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Bashing the Shield of Ahl as-Sunnah Against the Blunt Sword of the Murji'ah

Protecting the ranks of the Salafees in the West against the SPUBS mayhem and unveiling the Halabee-SPUBS connection with al-Imaan

Written and compiled by: Abu Rumayssae Ridouan al-Hollandi & Abu Hudayfa Musa al-Indonesi

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Introduction

بسم الله الرحمن الرحيم
وبه نستعين

All praise is due to Allāh and may his peace and blessing be upon his Prophet, his family and those who follow them until the Day of Judgment.

The high position of *al-Īmān* and its exalted status is not unknown to the Muslims. It is the greatest and most noble purpose, and with it the servant attains happiness in both the worldly life and in the Hereafter. One attains with it eternal life in the Gardens of Bliss and the contentment of Allāh - ʿ*azza wa jall* - and one is saved by it from the blazing fires of Hell and the wrath of al-Jabbār.

And the fruits of *al-Īmān* and its benefits are innumerable. And thus from the greatest favours of Allāh - ʿ*azza wa jall* - for His slave is that He leads him to the Path of *al-Īmān*, and makes him steadfast upon it until he meets Allāh while the Creator is pleased with him, then the servant has achieved eternal bliss and the greatest success.

And *al-Īmān* by which this success is achieved and this happiness is brought about is not *hawā* (desire) which is followed, nor opinions that are innovated. But it is only abiding by the religion of Allāh which He has imposed on His servants, and where He is content with as the religion for them. And for them He has send down a clear revelation and a pure guidance, and a straight path. Its milestones have become clear, and so its etiquettes and its beacons are firmly established, and its evidence and its clarification have become clear in the Book of Allāh and the Sunnah of His Messenger ﷺ.

And those who do not implement the Book and the Sunnah will stray from the Straight Path of Allāh, and whoever wants to reach *al-Ḥaqq* (the truth) and *al-Hudā* (the guidance) without following its ways, he will stray from the pure guidance.

Allāhu Ta' aala says:

﴿ وكذلك أوحينا إليك روحا من أمرنا ما كنت تدري ما الكتاب ولا الإيمان
ولكن جعلناه نورا نهدي به من نشاء من عبادنا وإنك لتهدي إلى صراط مستقيم ﴾

"And thus We have sent to you (O Muhammad ﷺ) *Ruhan* (an Inspiration, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'an) a light wherewith We guide whosoever of Our slaves We will. and verily, you (O Muhammad ﷺ) are indeed guiding (mankind) to the Straight Path"

[Ash-Shoorah 52]

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So Allāh does not accept a religion that is followed from the first generations and the last, except what is in conformity to His religion that He has prescribed trough the tongues of His Messengers عليهم الصلاة والسلام. And this religion is where the best generations where upon, and they are the *Ṣaḥaabah*, and those who followed them in the best manner. The first ones passed it on to the last, and the last ones followed herein the predecessor and with this all of them where following their Prophet Muḥammed ﷺ, and upon his way they threaded, and by his traces they were guided and who has had a more praiseworthy end than theirs?

The people of insight and knowledge of the religion of Allāh from the first to the last, have agreed upon the fact that *al-Īmān*, which Allāh has commanded in His Book, and where His Messenger ﷺ called to, and where the *Ṣaḥaabah* were upon and those who followed them in the best of ways, that it entails: *Qawl* (speech), and *ʿamal* (actions), and *I'tiqaad* (belief), it increases with obedience and it decreases with disobedience."[1]

So *al-Īmān* consists of three *Arkān* (pillars) according to the *Ijmāʾ* (consensus) of *Ahl as-Sunnah wa l-Jamāʿah*, *Ahl al-Ḥadīth wa l-Athar*:

1- **Speech;**
2- **Actions;**
3- **Belief**

And if one of these three pillars is missing, then *al-Īmān* is not correct, and therefore anyone who claims that a person has *Īmān* while one of these pillars is missing, then this claim is false, and in clear contradiction to the Book of Allāh, the Sunnah of the Messenger of Allāh ﷺ and the *Manhaj* of the *Salaf us-Ṣāliḥ*. And the one who makes this claim falls into the *Bidʿah* of the *Murjiʾah*, as will be clarified in this article based upon the statements of the scholars – *bi idhnillāh*.

So the *qā'idah* (principle) with *Ahl as-Sunnah* is:

"There is no *Īmān* except with *ʿAmal* (actions) and there is no *ʿAmal* except with *Īmān*"

And *Ahl as-Sunnah* from the *Salaf* and the *Khalaf* are agreed upon this principle, so it's not open for dispute or discussion, and certainly not for the bickering of the deluded. So contradiction towards this principle is clear error, and utter falsehood, and a great innovation in the Deen, and departure from the *Jamāʿah*, and contravening to the consensus of the *Imāms* of the Religion. So after this ground principle no attention is paid to the fraudulent claim of anyone, claiming that the *Salaf* had a difference of opinion on this subject. Those who claim this either don't understand the words of the *Salaf* on this subject and the truth about the creed of *Ahl as-Sunnah* is not clear to them, or they are people confused by the *bid'ah* of *al-Irjāʾ* and are confusing and misleading the layman of the *muslimeen*, and attributing their claims to *Ahl as-Sunnah* while the latter is free from them.

[1] Taken from "*Ziyâdatoe l-Ịmâni wa Noqsânoehoe wa Hoekmoe l-Istithnâ`ie fieh*" of ash-Shaykh 'Abd ar-Razzaaq al-'Abbaad, with small modifications.

And in these recent times a group of wiseacres has appeared, a gang of *khunfushāriyyīn*[2] , callers to *al-Irjāʾ*, they are writing extensively about it for many years, spreading their evil in the East and the West, claiming that it is the *Madhhab* of the *Salaf* in *Īmān*, they do this with *at-taḥrīf* (distorting), *at-tazyīf* (forgery), and manipulating the words of the scholars, and lying about them, and replacing their speech which is *muḥkam* (unambiguously) with what is *mutashābih* (ambiguously), and depending upon philosophical assumptions, and innovated arguments. Instead of depending on the *Kitāb* and the *Sunnah*, and the well-known books of the creed of the *Salaf*, which *Ahl as-Sunnah* inherited from their predecessors whom where upon clear guidance.

And this gang of *khunfushāriyyīn*, beyond the fact that they have gone astray, they resorted to accusing everyone who disagrees with their *Irjāʾ* to be from the *khawārij* and the *takfiriyyoon*. And it's as if Ibn Taymiyyah was living in these times when he wrote his words:

> *"And herein have fallen many groups of the latecomers of those whom ascribe themselves to the Sunnah, and al-Fiqh, and al-Hadeeth, the followers of the four Imāms, the fanatics of the Jahmiyyah and the Muʿtazilah, even the Murjiʾah also. But because of their absence of understanding the realities – from which the innovations originated from – they are combining between two opposites, but from the Rahmah of Allāh for His servants (of) the muslimeen, is that the Imāms, those whom posses a righteous tongue like the four Imāms and others than them…..they rejected from Ahl al-Kalām and the Jahmiyyah their speech about the Qur'aan, and al-Īmān, and the Sifaat of ar-Rabb, and they were in agreement in what the Salaf were upon."*[3]

And this group of wiseacres and *khunfushāriyyīn*, the callers to *al-Irjāʾ* in these times, have their offshoots and their brethren in the West. Parroting their every word and aping their every move, indulging themselves into philosophical discourses and labelling *Ahl as-Sunnah* with all kinds of nicknames, leaving behind a trail of terror in the West.

These *muqallidah* (blind followers) and wiseacres are known in the West by the name "SPUBS", ascribing themselves falsely to *as-Salafiyyah*, whereas *as-Salafiyyah* is free from them like the wolf is free from the blood of Yusuf – *alayhi s-sallaam*.

So recently it has reached us that these Spubs fellows have come to aid their fellow partymembers in the Netherlands, trying to rescue them from their intellectual bankruptcy they have been lingering in the past few years. But this futile intervention will be of no avail to them, because falsehood can be of no avail against the truth.

So these Spubs fellows have written an article named: **"An Exposition of the Attempts of the Quṭbiyyah, Takfiriyah, Ḥaddādiyyah [and Ḥajāwirah] to Ascribe Irjāʾ to Shaykh Rabiʿ, the Salafī Scholars of the Past and Present and the Duʿāt of Ahl al-Sunnah in Various Lands."**

Before going into the matter substantively, we will firstly present a concise historical background, because it's important for the reader to get acquainted with the dark past of spubs and the subject of al-Īmān.

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[2] Ash-Shaykh Bakr Abu Zayd mentions that there was a man that gave fataawa on every subject without any hesitation, and his contemporaries noticed this about him. So they agreed to put him to the test, by asking him about a word that has absolutely no basis in the Arab language and this word was "khunfushaar". So when he was asked about it, he answered without any shame that it was a plant from Yemen with a good scent, etc. [at-Taʿaalum p.17]

[3] Al-Imaan 314-315

A Concise Preface of the Historical Background of the Spubs Legacy and al-Īmān: Unveiling the Halabī-Spubs Connection

The main problem Abu ʿInād, Abu Khadeejah and others with them have is their extreme way of describing certain things, events and occurrences. In the past they used this manner while defending ʻAli Ḥassan al-Ḥalabī and his false views regarding *al-Īmān* and *al-Kufr*. They went into great detail to defend ʻAli Ḥassan and to label every person who opposed ʻAli Ḥassan's views as *Takfiriyyoon*, *Qutbiyyah*, *Ḥaddādiyyah* etc.

Whereas many of the great Scholars like al-Ghudayyān, al-Fawzān, ar-Rājiḥī, the Mufti, Bakr Abu Zayd, the Permanent Committee and others, heavily refuted al-Ḥalabī and the likes! So where was their favourite slogan *"Stick to the scholars"* during those times?

But this slogan of theirs is only a deception, fooling the people with it, and make them believe that they are upon the way of **the scholars**, while in reality sticking to the scholars in the spubs dictionary means: **selectively blind following a specific group of mashaykh.**

So their methodology was the same then as it is now: They returned to, and build upon the views of al-Ḥalabī and they themselves answered questions regarding these issues, as if Amjad and Abu Khadeejah were some kind of Muftees in the West! This caused these wiseacres to write and publish the notorious **"Ḥalabī papers".**[4] Wherein they *"refuted"* the Permanent Committee in defence of *"al-ʿAllāmah"* al-Ḥalabī and his Irjāʾ*?!* Not only al-Ḥalabī was their spiritual teacher in the issues of *al-Īmān* but also Abu l-Ḥasan al-Maʾribi was one of their teachers. Whereas Abu l-Ḥasan al-Maʾribi was being refuted by al-Imām Muqbil in those times on the issues of *al-Īmān*. He warned against his audiotapes on *al-Īmān*[5], and he wrote an introduction for a *risālah* that was written to refute the misconceptions and the false *daʿwah* of the *Neo-Murjiʾah* – including Abu l-Ḥasan!![6]

These facts are well known to those who have been on *as-Salafiyyah* a bit longer than these youngsters nowadays who are *"sticking to the scholars"* (read: sticking to the spubs wiseacres). But spubs and their likes have removed many articles from their website, without any clarification or tawbah, because in the end they found out that some of their epic fallacies couldn't be defended.

In a nutshell: Spubs were heavily influenced by ʻAli Ḥassan al-Ḥalabī and Abu l-Ḥasan al-Maʾribi[7] regarding *Īmān* and *Kufr*. They were also heavily influenced by Faaliḥ al-Ḥarbi regarding *al-Jarḥ wa at-Taʿdīl*, and many people have observed this in the

[4] Which can be read here:
www.selefienederland.nl/site/phocadownload/links2documents/the%20halabi%20papers%201.pdf
www.selefienederland.nl/site/phocadownload/links2documents/The%20Halabi%20Papers%202.pdf
www.selefienederland.nl/site/phocadownload/links2documents/The%20halabi%20papers%203.pdf

Spubs just recently disabled the old links from their database!! While the papers were already removed from their website a long time ago!! Is this spreading the truth and returning to the Scholars?

[5] http://www.selefienederland.nl/site/audio/ashritahfilimaanabulhasan-Imammuqbil.rm
[6] Further into this article we will mention this book with some extra information about it.
[7] These where on of those documents they used to spread on al-Imaan :
www.selefienederland.nl/site/phocadownload/links2documents/The%20criterion%20in%20Explaining%20the%20Issues%20of%20Imaan%201.pdf

www.selefienederland.nl/site/phocadownload/links2documents/The%20criterion%20in%20Explaining%20the%20Issues%20of%20Imaan%202.pdf

past, and this can still be noticed today when one reads their extreme articles filled with unjust *tabdīʿ*, scholding and abusive speech.

Part of their methodology, after it became clear to them they ran into a mare's nest, is just simply removing their articles, trying to cover up their support for falsehood and its people, without ever openly retracting their fallacies with a clear *tawbah*, leaving the people who followed them in their errors in the dark.

So how much does today seem like yesterday. Again making many baseless accusations, defying the scholars of *Ahl as-Sunnah*, opposing the creed of the *Salaf*, and diverting the reader's attention from the main topic by resorting to philosophical discourse.

While the real question should be; Why is ash-Shaykh Rabīʿ being criticised by scholars these days, and why Bouchta[8] in the Netherlands?

We say: Because they have fallen into the exact same mistakes that 'Ali al-Ḥalabī and others have fallen into. Therefore what was refuted from al-Ḥalabī should also be refuted from ash-Shaykh Rabīʿ and Bouchta. Because the scales of *Ahl as-Sunnah* are but one! And the methodology of *Ahl as-Sunnah* dictates that from every person his speech can be accepted or rejected! But certain *Mashaykh* are above every criticism in Spubs's methodology, hereby following the ways of the *Soofees* with their *murshids*.

So spubs for years where on the bandwagon of al-Ḥalabī and his congeners, calling him a *ʿAllāmah*, and playing the devil's advocate with the Ḥalabī Papers, defending his clear statements of *al-Irjāʾ*, and going against the advises of the major scholars, and judging the verdicts of the major scholars to be a erroneous *Ijtihaad!!* And labelling the ones who held the correct creed of *Ahl as-Sunnah* to be *Khawaraadij:*

www.selefienederland.nl/site/phocadownload/links2documents/The%20criterion%20in%20Explaining%20the%20Issues%20of%20Imaan%203.pdf

[8] The leader of al-Hizb al-Jadeed in the Netherlands, who has recently been refuted for his statements of clear Irjaa. In their latest article Spubs have come to aid their fellow party membersin the Netherlands, blindly defending him **without even quoting his speech on the subject, which shows their Ḥizbiyyah** This person Abu Abdillaah Bouchta has been criticized by ash-Shaykh Abd al-Hamid al-Hajooree a few years ago :

https://www.youtube.com/watch?v=QImsrhUbtcs

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Summarising the above, if someone says that "actions are a condition for the perfection of Imaan", meaning that if someone merely brings tasdeeq in the heart, and pronouncement of the Shahaadah upon the tongue, then the completion and perfection of Imaan will be brought about by action – then this does not resemble what the Murji'ah are upon at all, for they say that by mere tasdeeq alone, or ma'rifah alone, or tasdeeq in the heart and the Shahaadah upon the tongue, a person has become a perfect, complete believer.

But as we stated earlier, the Khaarijiyyah Asriyyah have twisted the issue and made it such that whoever says that a person who does not do a single good deed (while having tasdeeq in his heart, and having pronounced the Shahaadah upon his tongue) remains a Muslim, then such a one has fallen into Irjaa' and separated actions from Imaan – and this is baatil to the bone, and has nothing to do with the actual beliefs of the Murji'ah, since to the Murji'ah, such a one was considered to be complete in his faith, a perfect Believer, whereas, this issue is related to whether a person's Islaam remains or not and to the issue of takfir.

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iv) The verdict against az-Zahraani and Adnaan Adbdul-Qadir on their books on Imaan in which despite their explicitly stating their belief that actions are essential to Imaan, a rukn (pillar) of it, from the reality (haqeeqah) of it, and their very clear refutations of the Murji'ah on this point, in the very same books, and so on, they were still accused with Irjaa'. And this is because they spoke of the viewpoint that the one who has no action (while having the basis and root of Imaan) will not remain in the Hellfire forever, basing their viewpoint on some authentic texts that state the removal from the Fire of those who had not done any good whatsoever. And we hold this to be an erroneous ijtihaad on behalf of the Committee, since the saying of the Murji'ah is that the one with no actions is a Believer, perfect in his faith, because to them actions are not from Imaan. But as for the saying that the one with no good deeds will be taken out of Hellfire (bearing in mind the difference of opinion on the abandonment of prayer) then that is one of the two sayings of Ahl us-Sunnah, as is indicated in the verdicts of the Scholars[9], and has

So while the major scholars were heavily refuting al-Ḥalabī and others like az-Zahrāni, Spubs and Abu ʿInād were opposing them and degrading their *Ijtihādāt!*

So this statement of Amjad in his new article which we will refer to from now on as "*The Ḥalabī Papers 2.0*" throughout our article:

> *"As for the Ḥājūrites, after the tabdīʿ of Yaḥyā al-Ḥajūrī by numerous Scholars, some of them are now using the tribulation being stirred by this wave of Ḥaddādīs (such as ʿAbd al-Ḥamīd al-Juhanī and Abdullāh bin Ṣawwān al-Ghāmidī and others) against Shaykh Rabīʿ as a means of seeking revenge for the sake of their Ḥaddādī leader and mentor, Yaḥyā al-Ḥajūrī."*

This statement is a clear and blatant lie. We have been spreading the refutations on al-Ḥalabī years before the *fitnah* regarding ash-Shaykh Yaḥyā حفظه الله. And so did many others from the people they are now calling *Ḥājūrites* and *Ḥaddādīs* and *Khawārij*. But all this name-calling and ad hominem attacks is nothing but a red herring they keep using time after time. Maybe Amjad will call us "*Fawzānīs*" in the future, if one of his mashaykh will give him the green light to do this? All this are only the same

propaganda tactics used by the American Zionist media calling every Muslim a terrorist, fear politics to delude the masses and to reach their goals.
So their *ta'assub* (fanaticism) towards the *ḥizb* of al-'Adani, and their blind following of the likes of 'Arafat al-Muḥammadi has deluded their minds, connecting every event to al-Ḥajurī. So next time *"the Footsie"* crashes maybe they start blaming the *Ḥājūrites* for it?!

As for the people of the *Sunnah* and sound intellect, the real thing that changed was the fact that ash-Shaykh Rabīʿ started openly attacking the ones that have been spreading and defending - being in full agreement with the refutations of the Major Scholars for the last decade - the correct creed of *Ahl as-Sunnah* of *al-Īmān*,

Ash-Shaykh Rabīʿ has been opposing this view openly for the past few years and has changed on many different aspects. He now openly denies and attacks the wellknown *athar* of Ibn Shaqīq regarding the *Ijmāʾ* of the *Ṣaḥābah* on the *kufr* of the one who abandons the prayer, and the *Ijmāʾ* related by al-Imām ash-Shāfiʿī on the *kufr* of the one who abandons all the actions with the limbs and that *al-Īmān* cannot be correct without it[9], and many other knowledge based issues related to *Īmān* and *Kufr* on which al-Ḥalabī and others were heavily refuted in the past. In this article we will give some specific examples of ash-Shaykh Rabīʿ using the athar of Ibn Shaqīq in several of his books in the past!

So instead of falsely accusing ash-Shaykh al-Ḥajurī for ending up with al-Ḥalabī, in reality it's the Spubs Squad who have not only ended up with al-Ḥalabī but stayed at his side throughout the years, being his greatest spokesperson in the West. Tirelessly claiming to be "*sticking to the scholars*", whereas every well-informed salafee knows whom they intend with the scholars. So when the major scholars refuted al-Ḥalabī and his misguidance in the subject of *al-Īmān,* they defended him by philosophical articles and they did not leave him, spubs left al-Ḥalabī only more then 10 years later, due to his false *qawāʿid* regarding *al-Jarḥ wa at-Taʿdīl* but defended him regarding *Īmān* and *Kufr* and by this opposed many major scholars!

