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SALAFIMANHAJ.COM EEMAAN AND KUFR SERIES: VOL. 1

الدُّرَرُ الْمُتلاَّلِنَةُ الدُّرَرُ الْمُتلاَّلِةَ الأَلْبَاني بِنَقضِ الإِمامِ العَلاَّمةِ الأَلْبَاني (فِرْيَة) مُوافَقتِهِ الْمُرْجِئَة

The Gleaming Pearls in
Destroying the False Claim
that Imām al-Albānī Agrees
with the Murji'ah
(Refutation of Safar al-Hawālī's
Dhāhirat ul-Irjā')

The introduction by
Shaykh 'Ali bin Hasan bin 'Ali bin 'AbdulHameed al-Halabī al-Atharī
(rahimahullāh)

Translated by 'AbdulHaq al-Ashantī

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TRANSLATOR'S PREFACE

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

To proceed:

This is translation of the superb book *ad-Durur al-Mutalā'ilah bi Naqd al-Imām al-Allāmah Muhammad Nāsiruddeen al-Albānī (al-Firyah) Munāfaqatihi al-Murjiah.* [The Gleaming Pearls in Destroying the False Claim that Imām al-Albānī Agrees with the Murji'ah].

The book challenges those who allege that Imām al-Albānī (rahimahullāh) was of the school of thought of the Murji'ah, the heretical sect who believed that īmān did not increase or decrease, and that actions had no affect upon a person's īmān. This erroneous claim is totally dismantled in this work which Imām al-Albānī (rahimahullāh) granted one of his main students, our Shaykh and teacher, the Muhaddith and Allaamah, Shaykh 'Ali bin Hasan bin 'AbdulHameed al-Halabī al-Atharī (rahimahullāh) to distribute and introduce.

I first translated this in 2006 CE however I have now updated it and amended my preface in light of the recent death last week of our Shaykh, 'Ali al-Halabī al-Atharī, may Allāh have mercy

¹ The Muhaddith of Makkah, al-'Allāmah, Shaykh Muhammad bin 'Ali Aadam al-Ethiopī (rahimahullāh) in 2009 referred to Shaykh 'Ali Hasan al-Halabī al-Atharī as "al-Muhaddith, al-'Allāmah". Shaykh Muhammad 'Ali Ādam sent a copy of his book al-Fawā'id as-Samiyyah fī Qawā'id wa Dawābit 'Ilmiyyah to Shaykh 'Ali and wrote on the copy:

A gift from the author to Fadeelat ush-Shaykh, al-'Allāmah, 'Ali bin Hasan al-Halabī (hafidhahullāh).

Dated: 10/5/1430 AH/25th September 2009. While in his book *Qurrat ul-'Ayn ul-Muhtāj*, vol.1, p.152, Shaykh Muhammad 'Ali Ādam al-Ethiopī praises Shaykh 'Ali and his knowledge.

on him, and some sick-hearted elements trying to defame Shaykh 'Ali at this time and claim that he, and his by extension Imām al-Albānī, concurred with the Murji'ah.

This translation of the introduction highlights the main points of benefit from the book which I purchased in Riyadh a few years ago.² It exposes the Manhaj of the original propagator of the specious claim that Imām al-Albānī (rahimahullāh) belonged to the school of thought of the Murji'ah, namely Dr. Safar al-Hawālī.³ Al-Hawālī was the founder of the Irjā' accusation, and the prime architect in laying the foundations of the claim. As a result, al-Hawālī was able to weave a discreet web of deceit and confuse a large body of people into throwing doubt upon the 'aqeedah of Imām al-Albānī 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 Qutbī and Takfīrī Manhaj, who also began to join in and author a number of erroneous publications slandering Imām Albānī, his students in Jordan and the Salafis in general. Shaykh Husayn bin 'Abdul-Azeez Āl ash-Shaykh (Imām and Khateeb of Masjid an-Nabawi, Madeenah, and also the judge of the large Law Court in Madeenah) was asked the following question at the QSS Conference in Chicago in 2001:⁴

Respected Shaykh, may Allāh reward you, what is your view on the fatwa which was issued by the Permanent Committee concerning the two books by Shaykh 'Ali [bin Hasan al-Halabī], 'at-Tahdheer' and 'Sayhatu Nadheer', that they call to the madhhab of Irjā' in that action is not a condition for the perfection of Īmān, while bearing in mind that this book does not even contain any research into this matter of Shart Sihhah, or Shart Kamāl? Also has the Committee read the books of Shaykh 'Ali or has it sufficed with the views and studies of other people? May Allāh reward you.

The Shaykh answered:

² The fact that I purchased the book in Riyadh is a total refutation of those who foolishly claimed that "all of 'Ali Hasan's books were banned in Saudi Arabia" (!) as *ad-Durur al-Mutalā'ilah* was freely available in Saudi from its main high street bookstores.

³ Bin Lādin, in his 1996 "Declaration of War," for example, explicitly makes reference to Safar al-Hawālī: "The imprisoned Shaykh, Safar al-Hawālī, may Allāh hasten his release…"

 $^{^4}$ On 5th Rabī al-Awwal 1422 AH/28th May 2001 CE, during the QSS Conference held in Chicago, Illinois (USA).

Firstly, O brothers, Shaykh 'Ali and the other Shaykhs (of the Committee) are in unity and conformity. And Shaykh 'Ali is a senior and elder brother, who is from the generality of Mashāyikh (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 'Ali has been given, and to Allāh 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 Mashāyikh - and the truth of this matter is in the process of being clarified.

As for Shaykh 'Ali and his Shaykh, Shaykh al-Albāni, 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 Allāh. Shaykh 'Ali is amongst those who defend the manhaj of Ahlus-Sunnah wal-Jamā'ah - all praise is due to Allāh. The fatwa did not state that the Shaykh is Murji'ah - Allāh forbid that it should state such a thing. Rather, it opposes Shaykh 'Alee concerning what is in the book (of Shaykh 'Ali), 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 'Ali that he is a Murji'ah. For this I have not understood from it, and I also think that my brothers (the Mashāyikh) do not understand this either. And this (i.e. the fatwa) does not change or oppose what there is between Shaykh 'Ali and the Mashāyikh (i.e. of love and respect). For they (the Mashāyikh of the Committee) respect him and revere him. Shaykh 'Ali has written a knowledge-based reply to them, al-Ajwibat al-Mutalā'imah 'alā Fatwā al-Lajnah ad-Dā'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 Allāh (sallallāhu 'alayhi wasallam)-as has been said by Imām Mālik: in all of speech is what can be accepted and what can be rejected, save what is from the Messenger.

And I consider that Shaykh 'Ali will agree with me that the Committee did not say - as is often claimed about him (i.e. Shaykh 'Ali) that Shaykh 'Ali 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 Āl ash-Shaykh is amongst those who loves Shaykh 'Ali - and I know this - and he respects him and also supplicates for him, and even after Shaykh 'Ali 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.

Further to what Shaykh Husayn Āli Shaykh noted above, then Shaykh Ali in the aftermath of the verdict at the time travelled to Riyadh in an official visit facilitated by Shaykh Sālih Aali Shaykh (hafidhahullāh) where he was able to sit with the Mufti and head of the Lajnah, Shaykh 'Abdul'Azeez Aali Shaykh, hafidhahullāh. This is outlined in Shaykh 'Ali's lecture Rihlatī ilā Bilād il-Haramayn [My Journey to the Land of the Two Holy Sanctuaries] and in his book at-Ta'reef wa't-Tanbi'ah which will be mentioned shortly.

Based on what Salafi Publications translated from Shaykh 'Ali Hasan on 22nd September 2000 CE in *The Halabi Papers*, part 2,⁵ and also based on what has been relayed to us from Shaykh Khalid al-Anbari (his book was actually commended by Imām al-Albānī in written form⁶ but not

http://www.qssea.net/Ebooks/thehalabipapers.pdf

The last that al-Albānī wrote on the issue of takfeer:

I came across, in my possession, the commendation of our Shaykh (Imām al-Albānī) to the book by the brother Khālid al-'Anbarī, but he did not complete it all due to our Shaykh's illness and hospitalisation. It was the last that our Shaykh (rahimahullāh) authored on the issue of takfeer, his

⁵ It can be read here:

⁶ **Translator's note ('AbdulHaq al-Ashanti):** Scanned copies of Imām al-Albānī's introduction to Shaykh Khālid's book are on pages 5-6 of the fifth edition of *al-Hukm bi Ghayr Mā Anzala Allāh: Wa Usūl ut-Takfeer fī Dau' il-Kitāb wa's-Sunnah wa Aqwāli Salaf il-Ummah* [Ruling By Other Than What Allāh Has Revealed: Principles of Takfeer in Light of the Book, Sunnah and Statements of the Salaf of the Ummah]. Shāriqah, UAE: Maktabah as-Sahābah, 1425 AH/2004 CE.

Interestingly, even Shaykh 'Isām Mūsā Hādī, who is close to Muhammad Ibrāheem Shaqrah, stated in his book *Muhaddith ul-'Asr: al-Imām Muhammad Nāsiruddeen al-Albānī, Kamā 'Araftuhu* [The Muhaddith of the Era: Imām Muhammad Nāsiruddeen al-Albānī As I Knew Him] (Dār us-Siddeeq), p.75:

included in the first print of his book, which was also subsequently criticised by the Lajnah after researchers had presented their issues with it to them), it did appear that there were a number of issues with the "researchers" and "advisors" who had been presenting material to the Lajnah.⁷ Some of these "researchers" made clear mistakes and even criticised words by Shaykh ul-Islām Ibn Taymiyyah, Ibn Hazm, Ibn ul-Qayyim (and his categories of kufr), adh-Dhahabī, Ibn Katheer and Ibn 'Uthaymeen, and not even the words of Shaykh 'Ali Hasan! Equally odd was the suggestion by these "advisors" and "researchers" that Shaykh 'Ali Hasan restricted kufr to just two types – which was not evident at all. Some of these "researchers" were Takfīrī, such as Muhammad bin Sālim ad-Dawsarī – who was arrested by Saudi Intelligence Services in al-Ahsa or Dammām⁸ and then put in prison in Saudi for being with al-Qaeda and the Khawārij on 19th Rabi' al-Ākhir 1424 AH/19th June 2003 CE after Fajr, and subsequently imprisoned on regular occasions, see here (a Twitter page regarding his arrest which shows 'gifts' he has received while being in prison!):

https://twitter.com/m3tql 1424?lang=en-gb

While ad-Dawsarī's name appears in a list of "imprisoned Saudi Harakīs, Qutbīs and Takfīrīs" many of whom supported al-Qaeda, here:⁹

commendation was after the publication of the two books of 'Ali al-Halabī: at-Tahdheer and Sayhat un-Nadheer [The Cry of the Warner].

