

IMĀN AND KUFR SERIES  
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Shaykh 'Ali Hasan al-Halabī al-Atharī  
(rahimahullāh)

ON ĪMĀN: ACCORDING TO IMĀM  
AL-ALBĀNĪ, THE SALAF US-SĀLIH  
AND THE MURJI'AH<sup>1</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Beneficent, Most Merciful

IMĀN

TOPIC	According to Imām al-Albāneec	According to the 'Aqeedah of the Salaf us-Sālih	According to the Misguidance of Irjā' and the Murji'ah
1. Imān	1. <i>Imān</i> is statement, action and belief. Righteous actions are from the reality of <i>imān</i> . See <i>adb-Dhib ul-Abmad</i> , pp.23-33.	1. <i>Imān</i> is statement, action and belief. Righteous actions are from the reality of <i>imān</i> . See <i>Majmū' al-Fatāwa Shaykh ul-Islām Ibn Taymiyyah</i> , vol.7, p.171	1. <i>Imān</i> is only statement and belief! They also say <i>imān</i> is <i>ma'rifa</i> (knowledge). The extreme ones say <i>imān</i> is only speech! But all of them are agreed that righteous actions are not from <i>imān</i> . See <i>Majmū' al-Fatāwa</i> , vol.7, p.194 and vol.13, p.38

<sup>1</sup> From 'Ali bin Hasan bin 'Ali al-Halabī al-Atharī as-Salafī, *ar-Radd al-Burhānī fī Intisār al-'Allāmah al-Muhaddith al-Imām ash-Shaykh Muhammad Nāsiruddeen al-Albānī* ('Ajmān, UAE: Maktabah al-Furqān, 1423AH/2002 CE, 1<sup>st</sup> Edn.), pp.30-35.

Translated by 'AbdulHaq al-Ashanti.

<p><b>2. Actions</b></p>	<p>2. Actions are a foundational pillar of <i>imān</i>.<sup>2</sup> See <i>Muqaddimah Sharh ul-'Aqeedah at-Tahawīyyah</i>, p.58.</p>	<p>2. Actions are a pillar of <i>imān</i>. See <i>Majmū' al-Fatāwā</i>, vol.7, pp.364, 472, 506, 581, 616, 672.</p>	<p>2. They say that actions are the fruits of <i>imān</i> but not a part of it, not to mention being a pillar of it. See <i>Majmū' al-Fatāwā</i>, vol.7, p.204</p>
<p><b>3. Increase and decrease</b></p>	<p>3. <i>Imān</i> increases and decreases.<sup>3</sup> See <i>Silsilah as-Sabeehah</i>, vol.4, p.369.</p>	<p>3. <i>Imān</i> increases and decreases. See <i>Majmū' al-Fatāwā</i>, vol.3, p.151. Also see: Ibn Abi 'Izz'l-</p>	<p>3. <i>Imān</i> is one and not in parts, so if some of it goes then all of it does! See <i>Majmū' al-Fatāwā</i>, vol.12, p.474-75.</p>

<sup>2</sup> Also related to this topic is the issue of the five *arkān* [pillars] of Islām, whoever abandons one of the pillars does not necessitate *takfeer* of the individual who abandoned the pillar, except for abandoning the *Shahādah*, wherein there is consensus on the *takfeer* of the one who leaves and opposes it, this is clear. For further explanation of this refer to the book *Mir'āt ul-Mafāteeh*, vol.1, p.37 by *al-'Allāmah* Shaykh 'Ubaydullāh ar-Rahmānī, Shaykh of *al-Jāmi'at us-Salafiyyah* in India.

<sup>3</sup> See al-Khallāl, *as-Sunnah*, vol.3, p.581 wherein it is mentioned Imām Ahmad bin Hanbal was asked about the one who says “*imān* increases and decreases” and he replied “**this person is free from irjā'**”. Imām ibn ul-Mubarak stated to Qādī Abī Ya'la, as is mentioned in *Tabaqāt ul-Hanābilah*, vol2, p.40:

**Whoever says *imān* is speech and action that increases and decreases, then irjā', from the first of it and the end of it, has left such a person.**

Imām al-Barbahārī said similar to this in *Sharh us-Sunnah*, p.132. This is what the Imams of the *Salaf* re-iterate as being from the creed of the *Salaf*, yet some of the contemporaries from the *Khalaf* (!) go further than this and mention other limits which have no *daleel* or proof for.