So this kind of extremism, like the name-calling, was also displayed by Amjad in 2000 when he was blindly defending- and following al-Ḥalabī.

So this excludes him from being a reference point in such big issues like *Īmān* and *Kufr*. A few years after the publication of the Ḥalabī Papers they tried to cover up the Ḥalabī-Spubs connection by removing the articles from their website. Now in 2014 Amjad strikes again, unsheathing his *Neo-Murjiʾah* sword, this time in "so called" defence of ash-Shaykh Rabīʿ and not al-Ḥalabī. Again trying to dictate the salafees what to believe in these specific issues of *al-Īmān*, and hiding behind ash-Shaykh Rabīʿ and attacking *Ahl as-Sunnah* again, labelling them as *Ḥaddādiyyah* and *Khārijiyyah*.

Ash-Shaykh Rabīʿ never openly refuted the mistakes of al-Ḥalabī and others regarding Īmān and Kufr, he even defended al-Ḥalabī, likewise al-Jābirī 'Ubayd.[10]

[9] Whereas ash-Shaykh Rabīʿ in past used to conduct proof with the athar of Ibn Shaqiq, declared it authentic, also the related Ijmāʿ of al-Imām ash-Shāfiʿī. This can be seen in his older works he wrote before the fitnah. Later in the article we will show this, in shā Allāh.
[10] Please listen here from minute 18:55: http://www.youtube.com/watch?v=9EdTSHRgLCk
'Ubayd describes the refutations of al-Halabee against the Lajnah as **"a well mannered, strong refutation."** And he also defended al-Halabee numerous times against the criticism of the Laijnah and the book **Raf' al-Laa'im** which refutes al-Halabee:

Then in the year 2013 ash-Shaykh Rabīʿ **all of a sudden** mentions the criticism of the Permanent Committee which was spread by *Ahl as-Sunnah* years ago![11] What will Abu Khadeeja and Abu ʿInād do? Write an explanation in which they explain ash-Shaykh Rabīʿ his words? Refute him as being *Qutbī, Takfīrī, and Ḥaddādī*? Or make *tawbah* and follow the proof? Who will tell? Everything can happen in the Spubs soap!

So do we return to the most knowledgeable people regarding these issues, the crystal clear knowledge based refutations of the major scholars, or to the ones who opposed the major scholars and weren't clear, and changed their views years later without any detailed explanation for their change of opinion!?

In this poor article of Amjad we see the same thing all over again: Amjad refers back to ash-Shaykh Rabīʿ blindfollowing the Shaykh's comprehension of this knowledge based issue, and of course mixed with his own explanation and *shubuhāt*. And everyone who opposes this is attacked with ad hominem arguments, name-calling, and gets linked to *al-Ḥaddādiyyah*.

With the help of Allāh we will proof all this by quoting Amjad. The reader will thereby be the judge.

May Allāh guide us and all the Muslims, and accept this small treatise from us.

https://www.youtube.com/watch?v=G47XeSF_PK8
https://www.youtube.com/watch?v=7rNeVzNkD9A

[11] Which can be read here: http://www.rabee.net/ar/articles.php?cat=8&id=237

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The Leopard Does Not Change His Spots

Lifting the veil some more on the Halabī-Spubs connection

One who reads the article written by Abu ʿIyāḍ Amjad Rafīq a.k.a Abu ʿInād, may Allāh guide him, will see that he has not learned anything from the major mistakes spubs made in the past by writing and publishing the *Ḥalabī papers* and other articles of over 70 pages in which they, and not the scholars, were teaching the readers about *Īmān* and *Kufr*. It's a compilation of distorted *kalām* (speech) of the scholars, the use of the *mutashābih* texts and mixing it with the *muḥkam*, and a lot of Aristotelian discourse. His treatise about *al-Īmān* and *al-Kufr* is in no way in conformity with the treatises of the major scholars, who explain *al-Īmān* and *al-Kufr* in a way even the layman can understand its features. Allāh did not send the Messengers with these philosophical ways of conveying His clear message to humanity, nor did the Salaf explain *al-Īmān* in this fashion, they did not indulge in philosophical prattle, nor did they use all kinds of newly innovated terms without a dire necessity to explain *al-Īmān* to the people. So it's incumbent upon Abu ʿInāḍ to refer back to the scholars, and to stick to their clear speech about this subject and not to indulge himself into all kinds of philosophical discourses, and to craft his own cut and paste Aristotelian treatise on *al-Īmān*.

But unfortunately we see this old trait of them being used again but only put a new jacket. So just like the leopard does not change its spots, the pathological liar Amjad does not change his lies and distortions, so Abu ʿInād:

- *Starts accusing us of being Hajāwirah/Haddādiyyah from the Netherlands; whereas he never even once quotes one proof for his tabdi'; these are the traces of influence Fāliḥ al-Harbi still has on these spubs shenanigans until this day. Because throwing him away doesn't necessarily imply that they left his extremism!*

- *He nowhere posts the actual question he received regarding our criticism aimed at Bouchta in our articles, may Allāh guide him; if he had read both articles he would never even had mentioned some things in his pretention of being knowledgeable and opposing the 'Ulamaa again in many issues, as will follow;*

- *He then starts naming numerous names like ash-Shaykh Yahyā, ash-Shaykh al-Ghāmidī, ash-Shaykh al-Juhanī, ash-Shaykh al-Jarboo' and tries to establish a fictive link with Qutbiyyīn who attacked Imām al-Albānī in the past; this has nothing to do with the knowledge bases issue at hand and is just to discredit us, and to put the wool over the reader's eyes, nothing more and nothing less;*

- *Answers this knowledge based issue totally by himself! By compilating a philosophical treatise like the true Aristotelian he is. Abandoning their favorite slogan "Stick to the scholars", so he starts shopping in the many different Islamic resources making it a lengthy article in which he mixes the primary issue: "**Leaving of all actions of the limbs"** and related issues which the scholars actually criticized, with many secondary issues which have nothing to do with the topic at hand. So after his shopping adventure he starts playing scramble with the words of the scholars like Ibn Taymiyyah, Ibn Rajab, Ibn Bāz and many others, placing their words out of context, explaining them in contradiction to what can be understood from their muḥkam speech. So instead of returning to their clear cut words on this subject, he picks and chooses their kalām like a true scramble champion.*

So we say: Yaa Abaa ʿInād we criticized Bouchta based upon the ʿAqīdah of many different scholars who hold that:

- *Leaving of all actions with the limbs while being able to act is major kufr;*
- *There is an Ijmāʿ regarding this issue;*
- *The Khilāf being promoted by al-Ḥalabī and now unfortunately by ash-Shaykh Rabīʿ is nonexistent;*
- *That not making takfīr on this subject is a form of Irjā';*
- *That refuting this error is extremely important;*

This is what we clearly demonstrated in two articles by quoting many major scholars.[12] So Bouchta has the same problem you have Amjad:

- *He was heavily influenced by al-Ḥalabī regarding Īmān and Kufr, and relied upon al-Ḥalabī's comprehension regarding the subject.*

- *And like you at the Spubs Squad, he kept defending al-Ḥalabī against all the different scholars who criticized him more than 15 years ago. Stating that the Ḥaqq was with al-Ḥalabī.*

- *While the Permanent Committee and many other scholars censured the books of al-Ḥalabī they kept selling al-Ḥalabī's books regarding this subject at the bookshop in the masjid where Bouchta always gave his lessons. They also sold his audio cassettes wherein al-Ḥalabī spreads his wrong vision regarding al-Īmān and Kufr.*

- *They even sold books which were clearly not authentic, like the so-called* ***"Iraaqie questions"*** *who were falsely linked to ash-Shaykh al-Fawzān[13] and which al-Ḥalabī published in order to spread his methodology regarding al-Īmān and al-Kufr, and al-Fawzān strongly denied any link to this book and heavily denied its content! One who compares al-Fawzān's fatāwa and books to what al-Ḥalabī quoted falsely from al-Fawzān will see a big difference;[14]*

We don't hold everything summed up above against Bouchta, because many people in the West were misguided in thinking that al-Ḥalabī's view was the view of al-Imām al-Albānī. We merely want to demonstrate the connection many had with al-Ḥalabī when it comes to *al-Īmān*, and that they did not stick to the scholars who refuted al-Ḥalabī, and to show the mistakes and the fallacies in the understanding of al-Ḥalabī by comparing it with the straightforward and clear *kalām* of the scholars of *Ahl as-Sunnah* from the *Salaf* and the *Khalaf.* Hoping that there will be some who are sincere with their speech about sticking to the

[12] www.selefienederland.nl/site/index.php/artikelen/nasaa-ih-adviezen?download=201:bouchta-aboe-abdillaah-in-de-weegschaal-van-ahl-as-soennah-1e-halaqah-bouchta-en-al-Īmān

www.selefienederland.nl/site/index.php/artikelen/category/14-sekten-groeperingen-organisaties-personen-gedachtengoeden?download=202%3Abouchta-aboe-abdillaah-in-de-weegschaal-van-ahl-as-soennah-2e-halaqah-bouchta-en-al-Īmān

[13] www.saaid.net/Doat/rajhi/4.htm
http://www.selefienederland.nl/site/audio/asilahiraqiyyah.ra

[14] Abu 'Iyaad, who else, also spread an Arabic translation of part of this book on Salafitalk : www.salafitalk.net/st/viewmessages.cfm?Forum=21&Topic=4435&sortby=desc

This again shows their connection with al-Halabee regarding these issues! If one reads the question and the answer and he is familiar with the da'wah of al-Fawzaan will be certain that ash-Shaykh al-Fawzaan opposes this in every manner. Also some of the Imaams mentioned in the question are used by Amjad, but we will bring all their statements! Amjad: Will- or will you not retract this mistake openly?

scholars and being upon *as-Salafiyyah*!? Unfortunately *al-ḥizbiyyah* is a tenacious disease that can only be cured by *al-Ikhlās* and *al-Ittibaa'* and leaving of *at-Taqlīd al-A'mā* and *at-Ta'aṣub adh-Dhamiem*.

So when the major scholars began to speak out against al-Ḥalabī, clarifying his fallacies and explaining the correct creed of *Ahl as-Sunnah* in this important matter, Spubs and Bouchta did not stick to the scholars and did not leave al-Ḥalabī and his false viewpoints, rather they went against the major scholars and defended al-Ḥalabī and his *Irjā'*, calling the people to it. It was only many years later that Spubs and Bouchta left al-Ḥalabī because some Scholars refuted al-Ḥalabī for his connections with people of innovation and his erroneous *qawā'id* by which he opposed the *Salafi* methodology. Not because of Īmān and Kufr. This is a very important matter the reader has to be aware of in order to place this subject of *Īmān* and *Kufr* in the proper perspective.

Having said this: Many scholars already warned against the notion that *"the one who leaves of all actions with the limbs, while being able to act, is still a Muslim and that this issue can be viewed as an issue in which there is a khilef within Ahl as-Sunnah."*

This fact was illustrated by the authoring of books and comprehensive studies on this subject, some important examples of them are:

Aqwāl Dhawie l-ʿArfān fī anna A'māl al-Jawāriḥi Dāgilatun fī Musamma al-Īmān [15]

(Statements of the Knowlegdeables that the actions of the Limbs are Inside the Definition of al-Īmān)

Authored by ash-Shaykh ʿIsām as-Sinānie:

This excellent book was read by al-'Allāmah Sāliḥ al-Fawzān حفظه الله and he also wrote an introduction to it, and commented on it. This book refutes the notion that this issue is one of the issues in which there is a difference of opinion within *Ahl as-Sunnah*, and also refutes the claims that ***"Actions are a shart (condition) for its completeness"*** and demonstrates that instead they are a *Juz'* (part) of the reality of *al-Īmān*."

In this book there are many important issues raised:

- *There is an Ijmā' of the Ṣaḥābah that the one who leaves of the Salāh is a kāfir. The author also quotes the athar of the Tābi'ī 'Abdullāh ibn Shaqīq and words from other Ṣaḥābah.*

- *The author also shows that Imām ash-Shāfi'ī relates an Ijmāʿ that the one who leaves of actions with the limbs is a kāfir.*

- *That Ibn Bāz held the opinion that "…Except that Jins al-ʿamal is necessary for the correctness of al-Īmān…"*[16] *and that he explained that this was the opinion held by all of the Salaf.*

[15] http://anti-irja.net/play.php?catsmktba=24
[16] The Riyaad newspaper edition nr. 12506

- *That some people come with a new issue and mix between the madhhab of Ahl as-Sunnah and the Murji'ah al-Fuqahāʾ because they say that there is a possibility of a person having Īmān in his heart without actions of the limbs.*

- *He quotes the Ijmāʾ on the issue that al-Īmān is not correct without actions of the limbs. And clearly shows this by making a distinction between Qawl (speech) and ʿamal (actions).*

- *He quotes many 'Ulamaa who refute the Murji'ah who say that just speech without actions is enough.*

- *That some extremist concerning the phrase: "al-Īmān is Qawl (speech) and ʿAmal (actions)" divide ʿAmal (actions) into actions of the heart, the tongue, and the limbs! Trying to proof by this distinction that the one who leaves all the actions of the limbs while still having the actions of the tongue and the heart can still be a Muslim.*

- *The author quotes a great deal from the answers of al-Imām Ibn Bāz regarding tārik al-aʿmāl and quotes more than 10 sources!*

- *The author quotes a great deal of the answers of al-Imām Ibn 'Uthaymīn regarding tārik al-aʿmāl.*

- *Quotes many speech of the scholars clarifying the false understanding of those who use the phrase "lam ya'mal khayran qat" (He did not perform any good at all), which is used by some to proof that the one who leaves of all actions is still a Muslim!*

This book has been widely spread, by us also, years before the *fitnah* concerning ash-Shaykh al-Ḥajurī and the false campaign against him – may Allāh protect him from any harm. And the one who closely compares Amjad's article with the speech of the scholars will see that he opposes many of the points mentioned in this book that was praised by al-'Allāmat ul-Fawzān! *In shā Allāh.*

Al-Īmān ʿinda as-Salaf wa ʿAlāqatahu bi l-ʿAmal wa Kashfu Shubuhāt al-Muʿāṣirīn [17]

(Al-Īmān with the Salaf and its Connection to the Actions and Unveiling the Misconceptions of the Contemporaries)

Authored by ash-Shaykh Moḥammed bin Maḥmoud aal-Khuḍayr

This excellent book[18] has an introduction by al-'Allāmah ʿAbdullāh al-ʿAqiel رَحِمَهُ اللهُ (from 1428 hidjri, over 7 years ago!!).
The book consists of 2 volumes over 800 pages. Some of the contents are (related to this topic we are discussing):

- *Showing that the phrase of the Salaf: "Whosoever says: al-Īmān is Qawl (speech) and ʿAmal (action), it increases and decreases" is free of al-Irjāʾ", is not taken absolutely.*

[17] This book can be downloaded in pdf here:
Volume 1: http://www.mediafire.com/file/oyyjw2ya2eg/%D8%A7%D9%84%D8%A7%D9%8A%D9%85%D8%A7%D9%86
Volume 2: http://www.mediafire.com/file/mhim2dlyjj2/%D8%A7%D9%84%D8%A7%D9%8A%D9%85%D8%A7%D9%86
[18] I (Ridouan) bought this book before the fitnah regarding as-Shaykh Yahyaa openly started in the Netherlands, in al-Medina al-Munawaraa, may Allaah give us benefit, when I went on al-'Umrah 3 or 4 years ago.

- *Sayings of the Murji'ah of this age, Shaykh aal-Khuḍayr mentions:*

  14) "Leaving off a'māl adh-dhāhirah (outward actions) in totality isn't kufr that expels from the religion."
  15) "The actions with the limbs are shart kamāl of al-Īmān and not a Rukn (pillar), Juz` (part) or Shart Sihhah of al-Īmān.
  16) "The actions of the limbs are a Rukn of al-Īmān, but the one who leaves this completely, without an excuse, is a Muslim under the Will (of Allāh)."

- *Leaving off all a'māl adh-dhāhirah (the outward actions) is a sort of Kufr al-Iʿrād;*

- *Ijmāʾ Ahl as-Sunnah that actions are a Juz` and that Īmān is not correct accept with it (actions).*

- *Ijmāʾ as-Ṣaḥābah of the Kufr of the one who leaves off the prayer.*

- *Quotations from the People of Knowledge in clarifying the position of the actions of the limbs to al-Īmān and the ruling of leaving off all these actions.*

- *Unveiling the Shubuhaat of the Murji`ah of this era like;*

  - *Their false understanding of the hadīth* ***"lam ya'mal khayran qat"*** *(He did not perform any good at all), and* ***the hadeeth of al-Bitāqah (****the sheet****).***

  - *Actions (ʿamal) in the terminology of the Salaf also meant qawl (speech) of the tongue.*

  - *That this issue returns back to the difference of opinion regarding the abandonment of the prayer.*[19]

  - *Explaining what is unclear of the words of some of the scholars and which some people misuse.*[20]

Ijtimāʿ al-Aʾimmah ʿalā Noṣrati Madhhab Ahl is-Sunnah[21]

(The Gathering of the Scholars in Aiding the Madhhab of Ahl as-Sunnah)

Authored by Sa'ood ibn Ṣāliḥ as-Saʿdī al-Mālikī.

This book has an introduction from both al-Imām Moqbil ibn Hādi رَحِمَهُ اللهُ and ash-Shaykh Wasi'ullāh al-ʿAbbās al-Hindi.

Both Shaykhs stress the fact that ash-Shaykh al-Mālikie refuted some mistakes. So which mistakes are being refuted in the book?

[19] Which al-Ḥalabī and Amjad both claim
[20] Which is Amjad's main source for understanding!
[21] http://www.selefienederland.nl/site/phocadownload/links2documents/idjtimaa3ahlissoenah.pdf

- *Is the one who sincerely testifies the shahadatayn in his heart saved from eternally staying in the Hell fire if he doesn't bring any of the actions of the limbs, and performs all prohibited things, except shirk?*

- *And many of the points that have already been mentioned in the two earlier books*

This book was written before al-Imām Muqbil died, **14 years ago**. So even back then there were refutations regarding these issues. Or will Amjad and others say that Muqbil and Wasi'ullāh and the other scholars were *Ḥaddādiyyah* and influenced by Safar al-Ḥawāli?

Darʾ ul-Fitnah ʿan Ahl is-Sunnah

(Fending of al-Fitnah from Ahl as-Sunnah)

Authored by al-'Allāmah Bakr Abū Zayd رَحِمَهُ اللهُ [22]

This book has an introduction of al-Imām Ibn Bāz, together with the Mufti Aal ash-Shaykh and ash-Shaykh al Fawzān.

Ash-Shaykh Bakr writes on page 21:

"The third chapter: In explaining Ḥaqīqat (the reality of) al-Īmān."

He then quotes Ibn Taymiyyah from al-Fatāwā 7/209:

"Ash-Shāfi'ī – raḥimahullāh said: "There was an Ijmāʿ from the Ṣaḥābah and the Tābi'īn after them, and whom we met, they say: al-Īmān is Qawl (speech), ʿAmal (action) and Niyyah (intention), and not one part from the three is taken, accept with the other (two)."

On page 22 ash-Shaykh Bakr says:

*"….**Be warned, again be warned, o Muslim**! That you will be misled by which some people say with playing down from one of these five Fundamentals from the ḥaqīqah of al-Īmān, **not in the least of what they took from the Jahmiyyah and the Ghulāt al-Murji'ah that al-ʿamal (actions) is Kamāl (completeness) in the reality of al-Īmān, and not a Rukn (pilar) in it. And that is turning away from the muḥkam (clear) from the Book of Allāh, the Exhalted, in about 60 places… "***

[22] http://www.waqfeya.com/book.php?bid=1622

At-Tawassuṭu wa l-Iqtiṣād fī anna al-Kufra yakūnū bi l-Qawli aw il-Fiʿli aw il-Iʿtiqād

(The Moderate and the Prudent Position regarding that al-Kufr is with Speech or Action or Belief)

Authored by ʿAlawī as-Saqāf

This book has an introduction by al-Imām Ibn Bāz.[23]

The author says on page 19 after explaining the difference of opinion regarding leaving the prayer:

"…But here is an important issue: And it is that Asḥāb al-Ḥadīth who do not make takfīr upon the one who leaves the prayer, they don't intend that the prayer is ʿamal (i.e. just an action from the category of actions) and that al-ʿamal (i.e. the actions as a whole category) the one who leaves them doesn't become a kafir, […], this is Irjāʾ filth, they (i.e. Asḥāb al-Ḥadīth) are far from this."