⁷ Shaykh Khalid al-Anbari noted this also in 2006 at Masjid ul-Huda, Stepney Green, East London.

⁸ There are conflicting reports about the location of his arrest by the Saudi Intelligence Services, but it was in either one of these two places as per reports a decade ago.

⁹ http://ahmadalmashari.blogspot.com/2013/03/blog-post_1689.html

فضيلة الشيخ حسين بن علي العلي التميمي	◄ ابريل (111)
فضيلة الشيخ خالد بن عبد الله آل هملان 27/11/1430هـ	▼ مارس (215)
فضيلة الشيخ سعود الدرويش البوعينين	﴿ مَالِ 27 (4)
فضيلة الشيخ عبد العزيز البريدي	(4) 26 طر 26
فضيلة الشيخ عبد العزيز الجليل	◄ مار 25 (10)
فضيلة الشيخ فهد الدرويش البوعينين	الله عار 24 (8)
فضيلة الشيخ فهد العساكر	◄ مار 23 (5)
فضيلة الشيخ محمد سالم الدوسري	(1) 22 كار
الشيخ عبد الله بن مبارك الهاجري 2006	◄ مار 21 (10)
الشيخ وليد السناني	◄ مان 20 (38)
الدكتور/سعود مختار الهاشمي	◄ مار 19 (21)
الشبيخ/ جاسر القحطاني 1426ه	
المحامي/ سعد بن سعيد ال زعير	◄ مار 18 (15)
ثامر بن عبدالكريم يوسف الخضر	√ مار 17 (25)
بسام رشيد معيض السهلي 27-12-1427	البطل عيد السميع على السمري دفعته غير ته للمشار كة
اسامة الحديثي 1426	إكتسب مصطلح الدولة مفهوما فلسفيا
احمد الغامدي 1422هـ	ودلالة تاريخية
احمد صالح الغامدي اذهبان1427	أسماء العلماء والصالحين المسجونين
امين محمد عقالا العامدي 4/1424	في السجون السعودية
4007 112 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	محاكة أبي دجانة الروقي

Ad-Dawsarī was one of the key people supposedly giving "research" to the Lajnah at the time, this was also mentioned by Shaykh Ibrāheem ar-Ruhaylī during one of his visits to Indonesia around 2004. Dawsarī was the author of Raf' ul-Lā'imah 'an Lajnat id-Dā'imah [Lifting the Blame from the Permanent Committee] (for which he managed to deceptively and hastily gain introductions from Shaykh Fawzān, Shaykh 'AbdulAzeez Rajhi, Abdullah Sa'd (who again was in prison for 6 years in Saudi for his ideas some of which are in line with the Saudi Takfiris), Shaykh Sa'd bin Humayd and Shaykh Ibn Jibreen) refuting Shaykh 'Ali. Shaykh 'Ali al-Halabī had actually made du'a against ad-Dawsarī for his oppression on p.463 of his devastating 650-page book at-Tanbihaat al-Mutawā'imah fi Nusrat il-Haqq il-Ajwibat Mutala'imah. So ad-Dawsarī's reality became apparent, with shocking silence on the matter. In fact, Shaykh 'Ali Hasan al-Dawsarī's book referred to Shaykh Ali Hasan as "the brother, Shaykh 'Ali is not even a Shaykh. Here we have Shaykh Fawzān disagreeing with Shaykh 'Ali Hasan and still referring to him as "brother" and "Shaykh".

Moreover, it is well known that Imām 'Uthaymeen (rahimahullāh) did not concur with what had been presented to the Lajnah regarding Shaykh 'Ali Hasan, so why some people are trying to indulge in historical revisionism is bizarre. Shaykh 'Ali al-Halabī al-Atharī (rahimahullāh) mentioned in the second edition of his book at-Ta'reef wa't-Tanbi'ah, in the footnote on pp.14-15:

My visit here was to the land of the Two Holy Sanctuaries after the aforementioned fatwa was issued! The visit was based on an official invite from the brother, Ma'ali Shaykh Sālih bin 'Abdul'Azeez Āli Shaykh, may

Allāh increase him in virtue, on 18th Jumāda al-Ākhira 1421 AH/Monday 18th September 2000 CE) via the King Fahd Complex for the Printing of the Noble Qur'an, to attend an academic symposium on the Qur'an in Madeenah al-Munawwarah. May Allāh increase him in goodness...Then during this visit were many subsequent beneficial academic meetings with numerous senior 'Ulama and senior students of knowledge. The most prominent of those being, to me, and the most important, was our meeting with the noble Shaykh, our teacher, al-'Allamāh, the father Muhammad bin Salih al-'Uthaymeen (hafidhahullāh), may Allāh strengthen him and grant him health. We met him in the house of some of his sons in Riyadh before Salāt ul-Maghrib on 9th Rajab 1421 AH/Sunday 8th October 2000 CE. Also present were the brother, Dr Khalid bin 'Ali bin Muhammad al-Anbari; brother, Dr Saleh as-Saleh and one of the Shaykh's sons, brother 'AbdurRahmaān, may Allāh grant him success. I spoke with the Shaykh, may Allāh bring benefit by him, about the fatwa of the Lajnah and its formation, impact and issuance. Imām 'Uthaymeen said, exactly, word for word, and Allah is a Witness to what I say, that: "This is an error from the Lajnah and I am troubled by this fatwa. This fatwa has divided the Muslims all over the world. To the extent that people call me from America and Europe about it. None have benefited from the fatwa except the Takfiris revolutionaries."

As for some of the works containing specific terminologies in īmān such as 'Shart' [condition] which is used for matters outside of the essence of a thing, then more recently Shaykh 'Ali concurred that such terminologies should be avoided. This is although the usage of which does not even render one as having Irja' as the terms were used by Hāfidh ibn Hajar and al-Albānī, may Allāh have mercy on them. Shaykh 'Ali Hasan stated in 2010, in answering a clarification posed to him from one of the Shaykhs from Riyadh in regards to his stance on īmān on Thursday 3rd Rabi' al-Awwal 1431 AH/16th February 2010, and in freeing himself from whatever had been transmitted from him in this regard prior, under the fourth point:

I do not use the terminology 'Shart' [condition], 'Kamāl' [completion], 'Sihhah' [correctness], 'Naw" [type], 'Asl' [foundation], 'Far" [branch] or their like from the newly-introduced terminologies, through which differing

and testing among Ahl us-Sunnah have arisen, pleasing the people of desires, from the Khawārij and their ilk.¹⁰

The majority of those who disseminate the claim of Irjā' are in a quagmire, as they are the type who wave around fatāwā of certain scholars or committees when it suits them, yet when the same scholars and committees issue other fatāwā, regarding more important issues to do with khurūj, tabdī' and so forth, they reject them outright?! The other type of people who oppose Shaykh 'Ali, 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 Imām Albānī "did not have any real students in the last twenty years"!?¹¹

As for the claim of Irjā' then it is well known that it is utilised to warn people away from Salafi Manhaj by the main leaders of takfeer and khurūj [revolt] in the world today, such as Abū Qatādah al-Filistīnī,¹² Abū Muhammad al-Maqdisi,¹³ Abū Hamza al-Misrī,¹⁴ Abū Baseer

http://www.kulalsalafiyeen.com/vb/showthread.php?t=14707

Also see Shaykh AbdulMālik bin Ahmad ar-Ramadānī, *Talkhees al-'Ibād min Wahshiyyati Abi'l-Qatād* (Jeddah: Maktabah al-Asālah al-Athāriyyah, 1422 AH).

¹³ 'Isām al-Barqawī, 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 Afghānistān, his 1984 CE book *Millat Ibrāheem* outlines his jihādee 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 'Ali in this treatise mentions some of his *bātil* ideas and refutes them.

¹⁴ Aboo Hamza Mustaphā ibn Kamāl ibn Mustaphā al-Misree, born in Alexandria in 1958 CE he arrived in the UK in 1979 CE and began practicing Islām 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 Afghānistān, 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

 $^{^{10}}$ See this article by Shaykh 'Ali Hasan entitled $Mas\bar{a}$ 'il $ul-\bar{l}m\bar{a}n$ $wa'l-Irj\bar{a}$ ' Min Jadeed $Jaw\bar{a}ban$ wa $Taj\bar{a}waban$ [Issues of $\bar{l}m\bar{a}n$ and $Irj\bar{a}$ ' Once Again, and Answer and a Response]:

¹¹ This statement was obviously uttered by one who had not even maintained any contact or connection to Imām Albānī (*rahimahullāah*) himself!? It was more of a ploy to make out that the scholars in Jordan were not real students of Imām Albānī.

¹² For a detailed refutation of him refer to Shaykh 'AbdulMālik ar-Ramadānī al-Jazā'irī, 'The Savage Barbarism of Aboo Qatādah' translated: http://salafimanhaj.com/the-savage-barbarism-of-abu-qataadah

Mustapha Haleemah at-Tartūsī,¹⁵ 'Abdullāh Faysal al-Jamaykī¹⁶, Abū Ithār,¹⁷ and many others. Indeed, this list in itself indicates the 'reality' and 'emergence' of how the claim of *Irjā*' was fully

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 masjid then became one of the many bases of Takfirī da'wah in London along with the followings of the likes of Abū Qatādah, 'Abdullāh Faysal, Abū Ithār, Abū Baseer, Abū 'Umar and others. His ignorance is demonstrated on the audio entitled 'Debate with the Jihādis in Luton' wherein his gross ignorance is refuted by Shaykh Saleem al-Hilālī along with the brothers Abū Usāmah Khaleefah and Abū Sayfillāh 'AbdulQādir (hafidhahumullāh). Abū Hamza was implicated in the Yemen hostage takings which involved some Jihādī youth of London and Birmingham including Abū 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 Abū Hamza was sentenced to seven years for inciting racial hatred (against Jews) and possessing a document which may be useful to terrorists. 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 Hilālee' wherein he tries to refute Shaykh Saleem?! Indeed, the ignorant audio lectures of Abū Hamza eventually were proofs against him as kuffār researchers from all over the world have obtained them and extracted the more bizarre of Abū Hamza's statements. After the death of Imām Bin Bāz (rahimahullāh), Abū Hamza posted on his 'Supporters of Shari'ah' website 'The Death of an Evil Scholar' and poured scorn upon Imām Bin Bāz (rahimahullāh). He was extradited to the US after he completed his prison term in the UK.

