



## Shaikh Rabe'e bin Haadee on Imaam al-Albaani and Irjaa'

The following is from a Tele-link that took place on 11<sup>th</sup> January 2002 with Shaikh Rabe'e bin Haadee, from the UK, Leicester.

**Question:** A book has reached us with the title "Raf' ul-Laa'imah 'alaa al-Lajnah ad-Daa'imah" of Shaikh Muhammad Saalim ad-Dawsaree, and with introduction[s] by a group of the Senior Scholars, such as Shaikh al-Fawzaan, Shaikh ar-Raajihee and Shaikh Sa'd al-Humaid - may Allaah preserve them - so what is the situation with this book?

**Shaykh Rabe'e bin Haadee:** This book has criticisms against it from some of our Salafi brothers, and I have not read it<sup>1</sup>.

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<sup>1</sup> The author of the book has clipped a number of quotations by which the meaning is changed, such as his quoting of Shaykh ul-Islam Ibn Taymiyyah on two occasions, one in which he clips a few sentences in the middle of the quote, in order to give an understanding of Istihlaal by which he can justify takfir by way of the outward action of not ruling by what Allaah has revealed, whereas the full quote actually shows something else (as on page 52 of Raf' ul-Laa'imah, quoting from Shaikh ul-Islam's as-Saarim al-Maslool). This quote was actually quoted in full by Shaikh Ali Hasan in as-Saihaah (p.43-44), but clipped by ad-Dawsaree in the parts that would falsify his interpretation.

And his omitting the word "taamm" from the statement of Shaykh ul-Islam Ibn Taymiyyah from his Kitaab ul-Imaan (7/616) and repeating this omission on two occasions in the book, and this actually changes the meaning of the passage.

Also ad-Dawsaree distorted what was said by Imaam al-Albaani, that "al-Haakimiyyah is one of the foundations (usool) of Salafiyyah", so he quoted this to counter argue, "does al-Albani also call to the Shia concept of Imaamah in this case", (using this to refute Shaikh Ali) and this is talbees, this is one of the clear deceptions of ad-Dawsaree. For judging to the Sharee'ah is one of the Usool, just like not rebelling against the Rulers is one of the Usool, just like affirming Allaah's Attributes without ta'teel, tashbeeh, tahreef, or takyeef, just like refuting the innovators and boycotting them and so on. So all of these are from the many of the Usool of Ahl us-Sunnah. So then ad-Dawsaree attempts to relate between this (i.e. saying it is one of the Usool, that was said by Imaam al-Albaani) and between saying "it is the greatest of the Usool" attempting by that to find fault with what Shaikh Ali had written of criticism against Muhammad Qutb and his sect, to whom Tawheed is but Haakimiyyah and the "greatest of all the Usool" (refer to p.73-74 of Raf' ul-Laa'imah and compare with p.87 of Saihatu Nadheer to see the clear talbees of ad-Dawsaree and his fabrication upon Shaikh Ali).

Also his quoting the statement of Ibn al-Qayyim from as-Salaat wa Hukm Taarikihaa and then after quoting it completely, giving an explanation of it, different to what Ibn al-Qayyim has spoken of and the terms he actually used (as occurs on p. 50-51).

Also ad-Dawsaree's error in presenting the statements of Shaikh as-Sa'dee and his failure to point out that as-Sa'dee holds kufr to be by doubt, belief, speech and action and that all of this returns back to Juhood. So ad-Dawsaree deliberately did not address the fact that as-Sa'dee restricts all kufr (that which occurs by way of doubt, belief, speech and action) to juhood and to return back to juhood and explained by juhood – as is clear from his statements in a number of his books. Instead he portrayed that as-Sa'dee holds kufr to be by doubt, belief, speech and action (and then left the part where as-Sa'dee explains all of that in reference to juhood, and that juhood is overall, all-encompassing, comprehensive definition of kufr for all of its types, and categories and instances).