And on page 71 where Saqāf quotes Ibn Ḥajar: When he speaks about the actions (The Salaf took it as ash-shart for its kamālihi (completeness) i.e. for al-Īmān.):

"On his saying there are some points of criticism, the most important: His attribution that al-aʿmāl (the actions) are shart kamāl (condition for completeness) to the Salaf, this unrestrictedly is not correct, rather there is detailed explanation (tafsīl) in this: The actions which make one an unbeliever, regardless if it is by leaving (these actions)- like tārik jins al-ʿamal, or the Shahādatayn or as-Salāh, or if it was by performing (these actions) like prostrating to a statue or sacrificing for another than Allāh, then this is a shart for sihat al-Īmān (correctness of Īmān), and what is a dhanb (sin) less than kufr, than this is shart kamāl."

Rafʿu l-Lāʾimah ʿan fatwa l-Lajnat ud-Dāʾimah [24]

(Lifting the Blame on the Fatwa of the Permanent Committee)

Authored by Muḥammed ibn Sālim ad-Dawsarī

This book has an introduction of **five scholars!!** And from them are ash-Shaykh ʿAbd al-ʿAzīz ar-Rājiḥī and ash-Shaykh Sāliḥ al-Fawzān![25] In this book ad-Dawsarī also refutes the issue at stake: **"leaving all actions of the limbs is not major kufr"**

[23] www.selefienederland.nl/site/files/attawassutu%20waliqtisaad.pdf
[24] www.selefienederland.nl/site/files/raf3u%20laa2imah.pdf

[25] Please listen here from minute 18:55: http://www.youtube.com/watch?v=9EdTSHRgLCk

Al-Jaabiree 'Ubayd describes the refutations of al-Halabee against the Lajnah as **"a well mannered, strong refutation."** And he also defended al-Halabee numerous times against the criticism of the Lajnah and the book **Raf'u l-Laa'im** which refutes al-Halabee:

https://www.youtube.com/watch?v=G47XeSF_PK8 **||** https://www.youtube.com/watch?v=7rNeVzNkD9A

Ash-Shaykh Rabi' also didn't accept this book : http://www.sahab.net/forums/?showtopic=133704

Questioner: *Question O Shaykh, we received the book "Raf' ul-Laa`imah 'alaal-Lajnah ad-Daa'ima" from the Shaykh Mohammed bin Salem al-Dawsari, with introductions from Kibaar Mashaykh like Shaykh Al-Fawzaan, and Shaykh Ar-Raajhi, and Shaykh Sa'd al-Hameed, may Allaah protect them; So what is the condition of this book, o Shaykh?*

Shaykh Rabi': *By Allah, there is criticism of it by brothers from* ***the young Salafis****, I haven't read it, but some young people say there are points of criticism.*

Questioner: *Would you recommend reading the book, o Shaykh?*

These nexts too many issues like al-Ḥalabī's hiding behind *mutashābih kalām*, misquoting Ibn Taymiyyah and other scholars and explaining their words in the wrong manner, like Amjad does! Ad-Dawsarī specifically refutes al-Ḥalabī and his *"refutation"* of the Lajnah.

So all these writings, audios and fatāwā of the scholars regarding the topic of *Kufr* and *Īmān* we have been studying and spreading for many years now.

So it is fair to say that this statement of Abu ʿInād:

> *"No sooner had they got some speech from some of those scholars like Shaykh al-Fawzān and the Muftī, ʿAbd al-Azīz except that the Haddādī Hajūrites began to spread shubuhāt and started accusing Shaykh Rabīʿ of Irjā' - a sign of their great dishonesty. There is no reason for this except to seek revenge for the sake of Yahyā al-Hajūrī."*

Is a great slander and a lie from Amjad, may Allāh guide him. This is also a great injustice, because what we spread weren't *shubuhāt*. Rather it's Amjad who has been spreading *shubuhāt* the past 14 years as we will show in our article, *bi qudratillāh*!

The reality behind the recent criticism against ash-Shaykh Rabīʿ

As we've clearly shown, we have a position in which we follow the major scholars for years. We have spread refutations on al-Ḥalabī for years now, which are in exact agreement with the viewpoints Amjad still tries to defend now, this clearly shows the Ḥalabī-Spubs connection.

He says:

> *"What the Shaykh has been doing for almost two decades is to defend those from Ahl al-Sunnah who do not make takfīr of the one who abandons prayer from being accused with Irjāʿ because that is the goal of these evil people, the Ḥaddādiyyah."*

We say: Ash-Shaykh Rabīʿ in fact defended ash-Shayh al-Albānī for years and also the Sunnah in many occasions like when the *Qutbiyyyīn* tried to infiltrate and spread their poison in the ranks of *Ahl as-Sunnah*. This is why we translated many articles in the past on this subject and defended ash-Shaykh Rabīʿ on numerous occasions.

What has changed the last two years, is that ash-Shaykh Rabīʿ started to write many articles in which he indirectly accuses the major scholars of *Ahl as-Sunnah* of *al-Haddādiyyah* and *at-Takfiriyyah*, and he does this through some specific individuals from the

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Shaykh Rabi': *How do I recommend the book and I haven't read it and there are points of criticism?*

We Say: *Here is clearly seen that as-Shaykh Rabi' didn't accept this praise for the book and that he oposed the major scholar by referring to some young salafees?!.*

Now in 2013 ash-Shaykh Rabi' accepts that al-Halabee was mistaken and he qouted the fatwaa of the lajnah in meaning!?

http://www.rabee.net/ar/articles.php?cat=8&id=237

We will go in more detail on this issue further into the article, in shaa Allaah.

mashaykh of Ahl as-Sunnah who are refuting the *Neo-Murji`ah* and their *shubuhāt*, and not by directly confronting the major scholars who speak with the exact same speech as these individuals ash-Shaykh Rabīʿ is now attacking and accusing of *al-Ḥaddādiyyah* and *al-Khārijiyyah*.

So labeling each and every person who does this as a *Haddādī* and *Takfirī* and slandering him like Amjad does is unfair. Otherwise*: Why not attack the major scholars who speak with the same statements, and who support the writings against the Neo-Murji`ah, and also refute ash-Shaykh Rabīʿ directly- and indirectly based on his recent writings and statements?*

On top of this ash-Shaykh Rabīʿ clearly opposes the major scholars from the Salaf and the Khalaf:

- *In his weakening of the athar of 'Abdullāh bin Shaqīq* رَحِمَهُ اللهُ
- *His denial of the Ijmāʾ of the Ṣaḥābah* ***as a whole*** *regarding the kufr of the one who abandons the prayer.*
- *The Ijmāʾ of Imām ash-Shāfiʿī.*
- *His using of some ahādīth which are mutashābih to prove that the one who leaves of all actions of the limbs can still be Muslim.*
- *Quoting the unclear statements of the scholars on this subject and leaving off their clear statements (which are many!!).*

All this while Amjad says:

> *Finally, it is also important to keep in mind that Shaykh Rabīʿ considers the one who abandons prayer to be a disbeliever, and likewise the one who persists in abandoning the outward deeds for his entire life to be a disbeliever, should such a person be found.*

This is strange, because ash-Shaykh Rabīʿ is now weakening these stances, while the major scholars warned against spreading a difference of opinion (that is non-existent within Ahl as-Sunnah!!) regarding abandoning all the outward deeds!

So in reality this is not attacking ash-Shaykh Rabīʿ due to **"revenge for al-Hajūrī"**, rather this is spreading and defending the *ʿAqīdah* of *Ahl as-Sunnah* in each and every circumstance, and very important, it's just returning and sticking to the scholars!

In the past when they were spreading and defending the false ideology of al-Ḥalabī, Amjad and the rest of the Spubs Squad of Shenanigans were also shouting hysterically about *Qutbiyyīn*, *Takfiriyyīn*. Today they added two more titles to their name-calling list: *Haddādiyyah and Hajāwirah.*
It's really quite astounding the way Spubs are so incredibly extreme towards their understanding which they formed themselves by shopping in the works of the scholars. This in itself is *Ḥizbiyyah* and something every scholar rejects.

Ash-Shaykh Rabīʿ himself stated that he refuted al-Albānī and he emphasized on the importance of not following mistakes of our beloved scholars, and that refuting the error from each person is the *Madhhab* of the *Salaf*.

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He said:[26]

"The rejection of Ahl-al-Medinah in holding on to the mistakes of al-Albānī and others than him:

Sixth: *We reject the mistakes of al-Albānī and the mistakes of who is greater and more beloved than him. And we do not worship Allāh, except with the truth, with what is confirmed in the Book and the Sunnah with the understanding of the Salaf of this Ummah, from the Ṣaḥābah and the Tābiʿīn who followed them in goodness and those who traverse their path in this manhaj (methodology) and its qawāʿid (principles), especially the qāʿidah:*

"From everyone his speech is taken and refuted except from the Messenger of Allāh ﷺ".

This is our methodology and it is clear like the sun on our audio cassettes and our writings, this is known by the believers in the Manhaj as-Salaf with truth and uprightness, and the knowledgeables of it, they waged a war against the one who hides his enmity against this methodology and its people, from the likes of 'Abd al-Latif, and he strives hard to extinguish this light by waging war against its people, so he hid tricking and deceiving with the claim of as-Salafiyyah……."

Ash-Shaykh Rabīʿ mentioned some knowledge based issues in which he and others refuted al-Imām al-Albānī, like:

- *Al-Isti'ānah (seeking help) from infidels;*
- *Al-Bay'ah: The oath of alliance to the Leaders;*

Ash-Shaykh Rabīʿ then said: *"Why do you conceal my refutation of al-Albānī in the issue of the one who curses Allāh, and my takfīr of the one who curses Allāh, and my clear expression, many times, of my opposition to him, and my clear expression in distancing from his mistakes and my warnings to the ones who sit with me against taqlied of al-Albānī……."*

After this ash-Shaykh Rabīʿ mentions that *Ahl al-Medinah* do not accept any mistake from a scholar. He mentions many scholars like Ibn Taymiyyah, Ahmed and others, and refers to the fact that the words of no one are chosen over the words of the Prophet ﷺ

He then says:

"And their mistakes, no matter how high their status has become, we take the position of the Salaf regarding it. We are not parrots and we were not raised, and all praise is due to Allāh, on parrot behavior, and blind taqlīd, and crooked extremism, that the one - who hasn't smelled the scent of knowledge from the likes of you - wants to make obligatory on us."

I hope that Amjad reads these words of ash-Shaykh Rabīʿ at least three times and then ponders:

[26] http://rabee.net/ar/books.php?cat=3&id=69 Page 13 of the pdf.

"Ash-Shaykh Rabīʿ refuted al-Imām al-Albānī on numerous occasions, and he also differed with him on individuals with regards to al-Jarḥ (praise) and at-Ta'dīl (criticism). Ash-Shaykh Rabīʿ criticized- and refuted Imām al-Albānī with regards to shart kamāl, and on the subject of cursing Allāh. So is it allowed for us, Salafiyyīn in the Netherlands, and everywhere else, to follow the criticism of scholars on ash-Shaykh Rabīʿ if he opposes the methodology of the Salaf and clear proofs? Or is he better than Imām Ahmed, al-Albānī and Ibn Taymiyyah? Bearing in mind that Amjad and the spubs gang refuted the Lajnah, al-'Abbaad and others in the past!"

So Amjad needs to consider carefully: Do we have *Salaf* from the scholars in our criticism? This is the core subject at stake, and we noticed that Spubs left the *qawaa'id* of the *Salaf* years ago regarding *Īmān* and *Kufr*, and that they follow the understanding of al-Ḥalabī, even now, and that they display extreme *taqlīd* and *ta'assub* with ash-Shaykh Rabīʿ, and make it obligatory on others to follow him blindly. And they reject following *mujtahidīn* like al-Fawzān, ar-Rājiḥī, the Mufti, and others whom we have been following for years regarding these issues and well before ash-Shaykh Rabīʿs latest articles.

Or is it obligatory in order to be a true Salafī to follow Amjad and Spubs? Like in the past with al-Ḥalabī, even when they craft philosophical articles themselves filled with fallacies (where did sticking to the scholars go?). And this Amjad has no problem whatsoever with answering questions from the Netherlands while not even having read what we wrote against Bouchta, and then subsequently he makes *tabdi'* on us based on his faulty understanding.

Nowhere did we mention any of the persons Amjad tries to associate with us in his handiwork, but Amjad is trying to deceive the reader into thinking that al-Juhanī, al-Ghāmidī, al-Jarbūʿ and others in the past, are the only ones who spread this criticism regarding these issues.

This is not true. The criticism on these issues regarding *al-Īmān* and *al-Kufr* has been spread for many years, like we demonstrated already in the beginning of this treatise. So many scholars have spoken on the issue, and have criticized even Imām al-Albānī, like ash-Shaykh Rabīʿ himself!! Some of them went beyond bounds like Safar al-Ḥawālī and others from the *Qutbiyyīn* in the past, and others stuck to the scholars and wrote and spoke with criticism that is in full agreement with the *Aqīdah* of *Ahl as-Sunnah wa l-Jamāʿah* and the speech of the major scholars.

So everyone who writes or speaks with criticism on these subjects is not automatically from the *Qutbiyyīn*. One needs to look at two things firstly:

I. *Is the one who is criticizing from Ahl as-Sunnah? So we can have positive thoughts for the reasons of his criticism.*

II. *Look into their words and weigh them in the scales of Ahl as-Sunnah, if they are correct we accept it, if they are wrong we reject it.*

But to these *Neo-Murjiʾah* the clear words of the scholars on *al-Īmān* and *al-Kufr* bear no status. This is demonstrated by Spubs more than once in the Ḥalabī Papers, labeling the *Ijtihād* of the major scholars to be erroneous!? So these *Murjiʾah* of the current era viciously attack *Ahl as-Sunnah* on these issues, calling them *Qutbiyyīn* and *Khawārij*, and trying to establish imaginary

connections to *al-Qutbiyyah*, whereas their connection to people affected by the *Murjiʾah* like al-Ḥalabī is as clear as the sun on midday!

As for what Amjad said:

> *In early 2012 some of these ignorant and misguided Ḥaddādīs such as Abu Fujūr ʿAbd al-Fattāḥ al-Sumālī and Mūsā Millington al-Trinidādī tried to tarnish some of the Salafis based on these issues. Refer to http://www.salafitalk.com/threads/977 for details.*

We say:

To call these two brothers *Ḥaddādīs* is clear injustice. Abu l-Fajr defended ash-Shaykh Yaḥyā al-Ḥajūrī very strong, and exposed all the deception you and your party members were spreading.[27] And so did Brother Musa Millington, all the time being far too kind towards you and the rest of the shenanigans.

They and many other students showed the many mistakes of al-Jābirī ʿUbayd, ʿAbdullāh al-Bukhārī, ʿArafāt al-Muḥammadī and Amjad's self crafted articles.[28]

The brother Musa Millington showed Abu ʿInād many times that he doesn't follow the *qawā'id* of *Ahl as-Sunnah* regarding *al-Jarḥ wa at-Ta'dil*, and has exposed his lies and *al-ḥizbiyyah* many times.

This is why Amjad and his party members of the Spubs Squad have chosen to ignore these two <u>real</u> students, and this proofs that their position is extremely weak, just as their brethren here in the Netherlands who fled to their Squad of Shenanigans seeking aid against the onslaught they were receiving from *Ahl as-Sunnah* in the Netherlands. Not being able to take care of their own business because they are as ignorant about the *Madhhab as-Salaf* as Amjad is. In this he doesn't differ with Bouchta and his cohorts, who also rushed into this *fitnah* and are now exposed.[29]

Finally, before we start with answering some of the statements of Abu 'Inād, we would like to say:

All of "*the Salafiyyīn*" (read: al-Ḥizb al-Jadīd) in the Netherlands were not able to respond to our criticism on Bouchta (nor our defenses on ash-Shaykh Yaḥyā for years!!). He himself also kept silent after our second refutation. What does this say about their *Da'wah* and their so-called *Du'āt*? Because according to them we are clearly deviant, *Ḥajurites*, and going against all the scholars! But they themselves can't refute our publications for years now, and they can't even defend their own *Murshids*. Instead they kept silent claiming that "*no attention should be given to the Hajorites*."

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[27] http://aloloomenglish.net/vb/forumdisplay.php?32-A-Series-of-Refutations-upon-The-Doubts-of-Manhaj-com
http://aloloomenglish.net/vb/forumdisplay.php?33-Spubs-and-Their-Tails

[28] http://aloloomenglish.net/vb/forumdisplay.php?31-The-Hizbi-Ubayd-al-Jabiree-and-His-Followers

[29] Regarding Imaan and Kufr:
http://xa.yimg.com/kq/groups/70921356/664960923/name/Refutation+of+Amjad+Rafeeq.doc
http://musamills.files.wordpress.com/2012/03/reminder-and-clarification1.pdf

Then they contacted the Spubs Squad, seeking their aid, thinking they could use this subject of *al-Īmān* in their advantage to finally strike down these *Hajurites* – who have been a thorn in their throats for years - once and for all. Not realizing that by this they were taking a knife to a gunfight. Because Amjad is the last person one should ask for help in the issue of *al-Īmān*, he who has a dark background regarding these issues to say the least, yet they blame us for not returning to the scholars? But last time we checked Amjad was not a scholar? Rather not even a student of knowledge?

So do they return to the scholars now? We came with clear words from the scholars and Amjad choses to "refute" us, helping out his party members in the Netherlands, while he hasn't even read our words nor the words of Bouchta, who he is blindly defending? So is this "sticking to the scholars"? This slogan of theirs is very shallow, and in fact in reality it means: "**Follow a few scholars blindly without any form of criticism"**.

And if you don't accept their views, even with proofs and by abiding to the *qawā'id* of *Ahl as-Sunnah,* than they declare you to be a *Ḥaddādī* and a *Ḥajurī*, because they follow the scholars and therefore can perform *Jarḥ* and *Ta'dīl,* write articles build upon hot air and can even refute the Permanent Committee, ash-Shaykh al-'Abbaad, and many others!!

If we oppose ash-Shaykh Rabīʿ, even while following the major scholars, we are *Ḥaddādīs?* If they oppose the *Aqīdah* of *Ahl as-Sunnah*, and the speech of the major scholars, they are *Salafiyyīn*? We saw many of the cowards in the Netherlands and Belgium spreading Amjad's article and kissing up to him…While they have been claiming for years that they should ignore us? This shows their dishonesty. Amjad is exactly the same: He ignores many proofs given by brothers from al-Uloom but keeps attacking them without going into the debate? These are also the manners of 'Arafāt and others of *al-Ḥizb al-Jadīd*.