¹⁵ Abū Baseer 'AbdulMun'im Mustaphā Haleemah at-Tartūsī, a Syrian Takfīrī propagator who was based in Lewisham, South-East London. Abū Baseer attempted to 'debate' Imām Muqbil (*rahimahullāh*) some time ago and thus was heavily refuted by Imām Muqbil for his Takfīrī *manhaj*. For more on him see: http://salafimanhaj.com/pdf/SalafiManhaj Tartoosee.pdf

His material used to be translated by Abū Zubayr Saleem "al-'Azzāmī" (?!), who in the late 1990s used to promote at al-Muntada al-Islāmī that Imām al-Albānī did not understand "**the reality of īmān**"!!? Abū Zubayr reaching such void conclusions based on his excessive reading of Safar and Salmān at the time. Abū Zubayr also getting into ridiculous public discussions with 'Ali Timimi at al-Muntada al-Islamī!?

- ¹⁶ Currently in the US prison for supporting terrorism. For more on his abominable statements refer to Abu Ameenah 'AbdurRahmaan as-Salafi and 'AbdulHaq al-Ashanti, *Abdullah El-Faisal al-Jamayki: A Critical Study of his Statements, Errors and Extremism in Takfeer*. London: Jamiah Media, 2010.
- ¹⁷ He is Abū Ithār Muhammad bin Mustaphā al-Muqri' al-Misrī, another Egyptian Takfīrī based in London who associates with the likes of Abū Baseer, Abū Qatādah et al. One of the trustworthy Moroccan Salafī brothers of West London noted to me that in Ramadān 2005 CE, Abū Ithār and his henchmen were distributing free copies of his book on 'Tawheed ul-Hākimiyyah' at al-Muntada Islamī!! In the book Abū Ithār concocts his own principles of takfeer and irjā' and noting that whoever does not agree with such and such a principle, has "fallen into irjā"!?

taken on board by the khawārij of the era! Others who have jumped on the bandwagon of accusing Imām Albānī (rahimahullāh) of Irjā' include the likes of Fālih al-Harbī¹⁸, Muhammad ibn Sālim ad-Dawsarī¹⁹ and others.

METHOD OF TRANSLATION

As Shaykh 'Ali (hafidhahullāh) utilises copious footnotes, readers should take care not to confuse the translator's notes with Shaykh 'Ali'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 Imām al-Albānī's (rahimahullāh) main proofs, from the 103 (!) found in ad-Durur al-Mutala'ilah that he made against Dr. Safar's doctoral thesis and his arguments and the main points of Imām al-Albānī that will be noted will cover the main issues that Safar and his ilk raise against Imām Albānī and his students in Jordan. For the sake of brevity in this particular volume we will include this in the next volume inshā'Allāh and in any case Shaykh 'Ali deals with many issues in his introduction and includes a large assessment by Imām al-Albānī 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.

¹⁸ Recently in Madeenah, Fālih al-Harbī has accused Imām al-Albānī (rahimahullāh) of having Irjā' and has also claimed that Shaykh Rabī' ibn Hādī (hafidhahullāh) began a new sect. The reality of al-Harbī was initially identified by Imām Muqbil (rahimahullāh) who replied to a number of Fālih's erroneous sayings during his lifetime. Imām Muqbil stated about Fālih "Fālih lan yuflih" and indeed al-Harbee has not been successful. The Muhaddith of Madeenah, Shaykh 'AbdulMuhsin al-'Abbād al-Badr (hafidhahullāh) 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 Fālih al-Harbī's fanatical blind followers at the time that he was a "major scholar", "mujāhid" and "the most knowledgable about the hizbees in the era"!!?

¹⁹ The "Majhūl" [unknown], as Shaykh 'Ali describes him, ad-Dawsarī is the author of Raf ul-Lā'imah 'alā Lajnat id-Dā'imah (88 pages in the first edition and 156 pages for the second edition due to the additions from Shaykh 'Abdullāh ibn Jibreen and Shaykh 'Abdullāh Sa'd) which Shaykh 'Ali has responded to in his devastating 600 page (!) refutation of Dawsarī entitled al-Ajwibat al-Mutalā'imah 'alā Lajnat id-Dā'imah (Cairo: 1425 AH/2004 CE). An assessment of ad-Dawsarī's work, from Shaykh 'Ali bin Hasan al-Halabī (hafidhahullāh), will soon appear in a subsequent volume of the 'Eemān and Kufr Series', inshā'Allāh.

INTRODUCTION

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

To proceed:

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

"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 Allāh through whom you ask things from each other, and (respect) the wombs. Indeed Allāh is ever, over you, an Observer."

{an-Nisā (4): 1}

"O you who have believed, fear Allāh and speak words of appropriate justice. He will amend for you your deeds and forgive your sins. And whoever obeys Allāh and His Messenger has certainly attained a great attainment."

The best speech is the book of Allāh and the best guidance is the guidance of Muhammad (sallallāhu 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 Allāh from it (the fire).

Then to proceed:

The consensus of the scholars of the *sunnah*, from the contemporaries, may Allāh have mercy upon them and preserve their lives, have convened upon the leadership of the teacher, our Shaykh, the father al-Allāmah, al-Muhaddith Abī 'AbdirRahmān Muhammad Nāsiruddeen al-Albānī (d.1420 AH), may Allāh 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 'Abdullāh Abū Zayd,²⁰ may Allāh forgive him and keep him firm, within his refutation of some arguments:

The scholarly manifestation of al-Albānī 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.²¹

As for the speech of our major scholars, such as Bin Bāz, Ibn 'Uthaymeen and other firmly grounded scholars, then it is more abundant than can be enumerated.²²

THE TESTS OF THE PEOPLE OF SUNNAH

The people have been tried, in the past, with their love of the Imāms of the *sunnah* and their allies such as Imām Ahmad, Imām Sufyān ath-Thawrī, Hammād, 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 Imām 'AbdurRahmān bin Mahdi stated:

If you see a person from Shām having love for al-Awzā'ī and Abū Ishāq al-Fazārī, then know that he has good.

²⁰ In my treatise *Baynī wa Bayna Fadeelat ush-Shaykh Bakr (Abū) Zayd* [Between me and the Noble Shaykh, Bakr Abū Zayd]. It is a detailed history of our knowledge-based connection and its stages over more than fifteen years, may Allāh ease its completion, upon goodness.

²¹ *Ar-Rudūd*, p.344.

²² See my book *Masā'il 'Ilmiyyah* (pp.35-38) and *at-Ta'reef wa't-Tanbi'ah*, pp. 143 -145).

In another narration, "then he is a person of the sunnah."²³ Ahmad bin 'Abdullāh bin Yūnus said:

The people of Mosul were tried by Mu'āfee bin 'Imrān, so if they love him, then they are the people of sunnah and if they hate him, then know that they are people of innovation.²⁴

So from this door, which we are closing, is the saying of al-'Allāmah Shaykh Hamūd at-Tuwayjurī, 25 may Allāh cover him with His mercy:

Albānī 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 Imāms, Ibn Bāz, al-Albānī and Ibn 'Uthaymeen (may Allāh 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.

THE SCHOLARS OF THE SUNNAH ARE AN INSURMOUNTABLE BARRIER

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 Allāh, The Exalted, have mercy upon them, and may Allāh 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 Imāms 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

²⁴ Sharh Usūl 'Iti'qād Ahl us-Sunnah (vol.1, p.66).

²³ Al-Jarh wa't-Ta'deel (vol.1, p.217).

²⁵ As was heard by our noble brother Dr. 'AbdusSalām bin Burjis Āl 'AbdulKareem and was transmitted from him by our noble brother Dr. 'Āsim bin 'Abdullāh al-Qaryūtī in his treatise Shadharāt min Tarjumah Shaykh Albānī, p.13.

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 Imām Ibn Bāz in fiqh and then slander and criticise him, falsely and erroneously, by saying that he is from the "scholars of the leaders"!²⁶

The slanderer of the 'aqeedah of Imām Albānī 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,²⁷

"That, then, is an unjust division."

{an-Najm (53): 22}

²⁶ They also add Shaykh Ibn 'Uthaymeen to this! As has been concocted by 'Isām al-Barqāwī – Abū Muhammad al-Maqdisī, the author of infamous drafts of the views of the ideas of the *Khawārij*, 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-'Uqalā' bi-Talbeesāt Ahl ut-Tajahhum wa'l-Irjā*" which is supposed to be a refutation of my book '*at-Tahdheer...*'! He (Abū Muhammad al-Maqdisī) slanders, with frankness and nerve, the major and famous senior scholars and does not surrender in his calumny against the scholars of Shām and the Two Holy Sanctuaries. From this, is his declaration (p.10) that he himself, the author of the book *al-Kawāshif al-Jalliyyah fee Kufr Dawlat is-Saudiyyah* [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 pp. 5, 7, 31, 97, 115, 126 etc. etc. etc.!! He slanders others!!!

²⁷ An explanation of this can be found in my book 'Ar-Rad al-Burhānī fi'l-Intisār li-Imām al-Albānī.'

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-Hawālī, may Allāh forgive him, said in *Sharh Tahawiyyah* (p. 186, vol. 2, first edition) dated 17/11/1410 AH/Sunday 13th May 1990 CE:

Sayyid Qutb (rahimahullāh), none has written more than him in this era in explaining the reality of 'there is none worthy of worship except Allāh.' Look to the hundreds of pages of 'In the Shade of the Qur'ān', wherein he talks extensively about this issue...!!!

He even ingrains this futile view, may Allāh forgive him, into the ears of his naïve readers, he increases his mention of his Sayyid in many issues²⁸ in his doctoral thesis *Dhāhirat ul-Irja' fī Fikrī*²⁹ *Islamiyyah* [The Emergence of Irja' in Islamic Thought] rather he based the thesis on him and structured its principles on him (i.e. on 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

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²⁸ In our country, Jordan, a magazine will be published soon (!) which will establish many contradictory ideas, such as from the Tahrīrī, Surūrī, Takfeerī, Qutbī, Jihādī, Hizbī, Maslahī and 'Salafī' (!) 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 Allāh, not to mention a lack of using the Prophetic khutbah ul-Hājah, or anything from the speech of Allāh or His Messenger (sallallāhu '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"!!!