**Translator's Note:** For more on this see Shaykh, Dr Khālīd al-Anbarī, *The Murji'ah of the Era*, translated by Abū Hayyān Salal bin 'AbdulGhafoor: [http://www.salafimanhaj.com/pdf/TheMurjiahOfTheEra\\_ebook.pdf](http://www.salafimanhaj.com/pdf/TheMurjiahOfTheEra_ebook.pdf)

The difference between the *Murji'ah* and *Ahl us-Sunnah* has been exemplified by Imām Sufyān ath-Thawrī (*rahimahullāh*) who said: “We say *imān* is speech and action, while they (the *Murji'ah*) say *imān* is speech and not action. We say *imān* increases and decreases, while they say *imān* neither increases nor decreases.” See *al-Īmān* (Maktabah al-Islamiyyah), p.184. Also from the signs of the *Murji'ah* according to the *Salaf* is that the *Murji'ah* view that obedience should not be given to the leaders. See the narration which has an authentic chain of transmission that Ahmad bin Sa'eed ar-Ribātī said that 'Abdullāh bin Tāhir said to him that the most hated people to him were the *Murji'ah* due to them viewing that obedience should not be made to the leaders, see Imām as-Sābūnī, *'Aqeedat us-Salaf wa As-hāb ul-Hadeeth*, p.109. Also refer to the narration of Sufyān ath-Thawrī who said: “**How can I be a Murji'i when I don't view that the sword be used (to remove the tyrannical leaders).**” Reported by Ibn Shāheen in *al-Kitāb ul-Lateef*, p.15 which has an authentic chain of transmission.

		Hanafī <i>Sharh ul-'Aqeedah at-Tabawiyah</i> , p.334	
<b>4. Talāzum (the necessary link between the inner and outer):</b>	4. The link between the outer and inner is obligatory (actions of the heart and actions of the limbs). See the introduction of <i>Riyadh us-Sāliheen</i> , pp. lām-nūn. <sup>4</sup>	4. The link between the outer and inner is obligatory (actions of the heart and actions of the limbs). See <i>Majmū' al-Fatāwā</i> , vol.7, pp.186, 187, 575, 616, 642.	4. There is no link between the outer and the inner. Major <i>kufr</i> in reality can come from a heart that is assured with <i>imān</i> ! See <i>Majmū' al-Fatāwā</i> , vol.7, p.583.
<b>5. Istithnā' (exempting oneself from having complete and perfected imān):</b>	5. It is permissible to make <i>istithnā'</i> in <i>imān</i> . <sup>5</sup> See <i>as-Silsilah ad-Da'eefah</i> , vol.6, p.152.	5. It is permissible to make <i>istithnā'</i> in <i>imān</i> . See <i>Majmū' al-Fatāwā</i> , vol.13, pp.40-7.	5. It is not permissible to make <i>istithnā'</i> in <i>imān</i> . See <i>Majmū' al-Fatāwā</i> , vol.7, p.429.
<b>6. The Imān of the Sinner:</b>	6. The sinner is still within the religion but has weak <i>imān</i> and <i>kufr</i> is feared for him. See <i>as-Silsilah ad-Da'eefah</i> , vol.1, p.212.	6. The sinner is still within the religion but has weak <i>imān</i> and <i>kufr</i> is feared for him. See <i>Majmū' al-Fatāwā</i> , vol.3, pp.151-53 and vol.23, pp.345-49.	6. The most sinful of sinners has <i>imān</i> like the best of the obedient! See <i>Majmū' al-Fatāwā</i> , vol.7, p.679.