This hoax and pure *Ḥizbiyyah* will be debunked and exposed in the following pages, *in shaa Allāh. May Allāh guide us all. āmien.*

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Crossing the T's and Dotting the I's:
Answering the Aristotelian discourse of Abu ʿInād

Before answering Amjad we would like to stress some things:

We will not be answering every single point Abu ʿInād brings up in his Aristotelian discourse. It's sufficient to answer the main pillars where his phantasms are built upon, in order to show the sincere reader that Abu ʿInād is:

- *In clear contradiction to the ʿAqīdah of Ahl as-Sunnah on al-Īmān*
- *Distorting the texts of the revelation on the issues of al-Īmān, explaining them according to the methodology of the Murji`ah*
- *In clear opposition to the major scholars in their theoretical approach of this issue as well as their practical implementation of it.*
- *Distorting the speech of the scholars, leaving of their muḥkam speech and exploiting their mutashābih speech in order to aid his Irjāʾ Madhhab*
- *Following the extreme ways of Fāliḥ al-Ḥarbee in al-Jarḥ wa at-Ta'deel, which demonstrates the influence Fāliḥ's methodology still has on Spubs.*
- *Following the methodology of 'Ali al-Ḥalabī in understanding the issues of al-Īmān, which demonstrates the more than a decade old Ḥalabī-Spubs connection.*

So our methodology in answering Abu ʿInād's phantasms will be in the following manner:

- *We will quote some of Bouchta's speech, that is blindly defended by Abu ʿInād and will provide some background information which will show that his fictive Ḥaddādi-Hajuri link only exists in his paranoid mind!*
- *We will leave off all his philosophical nonsense and his own explanations and ta'ālum. We have living scholars who already explained these issues in great detail and refuted the Salaf of Amjad, al-Ḥalabī, in the past. So we will simply stick to the scholars in answering Abu ʿInād.*
- *We will provide the reader with the speech of the scholars that Abu ʿInād is distorting, and we will quote their specific muḥkam words regarding this specific topic of:* ***"leaving off actions of the limbs"*** *and what is related to it, on top of that we will also use the understanding of other scholars on their words, and not like Amjad who uses his own understanding.*
- *We will provide the reader with the necessary facts that Amjad leaves out when speaking on this important issue.*

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- *We will show to the reader that Amjad lacks fundamental understanding regarding these issues. And that he never sticks to the scholars, but instead took his understanding on these issues from the teachings of al-Ḥalabī. And then starts shopping in the words of the scholars to bolster his false methodology.*

- *Finally we will display some of the contradictions in the words of ash-Shaykh Rabīʿ and the criticism of other scholars on these viewpoints. Which will proof that ash-Shaykh Rabīʿ - unfortunately - opposes the Scholars on this issue.*

May Allāh accept this small effort of ours in defending His Religion.

Answering the Talbīsāt of Abu ʿInād

We had some problems quoting Amjad because he updated this article a total of 3 or 4 times. From 72 pages to the last update on the 20th of August with a total of 106 pages! The additions consist mainly, how could it not, of *shubuhāt*, name calling, slandering and general speech of Scholars which Amjad thinks can help his case.

Amjad said on page 12:

> **"***With respect to your questions regarding the Ḥajāwirah Ḥaddādiyyah in the Netherlands and their accusation of Irjāʾ against the brother Bouchta (hafidhahullāh) on the basis that he held the view that the one who dies without performing his obligations and was neglectful of action is a sinful Muslim (and not a disbeliever)…"*

We say: We wrote two articles in which we quoted many scholars. Amjad nowhere quotes our words, neither Bouchta's. And then wants to speak about this issue?! We will give the English readers some insight in what we brought as proofs against Bouchta.

The first article[30] :

In the 1st article we quoted Bouchta who said that: "*the one who does no actions with the limbs <u>at all</u> was still a believer <u>and</u> from Ahl as-Sunnah wa l-Jamāʿah, as long as he did not join one of the sectarian groups."*

We refuted this false statement of Irjāʾ with the speech from the following Scholars:

1. *Ibn Taymiyyah;*
2. *Imām al-Ājurry;*
3. *Ibn Abī Zayd al-Qayrawānī;*
4. *Imām al-Awzā'ī;*
5. *Sufyān ath-Thawrī;*
6. *Sufyān ibn ʿUyaynah;*
7. *Imām ash-Shāfi'ī;*
8. *Al-Ḥumaydī;*
9. *Abū ʿUbayd ibn Qāsim as-Sallām;*
10. *Al-Ḥāfidh Ibn Rajab al-Ḥanbalī;*
11. *Abū Tālib al-Makkī;*
12. *Ash-Shaykh al-Fawzān.*

[30] http://selefienederland.nl/site/index.php/artikelen/nasaa-ih-adviezen?download=201:bouchta-aboe-abdillaah-in-de-weegschaal-van-ahl-as-soennah-1e-halaqah-bouchta-en-al-imaan

We also provided Bouchta with a link[31] to the kalām of other scholars like:

1. *Al-Fawzān*
2. *Al-ʿAbbād*
3. *Al-Ghudayyān*
4. *Ar-Rājihī*
5. *An-Nadjmī*
6. *Zayd al-Madkhalī*

The question to Amjad is: Are these scholars *Ḥaddādiyyah* or *Ḥajāwirah?* This shows that Amjad attacked us based upon *ḥizbiyyah*, and based upon blindly defending their party members, because nowhere did we mention ash-Shaykh Jarbu', ash-Shaykh al-Ghāmidī and ash-Shaykh al-Juhanī! This fictive link was made by Amjad because he doesn't dare to slander these scholars openly, and because he is not able to refute the knowledge based criticisms with academic arguments, so this true *Ḥaddādī* starts coughing up ad hominem arguments, as he always does with people who oppose his fallacies and extremism.

The second article [32] :

Bouchta stated the following: "*….. Well and basically it comes down to me having said:* ***"Someone who believes in Allāhu Ta'aala, believes in the Messenger ﷺ, believes in the Hereafter, and believes in Hell, in Paradise, and so on. He believes in actions that they are obligatory and so on, but he does not perform deeds, he does nothing, he doesn't perform any actions, that he remains from Ahl as-Sunnah wa l-Jamā'ah, and he just remains a believer, but of course a sinful believer, but he remains a believer."*** *However, I did this statement, I think based on what I understood from a number of statements of ash-Shaykh al-Albānī - rahimahullaahu ta'āla - but it became clear to me later that* ***this statement is wrong****. So hereby* ***I take back this statement, I take it back…."***

Bouchta continues:

> *"…and who does no action at all, he is* ***not a believer with Ahl as-Sunnah wa l-Jamā'ah****, and that is the correct opinion in this issue,* ***in which of course a difference of opinion exists*** ***(?!),*** *but that is the right opinion and that's what I believe. So the old saying,* ***once again is wrong****, and I just take this back officially, for the one who did not know it yet"*

So Bouchta clearly acknowledges that he had this wrong understanding of *al-Īmān* and *al-Kufr* and that he made a wrong statement. Is he allowed to say this according to you Amjad?

The one you are advocating for acknowledges that he was wrong! **And that this opinion is not correct with Ahl as-Sunnah!!** The only thing left was that Bouchta still claimed that this is an issue where there is a difference of opinion within *Ahl as-Sunnah* and that he started watering down his old mistake, by bolstering it and providing his followers with the *mutashābih* texts on this

[31] https://www.youtube.com/watch?v=8MmNsCjA4Cw
[32] http://selefienederland.nl/site/index.php/artikelen/category/14-sekten-groeperingen-organisaties-personen-gedachtengoeden?download=202%3Abouchta-aboe-abdillaah-in-de-weegschaal-van-ahl-as-soennah-2e-halaqah-bouchta-en-al-imaan

issue, claiming that many scholars are of this (now according to himself incorrect) opinion, leaving his followers – after many years of teaching his followers *al-Irjāʾ* in this issue - in the dark once more.

So we responded again with the second article, demonstrating that:

1. *Bouchta was spreading his erroneous view that "**the one who does no actions with the limbs at all was still a believer and from Ahl as-Sunnah (!?)**" for years (like Amjad), and that he was heavily influenced by al-Ḥalabī (link Amjad also!!), and that he clearly opposed many 'Ulamaa (like Amjad also!!).*

2. *Bouchta claimed he based his understanding on "a number of statements of ash-Shaykh al-Albānī". But in reality his understanding was based upon **the understanding of al-Ḥalabī** (like is the case with Amjad) on a number of statements of ash-Shaykh al-Albānī. So we quoted the muḥkam statements of the Imām in which he clearly made takfīr on the one who does no actions with the limbs at all. We also returned to the understanding of some of the major scholars on the statements of al-Imām al-Albānī, like ash-Shaykh as-Suḥaymī[33] and as-Shaykh al-'Abbād who explained the 'Aqīdah of al-Imām al-Albānī specifically on this point and refuted Bouchta's claim!*

3. *Bouchta claimed that on this issue there is a difference of opinion within Ahl as-Sunnah and we refuted this with the speech of ash-Shaykh al-Fawzān, ash-Shaykh an-Nadjmie, ash-Shaykh Zayd al-Madkhalie.*

4. *Bouchta – after taking back his old statements and deeming them wrong - claims **that there still remains an ishkaal** (problem) in this issue, because there are certain ahādīth who are problematic because their "dhaahir meaning" points to the fact that "the one who does no actions with the limbs at all is still a believer". So we clearly refuted this and demonstrated that there is no ishkaal on this issue with Ahl as-Sunnah, and that the ishkaal only exists in the minds of the Neo-Murji`ah and those who are influenced by them. As for Ahl as-Sunnah, those who really stick to the scholars and return to them for their understanding of the 'Aqīdah of the Salaf, they have no ishkaal whatsoever in these issues, cause they refer the mutashābih to the muḥkam. So we placed refutations of scholars like ash-Shaykh al-'Abbād, ash-Shaykh al-Fawzān, the Mufti, ash-Shaykh Ṣāliḥ aal-Shaykh, proofing that there is no ishkaal to be found with Ahl as-Sunnah.*

So Amjad: Who are those *Ḥaddādiyyah* you keep talking about? Do you mean these scholars who aid the *Ijmāʾ* of the *Salaf*, oppose your imaginary *khilāf*. And what to say about Bouchta who you are defending blindly? Playing the devil's advocate. He took back the statement you are making all this fuss about? Waging a war for it, clattering your blunt *Irjā* sword against the shields of *Ahl as-Sunnah*.

But your war cry is nothing but a smelly red herring, falsely accusing mashaykh like al-Juhanī and al-Ghāmidī, and al-Jarbū' as *Ḥaddādiyyah* in order to establish an imaginary link. When this fictive link is established in the minds of their blind followers they can easily wave off the knowledge based criticisms on their *Murshid*, safeguarding his position in their *ḥizb*. These are the well-known politics of fear Spubs has been using for years, this is their methodology in misleading their followers away from

[33] https://www.youtube.com/watch?v=CswOjdfU19w

the pure knowledge based Salafee methodology. So this explains why Amjad tries to link us to al-Juhanī, al-Ghāmidie and al-Jarbū'. Because they started criticizing their *Murshid* ash-Shaykh Rabīʿ in an issue that has already been clarified more than 14 years ago by the major scholars when they refuted their spiritual teacher 'Ali al-Ḥalabī.

So Amjad's goal is to aid his *Irjā'* which he has been spreading for more than ten years and to defend Bouchta on the bases of *ḥizbiyyah*.

Amjad comes with his own personal understanding and quotes Ibn Taymiyyah numerous times and states on page 13:

> *We find Imām al-Albānī and Shaykh Rabīʿ affirming, that it is not possible for a person to spend a lifetime without any outward display of īmān, and that in reality, such a person cannot be a Muslim, but a hypocrite in whose heart īmān never entered.*

We say: Indeed, and therefore the scholars refute the claim that there's a difference of opinion in the matter of **leaving off all actions with the limbs.** Because al-Ḥalabī and others (from the likes of Amjad) spread this point of view.

So Amjad boldy claims on page 14 of the Ḥalabī Papers 2.0 at footnote 27:

> *The Ḥaddādiyyah ignore that this difference has existed from the Salaf, from the time of tābiʿīn such as Imām al-Zuhrī (d. 124H) and those after him such as Imām Mālik, Ḥammād bin Zayd, Imām al-Shāfiʿī and others.*

Again trying to establish a fictive link between opposing the false claim of this non-existent *khilāf* and the *Ḥaddādiyyah*.

So basically the Spubs logic comes down to this:

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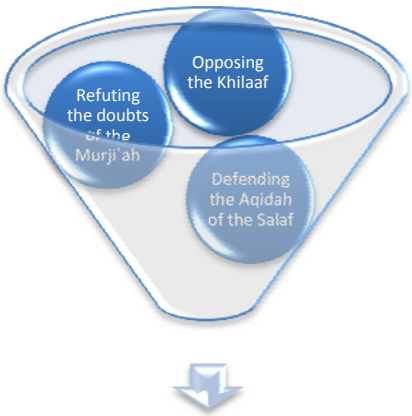
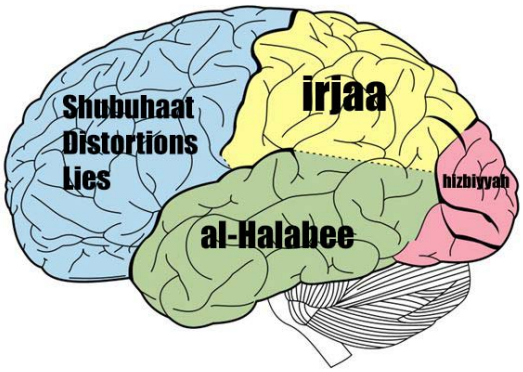
SPUBS LOGICAL FALLACY AND EXTREMISME IN TABDEE'





Spubs brain

Spubs Logic

The Talbees begins: Abu ʿInād playing scramble with the speech of the scholars[34]

Amjad starts spreading his venom and quotes Ibn Bāz on page 14 and 16:

"Meaning, to affirm that the inward is tied to the outward and at the same time not make takfīr of the one has the basis of īmān in his heart (taṣdīq and inqiyād), has uttered the shahādah, but is extremely sinful, does not perform his obligations and falls into the prohibitions and dies without praying or bringing the rest of the obligations or righteous deeds? And is this something that the Murjiʾah say and does this scenario fit in with the claims of the Murjiʾah?

In fact, this is a view found amongst a faction of Ahl al-Sunnah past and present and it is held in light of Sharīʿah texts.

*Imām Ibn Bāz was asked the question "Are the scholars who speak with the absence of takfir of the one who leaves **all of** the actions of the limbs while at the same time professing the two testimonies with his tongue and having the basis of īmān present in his heart from amongst the Murji'ah?"And he answered, "No. This one is from Ahl us-Sunnah wal-Jamāʿah. Whoever speaks with the absence of takfir of the one who leaves fasting or zakāh or Ḥajj – this one (i.e. the one who leaves these matters) is not a kāfir. However, he has committed a great sin. In the view of some scholars he is a kāfir, however the correct view is that he does not become a disbeliever with the major kufr. As for the one who leaves the prayer then the most correct view (al-arjaḥ) is that this is major kufr when it is abandoned deliberately…33"*

And Ajmad said in the footnote:

"33 Hiwaar Hawla Masaa'il it-Takfir Ma'a Allaamah ash-Shaikh Abdul-Azeez Ibn Bāz and it is found also in al-Furqaan Magazine (no. 94). Shaykh Ibn Bāz did not consider the view presented in the question to be Irjāʾ even though he holds the view of takfir of whoever abandons the prayer."

We say: These are the tactics of Amjad in fooling the people by playing with the words of the scholars, hunting down their speech that is *mutashābih*, and leaving of all the specfic *muḥkam* speech. Look how Amjad tries to distort the speech of Ibn Bāz by adding the word "all" to the question. So in Arabic we see the following words :

هل العلماء الذين قالوا بعدم كفر من ترك أعمال الجوارح

Translated it says: *"Are the scholars who speak with the absence of takfir of the one who leaves **the** actions of the limbs…"*

It does not say: "…***all the** actions of the limbs*"

[34] Amjad brings his old 'Aqidah back to life while quoting Ibn Baaz and the Lajnah. Compare pages 16 where he quotes Ibn Baaz and the Lajnah in 2014 with the article **Readings in Advanced Qutubism** Part I : **Sharh Muqaddimah Aal Qutb** on page 13:
http://www.spubs.com/sps/downloads/pdf/GRV070010.pdf

You see the exact same quotes and exact the same manner of selectively leaving out words of Imaam Ibn Baaz and the Lajnah! We will present the words of these 'Ulamaa to the reader.

So he added the word "*all*" without brackets to make it look as if the question was unambiguously about leaving of **all the actions of the limbs**. In order to make the answer of Ibn Bāz useable for his own agenda while leaving off all his muḥkam speech on this issue? Al-Imām Ibn Bāz is quoted a total of 11 times (!!) in the booklet: *"Aqwāl Dhawie l-'Arfān fi anna A'māl al-Jawāriḥi Dākhilatun fi Moesammā al-Īmān"* which was written by as-Shaykh as-Sināni with comments by ash-Shaykh al-Fawzān which totally refutes Amjad's claim of *khilāf*.

And Amjad is aware of this booklet because he himself mentioned it as a resource on page 69, footnote 154:

Mentioned by ʿIṣām al-Sinānī in Aqwāl Dhawī al-ʿUrfān and cited by Shaykh Rabī in Ittiḥāf Ahl al-Ṣidq wal-ʿUrfān (pp. 186-187).

So why did Amjad leave out **11 quotes** of al-Imām Ibn Bāz with the extra enlightening comments of al-'Allāmah al-Fawzān? Well simply because in all the other eleven the opinion of al-Imām Ibn Bāz is very clearly quoted and this destroys his methodology. So it's upon those who follow Abu ʿInād and the Spubs Squad of Shenanigans to leave the understanding of Amjad and to return back to the scholars and their understanding of the Book and the Sunnah, and their understanding of the speech of the scholars that is *muḥtamil* (carries more than one meaning).

So this *shubhah* of Amjad has already been answered in the following book, praised by al-'Allāmah 'ʿAbdullāh al-'Aqīl رَحِمَهُ اللهُ:

Al-Īmān ʿinda as-Salaf wa ʿAlāqatahu bi l-ʿAmal wa Kashfu Shubuhāt al-Muʿāṣirīn **(Al-Īmān with the Salaf and its Connection to the Actions and Unveiling the Misconceptions of the Contemporaries)** [35]

This book was authored to refute the false claims by people like Amjad and particular to clear this issue we are speaking about! The author quotes the fatāwa used by Amjad in volume 2, page 58/59 and said:

> *"I say: this is the strongest with which they (the neo-murji`ah) conduct proof from the words of the Shaykh – raḥimahullāh - in this issue and there is no contradiction between this and what I transmitted from him (the kufr of the one who abandoned all the actions of the limbs), because his words here are about tark āḥād al-a'māl (leaving of āḥād (single) actions), like fasting, az-zakāt, al-ḥajj, the prayer, and the difference of opinion regarding it is (mu'tabar) valid within Ahl as-Sunnah, and the Shaykh didn't speak about leaving all the actions,* ***even if the questioner intended that****, but it is not hidden that the phrase : "tark a'māl al-jawāriḥ" (leaving the actions of the limbs[36]) can imply leaving "al-kullī" (all actions), and can imply leaving "al-ba'dh" (some),* ***and the Shaykh replied only on leaving some.***
>
> *As for what I transmitted from him than that is clear (sareeh) regarding leaving al-kullī (all actions), and regarding his judgement on the contradictory statement that it is the statement of the Murji'ah.* ***So one doesn't leave these (clear sayings), and holds on to which is outside the point of differing, cause the one who wants the truth looks for it, and the successful is the one who is granted success from Allāh…"***

[35] This book can be downloaded in pdf here:
Volume 1: http://www.mediafire.com/file/oyyjw2ya2eg/%D8%A7%D9%84%D8%A7%D9%8A%D9%85%D8%A7%D9%86
Volume 2: http://www.mediafire.com/file/mhim2dlyjj2/%D8%A7%D9%84%D8%A7%D9%8A%D9%85%D8%A7%D9%86
[36] Which Amjad translated as: **all of the actions.**

We found this explanation very strong because:

- The author quotes many instances in which Ibn Bāz clearly makes *takfīr* of the one **who leaves all actions of the limbs,** and clearly differentiates between *al-ʿamal* that is necessary for *al-Īmān* to be correct, and *al-ʿamal* that is from the completeness of *al-Īmān*. So taken all these facts in consideration it's impossible for the Neo-Murji`ah (like Amjad and the likes) to use Ibn Bāz as a support for their *Madhhab* of *al-Irjāʾ*.