²⁹ The word 'fikr' [ideology] is "a very dangerous word that has crept in on us due to the enemies of Islām from whence we do not perceive." As was said by our noble teacher, the Shaykh Muhammad bin Sālih al-'Uthaymeen (rahimahullāh) in his book Fatāwā Arkān al-Islām (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 Sālih bin 'Abdul'Azeez Āl ush-Shaykh.

people of Sunnah and Jamā'ah (vol.1, p.82)! so all of this is due to him (Dr. Safar), may Allāh 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-Islām Ibn Taymiyyah, Shaykh ul-Islām Muhammad bin 'AbdulWahhāb, and described him (i.e. Sayyid Qutb) as "The Shaheed (Martyr) Sayyid Qutb"! Then he repeatedly describes him (Sayyid Qutb) as being from the "Islamic Scholars"!!³⁰

So where is a writer and author, a distorter, a literary artisan in comparison to an Islamic Sunnī scholar?! Indeed, Dr Safar increased in this, may Allāh 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 Irjā' which the ummah has inherited³¹ 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 jamā'ah have answered these questions with application or in writing or by intimation. And I have found that the best answers to these issues from the contemporary scholars of fiqh and da'wah are from the teacher Sayyid Qutb (rahimahullāh)...!!

PRAISE IN AN IMPROPER PLACE

I say: he (Dr Safar) began by describing him (Sayyid Qutb) as:

- a. "An 'Ālim (Islamic scholar)"!
- b. "From the people of Sunnah and Jamā'ah"!!
- c. "The most virtuous"!!

³⁰ Dr Safar also mentioned this odd inclusion of Sayyid Qutb as being from amongst the *mujaddideen* in his lecture 'Kafya Nad'u ila Allāh.' [TN]

³¹ Contemplate upon this harsh association that he transmits in his words!

d. "A Fageeh (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 Allāh 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 "Imām"!? 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 "Fuquhā' of Da'wah" then if it is intended by that the Hizbī Takfīrī Khārijī da'wah,32 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 irjā' 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-Hallāj and his likes, have been described as being martyrs?!

³² In the book *Hukm bighyari mā anzala Allāh wa Usool at-Takfeer* (p.170) of the brother Shaykh Khālid al-Anbarī (may Allāh benefit him) are other transmissions which reveal the reality of (Sayyid) al-Hārūrī al-Khārijī.

A Benefit: I saw with my very own eyes, and Allāh is a Witness, what our Shaykh al-Albānī had written (rahimahullāh) 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-Hawālī and his book Dhāhirat ul-Irjā'. But then the Shaykh did not complete it and died (rahimahullāh) 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 Allāh...

ABSOLUTELY AFFIRMING MARTYDOM WITH EXCEPTION (ISTITHNĀ') AND IRJĀ'33

There is no escape from the systematic observation (which is precise and clear) in regards to the connection between the description of "shaheed" and Irja. As the Salaf (may Allāh be pleased with them) were upon the speech which is harmonious not opposing with regards to the issue of istibnā' in īmān:

Ibn Battah al-'Ukbarī noted in al-Ibānah (vol.2, p.872):

So this is the path of the believers, and the way of the intelligent from the scholars, adhering to Istithnā, fear and hope. They do not know how their condition is with Allāh! 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 Istithnā' in īmān except a filthy misguided murji' whose heart has been deceived by Shaytān.

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.³⁴

I say: So how is the condition of this if the self-praise and self-recommendation is more dangerous than the mere lack of Istithnā' and greater than mere praise?! It is to describe one as having attained the Shahādah and what it is built upon from the worldly regulations and other than that.³⁵

³³ *Istithnā'* is exempting oneself and freeing oneself from having complete faith, such as by saying "I am a believer, *inshā'Allāh* (if Allāh wills)" or "I hope that I am a believer." **[TN]**

³⁴ See: *Ziyādat ul-Īmān wa Nuqsānuhu* (p.463) of the brother Shaykh 'AbdurRazzāq the son of our teacher Shaykh 'AbdulMuhsin al-'Abbād, may Allāh preserve him and his father and grandfather.

 $^{^{35}}$ Al-Hāfidh ibn Hajar in *Badhal al-Mā'ūn* (p.190) transmitted from al-Anbārī: "...he (the *shaheed*) is called that as Allāh and the angels have witnessed paradise for him."

DO NOT SAY "SHAHEED"

At-Tirmidhī (1114), Abū Dāwood (2106), Nasā'ī (vol.6, 1170), Ibn Mājah (1887) and Ahmad (285) and (340) from 'Umar (radi Allāhu '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 (sallallāhu alayhi wassallam) said "However is killed, or dies in the way of Allāh, he is in Paradise."

Our Shaykh, Imām Albānī (rahimahullāh) in al-Irwā' authenticated it (no.1927). al-Hāfidh Ibn Hajar (rahimahullāh) made it hasan in Fath al-Bārī (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-Hāfidh (*rahimahullāh*) here were under the chapter "It is not to be said that so and so is a Shaheed" from Saheeh al-Bukhārī – so contemplate upon it!!

THE DOCUMENTED WORDS OF 'ALLĀMAH IBN UTHAYMEEN

Within some answers to questions posed to him, our teacher al-'Allāmah, Shaykh Muhammad bin Sālih al-'Uthaymeen, may Allāh 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 (sallallāhu alayhi wassallam) said "No one is injured in the Path of Allāh - and Allāh 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." "56

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³⁶ Muslim and Ahmad [TN].

So contemplate on the words of the Prophet (sallallāhu alayhi wassallam): "and Allāh 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 Allāh to be the most high, however Allāh 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-BUKHĀRĪ IN HIS SAHEEH

For this reason, al-Bukhārī (rahimahullāh) included a chapter in his saheeh entitled "CHAPTER: IT IS NOT TO BE SAID THAT SO AND SO IS A SHAHEED" as only Allāh 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 the distance between the heavens and the earth, due to their different intentions. The Prophet (sallallāhu 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 (sallallāhu alayhi wa-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." Allāh knows best.

He also said in another answer to a question that was put to him³⁷:

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 Allāh the most high, which is an inner intention in which there is no path to having knowledge of it.

He also said (rahimahullāh) in conclusion:

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

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³⁷ Al-Manāhī al-Lafdhiyyah (no. 64 and 65) of Imām Ibn 'Uthaymeen (rahimahullāh). Also see: Mu'jam al-Manāhī al-Lafdhiyyah (319-320) of Shakyh Bakr Abu Zayd (may Allāh cure him and help him). I say: the brother Jazzā' ash-Shimmirī, may Allāh grant him success has a good treatise entitled ar-Ra'i Sadeed fihal yuqāl Fulān Shaheed?!

Prophet (sallallāhu alayhi wassallam) testified, specified and described (would be in Paradise).

So what Irjā' is greater than ascribing to Sayyid Qutb the status of martyrdom, without (even the slightest) reservation!³⁸ And he is a writer who did not have any knowledge of Islām or its principles or branches, I warn you from his ignorance and deviations from Islām in 'aqeedah and Manhaj.³⁹ May Allāh have mercy upon Imām 'AbdurRahmān bin Mahdī who said

The basis of Irjā' is leaving off Istithnā' (i.e. exempting oneself and freeing oneself from having complete and perfected īmān).⁴⁰

SAYYID QUTB'S EXPLANATION OF THE WORD 'TAWHEED'

From the much clearer and more famous sides of his ignorance and deviations, is his explanation of the meaning of 'Lā ilaha il-Allāh' as meaning 'al-Hākimiyyah' (Rulership)!!! Sayyid Qutb said in his *Dhilāl* (with a misplaced 'Dh', i.e. it should be 'Dalāl'!) in volume 2, page 1005:

The Arabs knew from their language the meaning of 'ilah' and the meaning of 'Lā ilaha il-Allāh', they knew that Ulūhiyyah meant most high al-Hākimiyyah⁴¹. They knew that 'La ilaha il-Allāh' meant revolution⁴² against

³⁸ 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 Afghānistān in September 2001 C.E. wherein Safar said: "I advise you and I exhort you to have fear of Allāh 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.**"!!

³⁹ This is from the strong words of our Shaykh al-Albānī (*rahimahullāh*) and the rest of it will soon follow.

⁴⁰ As-Sunnah (1061) of Imām al-Khalāl and it is not hidden that what is intended by $Istihn\bar{a}$ is more than its mere linguistic meaning, so contemplate!

⁴¹ The noble Shaykh, our teacher, Rabī' bin Hādī, may Allāh increase him in success, noted in his article *Man hum al-Khawārji?!* [Who are the Khawārij?!], which is on Sahab.net (dated: 21/12/2001 C.E.): "Those political minded people attach to Islām what they call 'al-Hākimiyyah', which is a political link. Due to this they distort the very foundation of Islām, that being the statement of tawheed 'Lā ilaha il-Allāh' 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 Lā ilaha il-Allāh is 'there is no ruler except Allāh''! And that 'al-Hākimiyyah' is the "most important aspect of Ulūhiyyah.' 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 Lā ilaha il-Allāh! 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-Hākimiyyah'! This is nothing but political games upon the *ummah*, they want to entice whomever they can from the

the leaders of the earth who were exploiting the first of the most important characteristics of Ulūhiyyah, and revolution against the state of affairs upon which such exploitation was built and revolt against the leaders who were ruling with their own legislation which Allāh did not permit. !!

MIXING RUBŪBIYYAH WITH ULŪHIYYAH

He increased his understanding (!) of *Lā ilaha il-Allāh*' and his realisation of it by mixing Tawheed ur-Rubūbiyyah with Tawheed ul-Ulūhiyyah saying in his *Dhilāl* (vol.4, p.1864):

This issue of Ulūhiyyah is not one wherein there is difference, rather the issue of Rubūbiyyah 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 Allāh out with Hākimiyyah (Rulership) in any era and in any place are mushrikeen (polytheists). Their mere creed that only Allāh is worthy of worship or their practicing of the main symbols of Allāh 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-Tatheeq ash-Sharee'ah* (p. 20), in explaining the meaning of *Lā ilaha il-Allāh*:

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

Salafī youth so that they accept such a categorisation and become at ease with it. They make Hākimiyyah the first and last meaning of $L\bar{a}$ ilaha il-Allāh."

⁴² 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 Allāh forgive him, described in his *Dhāhirat ul-Irjā* (vol.1, p.263) the dangerous issue of *khurooj* (revolt against the leaders) as merely being "an issue of *ijtihād* and advantage in which differences regarding it do not need to be resorted to with branding people as innovators or as being misguided."!!