<sup>4</sup> **Translator's Note:** Imām al-Albānī (*rahimahullāh*) stated in the introduction to his *tahqeeq* of *Riyadh us-Sāliheen* (p.15):

**The reality is that: it is not possible to imagine having sound heart except with having sound actions aswell, and there cannot be sound actions except with a sound heart. The Messenger of Allāh (sallallāhu 'alayhi wassallam) explained this beautifully in the hadeeth of Nu'mān bin Basheer: "There is a piece of flesh in the body, if it is sound the whole of the body will be sound. If it is corrupted then the whole body will be corrupted. This piece of flesh is the heart."**

<sup>5</sup> Istithnā' is to exempt oneself from having complete and perfect *imān*. [TN]

<p><b>7. How is Kufr Committed?</b></p>	<p>7. <i>Kufr</i> can be with the tongue, heart and limbs.<sup>6</sup> It is committed via <i>takdheeb</i> [denial], <i>juhūd</i> [rejection], <i>'inād</i> [arrogance], <i>nifāq</i> [hypocrisy], <i>I'rād</i> [turning away] and <i>shakk</i> [doubt]. See <i>at-Tabreer li-Masā'il it-Takfeer</i> and also <i>as-Silsilah as-Sabeehah</i>, vol.7, p.134.</p>	<p>7. <i>Kufr</i> can be with the tongue, heart and limbs. It is committed via all of the well-known types. See <i>Fatāwā al-Lajnah ad-Dā'imah</i>, vol.2, p.3. Also see <i>Majmū' al-Fatāwā</i>, vol.20, p.98 and Ibn ul-Qayyim, <i>Madārij us-Sālikeen</i>, vol.1, pp.335-38.</p>	<p>7. <i>Kufr</i> is not committed except by the heart, because <i>imān</i> is only within the heart. See <i>Majmū' al-Fatāwā</i>, vol.7, p.547.</p>
<p><b>8. Levels of Kufr:</b></p>	<p>8. <i>Kufr</i> is of two levels: minor and major; likewise is <i>fisq</i> and <i>dhulm</i>. The narration of Ibn 'Abbās supports this, see <i>Qāsimah Dhabr Jama'at ut-Takfeer</i> and <i>as-Silsilah as-Sabeehah</i>, vol.7, p.134 and vol.6, p.112.</p>	<p>8. <i>Kufr</i> is of two levels: minor and major; likewise is <i>fisq</i> and <i>dhulm</i>. See <i>Majallat ud-Da'wah</i>, no.557 for the article by Shaykh Bin Bāz. Also see al-Marwazī, <i>Tadbeem Qadr us-Salah</i>, vol.2, p.517; Ibn ul-Qayyim, <i>as-Salah</i>, pp.53-4; Ibn Rajab, <i>Fath ul-Bārī</i>, vol.1, p.126.</p>	<p>8. <i>Kufr</i> can only be committed by the heart, see the pervious point above.</p>

<sup>6</sup> Our Shaykh (*rahimahullāh*) applied the regulations of *takfeer* (via belief) to many actions of shirk such as *tawāf* around graves, slaughtering to other than Allāh and the likes. Most of what he noted is mentioned in his gatherings, *fatāwā*, books and classifications, so contemplate.

<p><b>9. The Salah and Its Effect on Imān</b></p>	<p>9. <i>Salah</i> is the greatest action of Islām and the person who leaves it, while still accepting its obligation, according to the most correct opinion is not a <i>kāfir</i>. <i>Kufr</i> is feared for the person however. If the sword is put to him and the person disbelieves then such a person has left the religion. See <i>as-Silsilah ad-Da'eefah</i>, vol.1, p.132 and <i>Silsilah as-Sabeehah</i>, vol.7, p.137.<sup>7</sup></p>	<p>9. <i>Salah</i> is the greatest action of Islām and leaving it, while accepting its obligation, then in regards to <i>takfeer</i> there is a difference of opinion among Ahl us-Sunnah and the people of <i>hadeeth</i>. If the sword is put to him then the person disbelieves on agreement. See <i>Majmū' al-Fatāwā</i>, vol.7, p.259, 302, 369 and vol.20, 97-8, vol.22, p.48.</p>	<p>9. <i>Salah</i>, just like the other actions of the limbs, is from the fruits of <i>imān</i>. The prayer is neither from the necessities of <i>imān</i> nor from its actions. See Ibn 'AbdulBarr, <i>at-Tamheed</i>, vol.4, pp.242-43; <i>Majmū' al-Fatāwā</i>, vol.7, pp.165, 204.</p>
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<sup>7</sup> **Translator's Note:** from the contemporary erroneous concepts regarding *irjā'* is the idea that “**whoever does not make *takfeer* of the one who abandons the Salah has been affected by *irjā'*”**”, as asserted by Safar al-Hawali and his students. The reality however is that none of the scholars of Ahl us-Sunnah have ever accused those who do not view the absolute *kufr* of the one who abandons the prayer as being a Murji'i. We are thus still waiting for this error to be admitted by the blind followers of Safar, Salmān, Dawsarī, at-Tartūsī and others.