- Ash-Shaykh Ibn Bāz was the Head of the Committee who gave the *fatāwā* to ban the books of Ahmed az-Zahrānī (1419 H) and Murad Shukrī (1419 H) who both spread this deviant view. Whereas Amjad rejected these *fatāwā* from the Permanent Committee, defending his *Madhhab* of *al-Irjāʾ* in his article "*Readings in Advanced Qutubisme: Part I*" on page 13:

> *"The verdict against az-Zahraani and Adnaan Adbdul-Qadir on their books on Īmān in which despite their explicitly stating their belief that actions are essential to Īmān, a rukn (pillar) of it, from the reality (haqeeqah) of it, and their very clear refutations of the Murji'ah on this point, in the very same books, and so on,* ***they were still accused with Irjāʾ. And this is because they spoke of the viewpoint that the one who has no action (while having the basis and root of Īmān) will not remain in the Hellfire forever, basing their viewpoint on some authentic texts that state the removal from the Fire of those who had not done any good whatsoever.***
>
> ***And we hold this to be an erroneous ijtihaad on behalf of the Committee,*** *since the saying of the Murji'ah is that the one with no actions is a Believer, perfect in his faith, because to them actions are not from Īmān. But as for the saying that the one with no good deeds will be taken out of Hellfire (bearing in mind the difference of opinion on the abandonment of prayer)* ***then that is one of the two sayings of Ahl us-Sunnah,*** *as is indicated in the verdicts of the Scholars and has no relation to the saying of the Murji'ah, unless it is added to it that the one who dies with no actions, while having the ability to do so, is a Believer, perfect and complete in his Īmān, but Ahl us-Sunnah, those from them who speak with the deliverance from the Fire of those who had not done any good, do not say that, refuge is from Allāh that they should say that."*[37]

So this again shows the more than a decade old Ḥalabī-Spubs connection, and the false methodology Amjad is following in deceiving the people on this subject by tampering and distorting the speech of the scholars.

We will now provide the reader with some of Ibn Bāz's quotes:

Ash-Shaykh ibn Bāz رَحِمَهُ اللهُ said when asked the following question: *"A'māl al-Jawāriḥ (the actions of the limbs), are they shart kamāl (condition for completion), or shart siḥḥah (condition for correctness) of al-Īmān?!"*

He answered: "*A'māl al-Jawāriḥ* - like *as-Ṣawm* (fasting) and *as-Ṣadaqah* (charity), and *az-Zakāt* – they are from *Kamāl al-Īmān* (the completeness of al-Īmān), and leaving them off is a weakening of *al-Īmān*. But *aṣ-Ṣalāh*; then *aṣ-Ṣawāb* (the correct opinion) is that

[37] http://www.spubs.com/sps/downloads/pdf/GRV070010.pdf

leaving it is *Kufr*; So the person when he comes with *al-Aʿmāl aṣ-Ṣaaliḥ* (righteous actions) than this is from the completeness of *al-Īmān*"

[Aqwāl Dhawie l-ʿArfān fī anna A'māl al-Jawāriḥi Dāgilatun fī Musamma al-Īmān p.144]

The Shaykh also said in a dialogue with Majallah al-Mishkāt:

al-Mishkāt: "Ibn Ḥajr mentioned in al-Fatḥ when he speaks on the subject of *al-Īmān* and *al-ʿAmal*, and if they are inside the meaning of *al-Īmān* (daakhiloen fie l-Musammā), he mentions that they are *shart kamāl* (condition for completion), al-Ḥaafidh said: '*And the Muʿtazilah said: It is al-ʿAmal, and an-Nutq (speech), and al-Iʿtiqād (belief), and the distinction between them and the Salaf is that they make al-Aʿmāl a shart (condition) for its correctness, and the Salaf make it a shart (condition) for its completeness*'."

So the Shaykh answered: "No, it's a *Juzʾ* (part), not a *shart* (condition), it's a *Juzʾ* (part) of *al-Īmān*, *al-Īmān* is *qawl* (speech), and *ʿAmal* (action) and *ʿAqīdah* i.e. *taṣdīq* (affirmation in the heart), and *al-Īmān* with *Ahl as-Soennah wa l-Jamāʿah* consists of *al-qawl*, and *al-ʿAmal* (action) and *at-Taṣdīq*."
al-Mishkāt: There are those who say that it is inside *al-Īmān* but that it is *shart kamāl* (a condition for completeness)?

Ash-Shaykh: ***No, no, it is not shart kamāl, it's a Juzʾ (part), a Juzʾ of al-Īmān.*** ***<u>This is the statement of the Murjiʾah</u>*[38]*.*** *The Murjiʾah view al-Īmān to be Qawl (speech) and Taṣdīq (affirmation) only, and the others (of the Murjiʾah) say: al-Maʿrifah (knowledge). And some of them say: at-Taṣdīq. And all of this is wrong. The correct view with Ahl as-Sunnah is that al-Īmān is Qawl, and ʿAmal and ʿAqīdah, like (mentioned) in al-Wāsiṭiyyah (of Ibn Taymiyyah), it increases with obedience and it decreases with disobedience."*

al-Mishkāt: With *al-ʿAmal? Jins al-ʿAmal* is intended?

Ash-Shaykh: Of *ṣalāt* and *ṣawm* and other [than it from][39] the actions of the heart from *khawf* (fear) and *rajāʾ* (hope).

al-Mishkāt: They mention that u did not commentate on that in al-Fatḥ?

Ash-Shaykh: I don't know, our comments were before 40 years ago, before we went to al-Medīnah, and we went to al-Medīnah in the year 1381H, and we recorded the corrections on al-Fatḥ I think in 1377H or 78, so approximately more than 40 years ago. I don't remember maybe it passed and it did not come to our attention."

[Aqwāl Dhawie l-ʿArfān fī anna A'māl al-Jawāriḥi Dāgilatun fī Musamma al-Īmān p.144]

[38] Ash-Shaykh Sāliḥ al-Fawzān commentated on this point stating the following: "*i.e. the statement that al-ʿAmal is shart kamāl for al-Īmān is the statement of the Murjiʾah*"
[39] Addition of clarification from ash-Shaykh Sāliḥ al-Fawzān – ḥafidhullāh.

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The brother ʿAbd al-ʿAzīz ibn Fayṣal ar-Rājiḥi in Jarīdah al-Jazīrah said:

And we asked our Shaykh al-Imām ibn Bāz رَحِمَهُ اللهُ in the year 1415H – and we were in one of his classes - about *al-Aʿmāl*, are they *shart siḥḥah* for *al-Īmān* or *shart kamāl*?

So he رَحِمَهُ اللهُ said: "From *al-Aʿmāl* is what is *shart siḥḥah* to *al-Īmān*, *al-Īmān* is not correct without it, like *aṣ-Ṣalāh*, whoever leaves it off has disbelieved. **And from it is what is shart kamāl**, al-Īmān is correct without it, with the disobedience of the one who leaves it off, and his sin[40]."

Then I said to him رَحِمَهُ اللهُ : Those of the *Salaf* who don't make *takfīr* upon the *tārik aṣ-Ṣalāh*, is *al-ʿAmal* according to them *shart kamāl*? Or *shart siḥḥah*?

He said: No, rather al-ʿAmal according to all of them is *shart siḥḥah*, except that they differ regarding what makes *al-Īmān* correct from it. So a group says: It is *aṣ-Ṣalāh*, and this is supported by the *Ijmāʿ* of the *Ṣaḥābah* – raḍiya Allāhu ʿanhu – this is reported by ʿAbdullāh ibn Shaqīq. And others say something different than it. **Except that Jins al-ʿAmal (the category of actions as a whole) is necessary for the correctness of al-Īmān with all of the Salaf.** So therefore *al-Īmān* is Qawl, and ʿAmal, and Iʿtiqād, it is not correct (laa yaṣiḥ) except with it, combined.[41]"

[Aqwāl Dhawie l-ʿArfān fī anna A'māl al-Jawāriḥi Dāgilatun fī Musamma al-Īmān p.146]

Amjad quotes The Permanent Committee for Research and Verdicts and clearly tampers with their understanding!!

Ajmad says on page 16:

"The Permanent Committe for Research and Verdicts was asked, "A man says 'There is none worthy of worship but Allāh alone and Muḥammad is the Messenger of Allāh' but he does not perform the four pillars of prayer, zakāh, fasting and Ḥajj and he does not perform the other actions requested in the Shar'īah. Does this person deserve the intercession of the Prophet (ﷺ) on the Day of Judgement so that he will not enter the Fire even for a limited period? And they answered, "Whoever said 'There is none worthy of worship but Allāh alone and Muḥammad is the Messenger of Allāh' and abandoned the prayer, zakāh and Ḥajj whilst rejecting the obligation of these four pillars, or one of them, after (the proof has) reached him, he is an apostate from Islām, his repentance is to be sought and if he repents, his repentance is accepted and will be worthy of (receiving) intercession on the Day of Judgement if he died upon faith. But if he persisted in his rejection the ruler would kill him due to his disbelief and apostasy, and he will have no share of the intercession of the Prophet or other than him on the Day of Judgement. And if he abandoned prayer alone out of laziness and laxity, then his a disbeliever with a disbelief through which he exits from the religion of Islām in the most correct of the two sayings of the Scholars. How then when he combines the

[40] Ash-Shaykh Sāliḥ al-Fawzān commentated on this point stating: *"But Jins al-ʿAmal (genus of action) is from the reality of al-Īmān (min ḥaqīqati l-Īmān), not just a shart (condition) only!"*

[41] **Ash-Shaykh Sāliḥ al-Fawzān commentated on this point stating:** *"Ahl as-Sunnah and the Khawārij and the Muʿtazilah say: al-Īmān is Qawl and ʿAmal and Iʿtiqād, except that the Khawārij and the Muʿtazilah say: 'al-Īmān vanishes with the vanishing of al-ʿAmal mutlaqan (so with them actions are absolute). And Ahl as-Sunnah say: From al-ʿAmal there is what causes al-Īmān to vanish with it's disappearance, like aṣ-Ṣalāh, the one who leaves it disbelieves with the disbelieve that takes one out of the religion, based upon the authentic proofs that have come on this subject. And from al-Aʿmāl is what causes al-Īmān to decrease with the disappearance of it, and it does not disappear in totality like the rest of al-Aʿmāl."*

abandonment of zakāh, fasting and pilgrimage to Allāh's Sanctified House alongside it?! So upon this, he will not be deserving of the intercession of the Prophet (ﷺ) or others if he died upon this state. And those from the scholars who said that by abandoning these pillars he is a disbeliever only through the disbelief of action which does not expel him from the fold Islām, they hold that he will be deserving of receiving intercession, even if he was committing what are major sins, if he died as a believer."[42]

We say: We have some observations regarding this *talbīs* of Amjad. Many readers don't know the old Amjad and his connection to al-Ḥalabī, but we do. All praise is due to Allāh, and we will simply quote what he said and wrote in the past.

So there are many *fatāwā* from the Permanent Committee **which refute the stance of Amjad**. So he is hiding these *fatāwā* for his followers, and only shows them those *fatāwā* he can use for his own agenda. This man is really a fraud with no limits and he knows this very well. Cause Amjad himself acknowledged in the past that the Permanent Committee saw this point of view as *Irjāʾ*, he said in "*the Ḥalabī Papers*" part 3 on page 16:[43]

"QUTUBIST OPPORTUNISM AND THE VERDICTS OF THE SCHOLARS ON IRJĀʾ"[44]

The recent verdicts of the Permanent Committee are all centered on the issue (predominantly) of the one who abandons all the actions of goodness and then dies. Does he die as a Muslim or not?[45]

The books of Adnaan Abdul-Qadir, az-Zahraani (who is not known to us), Ali Hasan al-Halabi ***are connected to this issue.***[46] *Despite the fact that all of those mentioned consider actions to be fundamental to Īmān, and a pillar of Īmān and a reality of Īmān and so on, the verdict was still issued against them – on the basis that holding that a person who abandons all the actions remains a Muslim is Irjāʾ".*[47] ***The discussion therefore, is related to whether actions (individual actions or in a generic sense, jins ul-amal) are a condition for the validity (sihhah) or completion (kamāl) of Īmān.***[48]

[42] This fatwa was also quoted in the article: **Readings in Advanced Qutubism** Part I : Sharh Muqaddimah Aal Qutb on page 13: http://www.spubs.com/sps/downloads/pdf/GRV070010.pdf

The fatwa was signed by: Signed by Abdullaah bin Qu'ood, Abdullaah ibn Ghudayyān, Abdur-Razzāq al-Afīfī, and Abd ul-Azīz ibn Bāz.

So Amjad now just repeats his slander in 2014 and brings his old shubuhaat back to life again!

[43] https://dl.dropboxusercontent.com/u/31383236/The%20halabi%20papers%203.pdf

[44] Now in 2014 it are Haddaadee doubts and Amjad says: In the article we are refuting on page 4:

"No sooner had they got some speech from some of those scholars like Shaykh al-Fawzān and the Muftī, ʿAbd al-Azīz except that the Ḥaddādī Hajūrites began to spread shubuhāt and started accusing Shaykh Rabīʿ of Irjāʾ - a sign of their great dishonesty."

We say: Amjad is only trying to defend the Irjaa the Committee has been refuting from 2000 until now. And this behavior shows their extremism in at-Tabdee', because to them apparently it's not possible for anyone in this world to agree with the Committee and be free from the Haddadiyyeen and Qutbiyyeen?

[45] Which they deny. So why do you shop in the words of the Committee when their words are crystal clear in this issue?

[46] Like you are connected to al-Halabee and this is why you wrote the Halabee papers and many other articles. Now in 2014 you are still on the Madhhab of al-Halabee with al-Imaan, and you try to deceive the people by making it look as if you are with the scholars, while in fact you twist their understanding!

[47] So why label the people who accept all these fataawaa as Qutbiyyien and Haddaadiyyah? Why don't you acknowledge this fact in 2014 and why do you try to abuse the Committee making readers think the Committee has your faulty understanding and that they don't see that the statement that **"a person who abandons all the actions remains a Muslim"** is a statement of Irjaa' ? We accepted this stance of the Committee for over 7 years now. Back then we were Qutbiyyah and now Hajaawirah?

[48] And this is why Amjad deliberately misquotes Ibn al-Banaa al-Hanbalie, Ibn Baaz, the Permanent Committee, and also Ibn Rajab in his article. We will add all the words of these 'Ulamaa and uncover the talbees of Amjad!

It is our view[49], that what az-Zahraani, Adnaan Abdul-Qadir and Ali Hasan hold as their religion is no different to what the Lajnah holds, ***save that former three withhold from the takfir of an individual who has uttered the Shahadah and has the basis of Īmān in his heart, but has no good actions*** *- whilst bearing in mind the difference of opinion concerning the abandonment of prayer.* ***And we hold that the Lajnah's accusation against the aforementioned with promoting the madhhab of Irjā' is in fact erroneous,[50]*** *from the point of view that the aforementioned are talking about* ***the principles of takfir*** *(with respect to the issue of the one who abandons all the actions out of disobedience) while the Lajnah is talking about* ***the reality of Īmān and affirming that actions are from Īmān****. We hold that this is the truth of the matter and that the intent of one party has not become clear to the other.*

And it is from this perspective that Shaikh Ali Hasan stated – as we have mentioned in our earlier discourse - in his reply to the Permanent Committee.[51]"

So Amjad knows the stance of the Committee on these issues, he himself published their stance in his former articles trying to refute their *fatāwā*, so why is Amjad now trying to use this *fatwa* from the Committee for his own agenda, while already knowing their position on this matter? So this is the real meaning of their slogan "*Stick to the scholars*", it's sticking to their *mutashābih* speech and leaving off their *muḥkam* speech when this upholds the *Madhhab* of the *Ḥizb*.

So Amjad and co don't accept the stance of the Committee regarding this issue and in his article Amjad also falsely ascribes this view to Ibn Taymiyyah.

Let us take a look to what Amjad is trying to hide for the reader:

- **Fatwa of the Permanent Committee clearly warning against Irjā' and clarifying the quotes of Shaykh al-Islam regarding this.[52]**

  Fatwa number 21436, date 8/4/1421[53]

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[49] Your view? The Lajnah clearly warned against the books of these individuals and described the saying that *"a person who abandons all the actions of the limbs remains a Muslim"* as Irjaa'. You try to claim that al-Imaam Ibn Baaz sees this as a matter of difference of opinion, while the Shaykh forbade- and warned against the books of Murad Shukri and Ahmed az-Zahranee who spread this *"claimed difference of opinion!"* So why do you hide this from the readers and why this talbees Amjad?

[50] So Ibn Baaz, al-Fawzaan, al-Ghudayyaan and others are wrong. Why do you try to let the reader think they agree with you then Amjad? Why do you attack us if we follow the Committee in these cases?

[51] This is why Amjad deleted these papers: He fully refers back to al-Halabee, even know in 2014, and we will quote some extra proofs for this *in shaa`Allaah*.

[52] http://www.anti-irja.net/play.php?catsmktba=46

[53] Amjad and spubs already knew this fatwa which explains the vision of the lajnah regarding:

1. *Leaving off all actions with the limbs;*
2. *The issue about actions of the limbs being short kamaal*
3. *Ibn Taymiyyah's true stance regarding these matters*
4. *The wrong understanding of the phrase* ***"lam ya'mal khayran qat."***
5. *Etc.*

This is why they authored this article on their website: http://www.spubs.com/sps/downloads/pdf/MSC060016.pdf

Our proof on page 1 footnote 1:

1 This verdict being referred to is not the one concerning the two books of Shaykh Alee Hasan on Takfir *but another earlier verdict which was general and spoke of the understanding of Imaan with the Salaf, from the words of Shaykh ul-Islaam Ibn Taymiyyah*, and this was fatwa no. 21436, dated 8/4/1421H.

We say: In 1422 (13 years ago) Amjad and co opposed the Committee openly. Now in 1435 they claim that the Committee agrees with them? This by quoting them selectively and hiding their clear speech on the issue. The disaster for Amjad is that the Committee refuted these absurd claims of Amjad and they also gave several muhkam references to the kalaam of Ibn Taymiyyah which clearly refute Amjad's lies on Ibn Taymiyyah. As we will show when commenting upon

"All praise belong to Allah alone and Salah and Salam on the one after whom there is no prophet

As for what proceeds

The Lajnah ad-Da`imah li Buhuth il-'Ilmiyyah wa l-Iftaa came to know what has been sent to the eminent Mufti from many people requesting a beneficial fatwa to the general secretariat of Hayat Kibaar al-Ulemaa number 5411 on the date 7/11/1420, n° 1026 on the 17/2/1421, n° 1016 on the 7/2/1421, n° 1395 on the 8/3/1421, n° 1650 on the 17/3/1421, n° 1893 on the 25/3/1421, and n° 2106 on the 7/4/1421.

These people seeking Fatwa asked many questions which topic is:

"It has appeared in recent times an ideology of Irja in a horrifying form, and many writers propagate it basing themselves on cut off/truncated quotes (Nuqulat mabturah) from the speech of Shaykh ul-Islam Ibn Taymiyyah, which created a lot of confusion among people regarding the term "Īmān", as the propagators of this ideology tried to expel action from the term "Īmān", and they see the Najaat (savior from the eternal Hell-fire) of the one who abandons all actions. And this makes it easy for the people to enter evil matters, matters of Shirk and apostasy, as they will know that their Īmān is correct even if they do not do any obligations and avoid any forbidden matters and even if they do not act according to the laws of the religion based on this school of thought.

And there is no doubt that such a school of thought contains a danger for the Islamic societies and for the matters of creed and worship.

We hope from his eminence an expose of the reality of this school of thought, its evil effects, and an expose of the truth based on the Kitaab and the Sunnah, and also a clarification on the quotes of Shaykh ul-Islam Ibn Taymiyyah, so that the Muslim is on Baseerah in his Deen.

May Allah give you success and guide your steps. Wa s-Salaamu 'aleykum wa r-Rahmatullaahi wa Barakaatuh."