Rather, we observe that he makes it the main purpose of Lā ilaha il-Allāh as being "to rule according to the Sharee'ah of Allāh" in his book Wāqi'una al-Mu'āsir (Our Current Situation) on page 29!!

Our noble brother Jamāl al-Hārithī (may Allāh increase him in success)⁴³ asked the noble teacher Shaykh Sālih al-Fawzān (may Allāh bring benefit from him) about that, and the noble Shaykh responded with:

THE TRUE MEANING OF LĀ ILAHA IL-ALLĀH

The meaning of *Lā ilaha il-Allāh* has been clearly expounded in the Book of Allāh and has been clearly explained by the Messenger (sallallāhu 'alayhi wassallam):

"Worship Allāh and associate nothing with Him..."

{an-Nisā (4): 36}

This is the correct meaning of Lā ilaha il-Allāh, Allāh said,

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

{adh-Dhāriyat (51): 56}

And the Prophet (sallallāhu alayhi wassallam) said "I was commanded to fight the people until they say "Lā ilaha ill-Allāh". In another narration: "...until they single out Allāh (in worship)". So the meaning of Lā ilaha ill-Allāh is: there is nothing that has the right to be worshipped except Allāh which is sincere worship of only Allāh, which also includes ruling by the Divine Legislation (Sharee'ah). The meaning of Lā ilaha illedlāh is more general and more important than ruling by the Book of Allāh in worldly affairs, as it means to rid the earth of shirk and to have sincere worship of Allāh alone, glory be to Him, this is the correct explanation. As for explaining Lā ilaha illedlāh as referring to alledlāh illedlāh illedlāh illedlāh as meaning "there is no creator except Allāh", 44 then this is a void explanation and not only an inadequate one. Lā ilaha illedlāh

Translator's note: This has been translated by Aboo Maryam Ismā'eel Alarcon, *Beneficial Answers to Questions on Innovated Methodologies* (New York: Al-Ibānah Publications, 1997, 2nd Edition).

44 This is Tawheed ur-Ruboobiyyah.

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⁴³ Al-Ajwibah al-Mufeedah 'an Asilati'l-Manāhij al-Jadeedah, p.61-63.

does not mean merely that "there is no creator except Allāh", as this was also the belief of the *mushrikeen* (pagan Arabs). If the meaning was "there is no creator except Allāh" the pagan Arabs (*mushrikeen*) would be believers in *tawheed*, Allāh says,

"And if you ask them who created them, they would surely say "Allāh.""

There to merely believe that "there is no creator except Allāh" would mean that Abū Jahl and Abū Lahab affirmed Tawheed!! The explanation that $L\bar{a}$ ilaha il-Allāh means "there is nothing worshipped except Allāh" 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 Allāh!? Therefore it is obligatory that it be said that $L\bar{a}$ ilaha il-Allāh means "there is nothing worthy of worship except Allāh" (or "there is nothing that deserves the right to be worshipped except Allāh").

BETWEEN SAFAR AL-HAWĀLĪ 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 *Dhāhirat ul-Irjā*' (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 *Dhāhirat ul-Irjā*' and its pillars upon the praise of Sayyid Qutb and his glorification and dedicating his introduction and conclusion to slandering Imām al-Albānī. 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 deviations⁴⁵ is the misguided Irjā', indeed the deviated Khārijī heresy in explaining *īmān* with the saying: "Īmān is one part and does not separate" As is mentioned in *Dhilāl* (vol.2, p.798)!

⁴⁵ A mention of the worse and more evil (of such deviations) will come!!

⁴⁶ So with this he did not establish the 'aqeedah of the people of sunnah in regards to the issue "Īmān increases and decreases." Rather, he considered it to be from "the issues from Ilm ul-Kalām during the period of rationalist opulence and void of serious practical concerns" as is mentioned in *Dhilāl* (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-Kawāshif al-Manhajiyyah 'an 'Aqeedah

SAYYID QUTB BETWEEN THE 'AQEEDAH OF THE KHAWĀRIJ AND THE MURJI'AH

The noble Shaykh 'Abdullāh bin Muhammad ad-Duwaysh (d. 1408 AH), *rahimahullāh*, stated in his book *al-Mamrad az-Zilāl fi't-Tanbeeh 'ala Akhtā' adh-Dhilāl* (vol.3, pp.46-47), which included a compilation of his writings,⁴⁷ in refutation of this void statement (that *eemān* is one part and does not separate):

This differs from the saying of the people of sunnah and jamā'ah as īmān them has branches, as mentioned in the hadeeth, which is agreed upon, "Īmān has some seventy odd branches".⁴⁸ As for whoever says that "īmān is one part", then they are the people of innovation such as the Murji'ah, the Khawārij and their likes. As the Murji'ah say it is tasdeeq (affirmation) and that actions are not from īmān and that disobedience does not affect īmān. The Khawārij say that if īmān decreases then all īmān has vanished and due to this they make takfeer upon the people of the Qiblah (the Muslims) merely due to sins.

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

SAYYID QUTB AND TAKFEER OF (MUSLIM) SOCIETIES

I say: this has been ascertained by Dr. Yūsuf al-Qaradāwī, the famous activist (!) may Allāh forgive him, in his book *Uliwayāt ul-Harakat il-Islamiyyah*⁴⁹ (p.101), wherein he stated:

Sayyid Qutb al-Khārijiyyah [Methodological Studies Regarding the Khawārij Creed of Sayyid Qutb], may Allāh ease its completion.

- ⁴⁷ His treatise refuting Salmān al-Awdah and some of his ideas were not published with this, entitled an-Naqd ar-Rasheed 'ala Mudd'aī at-Tatarruf wa't-Tashdeed! O Why, o why was it not published!??
- ⁴⁸ **[TN]** Imām al-Albānī (*rahimahullāh*) mentioned in his verification and checking of *Kitāb ul-Īmān* of Abū 'Ubayd that this hadeeth is saheeh according to the criterion of Imām Muslim and Muslim reported it from Jareer who narrated it from Suhayl. Ibn 'Ajlān reported it from Ibn Dīnār as noted in *al-Musannaf* of Ibn Abī Shaybah (no.66).
- ⁴⁹ **[TN]** 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 (!!) an Ikhwānī of the UK!

Then the books of the shaheed (martyr)⁵⁰ 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 Khārijiyyah! Rather, it is manifest and well advertised!! In the beneficial and many classifications and writings of our teacher, al-Allāmah Shaykh Rabī' bin Hādī, a thorn in the necks of the innovators, are elucidations and expositions of the reality of that.⁵¹

SAFAR AL-HAWĀLĪ AND THE TAKFĪRĪ 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 zinā emerge from our broadcasting agencies and on our

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 Islām, he neither had knowledge of the principles (usool) or branches (furoo') of Islām, may Allāh increase you in goodness O brother Rabee' for establishing this necessary exposition and expose of his ignorance and deviations from Islām - Nāsir.

I say: this is what I myself wrote for the Shaykh in the introduction to the second edition to my book Fiqh ul-Wāqi' Bayna Nadhariyyah wa't-Tatbeeq (p.6) precisely two years ago. Then I saw the speech of the noble Shaykh, al-Allāmah, the pearl of Yemen, Shaykh Muqbil ibn Hādī al-Wādi'ī (rahimahullāh) in his book Ghārat ul-Ashrita 'alā Ahl il-Jahl wa'l-Falsafah, vol.2, p.218). He says, and I mentioned this in my book:

There is a book by our brother 'Ali bin Hasan 'AbdulHameed entitled Figh ul-Wāqi'ī Bayna Nadhariyyah wa't-Tatbeeq, I ask Allāh to increase him in goodness and I advise all of the brothers to acquire it.

I say: I ask Allāh to reward him with goodness.

⁵⁰ A criticism of this usage has already preceded.

⁵¹ See for example his book *Adwā' ul-Islamiyyah 'alā 'Aqeedat is-Sayyid Qutb wa Fikrihi* (pp.71-107) under the chapter heading 'Sayyid Qutb wa Takfeer ul-Mujtama'at al-Islamiyyah.' In his beneficial book al-'Awāsim mimā fī Kutub Sayyid Qutb min al-Qawāsim in which are many systematic observations generally, specifically and with regards to creed. I transmitted myself a text from our teacher, the father, the Imām, Shaykh Muhammad Nāsiruddeen al-Albānī (rahimahullāh), of the last page from the aforementioned book this statement:

televisions and interest has been legalised,⁵² to the extent that the banks of the kuffār countries are only a few steps away from the House of Allāh. 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 tawāgheet (false deities)⁵³ 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,

"And he whom Allāh humiliates -there is none to honour him"

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 'Aqeedah⁵⁵ which made jihād is main aim and made commanding the good and forbidding the evil its main basis.
- 2. The beginning of the welfare state⁵⁶ 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!!!

⁵² In *adh-Dhāhira* (vol.1, p.86) is similar speech however with the words "have been made lawful (istihlāl)"!!

⁵³ What is clearer than this example of takfeer?! See pp.10-11 of the aforementioned book

⁵⁴ This, as is mentioned in *Tafseer Ibn Katheer* (vol.3, p.338) is in regards to the *kuffār*!

⁵⁵ He means by this the Salafī State (the first) which was founded by Imām Muhammad ibn 'AbdulWahhāb and *Ameer* Muhammad bin Sa'ud (*rahimahumullāh*).

⁵⁶ He means our current conditions with developed nations, so I will not increase any further as it does not require any further elaboration!!!

FROM THE IDEAS OF SAFAR AND HIS IDEOLOGY

Safar in his *Dhāhirat ul-Irjā'* (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,⁵⁷ 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 ijtihād 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 what Allāh has revealed, particularly in regards to jihād and the hijāb 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.⁵⁸

They are the fuquhā 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 Irjā' any thought. Rather, they are the most argumentative of the people and they have left themselves to war with Allāh 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 Allāh and they make this their main work and emphasis.!!

I say: who are they, these **"people who do not give Irjā" any thought"**, the *Asha'rees* or the *salafees*?! There cannot be a third!! We seek refuge in Allāh.