Muhammad Nasr al-Marwazī stated in his book *Ta'dheem Qadr is-Salah* (vol.2, p.936):

**It has reached us that some of those scholars make *takfeer* of the one who abandons Salah deliberately and it has also reached us that a group of scholars necessitate this and this is the madhhab of the majority of the people of hadeeth. Another group of scholars from Ahl ul-Hadeeth opposed them and rejected that the one who abandoned the Salah except if he abandons it with rejection, refusal, arrogance and stubbornness. And some of them said that whoever abandons Salah is like the one who abandons all of the obligations such as Zakah, fasting Ramadān and hajj.**

Al-Marwazī also said (vol.2, p.956):

**The 'Ulama of the people of hadeeth who held this view were ash-Shāfi'i (radi Allāhu 'anhu) and his companions, Abū Thawr and Abū 'Ubayd.**

Then al-Marwazī reports with an authentic chain of transmission from az-Zuhrī that he was asked about a man who abandons Salah. Az-Zuhrī answered: “**If he abandons it to innovate a new deen other than Islām then he is executed, but if he is just a sinner then he is beaten**

**painfully and imprisoned.”** This Imām of *hadeeth*, Muhammad bin Shihāb az-Zuhrī, views that lack of *kufr* of the one who abandons *Salah* out of laziness. So is he a Murji'ī or been affected by *irjā'*? Al-Hāfidh Ibn 'AbdulBarr stated (*at-Tamheed*, vol.4, p.246):

**This saying, of not making takfeer of the one who abandons Salah out of laziness, then this was held by a group of scholars who said that īmān is speech and action, but the Murji'ah also held that (the one who abandons Salah has not committed kufr). Except that the Murji'ah say: “the person is still a believer with complete and perfected īmān.”** We have mentioned the difference of opinion among the Imāms of Ahl us-Sunnah wa'l-Jama'ah in regards to the one who abandons the Salah. As for the people of innovation like the Murji'ah then they say that the one who abandons Salah is a beleiever with complete and perfected īmān if he has not rejected it and is not arrogant. This view has been relayed from Abū Haneefah and all of the Murji'ah, and it was also the view of Jahm. The Mu'tazilah said: the one who abandons Salah is neither a fāsiq nor a kāfir and is in the Fire eternally unless he repents. The Safariyyah and the Azrāqiyyah from the Khawārij say: the one who abandons the prayer is a kāfir and his blood and wealth is lawful. The Ibādiyyah say: the one who abandons Salah is a kāfir but his blood and wealth is not halāl it is still inviolable, but the person is a kāfir un-Ni'mah. These are all the differences among the people of the Qiblah in regards to the issue of abandon the Salah.

Ibn ul-Mundhir said in *al-Ashrāf*, vol.3, p.270:

**The people of knowledge differed in regards to the abandoning the prayer deliberately...a group of scholars said the person is a kāfir – this is the view of Ibrāheem an-Nakha'ī, Ayyūb as-Sakhtiyānī, Ibn ul-Mubārak, Ahmad and Ishāq. Ahmad said: no one is made takfeer for their sins, except for the sin of abandoning the Salah intentionally, if he abandons the Salah until the next time of Salah comes in then he is sought to make tawbah thrice. This is the view of Sulaymān bin Dāwūd, Abū Khudhaymah, Abū Bakr bin Abī Shaybah. Another group of scholars said: the one who abandons Salah has to make tawbah, if he does not then he is to be executed, but this group of scholars did not name the person as a being a disbeliever. This is the saying of: Makhūl, Mālik, Hammād bin Zaid, Wakī' and ash-Shāfi'ee. The third view is that: the one who abandons Salah is to be beaten and imprisoned, this is the view of az-Zuhrī.**

Al-Baghawī said in *Sharh us-Sunnah*, vol.2, p.179:

**The people of knowledge differed in regards to making takfeer of the one who abandons the obligatory Salah intentionally. Ibrāheem an-Nakhā'ī,**

<p><b>10. Cursing Allāh and the Messenger and Its Effect on Imān</b></p>	<p>10. Cursing Allāh or the Messenger is major <i>kufr</i> which is contrary to <i>imān</i> from all aspects. It expels the one who falls into it from the sphere of Islām, in line with the considered conditions.<sup>8</sup> See <i>as-Silsilah as-Sabeehah</i>, vol.7, p.143.</p>	<p>10. Cursing Allāh or the Messenger is major <i>kufr</i> which is contrary to <i>imān</i> from all aspects. It expels the one who falls into it from the sphere of Islām, in line with the considered conditions. See Ibn ul-Qayyim, <i>as-Salah wa Hukm Tarikubā</i>, pp.53-4. Also see <i>Majmū' al-Fatāwā</i>, vol.23, p.345.</p>	<p>10. Abusing Allāh and the Messenger is not <i>kufr</i>! Rather it is only a sign of <i>kufr</i> and can even be joined with <i>imān</i>. See <i>Majmū' al-Fatāwā</i>, vol.7, p.557-83.</p>
<p><b>11. The Shahādah la ilaha il-Allāh and Its Effect on Imān:</b></p>	<p>11. The one who says: “la ilaha il-Allāh” sincerely with his heart will be saved from the Hellfire by the will of Allāh, even if the person had left of actions of the limbs. So his <i>imān</i> is deficient to the extent that almost only an atom’s weight remains. See <i>Hukm Tarik as-Salah</i> and <i>as-Silsilah as-Sabeehah</i>, vol.7, p.616; <i>Sbarb ul-</i></p>	<p>11. There is a difference of opinion with regards to making <i>takfeer</i> of the one who abandons actions of the limbs yet says “la ilaha il-Allāh” sincerely with his heart. There is a difference between Ahl us-Sunnah, mainly due to the issue of abandoning <i>salah</i>. See the statements of</p>	<p>11. The one who says: “la ilaha il-Allāh” and abandons all actions of the limbs has still perfected <i>imān</i>. See <i>Majmū' al-Fatāwā</i>, vol.18, p.271. They differed over whether the person would enter the Hellfire or not. While the extreme ones of them do not make the condition that <i>imān</i> in the heart has to have any verbal expression to affirm <i>imān</i>. See <i>Majmū' al-Fatāwā</i>,</p>

**Ibn ul-Mubārak, Ahmad and Ishāq held this view that takfeer is to be made of the person.**

Therefore, we can conclude the following:

- ✓ Not making *takfeer* of the one who abandons the *Salah* out of laziness, is not a sign of *irjā'*.
- ✓ Just as making *takfeer* of the one who abandons *Salah*, is not a sign of the Khawārij.
- ✓ Those from Ahl us-Sunnah who do not make *takfeer* of the one who abandons *Salah* differ from the Murji'ah in that they name the one who abandons the *Salah* as being a sinful immoral disobedient person. While the Murji'ah on the other hand consider that the person who abandons *Salah* still has complete and perfected *imān*.

<sup>8</sup> This is from the most important principles of the creed of Ahl us-Sunnah, therefore it is a necessary must to preserve the conditions and remove the preventative factors, this is for the ruling of *takfeer* on a specific person.