**Question:** Do you advise reading this book O Shaikh?

**Shaykh Rabee bin Haadee:** How can I advise with the reading of this book when I myself have not read it? It has some criticisms against it from some of our Salafi brothers! However, I say in relation to this, that Shaikh al-Albaani (rahimahullaah) is a great Imaam in Salafiyah and Sunnah in fighting against Bid'ah, and he has put forward great efforts for this Ummah, that which even whole nation states are incapable of. Many of the nations have initiated projects for aiding the Sunnah, but they are not capable of being compared to this man, whom Allaah has chosen for the revival of the religion in this age. And Shaikh al-Albaani was with the scholars of the Salafi da'wah, at the head of them Shaikh Ibn Baaz, [he was together with them] with extreme love, affection, nearness and none of

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Refer to p.35-36. And amongst the statements of as-Sa'dee, "The Kaafir is the opposite of a Muslim. And the Murtadd (apostate) is the one who disbelieves after his Islaam, by way of saying, action, belief, or doubt. And the comprehensive definition of kufr, which brings together all of its various types and categories and solitary instances, is jahd (rejection) of what the Messenger came with, or rejection of some of it". (Irshaad Ilaa M'arifat il-Ahkaam, p. 191). And he also said, "Shaikh Abdur-Rahmaan bin Nasir as-Sa'dee said, "Chapter: The Ruling upon the Apostate. "The apostate, murtad, is the one who exits from Islaam and enters into disbelief on account of an action, statement, a belief or doubt. And the Scholars – may Allaah have mercy upon them – have mentioned the specific detail and explanation of all the matters by which a servant leaves Islaam. And all of them return back to the rejection, jahd, of what the Messenger (sallallahu alaihi wasallam) came with, or rejection, jahd, of some of it. So the one who apostatises should be asked to repent during the course of three days. If he repents and returns, then fine, otherwise he is to be killed with the sword." (Manhaj us-Saalikeen, p.112).

So ad-Dawsaree did not venture into this, and he did not even quote this in full in the two or three occasions that he quoted it, or offer any explanation of it, since it would have a bearing on the angle Shaikh Ali has come from.

Further, ad-Dawsaree did not address the fact that Shaikh Ali had quoted the saying of Ibn Baaz in his comments upon the saying of at-Tahawi concerning what expels a person from Islaam, "This restriction has an observation to it. For a disbeliever enters into Islaam with the two Shahaadas, if he had not spoken with them previously. And if he had spoken with them previously, he enters into Islam by repentance from that which necessitated his disbelief. And he can leave Islaam by other than Juhood, due to many reasons (asbaab), which the People of Knowledge have explained in the chapter pertaining to the apostate (in the books of fiqh). And amongst those things are a persons revilement of Islaam, or of the Prophet (sallallahu alaihi wasallam), or mocking Allaah, His Messenger, or His Book, or anything from His Sharee'ah, free is He from imperfection, due to His saying, "Say: Is it in Allaah, and His Signs and His Messenger you were mocking? Then do not seek to make excuses for you have disbelieved after your faith." And also from that is worshipping idols, or statues, or calling upon the dead, or seeking help through them, and seeking assistance from them and so on. So whoever directed any of these affairs to other than Allaah, to idols, statues, angels, jinns, those in the graves or other than them from the creation, then he has committed Shirk with Allaah and has not actualised the saying "Laa ilaaha Ilallaaha". And all of these affairs actually expel from Islaam, by consensus of the People of Knowledge, and they are not affairs of Juhood, and their proofs are known from the Book and the Sunnah, and the Scholars have mentioned them in the chapter pertaining to the ruling upon the apostate, so refer to it, and in Allaah lies success." (refer to as-Saihaah p.49, being an explanation of what was said by Ibn al-Qayyim concerning the kufr of Juhood in the main text, and of the saying of at-Tahaawi that nothing expels a person from Islaam except by the juhood (rejection) of what entered him into it"). So Shaikh Ali Hasan refuted and explained the saying of at-Tahaawi by the saying of Imaam Ibn Baaz, which needs no further clarification.