⁵⁸ 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, Allāmah Albānī and our teacher Shaykh Rabī', such as

⁵⁷ He also attached something to this, by saying:

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 Allāh 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 *Nāsir* [aider] of the Sunnah becomes an establisher of innovation!!⁵⁹ And a *Sayyid* of innovation becomes from the people of Sunnah!! For this reason, him and his likes, 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!! Imām ath-Thahabī in *Siyar A'lām an-Nubalā'* (vol.17, p.558) in his biography of Abū Dharr al-Harawī from Abi'l-Waleed al-Bājī wherein he mentioned al-Qādī Abū Bakr ibn al-Bāqilānī, the well-known Ash'arī, where he said:

Shaykh Abū Dharr (al-Harawī) 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 Baghdād with al-Hāfidh ad-Dāraqutnī and we met Abā Bakr bin at-Tayyib (i.e. al-Bāqilānī), who was attached to Shaykh Abu'l-Hasan (al-'Ash'arī), 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 Imām of the era?" he (ad-Daraqutnee) said: "That is an Imām of the Muslims and a defender of the deen, that is al-Qādī Abū Bakr Muhammad ibn at-Tayyib."" Abū Dharr then said: "So from that time I repeated him to others with my father, every place that I went to in Khurasān and other places", he

Shaykh 'Abdul'Azeez bin Bāz, Muhammad bin Sālih 'Uthaymeen, Shaykh 'AbdulMuhsin al-'Abbād, Shaykh Ahmad bin Yahyā an-Najmī and others, may Allāh increase them in goodness.

⁵⁹ What is more beautiful than the saying of Imām ash-Shawkānī (*rahimahullāh*) in his book *Qatr ul-Walī fī 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."

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 Allāh have mercy on you, how a Sunnī can become an innovator and how tomorrow an innovator can become a person of the Sunnah!!⁶⁰

FROM THE REFUTATIONS OF SAYYID AND HIS BELIEFS

Shaykh 'Abdullāh ad-Duwaysh (rahimahullāh) in his book al-Manrad az-Zulāl has exposed much of this with evidence and clarity particularly in regards to Tawheed Asmā' wa's-Sifāt and what is related to it. Look at the following points from his book which criticises Sayyid and his beliefs:

- False interpretation of al-Istiwā' (pp.3, 73, 92, 102, 123, 134, 145, 161, 203, 236, 239 and 325)
- False interpretation of al-Miskh (pp.13 and 84)
- False interpretation of al-'Uluww (pp.15, 62, 68, 125, 209, 286, 303)
- False interpretation of life after death (p.31)
- False interpretation of al-Kursee and al-'Arsh (pp.33, 236 and 284)
- On page 38 false interpretation of

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

- False interpretation of the Speech of Allāh (p.48)
- False interpretation of the Scales (p.65, 136 and 310)
- His rejection of Hawwa' being created from the rib of Adam (p.69)
- On pages 99, 133 and 150 false interpretation of

60 After ath-Thahabī transmitted the words of Ibn ul-Akfānī in as-Seer (vol.17, p.557) that Abā Dharr al-Harawī was upon the madhhab of Imām Mālik and the madhhab of al-Ash'arī he said: "Abu'l-Hasan al-Ash'arī took kalām (theological rhetoric and speech) and opinion from al-Qādī Abū 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-Andalūs (Andalusia). Before this the scholars of the Maghrib did not enter into kalām (theological rhetoric and speech) rather they articulated and were specialised in figh, hadeeth or the Arabic language, they did not become engrossed in rationalists pursuits. The scholars who were upon this way in the Maghrib were al-Aseelī, Abu'l-Waleed bin al-Faradī, Abū 'Umar at-Talamankī, Makkī al-Qaysī, Abū 'Amru ad-Dānī and Abū 'Umar bin 'AbdulBarr." I say: so what is more ugly than the 'activists' being affected and influenced by praising the deviated innovators!

"...and rained upon them stones..."

{al-Hijr (15): 74}

- On p.107, false interpretation of

يَوْمَ تُبَدَّلُ الأَرْضُ

"(It will be) on the Day the earth will be replaced..."

{Ibrāheem (14): 48}

- On pages 111 and 171, false interpretation of

إِلاَّ مَنِ اسْتَرَقَ السَّمْعَ

"Except one who steals a hearing..."

{al-Hijr (15): 18}

- False interpretation of al-Isrā' wa'l-Mirāj (p.114)
- His saying that the Qur'an is a creation of Allah (pp.179, 106 and 1482)
- False interpretation of the emergence of Yajūj and Majūj (pp.108 and 131)
- False interpretation of the Speech of Allāh (pp.121, 124, 147)
- On page 130 false interpretation of

وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ

"...and Ayyūb when he called to his Lord, "Indeed, adversity has touched me.""

{al-Anbiya (21): 83}

- On page 138 false interpretation of

"Allāh is the Light⁶¹ of the heavens and the earth..."

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

⁶¹ The correct understanding of this verse is that Allāh is the source and giver of light and enlightenment. **[TN]**

"...and sends down the rain..."

{Luqmān (31): 34}

- On page 162 false interpretation of



"...in a clear register"

{Yūnus (10): 61}

- On page 181 false interpretation of

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

- On page 187 false interpretation of

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

- Restricting tafseer to via the Qur'an with the Qur'an and leaving the sunnah (p.288).
- False interpretation of looking at Allāh (p.291)
- False interpretation of the coming of Allāh (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'ān) 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 *Dhāhirat ul-Irjā*' (vol.1, p.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 Allāh guide them, invent new issues and indications in order to restrict Irjā' and the Murji'ah, (for example by writing):⁶²

"Whoever says such and such...is a Murji"!

"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 Allāh 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 ASMĀ' WA'S-SIFĀT

These, Qutbī, deviations in 'aqeedah in Tawheed al-Asmā' wa's-Sifāt are found in many topics, as if the man never heard of "Tawheed Asmā wa's-Sifāt" and this is the truth without any transgression or insolence, as he mentioned in his *Dhilāl* (p.153 – 'The Way to Give Da'wah'!), seven categories of Tawheed and did not mentioned Tawheed Asmā wa's-Sifāt!! He said:

Indeed Tawheed ul-Ulūhiyyah, Tawheed ar-Rubūbiyyah, Tawheed ul-Qiwāmah (Guardianship), Tawheed ul-Hākimiyyah, Tawheed Masdar (Source of) ush-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-Hawālī transmitted this speech in his *Dhāhirat ul-Irjā*' (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

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⁶² 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 Irjā' 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!

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 Imām of the Sunnah to have misguided Irjā'!!

BETWEEN SAFAR AND HIS SAYYID, IN SLANDER OF THE SAHĀBAH

Safar wrote in his *Dhāhira* (vol.1, p.350) in refutation of some doctors who slander the companions such as Mu'āwiyah and 'Uthmān (radi Allāhu 'anhum) that they have falsified their claims and that they "traverse the path of the shee'ah and Rawāfid"!! So why is he silent when it comes to his Sayyid and his *Qutb* (leading personality)!!?

SAYYID'S SLANDER OF MU'ĀWIYAH AND 'AMRU (IBN UL-ĀS), RADI ALLĀHU 'ANHUM

This is what Sayyid Qutb says in his book Books and Personalities, p.242:63

...and when Mu'āwiyah and his colleague ('Amru) resorted to: lying, cheating, deception, hypocrisy, bribery and the selling of protection/obligations...'Ali did not possess such qualities which indicated such a low level... !!!

SAYYID'S SLANDER OF 'UTHMĀN (RADI ALLĀHU 'ANHU)

Indeed, he (Sayyid) described the Khaleefah of 'Uthmān as being a 'gap' (!) between the two Shaykhs (i.e. Abū Bakr and 'Umar) and the time of 'Ali (radi Allāhu 'anhum)!! As is mentioned in Social Justice in Islam (p.172)!⁶⁴ This is certified on page 162, but on another side, wherein Sayyid says:

'Ali came and returned the Islamic idea back to the rule of the leaders and the people. !!

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

⁶³ 1946 C.E. **[TN]**

⁶⁴ 1949 C.E. **[TN]**

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

The noble Shaykh Bakr Abū Zayd, may Allāh cure him and make him firm, stated in his treatise *Tasneef un-Nās* (p.26):

The people of the Islamic religion have agreed that cursing anyone of the companions (radi Allāhu '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 ALLĀH, MŪSĀ ('ALAYHI SALĀM)

So how is the condition when Sayyid's unruly pen and heart even slanders the Prophet of Allāh, Mūsā (alayhi wassalām), describing him as being "an excitable and emotional leader" [9]!!

SAYYID'S DENIAL OF ĀHĀD NARRATIONS IN 'AQEEDAH

A third example: Safar in his *Dhāhirat ul-Irjā'* (vol.2/p.437), refutes some of the *Ashā'irah* for not taking āhād narrations into 'ageedah saying:

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

And Safar is correct in this, *alhamdulillāh*, however where is he when it comes to his Sayyid and his *Qutb*! Who reached this misguidance himself when he stated in *Fī Dhilāl il-Qur'ān* (vol.6, p.4008):

Āhād hadeeth are not to be taken in 'aqeedah, the reference point is the Qur'ān 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 knowledge⁶⁶ or to have suffixed to his name the ascription of "a martyr"?!!

⁶⁵ See Shaykh Rabī' bin Hādī (hafidhahullāh), Adwā' Islamiyyah 'alā 'Aqeedah Sayyid Qutb (p.37).

⁶⁶ Indeed, not to mention to have his name accompany Shaykhul-Islām Ibn Taymiyyah and Imām Muhammad ibn 'AbdulWahhāb and being mentioned in the same sentence with unique praise?!

"That, then, is an unjust division"

{an-Najm (53): 22}

YES, IT IS CERTAINLY IRJĀ', IN NEW CLOTHING

Or are these misguided beliefs disregarded in face of Sayyid's political position regarding al-Hākimiyyah? Is this not, by Allāh, deviated misguided Irjā' 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 īmān?!?! If this isn't Irjā', then what is?!

OTHER SAMPLES OF SAYYID'S DEVIATION

Now to other samples of Sayyid's deviations in regards to 'aqeedah which are deviations of disbelief. Refer to the book Fikr Sayyid Quth Bayna Ra'ayn⁶⁷ [The Ideology of Sayyid Quth Between Two Opinions] of the noble Shaykh Sa'd al-Husayn, may Allāh bring benefit with him. From his criticism and observations are the following:

- Sayyid Qutb's censure of Mūsā (alayhi salām) pp.23-26.
- Sayyid's censure of 'Uthmān (radi Allāhu 'anhu) and derogation of the epoch of 'Uthmān
 pp.26-32.
- Sayyid's fault-finding with many companions (radi Allāhu 'anhum) pp.32-38.
- Speech in conformity with the unity of existence and universe (Wahdat ul-Wujūd) 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-Allāh' (There is no god worthy of worship except Allāh) and confusing al-Ulūhiyyah with ar-Rubūbiyyah pp.49-55.
- General takfeer of the Muslims pp.55-64.
- Speech in conformity with the belief that the Qur'ān is created pp.64-66.
- Falsely interpreting the Attributes of Allāh pp.66-80.