After studying these questions, the Lajnah answered as following:

The quotes mentioned are from the sayings of the Murji`ah who expel actions from the term "Īmān" and they say: Īmān is the Tasdiq of the heart, or Tasdiq of the heart and speech of the tongue only. As for the actions, they are for them Shart Kamāl (condition of completion) only, and not from it. Whoever has Tasdiq in his heart and speaks on his tongue, for them he is a Mu`min with complete Īmān, even if he leaves whatever obligations and does whatever prohibited actions, he deserves paradise even if he did not do any good at all (wa law lam Yaf'al Khayran Qattu).

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this specific fatwa! We will also quite from this above link from spubs because there are certain points of benefit! As a final effort to cure this individual, we will quote separate members of the Lajnah regarding this issue!

And this misguidance results in many false implications among which reducing Kufr to Kufr bi Takdheeb wa Istihlaal al-Qalbi (limiting disbelief to denial and making Halal in the heart).

And there is no doubt that this speech is false, a clear misguidance and is in contradiction with the Qur`aan and the Sunnah and what Ahl us-Sunnah wa l-Jamāʿah are upon, among the Salaf and the Khalaf. And this opens the door for people of evil and corruption, to the decline in the religion and lack of adherence to the orders and the prohibitions, Khawf and Khashiyyah from Allāh. And this cancels the aspect of Jihaad in Allāh's way, ordering good and forbidding evil, and this equates between the pious and the pervert, the obedient and the sinner, the one who stays right upon the religion and the one who exits the orders of the religion and its prohibition, as long as these actions do not deprive the person from Īmān as they say. And this is why the Imāms of Islam, in old and recent times have taken care to refute such a doctrine and its people and they have devoted a specific chapter for this topic in the books of creed, rather they authored separate books on this, as did Ibn Taymiyyah and others.

Shaykh al-Islaam said in "*al-ʿAqīdah al-Waasitiyyah*": "*Among the fundamentals of Ahl us-Sunnah wa l-Jamāʿah is that the Deen and Īmān is speech and action: speech of the heart and tongue and action of the heart, tongue and limbs, and that Īmān increases with obedience and decreases with disobedience.*"

He said in Kitaab al-Īmān: *"And from the speech of the Salaf and Imāms of the Salaf regarding the explanation of Īmān, sometimes they say: "speech and action", and sometimes they say: "speech, action and intention", and sometimes they say: "speech, action, intention and following the Sunnah". And sometimes they say: "speech of the tongue, belief of the heart and actions of the limbs" and all of these are correct."*

And he said: *"The opposition of the Salaf intensified against the Murji`ah when they expelled actions from Īmān, and there is no doubt that their saying equating the belief of the people is their most evident error, rather people are not equal in Tasdiq or love, Khashiyyah and knowledge, rather people are in different levels from many aspects."*

And he said: "*The Murji`ah in this fundamental turned away from the Bayaan of the Kitaab and the Sunnah, the speech of the Ṣaḥaabah, and those who followed them with good, and they (Murji`ah) relied on their opinion and what they interpolated from their understanding of the language, and this is the way of the people of innovation.*"

Among the proofs that actions are part of the reality (Haqiqah) of Īmān, and that it increases and decreases, is His speech:

"*The believers are only those who, when Allâh is mentioned, feel a fear In their hearts and when His verses (this Qur'ân) are recited unto them, they (i.e. the verses) increase their faith; and they put their trust In their Lord (Alone); who perform As-Salât (IqâmatasSalât) and spend out of that we have provided them. It is they who are the believers in truth.***"**

(Anfal: 2-4)

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And His speech:

"Successful indeed are the believers, those who offer their Salât (prayers) with all solemnity and full submissiveness, and those who turn away from Al-Laghw (dirty, false, evil vain talk, falsehood, and all that Allâh has forbidden), and those who pay the Zakât, and those who guard their chastity (i.e. private parts, from illegal sexual acts) except from their wives or (the captives and slaves) that their Right hands possess, for then, they are free from blame; but whoever seeks beyond that, then those are the transgressors; those who are faithfully true to their Amanât (all the duties which Allâh has ordained, honesty, moral responsibility and trusts etc.) and to their covenants; and those who strictly guard their (five compulsory congregational) Salawât (prayers) (at their fixed stated hours)."

(Muminun: 1-9)

And the speech of the Messenger – *sallAllāhu 'alayhi wa sallam* : *"Īmān has over seventy branches, the uppermost of which is the declaration: `None has the right to be worshipped but Allah'; and the least of which is the removal of harmful object from the road, and modesty is a branch of Iman"*

Shaykh al-Islam – rahimahullaah - also said in "Kitaab al-Īmān": *"The Asl (origin/basis) of Īmān is in the heart, and it is the speech of the heart and its actions, and it is attesting with Tasdeeq, love and submission.* ***And what is in the heart, it is imperative that its requirements and necessities appear on the limbs****, and when one does not act according to its requirements and necessities, it indicates absence of it or weakness of it (meaning absence of Īmān in the heart or weak and incorrect Īmān in the heart).* ***This is why the apparent actions are among the requirements of the Eman of the heart and its necessities****, and it is a confirmation of what is in the heart, a proof of it, a witness to it, and it is a branch of Mutlaq Īmān (absolute faith) and a part of it."*[54]

And he also said: *"Whoever ponders on the speech of the Khawaarij and the Murji`ah on the meaning of Īmān will necessarily know that it opposes the Messenger – sallAllāhu 'alayhi wa sallam - and he will know necessarily that obedience to Allāh and His Messenger – sallAllāhu 'alayhi wa sallam - is from Tamaam al-Īmān (correctness of Īmān, Taam is also used for correct rather than complete) and he will not declare every sinner who sins to be a Kāfir, and he will know that if we suppose some people would come to the Prophet – sallAllāhu 'alayhi wa sallam - and say : we believe in what you came with in our hearts without any doubt,*

[54] Amjad tries to use this speech in 2014 on page 21 after quoting the same kalaam that:

"From this statement of Ibn Taymiyyah "this indicates its absence or its weakness", there are two situations alluded to. The first situation is that a person does not bring any external actions because he is devoid of the taṣdīq or actions of the heart (inqiyād) and is in reality a hypocrite, disbeliever whose apparent entry into Islām is not valid because either the taṣdīq of the heart or its action (inqiyāḍ and what follows it) is absent. This includes the person who has taṣdīq in his heart, knows and affirms that none has the right to be worshipped but Allāh and that Muḥammad is His Messenger, but refuses to pray, fast, give zakāh, persisting in their abandonment. This indicates the absence of the action of the heart (inqiyāḍ) even though the taṣdīq of the heart is present and indicates a type of 'inād (wilful, stubborn refusal) which is kufr in itself.

The second situation is an extremely sinful Muslim, whose īmān is in fact present (taṣdīq along with inqiyāḍ), his īmān has manifested outwardly by his affirmation (iqrār) through the shahādah, but this īmān is so weak and so miniscule that aside from the shahādah, it did not push him to do any action and did not prevent him from falling into sin, despite his ability to do action. So all he has is the shahādah. He did not fall into any act of shirk and kufr, but he abandoned the obligations and fell into sin. This person is an evil sinner with a weak, deficient, tiny amount of īmān who will be subject to great punishment in the Hereafter."

This while the Lajnah quotes these words of Ibn Taymiyyah in refutation of the ones who claim what Amjad claims! So who is Amjad his Salaf? Yes, 'Ali al-Halabee as will follow in detail!

*and we say with our tongues the two testimonies, but we will not follow you in any of the matters you ordered or forbade, we will not pray nor do Siyaam nor Hajj, we will not believe in ḥadīth, nor give Amaanah, nor fulfill pacts, nor respect kinship relations, and we will not do any action of good you ordered and we will drink wine and do Nikaah with forbidden women with clear Zina, and we will kill all of your companions we do find and people of your community, and we will take their properties, or we will kill you and fight you with your enemies, does any person of intelligence think that the Prophet (saw) will say to them you are a believer with complete Īmān (Kamil al-Īmān) a**nd you are people of Shafāʿah on judgment day** and it is hoped that some of you will enter paradise? Rather any Muslim knows necessarily that he would say to them: You are among the greatest disbelievers in what I came with, and he would strike their neck if they do not repent from this."*

And he also said: *"The word "Īmān" when used in the Quraan in absolute manner, it is intended by it what is intended by the word "Birr" and the word "Taqwa" and by the word "Deen" as it has preceded, and the Prophet – sallAllāhu 'alayhi wa sallam - clarified that Īmān has over seventy branches, the uppermost of which is the declaration: `None has the right to be worshipped but Allāh'; and the least of which is the removal of a harmful object from the road, so whatever is beloved to Allāh enters in the term of "Īmān", and likewise the term "Birr", all of this is intended when it is used in an absolute manner, and likewise the term "Taqwa", and likewise "Deen" and "Islam". And it also narrated that they asked about Īmān and Allāh revealed the verse: "*

"It is not al-Birr (piety, righteousness, and each and every act of obedience to Allâh, etc.) that you turn Your faces…"

(Al-Baqarah: 177)"

Up to his (Ibn Taymiyyah) saying: *"The aim here is to show that praise is not established except for Īmān with actions, not for Īmān deprived of any actions."*

And this is the speech of Shaykh ul-Islaam regarding Īmān, and whoever quotes something other than this is lying on him.

As for the ḥadīth that some people will enter the paradise without doing any good at all (lam Ya'maloo khayran Qattu), it is not general for anyone who abandons all actions while he is capable of them, rather it is particular to those who have an excuse that prevented them from actions, or because of other meanings that are in harmony with the clear texts (an-Nusus al-Muḥkamah) and with what the Salaf as-Ṣāliḥ agreed by consensus in this chapter.

The Lajnah after clarifying this forbids and warns against controversy in the fundamentals of the creed, as it will lead to great perils, and it recommends to return in this to the books of the Salaf us-Ṣāliḥ and the Imāms of the religion, based on the Kitaab and the Sunnah and sayings of the Salaf, and it warns against what contradicts this among recent books of self-learned people, who did not take the knowledge from its people and its original sources. They have rushed their speech in this great fundamental among the fundamentals of the creed, and adopted the Madhhab of the Murji`ah and attributed it unjustly to the Ahl us-Sunnah wa l-Jamāʿah, and they disguised it to the people, and they supported this by quoting with transgression from Shaykh ul-Islaam and others from the Imāms of the Salaf with

truncated quotes, Mutashābih (ambiguous) sayings without returning to their Muḥkam (clear) sayings, and we advise them to fear Allah in themselves, to return to their reason, and not to break the rank with this misguided Madhhab.

The Lajnah also warns the Muslims against deceit and falling into groups that contradicts what the Jamāʿah of Muslims Ahl us-Sunnah are upon.[55]

May Allah grant all beneficial knowledge, pious actions and understanding in the religion! May Allah send Ṣalāh and Salaam on the Prophet – *sallAllāhu 'alayhi wa sallam* - his household and companions Ajma'een.

al-Lajnah ad-Daa`imah li l-Buhuth il-'Ilmiyyah wa l-Iftaa

President: *'Abdul 'Aziz ibn 'Abdillah ibn Muhammad Aal Shaykh*
Member: *Ṣāliḥ ibn Fawzān al-Fawzān*
Member: *'ʿAbdullāh ibn 'AbdirRahman Al-Ghudayan*
Member: *Bakr ibn 'Abdillah Abu Zayd."*

Like shown before, Amjad and co never liked this *fatwa* and this is why they spread the following article **13 years ago** dated: **17th Ramadaan 1422H:**

http://www.spubs.com/sps/downloads/pdf/MSC060016.pdf

We will now provide some quotes from this article and discuss them (please note that no attention is given to the fatwa of the Lajnah we quoted in full which explains this new Irjaa' in detail):

- **On page 1:** "*And the brother, Ibraaheem, asked Shaykh Rabīʿ (may Allāh preserve him) concerning his position towards the verdict of the Permanent Committee which was connected to the refutation of the idea of Irjāʾ, and also his positiontowards Shaykh Alee al-Ḥalabī, since some of the people interpreted thatverdict to be in reference to him."*

- **Page 2: "***So the Shaykh – may Allāh bring benefit through him said – "He has not left the manhaj of the Salaf in the issue of Īmān. Except in [the use of] a few expressions which have been raised against him – and they are very easy (sahlah jiddan - i.e. very light, simple) – may Allāh bless you! He says "Īmān is speech and action, and it increases and decreases, and he wages a war against the Murji'ah. And the observations by which he was criticised by the Scholars, then he will be in mutual discussion and understanding with them, and it will end, if Allāh wills. Those vile partisans (al-hizbiyyoon al-khubuthaa) inflamed, stirred the issue about him."*

[55] Like al-Halabee and Amjad and others! Why did Amjad try to claim that the Lajnah agreed with his Irjaa' while they:

1. *They warned against books regarding these issues*
2. *The members of the Committee also spoke individually about this issue and refuted Amjad's stance;*
3. *They helped an aided books which refuted Amjad's claims and which all bring proofs that Ibn Taymiyyah makes takfeer of the one who leaves all actions of the limbs!*

We say: According to the Lajnah al-Ḥalabī did. Also ash-Shaykh Rabīʿ now criticizes al-Ḥalabī regarding two books of his**,** *"Sayhat un-Nadhir"* and **"***at-Tahdheer min Fitnah at-Takfīr".*[56]

- **On page 2:** "*So ash-Shaykh Rabīʿ – may Allāh preserve him – said, interjecting, "I said, may Allāh bless you, that the Hai'ah Kibaar al-'Ulamaa affirmed the aqeedah (in that verdict), and I presented it to Shaykh Alee and he said, "I am in agreement with it", so I said, "There is no difference between them", and he agreed upon the Aqeedah of the Major Scholars."*

We say: Rather there is a clear difference as the fatwa of the Lajnah shows this explicitly and al-Ḥalabī opposes this.

- **On page 2 and 3:** The brother said, "*Hence, that which is being spread about you, <u>that you supported the Permanent Committee, in its criticism of the two books of Shaykh Alee al-Halabī is a lie?"</u>*

  Shaykh Rabīʿ said – may Allāh preserve him – I supported the Permanent Committee in that in which it affirmed the manhaj of the Salaf (i.e. in the first verdict, no. 21346), and I presented that to Shaykh Alee and I said to him, "Do you oppose this?" and he said, "No". However, there were some points that he was to explain further (concerning it), and perhaps it was just one point which he was to clarify further with evidences. So he is in agreement with the aqeedah of Ahl us-Sunnah, and in agreement with what the Permanent Committee has written, and when they were asked certain questions in which there was transgression and oppression – coming from the direction of the questioners, then it was not binding upon them that they say, "This one is a liar (i.e. the questioner) and he is not truthful". Rather, the question came to them and they answered it, the questioner asked them to affirm the aqeedah of the Salaf, and so they affirmed the aqeedah of the Salaf. Then I presented this to Brother Alee, when he read these lines, I said, "Do you oppose this?", he said, "No, however I have some observations concerning it, so and so issue…" and then he explains it with evidences, so he explains it with evidences, only, and so the whole matter ends.

  And the brother, Alee, affirms that Īmān is speech and action, it increases and decreases. He does not oppose anything from this, and they know this, they know that he is upon the aqeedah of the Salaf. However, the partisans wish to use certain expressions which came imagined (by them) – and they are inshaa'Allāh – from those that the brother, Alee does not actually believe, and nor does he defend them."

We say: Ash-Shaykh Rabīʿ himself acknowledged that this was correct, for he said (more than 10 years later in 2013!) [57]:

"5) The Lajnah ad-Daa'imah li l-Boehoeth wa l-Iftaa have condemned 'Ali al-Ḥalabī <u>that his books "Tahdheer min fitnah at-takfier' and 'Sayhat un-Nadheer':</u>

1. *Both call to the Madhaab of al-Irjāʾ;*

[5656] **Sayhat un-Nadheer**, 1 of both books was reviewed by ash-Shaykh Rabi' before its spreading as al-Halabee says on page 6: http://ia600707.us.archive.org/4/items/rui23/rui23.pdf
Now in 2013 ash-Shaykh Rabi criticized this book and fully agreed with the Lajnah?! As we will show later on, in shaa Allaah.

2. *That al-Ḥalabī build his writings on the madhab of al-Murjiʾah al-Bid'ie, the false one, the ones who restrict al-kufr to kufr al-djuhood and takdheeb and Istihlaal al-qalbie and this is in opposition to which Ahl us-Sunnah wa l-Jamāʿah are upon that al-kufr can be in belief, speech, actions and doubt.*

3. *His distortions of the words of the 'Ulamaa and his speaking for them like Shaykh ul-Islaam Ibn Taymiyyah and others than him.*

4. *Likewise there is in both books the playing down (of the danger) of Ruling by other than Allāh revealed with the claim that the importance in realising at-Tawheed in this issue has a remsemblance to the Shi'ah- ar-Raafidhah- and this is a gruesome mistake.*

5. *After this the Lajnah ad-Daa'imah said: after investigating the second book (Sayhat un-Nadheer) that it is the same as the (previous) mentioned book, and its state is as mentioned.*

Due to this the Lajnah ad-Daa'imah has the view that these two books: It is not allowed to print them or to spread them or to sell them, for what is in it from falsehood and distortion and we advise its writer to fear Allāh for himself and the Muslims and specifically the youth from them.

And they advised al-Ḥalabī to strive in obtaining shar'ee knowledge by the hands of the 'Ulamaa who are trustworthy regarding their knowledge and their good I'tiqaad and that knowledge is integrity and it is not permitted to spread it except when it is conform the Kitaab and the Sunnah. And to give up such news and miserable behavior in twisting the words of the scholars and it is known that returning to what is right is a virtue and honor for a Muslim.
See fatwaa al-Lijnah ad-Daa'imah number 21517 dated on 14-6-1421 hidjrie.

And he did not pay any attention to this critique and these advises from the Lajnah ad-Daa'imah li l-Buhooth al-'Ilmiyyah wa l-Iftaa and he considered himself an 'Aaliem and he opened a Merkez to oppose them in reference and Iftaa……."

[End of the words of the Shaykh.]

We say: Amjad why did you defend al-Ḥalabī in great detail regarding these two books in the Ḥalabī papers part 1, page 3 in which you said:[58]

"As for those who rejoiced most with the verdict of Permanent Committee, issued recently (14/6/1421H), then they were the Extremist Murji'ah amongst the Qutubiyyah and other than them from the Khawarij of the Era – those who defend the acts and statements of apostasy emanating from their chief and leader, hating that he is talked about, exposed and refuted –because he is more beloved to them than the Kaleem of Allāh, Moosa (alaihis-salaam) and more beloved to them than Uthmaan bin Affaan (radiAllāhu anhu) and more beloved to them than the Banu Umayyah and more beloved to them than the Attributes of our Mighty Lord and more beloved to them than the Miracles of our Beloved Messenger (sallAllāhu alaihi wasallam) – for they are stirred with hatred and rage for his sake and make their wrath descend upon those who promote the verdicts of the Ulamaa concerning him, but they are not stirred for hatred and envy for the sake of the Attributes of our Mighty Lord, and nor for His Messengers, and nor for the best ones amongst the creation."

[58] http://www.selefienederland.nl/site/phocadownload/links2documents/the%20halabi%20papers%201.pdf

And on page 17:

"In our second paper, we will provide the detailed reply to the Permanent Committee written by Shaikh Ali Hasan himself."

We say: We spread the refutations on Qutb years ago, like we did on Fāliḥ, and others. So no use in keep trying to establish fictive links with the *Qutbiyyah* and the *Ḥaddādiyyah*, whereas the connection with you and al-Ḥalabī is still as clear as the sun on midday.

Ash-Shaykh Rabīʿ now, in 2013, suddenly refers back to the Lajnah on the two books written by al-Ḥalabī and speaks harshly about these books and the person you defended with your life and who you are still following in 2014!! So why not attack your *Murshid* for referring back to the fatwa of the Committee you labeled as erroneous?!