And there are other affairs for which his book has been criticised, in accordance with the same principles he used to criticise Shaikh Ali Hasan.

them ever reviled any other. Rather, they commended each other, and they strengthened each other. As for the ahzaab (partisan factions), then they used to show affection to him, so they could acquire what was behind that of [the establishment] jamaa'at (groups) and jamaa'at, and other such things. Then when he died, all of them began accusing him of Irjaa'! And Shaikh al-Albaani is known for fighting against Innovations, the small and the large, from the "alif" to the "yaa" [of innovation], and he has authored many books [in this regard], so he authored a book on prayer and addressed the innovations in prayer, and he authored a book on hajj and addressed the innovations of hajj, and he authored a book on funerals and addressed the innovations of funerals, and he would refute these innovations, and would wage a war against them severely, just like he would fight the various sects and their deviations, those amongst the Jahmiyyah, Mu'tazilah, the Khawaarij and the Murji'ah. And he also fought Irjaa' in a very specific way, with a war that had no lenience in it<sup>2</sup>.

And nor did he compromise in this, neither with at-Tahaawi and nor with Ibn 'Abil-Izz as-Salafi (rahimahumullaah). And these books of his, and his cassettes are filled with fighting against these false methodologies, just like he fought against other innovations. Then when al-Albaani died (rahimahullaah) and the Qutubiyyoon began to leap and bound, those who had organised themselves as an army to fight against the Salafi Manhaj, and whoever raised its flag. For these Qutubiyyoon are the followers of Sayyid Qutb who spoke with hulool (divine indwelling of the creatures), and wahdat ul-wujood (unity of existence), and he raised the flag of the Raafidah, and the flag of the Khawaarij. Rather, everything you see of the tribulations, the shedding of blood and the problems in the Islamic world today, then all of them arise from the manhaj (methodology of this man). Yet alongside all of this, they support and aid him, and they revile the Imaam of the Sunnah and accuse him with Irjaa'! As for Sayyid Qutb, then he has all of these innovations, and some that are more severe and more disgusting than Irjaa', by many degrees and levels, but they did not criticise him, rather they fought desperately (as if seeking death) in order to defend him. And they did not accept any criticism from anyone against him. Do you see that if they love the truth and support it, would they defend Sayyid Qutb and wage a war for his sake, and then they go to the Imaam of the Sunnah and accuse him with Irjaa'.<sup>3</sup>

<sup>2</sup> And all of this is evidence to show that to al-Albaani, sins, disobedience and innovation harm and decrease a persons Imaan for al-Albaani is the one who has authenticated many ahaadeeth in which certain punishments are specified for certain actions, such as the one who lowers his izaar (lower garment) below his ankles, and whatever is similar to that of the hundreds, if not thousands of hadeeths that are like this – and this refutes what is with the Murji'ah of the principle that no sin harms in the presence of Imaan, until even statements and actions of kufr. And as for this principle then it is actually enacted by the Qutubiyyoon, whose disposition and outward behaviour is such that it states, "statements of kufr and apostasy, shaving the beard, abandoning the jumu'ah prayer, reviling the Messengers, making takfir of the Sahaabah, cursing the Caliph Uthmaan, and speaking with all the innovations in history, does not harm in the presence of explaining the kalimah to be Haakimiyyah, and facing up to the taaghoots, for so long as a person brings this, then nothing else can harm his Imaan, and alongside all of this he can be a shaheed, whose sins are forgiven, and an imaam of guidance, whose Imaan is like the Imaan of the greatest of the Shaikhs of Islaam, like Ibn Taymiyyah and Ibn Abdul-Wahhaab".

<sup>3</sup> And by Allaah, this is the greatest thing by which the filthiness of the objectives of those who have come out, and in the name of defending the aqeedah, and accuse Imaam al-Albaani of Irjaa'. And their claim is a wicked lie, for if they were speaking the truth, they would have expended great efforts in refuting the Raafidee Heretic that is Sayyid Qutb, whose books are filled with the greatest

As for these then they are Ahl ul-Ahwaa, who have kindled the tribulations. As for the Shaykhs in Riyaadh, al-Fawzaan, and the Muftee, they are from the Scholars of Salafiyyah, and they are brothers of al-Albaani, and all of them are agreed upon fighting against Irjaa' and all of them say that Imaan is speech, action and belief, and that Imaan increases and decreases, it increases with obedience to ar-Rahmaan and decreases with obedience to Shaytaan. As for the Murji'ah today, then they have filled the earth, so why did they not fight against those who expel actions from Imaan, and say that Imaan does not increase or decrease, and that the Imaan of the most sinful of people is like the Imaan of Jibreel (alaih salaam)!?<sup>4</sup>