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

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⁶⁷ Distributed by Dār us-Sunnah, Eastern Region, Saudi Arabia.

Speech of Allāh, 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 *Sūrat ul-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"!⁶⁸ From Sayyid Qutb's *Tasweer al-Fannī fi'l-Qur'ān* (pp.86-87).⁶⁹ It is certain that he intends and alludes to the music of entertainment, in reality, with his words:

The teacher of the creative music, Muhammad Hasan ash-Shajā'ī presented a review of this special part of music in the Glorious Qur'ān 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.⁷¹ (op.cit., p.89)

SAFAR'S CONFORMITY WITH SAYYID

I say: we now look at Dr. Safar al-Hawālī'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 Allāh forgive him, in his *Dhāhirat ul-Irjā'* (vol.1, p.99) from *Dhilāl*,⁷² Sayyid's saying:

The worship of people is represented in another (hidden)⁷³ 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

⁷¹ Fikr Sayyid Qutb Bayna Ra'ayn, pp.70-81.

⁶⁸ **[TN]** Also see: http://www.youngmuslims.ca/online_library/tafsir/syed_qutb/Surah_89.htm for a sample of such 'tafseer' on the Qur'ān!

⁶⁹ **[TN]** Beirut: Dār us-Shurūq, 1945 CE and 1993 CE reprint.

⁷⁰ Ibid. p.80.

⁷² Fī Dhilāl il-Qur'ān, pp.153-162, in regards to the **"path of da'wah"!!**

⁷³ He later refers to it, in the following text, in a confused way, as being "clear and apparent shirk"!!

manufacturers of style and dress. For example, which authority in this field has a very 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 jāhiliyyah owed to Allāh 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-Hākimiyyah and ar-Rubūbiyyah if this isn't Hākimiyyah and Rubūbiyyah 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 Ulūhiyyah 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-Hākimiyyah and ar-Rubūbiyyah 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 Allāh in regards to customs and traditions: to the lords of fashion and style...!!

Sayyid mentioned in his *Dhilāl*, vol.4, p.2033 that which makes loud and clear this takfeer:

Clear and apparent shirk is judgement by other than Allāh in affairs of life, judgement in legislating things to rule by⁷⁴, it is a type of shirk which there

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⁷⁴ Sayyid makes open and frank *absolute takfeer* of states and peoples, indeed he even makes *takfeer* of all of humanity. In *Dhilāl* (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 Allāh 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-Allāh and if a group of

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 Allāh. Judgement in clothing which opposes what Allāh has ordered from covering, which exposes the private parts which the Divine Legislation of Allāh says should be covered. !!

I say: there are three maters 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 KUFFĀR

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 ignorance⁷⁵ rather than making takfeer on him due to his school of thought!!! Yes, he is a clear deviant or sick with irjā', indeed both of them are, without the least amount provocation.

A CRITICISM OF SAYYID

THIRD: The noble Shaykh, our teacher Rabī' bin Hādī, may Allāh bring benefit by him, in his book *Adwā' Islamiyyah 'alā '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 than the school of

mankind are shaded from it they return to La ilaha il-Allāh 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 'Lā ilaha il-Allāh' 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 Allāh) after the guidance had been made clear to them and after they were upon the deen of Allāh.

75 Safar, may Allāh guide him, describes Sayyid as an "Ālim", a "Sunnī" and a "Shaheed"!!!

[&]quot;All of humanity......

thought of the Khawārij. The second matter is: interpreting the Qur'ān in a manner which Allāh does not intend, with shirk. The intent here by shirk is: what is firmly established in the Qur'ān and sunnah which the Muslims know, and it is absolute Shirk al-Akbar, which is taking partners with Allāh 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 Allāh in worship, which He has ordered them to worship him with, being sincere in the deen of Allāh.

THE HONESTY OF THE PEOPLE OF HADEETH

Imām al-Hāfidh 'Ali bin ul-Madanī 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"77

So where is this firmness for the deen, loving and hating, from those crowds of partisans which have made black to be white!? And have made a jāhil an 'Ālim, and made an innovator a Sunnī?! 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 (Nāsir) 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 *Masā'il Tlmiyyah fī Da'wah wa's-Siyāsah ash-Shar'iyyah* [Systematic Issues Regarding Da'wah and Divinely Legislated Politics], pp.30-31 regarding the book *Dhāhirat ul-Irjā'*, from what I stated:

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⁷⁶ In *Majallah us-Salafiyyah* (no.7) is a beneficial article entitled 'Sayyid Qutb: The Leader of the Modern-day Khawārij and their Qutb' (pp.4-44) of the brother Shaykh Mūsā bin 'Abdillāh Āl 'Abdil'Azeez, may Allāh grant him success.

⁷⁷ Ibn Hibbān, al-Majrūheen (vol.2, p.14-15).

ENMITY TO AL-ALBĀNĪ DUE TO HIS POSITION ON TAKFEER

Albānī is particularly and generally famous for his opposition to takfeer⁷⁸ and his books and audio tapes are thus filled with that. No one opposes his Manhaj in that, or his straight and correct reality, except for every sinful slanderer. The biased partisans and the Takfīrīs in the whole world warn against al-Albānī and impugn him as he bears the flag in the waging war against takfeer, and as a result they impugn him with irjā?! Their books (i.e. books of the Takfīrīs) are thus filled with impugning al-Albānī, indeed the book Dhāhirat ul-Irjā' by Safar al-Hawālī (Hawali) establishes profuse lamentation over al-Albānī, by pointing the finger at al-Albānī due to his opposition of takfeer, as the author (Hawālī) views that as being irjā'!!"

THE BOOK 'DHĀHIRA' BETWEEN NĀSIR 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-Albānī and his da'wah." Many people, from the troublemakers seized this book only for the fact that it contains a refutation of al-Albānī and his brother, there is no power or movement except with Allāh. I saw a copy of the book Dhāhirat ul-Irjā' that our Shaykh had in his possession which was presented to him by some people who craved for the Shaykh to be in

⁷⁸ 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 Masā'il ul-Eemān* (First Edition) p. 17. From this same door, there is the saying of the noble Shaykh 'Abdul'Azeez bin 'Abdullāh Āl ush-Shakyh, *muftee* 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-Tanbeehāt al-Mutawā'imah* for further explanation and clarification.

agreement (with the Murji'ah). This copy is embroidered with the Shaykh's refutation to the book (Dhāhira) and also includes the Shaykh's criticisms on the author. And I heard, may Allāh bring benefit with him, describe the book as having "evil aims". The Shaykh (rahimahullāh) himself handed to me, around eight months ago,⁷⁹ his special copy in his house in order to publish and distribute.

Then there is the statement of our Shaykh (rahimahullāh) that I heard from him wherein he refuted the book Dhāhirat ul-Irjā ⁸⁰ and criticised it, and I have mentioned these statements in the footnotes to my book Ma'a Shaykhunā Nāsir us-Sunnah wa'd-Deen [With Our Shaykh, the Aider of the Sunnah and the 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 Albānī 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 Allāh, in my heart and mind and Allāh is a Witness to what I say. So now if what Safar has done with his book, in praising deviants and cursing the Salafīs, then he has, by Allāh, 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 Abū Muhammad Rabī' bin Hādī al-Madkhalī (hafidhahullāh) responded to the contradictions that are found within this book (Dhāhira) in a series of meticulous articles entitled

WARNING: In the book *Madārik un-Nadhr* (p.49) of the brother, Shaykh 'AbdulMālik Ramadānī, is a copy from the *Committee of Senior Scholars*: no.951/2, wherein they are in total agreement, headed by Shaykh 'Abdul'Azeez bin Bāz and signed by him, which prevents Safar al-Hawālī and his close friend Salmān 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.

⁷⁹ At that time.

⁸⁰ The book *Dhāhira* was printed by *Maktabah Tayyibah* (!) in Cairo in Rabī' Awwāl 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!!

'Methodological Extractions Concerning Dr Safar al-Hawālī' which was published in three parts in out journal *al-Asālah* (nos.34. 35 and 36), copies of which still remain.

ANOTHER EXAMPLE OF IRJĀ' IS BEING SILENT WITH REGARDS TO THE PEOPLE OF INNOVATION

In the *Fatawā* of Shaykh ul-Islām ibn Taymiyyah (vol.12, pp.466-468) is to be found a firm statement which exposes the image of the deviated Irjā' which Safar and his ilk have fallen into, whether he perceives it or not! Wherein Ibn Taymiyyah (rahimahullāh) states:

...before those people who make takfeer with that which is bātil, are a people who do not know the creed of the people of sunnah and jamā'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 ijmā' 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 ijtihād which can form disputes. This way has overcome many of the Murji'ah, 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)

I say: and all praise is due to Allāh who made us upon the balanced truth with justice, without excess or neglect, and without extremism and without negligence.

"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-Bagarah (2): 143}

 $^{^{81}}$ This is the spring from which Safar kept silent over Qutb with regards to *takfeer* and censured the aider ($N\bar{a}sir$) of the *sunnah*!!

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

THE KHAWĀRIJ OF THE ERA

Our Shaykh, the father, al-'Allāmah, the Muhaddith, Muhammad Nāsiruddeen al-Albānī (rahimahullāh) was asked on 17th Dhu'l-Hijjah (1418 AH), as is recorded on audio entitled *The Khawārij of the Era*:

QUESTION: "O Shaykh! Have you seen the book Dhāhiratul-Irjā' fī Fikrī Islāmī by Safar al-Hawālī?"

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 Jamā'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 'Khawārij 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 Khawārij 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 Allāh,

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

I do not know if they say that every major sin expels a person from the fold of Islām, 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.⁸²

IMAGES OF DEVIATION (MURJI'AH = KHAWĀRIJ)

Our teacher, Shaykh Abū Muhammad Rabī' bin Hādī al-Madkhalī (hafidhahullāh) appended to the words of our senior Shaykh (rahimahullāh) 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 worse⁸³ than the opposition of the khawārij who have been described by the messenger of Allāh (sallallāhu 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 Islām and leave off the people of polytheism. And what Shaykh al-Albānee (rahimahullāh) 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 sunnah⁸⁴ and warning the people about them, their books and 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 irjā' 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

⁸² See our journal al-Asālah (no.24, pp.88-89).