So why this hysterical manner of responding? We were right all those years and you defended al-Ḥalabī falsely because you said on page 4 of the Ḥalabī papers part 1:[59]

"And in order to explain the true realities to the people at large – those with no ability to separate between the ignorant pretender and the genuine one, and between the truth and falsehood, we present to you something that had been written four months ago in refutation of the prattling of Abu Ruhayyim – the various criticisms he made against Shaikh Ali Hasan. Then, in our second paper we will provide a full translation of Shaikh Ali Hasan's response to the various claims made in the verdict of the Permanent Committee – so that the rejoicing of the Qutubiyyah and their brethren amongst the biased partisans may come to an end – by the permission of Allāh."

SalafiPublications.Com 20th September 2000

We say: So here we see the link between 'Ali al-Ḥalabī and Amjad Rafeeq. The only difference is that al-Ḥalabī never went this far! He spread a wrong stance and was refuted for it, but he did not label everyone who opposed his understanding to be *mubtadi'ah*.

We will end now with the last quotations from the article in which Amjad opposed the Permanent Committee and hides behind the words of ash-Shaykh Rabīʿ.

- **On page 3:** *And what is correct is that I said to him, "Shaykh Alee does not differ with the Hai'ah Kibaar al-Ulamaa, and nor does he speak with Irjāʾ. The Shaykh, Alee, he wages a war against Irjāʾ. The students of al-Albaani, all of them, they fight against Irjāʾ. The Murji'ah say, "Actions are not from Īmān. Prayer, fasting, zakaah, Hajj, that they are not from Īmān! And brother Alee says, "Actions, all of them are from Īmān, and Īmān increases and decreases".*

We say: Ash-Shaykh Rabīʿ here defended the students of al-Albānī from Jordan while the scholars have all refuted them on these issues. Then, like we stated before, ash-Shaykh Rabīʿ now, in 2013, suddenly acknowledges (without clarifying his change

[59] http://www.selefienederland.nl/site/phocadownload/links2documents/the%20halabi%20papers%201.pdf

of opinion?) that al-Ḥalabī spoke with *Irjāʾ*, refuting a book he himself helped working on, and differed with the 'Ulamaa even though al-Ḥalabī holds that: *"Actions, all of them are from Īmān, and Īmān increases and decreases"?!*

So this is clearly a refutation on Amjad, because he uses these kinds of general speech to declare someone free of al-Irjāʾ, this in opposition to ash-Shaykh Rabīʿ and the Lajnah! Is this strange? No, because Amjad only takes what suits his own understanding!

Back to the article in which Amjad and Spubs try to defend al-Ḥalabī in 2002 and referring to ash-Shaykh Rabiʿ!

- **On page 6 Amjad and co quote the testimony of Abu Muhammed al-Qaysee:** *Then I have not ceased to remember – and in more than one gathering –* ***the defence of Shaykh Rabīʿ for his brothers in Jordan, and that they are Salafees, and that they have no connection with Irjāʾ, neither the small part of it nor the large part of it.*** *And when some people said to him, "**However they do not make takfīr of the one who abandons the actions of the limbs"**, the Shaykh explained that this is <u>the saying of some from Ahl us-Sunnah</u>, and then he mentioned the words of Ibn Rajab al-Hanbali, and also his dealing with the hadeeths pertaining to Shafaa'ah (intercession), and that what is intended by his saying (sallAllāhu alaihi wasallam), "…who had never done any good", meaning, "the actions of the limbs".*

We say: Ash-Shaykh Rabīʿ now in 2013 affirms al-Ḥalabī has *Irjāʾ* in some of his previous books and that he was mistaken. What ash-Shaykh Rabīʿ said regarding Ibn Rajab al-Hanbali is incorrect, as his claim that this is the accepted saying of some from Ahl as-Sunnah, as we will prooft. We will quote Ibn Rajab, not ourselves like Amjad does, but from resources the 'Ulamaa praised which prove that the *kalām* of Ibn Rajab is against them in reality!

So it should be very clear now to the sincere reader that Amjad is deliberately abusing the quoted fatwa of the Permanent Committee in his latest article "*The Ḥalabī Papers 2.0*", with it trying to support his *Madhhab* of *al-Irjāʾ*.

Amjad trying to use Ibn al-Bannā رَحِمَهُ اللهُ for his own objectives on page 17 of the Ḥalabī Papers 2.0:

> *"Ibn al-Bannāʾ al-Ḥanbalī (ﷺ) (d. 471H) said, "Chapter: And [belief in] the intercession of our Prophet (ﷺ) for the people of major sins from his ummah, in opposition to the Qadariyyah [Muʿtazilah] in their saying, "There is no intercession for him." And whoever entered the Hellfire for punishment will exit from it in our view due to his (the Prophet's) intercession and the intercession of others besides him and also due to the mercy of Allāh (ﷻ), until there does not remain anyone in the Fire who said only once in the life of the world, 'Lā ilāha illallāh' out of sincerity, and believed in it, even if he did not perform the acts of obedience after that."*

We say: Here Amjad is trying to use Ibn al-Bannā for his *Irjā* campaign, whereas the position of Ibn al-Bannā is very clear in the <u>same source!!</u>

So Ibn al-Bannā says on page 307:

"And it has three illustrations: "What makes the person who abandons it kāfir, and that is al-Maʿrifah and at-Taṣdīq, ***and aṣ-Ṣalāh according to the most authentic of the two narrations****, because Allāh called it Īmān, He said:*

﴿ وما كان الله ليضيع إيمانكم ﴾

"And Allah would never make your faith (prayers) to be lost"

I.e. your prayers offered towards Jerusalem. And the Prophet ﷺ said :

"There is nothing between al-Īmān and al-Kufr except the Prayer, so whosoever leaves the Prayer had disbelieved" "

[End quotation Ibn al-Bannaʾ]

So it becomes apparent that Ibn al-Bannaʾ can never be used to aid the opinion *"that the one who leaves off all actions of the limbs can still be a muslim"* since he holds the opinion of the *kufr* of the one who abandonds the Prayer. So with his words, that are quoted by Amjad (and ash-Shaykh Rabee), he can never intend what is being ascribed to him by Amjad.

So in this new article of Amjad he is misusing words of many scholars, so what's the underlying reason why Amjad abuses these sources? :

When the desire of spreading *Irjāʾ* became too strong and after quoting Ibn Taymiyyah many times, but not his *muḥkam kalām* with the understanding of the 'Ulamaa, Amjad does again what he does best: Explain the words of the 'Ulamaa according to his own false understanding, he says on page 21 of his recent article:

*"From this statement of Ibn Taymiyyah "****this indicates its absence or its weakness****",* *there are two situations alluded to. The first situation is that* ***a person does not bring any external actions*** ***because he is devoid of the taṣdīq or actions of the heart (inqiyād)*** *and is in reality a hypocrite, disbeliever whose apparent entry into Islām is not valid because either the taṣdīq of the heart or its action (inqiyād and what follows it) is absent. This includes the person who has taṣdīq in his heart, knows and affirms that none has the right to be worshipped but Allāh and that Muḥammad is His Messenger, but refuses to pray, fast, give zakāh, persisting in their abandonment. This indicates the absence of the action of the heart (inqiyāḍ) even though the taṣdīq of the heart is present and indicates a type of ʿināḍ (wilful, stubborn refusal) which is kufr in itself.*

The second situation is an extremely sinful Muslim, whose īmān is in fact present (taṣdīq along with inqiyāḍ), his īmān has manifested outwardly by his affirmation (iqrār) through the shahādah, but this īmān is so weak and so miniscule that aside from the shahādah, it did not push him to do any action and did not prevent him from falling into sin, despite his ability to do action. ***So all he has is the shahādah****. He*

did not fall into any act of shirk and kufr21, but he abandoned the obligations and fell into sin. This person is an evil sinner with a weak, deficient, tiny amount of īmān who will be subject to great punishment in the Hereafter.

This view is found amongst a faction of the Scholars of Ahl al-Sunnah. They hold that a person who pronounced the two shahādahs with the belief of the heart, did not pray, fast or perform other good deeds, that he is a sinner, deficient in his īmān, that he deserves severe punishment in the Fire, but is not a disbeliever. This does not invalidate the principle of the connection between the inward and the outward."

We say: Who is Amjad's Salaf? Did any of the Scholars, who Amjad tried to misuse, say this? It will be clear that the real *Salaf* of Amjad is still al-Ḥalabī, and the new statements of Amjad are exactly the same as his old statements in the Ḥalabī Papers:

Amjad said on page 10:

"This view is found amongst a faction of the Scholars of Ahl al-Sunnah. They hold that a person who pronounced the two shahādahs with the belief of the heart, did not pray, fast or perform other good deeds, that he is a sinner, deficient in his īmān, that he deserves severe punishment in the Fire, but is not a disbeliever. This does not invalidate the principle of the connection between the inward and the outward. ***If we are able to accept that whoever does not make takfīr of the one who abandons prayer has not expelled prayer from īmān, then the same can be said about other branches of īmān that are less than the prayer. What it indicates is the severe weakness of īmān (for those who do not make takfīr), or its absence (for those who do make takfīr)."***

We say: Al-Ḥalabī also used this line of debating, so why did Spubs remove the Ḥalabī papers in the first place?! Because they are clearly still on his understanding of *al-Īmān*.

Amjad quoted al-Ḥalabī on page 24 and 25:

"SHAIKH ALI HASAN AL-HALABI

Stated Shaikh Ali Hasan, "And to give more clarity we say: the branches of perfect Īmān (al-Īmān al-Kaamil) are seventy odd in number, or sixty odd in number – as occurs in the authentic hadeeth. And this – at the same time is the correct, valid Īmān (al-Īmān as-Saheeh). However, when this perfect Īmān is lacking any of its branches, does this deficiency in them have an effect upon the correct, valid Īmān and render it a corrupt and false Īmān?! Or does the effect that results from this (deficiencey) fall upon the perfect Īmān such that it now becomes deficient (naaqis)?!

And what are the branches of Īmān, from the branches of perfect Īmān (al-Īmān as-Saheeh), the negation or absence of which makes this correct, valid Īmān (al-Īmān as-Saheeh_ corrupt (and invalid)? *Is it the 73rd branch?20 Or the 64th? Or the 51st? The 49th? The 30th? The 25th? The 17th? The 6th? The 5th, 4th, or 3rd?*

There only remains the two branches of Prayer and the Kalimah of Tawheed*. As for the first, then there is a difference of opinion concerning it from the fiqh (jurisprudence) point of view – and it varies between what is more or less preferable (rajih wa marjooh) and*

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what is correct and in error (sawaab wa khata'). Therefore, nothing remains except for the kalimah of Tawheed (the Shahadah) – which is actually a point of unanimous agreement of the people of Knowledge from Ahl us-Sunnah – absolutely, the one who abandons it is a disbeliever and apostate, outside the fold of Islaam"

Please compare dear reader, between Amjad's explanation and al-Ḥalabī's:

Amjad in The Ḥalabī Papers 2.0 (2014): "*If we are able to accept that whoever does not make takfīr of the one who abandons prayer has not expelled prayer from īmān,* ***then the same can be said about other branches of īmān that are less than the prayer.*** *What it indicates is the severe weakness of īmān (for those who do not make takfīr), or its absence (for those who do make takfīr)."*

Al-Ḥalabī in the Ḥalabī papers part 2 written by Amjad in Version 1.03 22nd September 2000:

"There only remains the two branches of Prayer and the Kalimah of Tawheed*. As for the first, then there is a difference of opinion concerning it from the fiqh (jurisprudence) point of view21 – and it varies between what is more or less preferable (rajih wa marjooh) and what is correct and in error (sawaab wa khata'). Therefore, nothing remains except for the kalimah of Tawheed (the Shahadah) – which is actually a point of unanimous agreement of the people of Knowledge from Ahl us-Sunnah – absolutely, the one who abandons it is a disbeliever and apostate, outside the fold of Islaam"*

Next to that Amjad now in 2014 tries to establish a fictive link between us (and everyone who opposes him) and al-Ḥawālī.

- **Amjad in 2000 in the Ḥalabī papers in the footnote of the previous quote from al-Ḥalabī:**

  *"Stated Safar al-Hawali, "****And no one says that the one who abandons it (the prayer) is not a kāfir except one who has been affected by the (thought of) al-Irjāʾ, whether he realises it or not****."!! (Dhaahirat ul-Irjāʾ 2/650/651)*

  And then there come the rowdy hooligans and ignorant Muqallidah who claim that Safar al-Hawaali "scientifically exposed" the Irjāʾ present in the Ummah!!!"

- **Amjad in 2014 in footnote number 23 of the previous quote of his own(?!) words.**

  "It is here wherein lies the greatest problem for the Ḥaddādiyyah - everything hinges around the ṣalāh, the prayer. In order to build their accusation of Irjāʾ they have to insist that the position of not making takfīr of the one who abandons prayer is Irjāʾ and that only the Murjiʾah hold this view or those affected by them. These people have known for a few decades that everything revolves around this one crucial issue. This is why Safar al-Ḥawālī stated "And no one says that the one who abandons it (the prayer) is not a kāfir except one who has been affected by the (thought of) al-Irjāʾ, whether he realises it or not."!! (Dhāhirat ul-Irjāʾ 2/650-651). "

We say: Amjad uses this as scare tactics, trying to put fear in the hearts of his followers in order to keep them away from the truth. So does the issue at hand only resolve around the issue of abandoning the prayer? Who said this from our 'Ulamaa Amjad? They clarified that leaving the prayer according to them is kufr and they accepted that some of the Salaf had the other opinion and they did not accuse them to be Murji`ah by having this – according to them – incorrect opinion.

But when it comes to the issue of leaving of all actions of the limbs, no one of the major scholars said that there is a difference of opinion in this issue within *Ahl as-Sunnah*!! Rather, they unanimously stated that it's *kufr* and they explain that there is an *Ijmā'* on this issue! This is why they specifically refuted the ones who claim that leaving of all actions of limbs is still a Muslim! And they clearly made a difference between the two issues!

While Amjad and his Salaf al-Ḥalabī, come up with a *qiyās fāsid* (false analogy) between leaving one action of the limbs (i.e. the prayer) and between leaving all actions of the limbs in totality!

So the sincere reader should ask himself :

Who is the Salaf of Amjad for his erroneous analogy? And why does he tamper with the understanding of Ibn al-Bannā al-Ḥanbalī, Ibn Bāz, the Permanent Committee, and Ibn Rajab, in order to try to prove they accepted this false point of view which opposes the *Ijmā'*?

Why does he hunt down all the *kalām* that is *mutashābih* from Ibn Taymiyyah and Ibn Rajab to proof that they hold the opinion that someone without any actions of the limbs can be a believer? **While both make *takfīr* on the one who leaves the prayer?**

Why does he oppose all the 'Ulamaa who aided the books authored on this issue and extensively quote many sayings of both Imāms, and Imām Ibn Bāz, which all clearly shows their stance **that the one who does no actions with the limbs is a *kāfir* by *Ijmā'*?**

Why did he try to refute the *fatāwā* of the Permanent Committee – by using the understanding of al-Ḥalabī – in 2000, and now in 2014 without shame selectively quotes the same Permanent Committee in order to aid his *Madhhab* of *al-Irjā'*?

The sincere reader can clearly see that Amjad tries to spread the *Madhhab* of the *Neo-Murji'ah* in the West by following the one (al-Ḥalabī) who tried to spread it in the Kingdom of Saudi.

You were spreading- and defending his every move and now in 2014 you resort to some recent articles written by ash-Shaykh Rabī', again blindly following him and using him as a shield to spread your *Irjā'*.

But your blind following, as always, is very selective, because you don't return back to his most recent words on al-Ḥalabī's two books in 2013. And not to his criticism on Imām al-Albānī in the past regarding the wording *"shart kamāl"* etc.

But maybe this is because spreading this kind of speech from their *Murshid* will damage their *Madhhab* of *al-Irjāʾ*, and will also raise many questions as to why does ash-Shaykh Rabīʿ suddenly affirm the criticisms of the Committee on al-Ḥalabī while at first he rejected it in defense of al-Ḥalabī and helped him with on of these books? So this kind of information could jeopardize the position of the *Murshid* and thus in compliance with the *hizb's* principle "*The Murshid should be protected at all times*" Spubs chooses to turn a blind eye to these kind of problematic statements in order to safeguard the *Murshid* from any harm.

Amjad and al-Ḥāfidh Ibn Rajab al-Ḥanbalī on page 34 of the Ḥalabī Papers 2.0:

> *"Then a faction of the Scholars of Ahl as-Sunnah - on the basis of this ḥadīth and others - have affirmed that a people will leave the Fire who did not do any good, after being punished severely for their sins and disobedience, and just by way of example, the statement of Ibn Rajab al-Ḥanbalī, "And this indicates that those whom Allāh will remove (from the Fire) by His mercy, without the intercession of any created being, are the people of the statement of Tawḥīd who did not do any good whatsoever with their limbs." Fatḥ al-Bārī of Ibn Rajab (1/285) and refer to al-Takhweef min al-Nār (p. 187)."*

We say: If Amjad had returned to the 'Ulamaa to check his comprehension of the issue, it would have been better.

So let us stick to the scholars and return to them for understanding the *Madhhab* of *al-Imām* Ibn Rajab رَحِمَهُ اللهُ

- Ash-Shaykh 'Ali as-Shibal حَفِظَهُ اللهُ has written a book titled: *"The methodology of al-Ḥāfidh Ibn Rajab in ʿAqīdah."*

Al-ʿAllāmah al-Fawzān حَفِظَهُ اللهُ wrote an introduction for this book.

On page 387 the following can be read:

"From the Nawaaqid (Nullifiers) of at-Tawheed; tark as-Ṣalāh (leaving the prayer):

" This issue has been mentioned by al-Ḥāfidh Ibn Rajab in his explanation of the *ḥadīth* of ''ʿAbdullāh bin 'Umar, radi Allāhu 'anhu about the Arkaan al-Islaam, so he said**:** *"And the establishment of the prayer, many aḥadīth have been transmitted which proof that the one who leaves it, expels from the Islaam, and in Saheeh Muslim on authority of Djaabir, radiya Allāhu 'anhu, on authority of the Phrophet - sallAllāhu 'alayhi wa sallam - he said: Between a man and between kufr and shirk is leaving the prayer, and the same as this has been transmitted in the hadeeth from Burayda and Thawbaan and Anas and others than them… "*[60], [61]

[60] *Jaami' 'Uloom wal Hikam*, explanation on the 3rd hadeeth, page. 42-43.
[61] Ibn Rajab repeats this vision on other places as the author of the book **"Al-Imaam 'Inda as-Salaf and its connection to actions and the unveiling of the Shubuhaat of the Mu'asirien"** points out in Volume 2, page 371-377.
This book, which has an introduction by the late 'Allamaah 'Abdollaah al-'Aqiel, Rahiemmahoellaah, can be downloaded in pdf here:
Volume 1: http://www.mediafire.com/file/oyyjw2ya2eg/%D8%A7%D9%84%D8%A7%D9%8A%D9%85%D8%A7%D9%86
Volume 2: http://www.mediafire.com/file/mhim2dlyjj2/%D8%A7%D9%84%D8%A7%D9%8A%D9%85%D8%A7%D9%86

In volume 2 the author quotes many Ibn Rajab several times:

1. Jaami' al-'Uloom wal Hikam explanation on the 3rd hadeeth, page. 44.
2. Fath al-Baarie (5/50,52).

The author mentions some speech on which is depend by people in the issue of *"leaving actions with the limbs"* and they use this as as-shubha like Amjad does and refutes it!

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End of the words of al-Ḥāfidh رَحِمَهُ اللهُ

- Ibn Rajab al-Ḥanbalī, may Allāh have mercy on him, said:

  "Most of the scholars said that it (*Īmān*) is statement and action, and all of this is *Ijmāʾ* (consensus) from the *Salaf*, the scholars of *Ahl ul-Ḥadīth*. Ash-Shāfiʿī has mentioned the *Ijmāʾ* of the *Ṣaḥābah* and the *Tābiʿīn* on it and Aboo Thawr mentioned the *Ijmāʾ* too.