So all of this is in fact what al-Albaani and his students fight against, however, and with sadness, you see them (i.e. the Ahl ul-Ahwaa) shouting "Murji'ah" and "Irjaa"! And all of this is in fact a great deception and lie on their behalf. And this is nothing but splitting of the Salafis and some of them striking others. And also the aiding of the manhaj of Sayyid Qutb, whose manhaj is considered to be amongst the most dangerous of the methodologies. For he has combined in his manhaj every foundation of corruption, and every foundation of misguidance, for he has raised the flag of khurooj (rebellion) and also the flag of jabr (the bid'ah relating to qadr), and the flag of tasawwuf, and the flag of the Mu'tazilah, and the flag of Rafd (of reviling the companions) and he did not leave a single foundation of the foundations (usool) of the Sunnah, except that he destroyed it, and stood to negate it and oppose it with these corrupt foundations.

Yet alongside all of this, he is sanctified and revered, and his manhaj is sanctified and revered.<sup>5</sup> So beware, beware - if you seek Allaah and the abode in the Hereafter and aiding Islaam - that you become affected by their deception. Because they, by Allaah, have not supported the truth. Rather, they set up methodologies in order to fight Ahl us-Sunnah, such as the methodology of al-Muwaazanah, and other such corrupt methodologies which actually support the falsehood and give

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of innovations – rather with what amounts to kufr and apostasy. Yet alongside this they do not refute the Irjaa' of those who declare him a “shaheed” and an “imaam of guidance” alongside what he has of statements of kufr, open fisq (sinfulness), and expounding of the most wicked of innovations. Hence, their so called claim is baatil and is a lie, and is clear and open for all to see, and their actions are the first of the matters that have exposed their sick condition to Ahl us-Sunnah, walhamdulillah.

<sup>4</sup> And the Murji'at ul-Fuquhaa, amongst the Hanafis, and other than them, have been in abundance, and never did the Qutubiyyah, prior to their enactment of the objectives of Mohammad Qutb, with the accusation of Irjaa' (that originated with him – all in order to spread the baatil manhaj of his brother), never did they refute them and author works and refute their figureheads. As for Imaam al-Albaani then in numerous of his works he refuted and exposed some of their main scholars and theoreticians, as can be seen in his adh-Dhabb al-Ahmad an Musnad al-Imaam al-Ahmad (p. 31-33), and also in his Silsilah as-Saheehah and ad-Da'eefah, and like his refutations of at-Tahaawi and Ibn 'Abil-Izz, decades ago. So if their concern about the aqeedah of Irjaa' was so great and sincere, then they would have begun with the Murji'at ul-Hanafiyyah and their likes.

<sup>5</sup> And this itself is an extremist form of Irjaa', which necessitates that sin, disobedience and innovation does not harm in the presence of Imaan, and this in reality is what their actions indicate, that they are implementing the Usool of the Murji'ah in practical terms, whereas they attempt to ascribe it to Ahl us-Sunnah in theoretical terms. For how much time and effort they expend in accusing al-Albaani of Irjaa' but as for the Raafidee Heretic who is their sayyid, then they hate that he is refuted, or they merely acknowledge his “errors” and push them by the wayside, so they can continue their assault – and then ironically call him a “shaheed” and “imaam of guidance”.

shelter to its people, and which stand up in opposition to the manhaj of Ahl us-Sunnah wal-Jamaa'ah. And they have also invented innovations and corrupt principles that have not even been imagined by the most severe of the sects that are in opposition to Islaam and they wallowed in misguidance.

So beware of these ones, for by Allaah they have not rushed out to aid Islaam, for if they had rushed out to support Islaam, they would not have done these actions (of contradiction). So I return and I say that al-Albaani is not a Murji' and his brothers in Riyaadh and others from the Salafis in the whole world, all of them are upon one manhaj in fighting innovation and what it contains of Irjaa'. And I have explained to you that al-Albaani is with Ahl us-Sunnah wal-Jamaa'ah in that Imaan is speech, action and belief, it increases with obedience and decreases with disobedience up until the end of what relates to this foundation, and what contradicts it. So how can he be counted as a Murji'. This is nothing but a mere lie and fabrication, and a means of supporting falsehood and its people, so beware and beware that you become deceived by those." End of the Shaikh's Answer.