercy, without any intercession (shafaa'ah) from anybody else from the creation, **are the people of Tawheed who had not done a single deed of goodness with their limbs.**"

Ibn Hazm said, "**And he (alaihis-salaam) explained that whoever has a seed's weight of goodness will be removed from the Hellfire, then one who has an atoms weight of goodness, and then what is less than that and so on. Until one who had never performed any good at all, except having the testimony of faith for Islaam will be removed from it. Hence, it is obligatory to halt at the texts, since all of them explain each other.**" (al-Fisal 4/90).

Ibn Hazm also said, "And whoever neglects all of the actions then he is a sinful believer, deficient in his Imaan, **but does not disbelieve (on account of this).**" (al-Muhallaa 1/40-41 Issue No. 79)

Ibn Hazm also said, "**He did not declare a disbeliever one who abandoned action, but he declared a disbeliever the one who abandoned the saying (i.e. the testimony of faith)**. This is because the Messenger of Allaah (sallallaahu alaihi wasallam) made the judgement of kufr upon the one who refused to make the saying (the testimony), even if he knew of its correctness in his heart. **And he also judged that the one who knew with his heart and pronounced with the tongue to be removed from the Fire, even if he did not do a single deed of goodness.**" (Ad-Durrah Feema Yajib I'tiqaaduhu p.337).

Imaam Ibn Baaz was asked: "Are the scholars who speak with the absence of takfir of the one who leaves all of the actions of the limbs while at the same time professing the two testimonies with his tongue and having the basis of Imaan present in his heart from amongst the Murji'ah?"

His reply: "**No. This one is from Ahl us-Sunnah wal-Jamaa'ah.** Whoever speaks with the absence of takfir of the one who leaves fasting or zakaat or hajj – this one (i.e. the one who leaves these matters) is not a kaafir. However, he has committed a great sin. In the view of some scholars he is a kaafir, however the correct view is that he does not become a disbeliever with the major kufr. As for the one who leaves the prayer then the most correct view (al-arjah) is that this is major kufr when it is abandoned deliberately. As for when he abandons zakat, fasting or hajj, then this is the lesser kufr (kufr doona kufr), and a major sin from amongst the major sins." Taken from "Hiwaar Hawla Masaa'il at-Takfir", from a lecture given by the Shaykh (rahimahullaah) in 1418H. Prepared by Khalid al-Kharraaz and published by Maktabah al-Imaam adh-Dhahabee, Kuwait, 1420H (2000CE).

So perish the lies of the Qutubiyyeen and Surooriyyeen, the Khaarijyyah Asriyyah, who use the likes of these affairs to cause confusion in the Ummah and to facilitate their own agenda of takfir and khurooj, which they imbibed from the heads of Innovation, amongst the callers

punishment for this (i.e. having no action). He does not reject punishment. And also amongst them is that he considers the one who abandons the prayer out of laziness and neglect to be a faasiq (disobedient sinner) and not a disbeliever. And his salaf in this is a narration from Imaam Ahmad, and ash-Shaafi'ee and az-Zuhree and the majority (of Ahl us-Sunnah), and they are the salaf of the Shaykh (in this matter).

And the other saying that the one who abandons the prayer out of neglect disbelieves just like the one who rejects the prayer, then they are all agreed, and the Shaykh too is agreed, that his repentance is to be sought, and that either he repents or he is killed. However, those who make takfeer consider that he is killed as an apostate, who is not to be washed, or shrouded, and nor prayed over, and nor buried in the graves of the Muslims. And as for those who consider that he is only a sinner consider that he is killed by way of a hadd punishment (for that sin), and that he is washed, shrouded, prayed over, and buried, and that forgiveness is sought for him, and he is buried in the graves of the Muslims and his family inherit from him. Upon the first viewpoint, they do not see that his family inherits from him.

And here we make note of a matter, which is that the scholars, I mean those who make takfeer of the one who abandons the prayer alongside his belief in its obligation, then they did not have any rifts amongst them, and nor did they have any description except the description of Ahl us-Sunnah. So those who make takfeer did not call those who only make tafseeq to be Murji'ah, and those who made tafseeq did not describe those who made takfeer with "Khurooj", ever.

But this matter has been dragged in by the Surooriyyah, and I think that the first time it appeared was from Mohammad Qutb, and then some of his students took it from him, amongst them Safar al-Hawaali in his book (Dhaahirat ul-Irjaa'), they call it (Dhaahirat ul-Irjaa), and I think that they mean that the one who does not make takfeer is a Murji', whoever does not agree with them in takfeer is a Murji'. I say this in order to warn.

The third matter is that whoever accused Shaykh al-Albaani of Irjaa', then he is one of two groups: a) Either he is ignorant of Irjaa', he does not know it, or know it's people or b) he does not know Shaykh Al-Albaanee upon his reality. And perhaps the correct way and the sure proof has become clear to you, if Allaah the Exalted wills.⁸

to Wahdat ul-Wujood, and cursing of the Caliphs and the Sahabah and Mockery of the Prophets of Allaah!

⁸ The Recording of the statement can be found at SA47 @ SalafiAudio.Com