⁸³ Most of the defence for them is that they are ignorant and enthusiastic!

⁸⁴ They have done this as they (the people of sunnah) have exposed them and have ruined their ways!!

- 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 counterbalancing 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 Allāh and the sunnah of His Messenger (sallallāhu alayhi wasallam). It also leads to destroying the sunnah and its sciences especially the science of disparaging and commending (Jarh wa Ta'deel)85 which has filled bookstores in addition to other misguidance. We ask Allāh 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 khawārij of the era.86

I say: So the one who has been accused of irjā', 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 IMÂM

Our Shakyh, the Imām al-Albānee (rahimahullāh) has some sublime words in the seventh volume of the book Silsilatil-Ahādeeth as-Saheehah, which comprises the last of what our Shaykh (rahimahullāh) had written in this extraordinary and astounding book, and referred to it (no.3054) with one of the routes of the *hadeeth* of the intercession, along with its narrations, and additions, and entitled the chapter (rahimahullāh) 'The Hadeeth of Intercession Includes the Muslim who Abandons the Prayer.'87 Then the Imām (rahimahullāh) stated in over thirty pages the verification of this ruling in the issue over which there is well known differences of opinion88 and ijtihād. He also responded to opposed it and ended with an exhortation (rahimahullāh) by saying:

⁸⁵ Paying down the issue of this great knowledge is from the innovation of dangerous irjā'! it was said in the past about its people, "If they did not hold the pens, the heretics (zanādiqah) would be giving sermons from the pulpits."!!

⁸⁶ Op. cit.

⁸⁷ 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.

⁸⁸ Dr. Safar al-Hawālee said in his book *Dhāhiratul-Irjā*' (vol.2/p.650), undervaluing this difference between the major scholars, after already claiming that the companions had ijmā' (consensus) on

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* "89 whoever Allāh wills from his servants will benefit from it and some authors will denounce the ruling that is in it: 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 "90 an action of the heart. And Allāh 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, Allāh 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 *kuffār* who will grieve on the Day of Judgement saying, whilst they are in *Saqar*

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

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

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 irjā', 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 *irjā'* (!!): "...and irjā', with the meaning they imply, is...the sunnah, and whoever opposes that must be in agreement with the madhhab of the khawārij 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?!

⁸⁹ With that (Dr.) Safar al-Hawālī has doubts about it at times and at other times he verifies it, contradicting himself!! This is present in *Dhāhira* (vol.2, p.759) in his disparaging description "…attributed to Shaykh al-Albānī."!!

90 Meaning: the $\bar{\imath}m\bar{a}n$ 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-Islām mentions in al-Maj $m\bar{u}$ ' (vol.20/pp.90-91).

So his kufr is kufr of action as he has done an action of the kuffar, 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

However, the author who has been mentioned, may Allāh guide us and him, falsely interpreted this hadeeth just as he falsely interpreted the hadeeth of the one who withholds paying Zakah with a false interpretation which denies the clear evidence of that which we indicated about the difference between kufr in belief ('i'tiqādī) and kufr in action ('amalī) and this is authentic from Ibn 'Abbas and some of his students⁹¹ and was also mentioned after them by some of the followers of the salaf, such as Ibn Qayyim and his Shaykh92 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! Allah says,

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

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

CONCEALING KNOWLEDGE

Likewise the aforementioned author averts his view from the hadeeth: "Indeed, in Islām has landmarks" which is clear in its division between: "whoever leaves a portion of this, he has left portion of Islām" and from "whoever leaves all portions has discarded all of Islām" which he did not respond to and did not even try to interpret or weaken, as he does with many other authentic ahadeeth!!

clear text that a Muslim is not expelled from Islām 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."

of as-Silsilah as-Saheehah (New Edition; vol.1, section 2, p.935) appended to it saying: "I say: this is a

⁹¹ Which is his saying "kufr less than kufr" and there are also other wordings and this is "a catastrophic blow to jamā'at ut-takfeer and their likes from the extremists" as our Shaykh noted in his Saheehah (vol.7, p.135).

⁹² See our book *Tanweer al-Irjā*', pp.91-92.

⁹³ It is verified in as-Saheehah (no.333) and our Shaykh (rahimahullāh) in al-Istidrāk, the appendix

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 him⁹⁴ 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, reverence⁹⁵ and his defence of the 'aqeedah of the people of *hadeeth* in regards to *eemān* and that it increases and decreases, he at times coupled this with extremism, opposition and the accusation of *irjā* ⁹⁶ and he knows that I oppose them (the *Murji'ah*) from the root. For I say: "eemān increases and decreases" and that "righteous actions are from eemān" and that "it is permissible to exempts oneself (istithnā') in eemān" and all of 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 *irjā*! The bequest of the Prophet (sallallāhu 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-Mubārak "What do you say about one who commits zinā and drinks alcohol, is he a believer?" Ibn ul-Mubārak said "I do not expel him from eemān." The man said to him "With old age you've now become a Murji'ee?!" So Ibn ul-Mubārak said to him: "The murji'ah do not accept me! I say that eemān 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 Rāhawayh 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-Mubārak 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

⁹⁴ Then Allāh made it easy for our Shaykh *(rahimahullāh)* to read this book, *Dhāhira*, 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.

⁹⁵ Contemplate on these good thoughts from our Shaykh *(rahimahullāh)* in comparison to the bad actions of that other one (Safar), may Allāh guide him!!

⁹⁶ And with this, he refutes that!! As our Shaykh will subsequently indicate.

⁹⁷ These principles are the principles of the people of *sunnah* and *jamā'ah* in refuting the *murji'ah*, but then things are still spoken and said!! To Allāh we will return.

accuse him of khurūj as the Khawārij made takfeer on the one who left the prayer, or any of the remaining four pillars!

"I seek refuge in Allāh from being among the ignorant."

I say (i.e. Shaykh 'Alee): this, in all its length, is the speech of our Shaykh (*rahimahullāh*) 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-Hawālee 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-Ashā'irah fi'l-'Aqeedah* (pp.74-75) wherein he states:

From the threatening wordings is 'misguidance' (dalāl) 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 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 Allāh,

"And he who associates others with Allāh has certainly gone far astray." {an-Nisā' (4): 116}

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

{al-Bagarah (2): 99}

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⁹⁸ The words of Imām al-Albānee end here with his mentioning of the ayah from the Qur'an. [TN]

However, when the word 'kufr' itself is found in the ahādeeth the major kufr which expels one out of the religion is not intended, such as his saying (sallallāhu 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 Allāhu 'anhum) explained the saying of Allāh,

"And whoever does not judge by what Allāh has revealed – then it is those who are the disbelievers."

As being: kufr less than kufr or: kufr which does not expel one from the religion. Ibn Qayyim in Kitāb us-Salāt wa Hukm Tārikuhā states: "These are the statements of all of the companions" and this has arrived from Ibn 'Abbās from the companions, 'Atā and Tāwūs from the successors and Abū 'Ubayd and Imām Ahmad from the successors of the successors. Likewise, it has arrived from Imām al-Bukhārī in his Saheeh and other Imāms and scholars whom only Allāh can enumerate...

To the end of what he says!!⁹⁹ So I say: with this foundation he is in conformity with the former scholars of the people of *sunnah* such as Imām 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 Bāz, al-Albānī and Ibn 'Uthaymeen. However, he recoiled from this and accused whoever said it (i.e. what has been quoted from him just now) as being in agreement with the Murji'ah! Or has having Irjā'!!

DISORDER AND CONTRADICTION

99 His statements later criticised this, or contradicted it!!

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?!¹⁰⁰ 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 Sayvid Outb 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 Dhāhira¹⁰¹ by our Shaykh, the father, the Imām Abū 'AbdirRahmān Muhammad Nāsiruddeen al-Albānī, may Allāh 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."

"Dhāhirat ul-Irjā' fī Fikrī Islāmī is an important book in the topics it addresses. Yet some feel uneasy about it due to what it mentions about the views of the Shaykh (rahimahullāh) in some issues. As a result, they caused an uproar over it, discarded it and spoke about it and its author. Yet within it is much truth over which there is no difference."!!

This is ignorant biased partisan speech and he does not know what he is saying!!

¹⁰⁰ We visited him (Safar) at his house in Makkah some time ago during Haji, the brother Shaykh Saleem al-Hilālī and a third brother from the students of knowledge in Riyadh were also present, his son, 'AbdurRahmān 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 (Salmān 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 Allah we came and to Him we will return.

¹⁰¹ I have seen recently a book by 'Abdullāh ash-Shimrānī, its apparent is that of mercy, yet inside of it is punishment, entitled Thabat Mu'allifāt al-Imām al-Albānī which is a book which is truly a compilation of doubts and a transmission of cynicism!! For example, his statement regarding the book Dhāhira on page 59 wherein he states:

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, 102 with some beautiful words which were stated by a well grounded researcher, specialist and just writer wherein he noted 103:

Not everyone who is accused of irjā' is a Murji'ee! Especially during the current era that we are in. as the people of controversy (the Takfeerees) and the people of severity, whether they are from the school of thought of the khawārij 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 Allāh 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 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 irjā' in issues wherein there is difference of opinion amongst the salaf and do not at all, upon inspection, enter into irjā'.

I say: this indicates, according to me, definitely, Dr. Safar and his book *Dhāhira*!! 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 Allāh. And with it I "hope that (Dr Safar) will accept it with an open heart" As for explanation with a foundation then the place for that is my book *Hiwār Hādee, Mā' Dr. Safar al-Hawālee* [A Dialogue with Dr. Safar al-Hawālee], may Allāh ease its

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¹⁰² I am preparing myself to travel tomorrow afternoon for Hajj, $insh\bar{a}'All\bar{a}h$, so the mind is weary and strength is weak, with All $\bar{a}h$ is victory.

¹⁰³ Dr. Nāsir al-'Aql, *al-Qadariyyah wa'l-Murji'ah*, p.121. May Allāh grant him safety and keep him on the truth.

¹⁰⁴ Meaning; fallen into levelling the accusation.

¹⁰⁵ *Dhāhira*, vol.2, p.729! Finally, I praise Allāh, for what he granted in that the people of authority in the land of the two *harams*, the leaders and scholars, prevented this book (*Dhāhira*) from being disseminated due to its dangers and ill effects, may Allāh reward them with good.

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-Hārith al-Halabī al-Atharī

May Allāh forgive him

Monday night, the penultimate day of Dhu'l-Qa'dah, 1422 AH/13th February 2002 CE