	<p>'<i>Aqeedah at-Tabawīyyah</i>, p.333 – within it he transmits an <i>ijmā'</i> on this so refer to it. See also what will follow below:</p>	<p>Shaykh 'AbdulLateef bin 'AbdurRahmān ibn Hasan bin Muhammad bin 'AbdulWahhāb (<i>rahimabullāh</i>) in <i>ad-Durur as-Saniyyah fi'l-Ajwiba an-Najdiyyah</i>, vol.1, p.479. From what he says is: “their saying: we do not make <i>takfeer</i> except if the person abandons what the 'Ulama have agreed upon, which is the Two Testimonies of faith (Shahādatayn).” See <i>ad-Durur as-Saniyyah</i>, vol.1, p.102, for the words of Imām Muhammad ibn 'AbdulWahhāb (<i>rahimabullāh</i>) on this issue. Also refer to <i>Majmoo' al-Fatāwā</i>, vol.7, p.302 and al-Harawī, <i>Dhamm ul-Kalām</i>, vol.2, p.393 – this is important.</p>	<p>vol.7, p.297 and 486.</p>
<p><b>12. Ruling by other than what Allāh has revealed:</b></p>	<p>12. Ruling by other than what Allāh has revealed is <i>kufr</i> however it could either be minor <i>kufr</i> which does not expel the doer out of the religion (meaning it is <i>fisq</i>) if it is done as an action; or it could be major <i>kufr</i> which expels one from the religion when one makes</p>	<p>12. Whoever makes it lawful to rule by other than what Allāh has revealed via belief then such a person has committed major <i>kufr</i>. Whoever does it without making it lawful to do so has committed minor <i>kufr</i>, meaning <i>fisq</i>. See <i>Majallat ud-Da'wah</i>,</p>	<p>12. Ruling by other than what Allāh has revealed does not affect a person's <i>imān</i> to become weaker. The person who rules by other than what Allāh has revealed does not commit any <i>kufr</i> whatsoever, because <i>imān</i> is perfect and complete and it does not go increase or decrease. See <i>Majmū' al-Fatāwā</i>, vol.7, p.363,</p>



	it lawful with his heart and the likes. See <i>at-Tabdbeer min Fitnat-Takfeer</i> and <i>Silsilah as-Sabeehab</i> , vol.7, p.134.	no.557 for the article by Shaykh Bin Bāz ( <i>rahimabullāh</i> ). Also refer to: <i>Majmoo' al-Fatāwā</i> , vol.7, p.312; Ibn ul-Qayyim, <i>Kitāb us-Salah</i> , pp.53-4 for some important points on this issue.	vol.12, p.471.
<b>13. How is kufr committed?</b>	13. The disbeliever is the one who disbelieves in Allāh and His Messenger. There is no absolute proof to ascertain this apostasy except if one abandons the Two Testimonies of faith ( <i>Shahādatayn</i> ) or contradicts it in speech, action or belief. See <i>Silsilah as-Sabeehab</i> , vol.1, p.213 and <i>Hukm Tārik as-Salah</i> and <i>Tamheed Awālan</i> . Refer also to point number ten mentioned above.	13. The 'Ulama who do not make <i>takfeer</i> of the one who abandons actions of the limbs while he still pronounces the Two Testimonies of faith and has the foundation of <i>imān</i> in his heart, are from Ahl us-Sunnah wa'l-Jama'ah and such 'Ulama are not from the Murji'ah. See <i>Majallat ud-Da'wah</i> , no.94 for an interview with Shaykh Bin Bāz ( <i>rahimabullāh</i> ). Also refer to <i>Majmoo' al-Fatāwā</i> , vol.7, pp.423-24, vol.11, p.137. Words regarding the issue of <i>jins ul-'amal</i> have no meaning or benefit to it. Refer to Shaykh Ibn 'Uthaymeen, <i>al-As'ila al-Qatariyyah</i> .	13. There is no <i>kufr</i> committed except inwardly. So just as actions are not from <i>imān</i> , <i>kufr</i> is not committed by actions. See <i>Majmū' al-Fatāwā</i> , vol.7, p.560.
<b>14. Conclusion:</b>	14. Finally, Imām al-Albānee ( <i>rahimabullāh</i> ) accurately noted that the difference between Ahl	14. Whereas Shaykh ul-Islām Ibn Taymiyyah, Imām Abi'l-'Izz al-Hanafī, Imām adh-	

	<p>us-Sunnah and the <i>Murji'at ul-Fuqubā</i> is real, it is neither imaginary nor hypothetical. See <i>Sharh 'Aqeedat ut-Tabaḥīyyah</i>, pp.62-3.</p>	<p>Dhahabī and other <i>'Ulama</i> from Ahl us-Sunnah regard the difference as being imaginary and hypothetical! See <i>Sharh 'Aqeedat ut-Tabaḥīyyah</i>, p.333. also refer to: <i>Majmū' al-Fatāwā</i>, vol.7, pp.297, 395 and <i>Sīyar A'lām un-Nubalā'</i>, vol.9, p.436.</p>	
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