  Al-Awzaa'ee said: **Those who have passed away from the Salaf did not differentiate between *Īmān* and action.** More than one from the *Salaf* of the *'Ulama* from *Ahlus-Sunnah wal-Jamāʿah* mentioned it. From those who mentioned it from the *Ahlus-Sunnah* were al-Fuḍayl ibn ʿIyād and Wakī' bin al-Jarrāḥ. From those whom it was narrated that *Īmān* is statement and action are al-Ḥassan, Saʿīd ibn Jubayr, 'Umar bin 'Abdil-'Azīz, Ataa', Tawūs, Mujāhid, Ash-Shaʿbee, an-Nakhā'ī and az-Zuhrī. It is the statement of ath-Thawrī, al-Awzāʿī, Ibn ul-Mubārak, Mālik, Ash-Shāfiʿī, Aḥmad, Isḥāq, Abī 'Ubayd, Abī Thawr, and others" (*Fatḥ ul-Bārī 5/1*).[62]

- Al-Ḥāfidh Ibn Rajab was also quoted several times in the booklet: **"Aqwāl Dhawī l-ʿArfān.."** which was written by ash-Shaykh as-Sināni with comments by al-Imām al-Fawzān.[63],[64]

We will quote some of these clear texts and leave it up to Amjad to think and ponder! Please don't abuse this Imām Amjad.

On page 45 ash-Shaykh ʿIsām quotes the 6th introduction: "*…what is established with the scholars of Ahl as-Sunnah, is the takfīr upon the one who leaves actions of the limbs, which Allāh has ordered in his Book or his Messenger ﷺ in his Sunnah, kuliyyan (in totality), especially the Farā'id, like it is established in the books of the people of knowledge, they mentioned this from 3 angles:*

The first angle: Some of the Imāms of the Sunnah upon whose ruling is relied gave texts of the kufr of the one who leaves the farā'id. And the statement of (affirming) Īmān for the one who leaves it, if he acknowledges its obligation, that this is the saying of the Murjiʾah.

Al-Ḥāfidh Ibn Rajab رَحِمَهُ اللهُ said in (Fatḥ al- Bārī 1/21) when he mentioned the takfīr of the one who leaves the ṣalāh: ***"Isḥāq ibn Rahūya has transmitted an Ijmāʿ from them, so far that he took the saying of the one who says: 'One doesn't become a disbeliever by leaving these Arkān (al-Islām)', that it is from the sayings of the Murjiʾah."***

What will Amjad say? An *Ijmāʿ* that he opposes and also the link to *al-Irjāʾ* for the one who leaves the *Arkān*? This is even less evil than leaving all actions!

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[62] Taken from brother Ahmed: http://aloloomenglish.net/vb/showthread.php?562-Ijmaa-of-the-Salaf-that-there-is-no-Eeman-without-Action
[63] The book can be read here: http://anti-irja.net/play.php?catsmktba=24
[64] Amjad mentions this resource on page 41 and said:

Amjad: Mentioned by ʿIṣām al-Sināni in Aqwāl Dhawī al-ʿUrfān and cited by Shaykh Rabī in Ittiḥāf Ahl al-Ṣidq wal-ʿUrfān (pp. 186-187). We think either Amjad doesn't understand the manhaj of Ibn Rajab or he, like he has done many times now, deliberately hides it for the readers!

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As-Shaykh ʿIsām quotes on page 46:

- **Ishaaq bin Rahūya رَحِمَهُ اللهُ and refers again to (Fatḥ al-Bārī 1/21):** *"The Murjiʾah fell in extremism, so far that of their sayings became: "That people say: Whoever leaves the prescribed prayers and the fasting of ar-Ramadaan, and az-Zakaat and al-Hajj and the general Faraa'id without denying its obligation, we don't declare this one an unbeliever, we leave his case to Allāh for later, because he acknowledges (its obligation)", these ones are the ones we have no doubt in, ya'nie, that they are Murjiʾah." Ibn Rajab said: "What is apparent is that he makes takfīr of leaving these farāʾid."*

This is the difference between returning to the semi-intellectual fraud Amjad and returning back to the scholars and knowledge based investigation. Because how in Allāh's Name was Amjad able to say what he said about Ibn Rajab?

Ash-Shaykh ʿIsām quotes on footnote 27 on page 71:

- **"And this is a beautiful point (of benefit) mentioned by Ibn Rajab in (Jāmi' al-ʿUlūm wa l-Ḥikam 1/91) when he said: "Aḥmed and Isḥāq brought proofs for the *kufr* of the one who abandons the Ṣalāh with the *Kufr* of Iblīs with leaving of the *sujūd* (prosternation) for Ādam, and leaving the *sujūd* for Allāh is worse."**

Ash-Shaykh ʿʿIsām quotes on page 36:

- **Ibn Rajab رَحِمَهُ اللهُ said in his book (Fatḥ al-Bārī 1/113-114): "***A Taa'ifa (group) of the Murjiʾah said: Al-Īmān is qawl (speech) and ʿamal (actions), in agreement with Ahl as-Sunnah- than they explained al-ʿamal (actions) with al-qawl (speech) and they say: It's the ʿamal (actions) of the Lisān (tongue).*

This naql (text) destroys the doubt that actions with the limbs can be replaced by actions with the tongue!

Was Amjad returning to the scholars when using Ibn Rajab for his whims and desires? We return back to the scholars and to the works they praised, whereas Amjad has a habit of returning to works of refuted people or his own understanding.

Amjad and Muḥammed ibn Naṣr al-Marwazi on page 18 of the Ḥalabī Papers 2.0:

Muḥammad bin Naṣr al-Marwazī said: *"We have quoted the statement of those who declare the one who abandons prayer deliberately to be a disbeliever and we have cited the sum of what they have used as proof, and this is the madhhab of the majority of Ahl al-Ḥadīth. But another group has opposed them from the Aṣ-ḥāb al-Ḥadīth, and they refused to make takfīr of the one who abandons prayer unless he abandoned it whilst rejecting (its obligation), arrogant refusal, belittlement, and stubborn, wilful rejection. Only then is takfīr made of him. And some of them said that abandoning prayer is like the abandonment of all the other obligations (farāʾiḍ), such as zakāh, fasting in Ramaḍān and Ḥajj. And they said: The narrations which have come regarding the negation of faith (ikfār) through abandonment of prayer are like the narrations which negate faith through all the (various) sins.' "*

We say: Ash-Shaykh al-Marwazi declares the one who leaves the prayer to be a *kāfir*, so his words can never be understood the way Amjad tries to display them.

Muhammed ibn Nasr al-Marwazi said: "*And we mentioned in this book of ours where the Book of Allāhu at-Ta'aala and the Sunnah of His Messenger point to from the magnification of the position of as-Ṣalāh, and the fulfillment of the promise with the reward for the one who performs it, and magnification of the threat upon the one who neglects it. And difference between it and between all the other actions in excellence, and its great position. Then we mentioned the related reports on authority of the Prophet ﷺ about declaring the one who leaves it to be kāfir,* ***and his removent from the millah (religion)*** *and the permissibility in killing the one who refuses to perform it.* ***Then the same as that came to us on authority of the Sahabah, and nothing difference to that came to us from them."***[65]

Secondly: This Imām spoke about the *farā'id,* **not about leaving all actions with the limbs**. So this again shows the *Irjāʾ* understanding of Amjad, and his abuse of the *kalām* of *Ahl al 'Ilm* to support the *Madhhab* of the *Murji`ah.*

Amjad and ash-Shaykh Sāliḥ al-Fawzān on page 19 of The Ḥalabī Papers 2.0

> *"Shaykh Ṣāliḥ al-Fawzān was asked,* ***"Is the one who does not declare the abandoner of prayer to be a disbeliever from the Murjiʾah?"*** *to which he replied, "Yes, he has a type of Irjāʾ, this is a type of Irjāʾ if he believes that action is not from īmān, and from (this action) is the prayer, then yes, this one is a Murjiʾ. But as for when he believes that action is from īmān but he said the one who abandons prayer does not disbelieve, just like all the other actions (the abandonment of which) causes īmān to decrease, then this one has taken the statement (position) of some of the Scholars. And they have doubts, they have doubts (for their position), they are not considered Murjiʾah. If he depends upon a saying (of scholars) and upon doubts he uses as evidence, it is not said that he is a Murjiʾ. It is said that he is errant, it is said that he is errant, yes."*

We say: This is about the prayer specifically. What does ash-Shaykh al-Fawzān say about the one who leaves all actions of the limbs? About books who have been authored on this issue to defend this false *ʿAqīdah*? Did he not help writers who refuted this point of view? Did he not aid the *Ijmāʾ* that the one who leaves all actions is a *kāfir* and that the one who opposes this has *Irjāʾ*? Did he not warn against this opinion within the *Lajnah* and personally? Amjad is shamelessly playing with the words of the scholars, and to even try (mis)using ash-Shaykh al-Fawzān for these kind of issues is pure foolishness, and shows the great despair he is in.

Amjad also quotes Ibn Bāz again but we have already answered this *shubhah* (misconception) from Amjad, and we displayed the position of Ibn Bāz based upon many of his *muḥkam* statements. But just to show the readers once again that Amjad is playing scramble with the speech of the scholars we will place one quote of Ibn Bāz from the same source as Amjad, only a few pages further.

[65] Ta'dhiem Qadr as-Salah 2/925.

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So Amjad quotes in his article on page 20:

In his commentary on the remark of Ibn Abī al-ʿIzz's (in his explanation of al-Ṭaḥāwī's creed),

"*And they are in agreement that if he believed with his heart, affirmed with his tongue but withheld from acting with his limbs, he is disobedient to Allāh and His Messenger, deserveing of punishment*",

Imām Ibn Bāz (ﷺ) said, "*If this agreement (consensus) is authentic from the Murjiʾah, then what the explainer (Ibn Abī al-ʿIzz) has stated, in that the difference between Ahl al-Sunnah and the Murjiʾah is only a matter of wording, it would be close (to the truth), if they (the Murjiʾah) were in agreement that whoever believed with his heart, and assented with his tongue but did not comply in his action, he did not pray or fast, that he is deserving of punishment or entry into the Hellfire, then this is the saying of Ahl al-Sunnah. However, we then read their statement that he is a perfect in faith (kāmil al-īmān), due to the faith of his heart and tongue (alone). When he says (about such a one) that he is perfect in faith, how can this be a consensus?! When he is perfect in faith, how can he be subject to a threat (of punishment) So citing a consensus alongside the statement of the Murjiʾah that actions are not from īmān requires some inspection."*
The Shaykh was then asked, *"The one who believes with his heart and tongue and does not act with his limbs?" to which he responded, "This is a point of difference between the Scholars. Whoever said abandonment of prayer is (major) disbelief says that he will remain eternally in the Fire. And whoever said it is minor disbelief, then his ruling is the ruling upon all of the major sins, he is under the will (of Allāh)."*

[Al-Taʿlīqāt al-Bāziyyah ʿalā Sharḥ al-Ṭaḥāwiyyah (Dār Ibn al-Athīr, 2/751-752)]

Here Amjad is again trying to use this speech of Ibn Bāz to aid his *Irjāʾ* understanding, trying to proof with it that Ibn Bāz views the opinion that the one who leaves <u>all</u> actions of the limbs as a point of difference between the scholars. Whereas it is clear that Ibn Bāz did not understand the question like that, this is apparent in the answer he gives, and is apparent when one looks at the majority of the statements of Ibn Bāz, as preceded in this article.

Now to make this point even more clear, let us look at some of the words of Ibn Bāz from the <u>same source</u> Amjad is (mis)using, only a few pages further and still on the same topic of *al-Īmān!!*

Al-Imām Ibn Bāz says on page 764:

"...the Musaddiq bi l-Qalb (the one who affirms with his heart), his tasdiq (affirmation) does not benefit him if he does not affirms it with the tongue, and does not affirm it with al-ʿamal, so if he would affirm with is heart that this information is real, but then he says with his tongue: No, it is not real, this or that person is a lyer, then this tasdiq did not benefit, and he is not called Musaddiq and not Moe`min. So it is necessary that Īmān al-Qalb is followed up with something, the same if he <u>affirms with his heart and tongue</u>, and then he holds back on the required actions, that are required from this at-Tasdiq (affirmation), he affirms with his tongue and his heart that his Fatḥer has rights upon him, and that it's obligatory to treat him right, but he doesn't do right with him, and doesn't do good for him, you see him (i.e. Fatḥer) poor, sick, and he doesn't care about him. Can this person be called a Musaddiq (affirmer) that al-Birr (goodness) is Ḥaqq!!..."

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So here Ibn Bāz explains quite explicitly that there is no real affirmation with the tongue and the heart if there is no action of the limbs that affirms the affirmation with the tongue and the heart. And the quotations of Ibn Bāz that have preceded in this article shine even more light on this issue and the position of Ibn Bāz about it.

Amjad and ash-Shaykh ʿAbd al-Laṭīf Āl al-Shaykh on page 19 of the Ḥalabī Papers 2.0:

"Shaykh ʿAbd al-Laṭīf bin ʿAbd al-Raḥmān bin Ḥasan ʿĀl al-Shaykh (﵀) said, "The third foundation: That īmān is composed of (both) speech and action. Speech is of two types, the speech of the heart, which is its belief, and speech of the tongue, which is to speak with the word of Islām [the kalimah]. And action is of two types, the action of the heart, which is its intent (qaṣd), choice (ikhtiyār), love (maḥabbah), pleasure (riḍā) and its assent (taṣdīq). And (the second type), the actions of the limbs such as prayer, zakāh, ḥajj, jihād and what is like them from the outward actions. Now when the taṣdīq (assent) of the heart ceases, and its pleasure, love for Allāh, its truthfulness, then īmān in its entirety, ceases (to exist) ***. And when any of the actions cease, such as prayer, Ḥajj, jihād, whilst the assent (taṣdīq) and acceptance (qābūl) of the heart remains, then this is a point of difference. Does īmān cease in its entirey when he leaves any of the Islāmic pillars such as prayer, Ḥājj, zakāh and fasting? Or does it not cease? And does the one who abandons it or not? And is it distinguished between prayer and other than it or not?*** *Ahl al-Sunnah are agreed that there must be action of the heart which is its love, pleasure, compliance (inqiyāḍ) and the Murjiʾah say assent (taṣdīq) is sufficient alone, and through that he becomes a believer. But [after we enter the actions of the heart into īmān] the difference over the actions of the limbs, does he become a disbeliever or not (through their abandonment) is present between Ahl al-Sunnah. That which is known from the Salaf is takfīr of the one who abandoned any one of the Islāmic pillars such as prayer, zakāh, fasting and Ḥajj. And the second saying is that no one disbelieves except the one who rejects [their obligation]."*

Ash-Shaykh 'Abd al-Latief رَحِمَهُ اللهُ clearly speaks about the *farā'id* and pillars. Not about leaving all actions in totality.

In **"al-Īmān 'inda as-Salaf…"** this Shaykh is also quoted with *muḥkam kalām* on page 363 of volume 1:

Ash-Shaykh 'Abd al-Latief رَحِمَهُ اللهُ defended al-Mujaddid Muḥammed bin ʿAbd al-Wahhāb's رَحِمَهُ اللهُ sayings in the book Kashf ash-Shubuhāt:

"……And this is something about which there is Ijmāʾ between the Ahl al-'Ilm, so if one of these three is missing, then the Islaam goes away and becomes nullified……."

The Shaykh then mentions *al-Islām* and *al-Īmān* and *al-Iḥsān* and says:

"So he begun with the ta'rīf of al-Islām with the two testimonies of faith, ***and without a doubt al-'ilm and al-qawl and al-ʿamal are set as a condition to the correctness of the realization of them both…"***

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And on page 46 in volume 2:

"As for him making our Shaykh from the ones who make the Islamic Sharāʿi (pillars) a condition for entering into it, than this is false. He merely made the fundamentals and similar to it a condition for the correctness of al-Islām, not for the entry into it…. "

Amjad then says on page 39:

"The Ḥajāwirah Are an Evil People Who Lack Principles and They Are Driven - Not by the Uṣūl of the Salafī Manhaj - But by Revenge for the Sake of Yaḥyā al-Ḥajūrī

Finally, the Ḥajāwirah who are displaying these characteristics are very dishonest and evil people. The only reason they are now spreading these shubuhāt (doubts) is because Shaykh Rabīʿ disparaged their leader in Ḥaddādiyyah, Yaḥyā al-Ḥajūrī. They were not spreading these doubts until the past two months or so. Before this, Shaykh Rabīʿ was refuting the likes of Maḥmud al-Ḥaddād, Fāliḥ al-Ḥarbī, Fawzī al-Baḥrainī and others on these issues for many years and they (the Ḥajāwirah) knew nothing of these matters. However, because these Ḥaddādiyyah (who are carrying the same flag as Safar al-Ḥawālī from twenty years ago) are now trying to cause tribulations by getting some speech from the Muftī, ʿAbd al-ʿAzīz Āl al-Shaykh and Shaykh Ṣāliḥ al-Fawzān against Shaykh Rabīʿ, using deception and great conniving, out of the evilness of their hearts, the Ḥajāwirah have seen this to be of benefit to themselves in their hatred towards Shaykh Rabīʿ - and they are happy to drink the bāṭil of the Ḥaddādiyyah into their hearts, in order to seek revenge for the sake of al-Ḥajūrī against Shaykh Rabīʿ, the Scholars of Ahl al-Sunnah and whoever is with them from the students of knowledge in Europe, the US, the Gulf countries, the Far East and other places. May Allaāh, the Most High, protect Ahl al-Sunnah from the evil of all these factions of Ḥaddādiyyah, in all places, āmīn."

We say: We were spreading the mistakes of al-Ḥalabī in *al-Īmān* for years. That Amjad just keeps on slandering people and even dares to speak about principles is really quite shameless. All Amjad has been doing in this article, and for the past decade, is hunting down the *mutashābih* speech of the Scholars in order to twist their words and understanding, as we have extensively showed in this article.

So Amjad is trying to defend his *Murshid* by every means possible, but the sincere reader should ask his self the following questions: Was ash-Shaykh Rabīʿ in the past attacking the *athar* of Ibn Shaqīq? The *Ijmāʾ* related by al-Imām ash-Shāfiʿī? If these questions are sincerely answered without bias, then the reason behind some recent criticisms against ash-Shaykh Rabīʿ can be understood, and the fictive link Amjad keeps trying to establish will be clear.

As for Amjad slandering us that we hate ash-Shaykh Rabīʿ shows his filthy vile manners. We benefitted tremendously from the Shaykh but we treat him the same as our other Scholars. Amjad himself tried to refute the *Lajnah* in the past, as shown in this article, but when others criticize scholars with arguments and proofs, they are suddenly *Ḥaddādis*? And he is a real Salafi who can give fatwa and answer questions by or making extreme taqlid and by hiding his link to al-Halabi?

Answering Amjad's double standards regarding the term *Jins al-ʿAmal.*

He said on page 40:

> *"The Use of Innovated Terms in the Definition of Īmān Such as Jins al-ʿAmal."*

And quotes ash-Shaykh Rabīʿ and Ibn 'Uthaymin رَحِمَهُ اللهُ on pages 41 and 42:

> *"Shaykh Rabīʿ said, "I see that one should keep away from the word 'jins' due to what it contains of generality and ambiguity and because the people of tribulations cling to it and because this word is not found in the Book, nor a Sunnah, nor did the Salaf use it in the definition of īmān." Refer to Ittiḥaf Ahl al-Ṣidq wal-ʿUrfān, (p. 249).*
>
> *Shaykh Ibn al-ʿUthaymīn was asked, "What is your viewpoint concerning the one who says, 'The one who abandons the genus of action (jins ul-ʿamal) is a kāfir, and the one who leaves actions solitarily (āḥād al-ʿamal) is not a kāfir'?" The Shaykh replied, "Who spoke of this principle? Who said it?! Did Muhammad the Messenger of Allāh say it?! These words have no meaning to them. We say, whoever Allāh and His Messenger have declared a disbeliever then he is a disbeliever. And whoever Allāh and His Messenger do not declare a disbeliever is not a disbeliever. This is what is correct. As for 'jins ul-amal' and 'āḥād ul-ʿamal' then all of this is but nonsense (clangor) and in which there is no benefit." Cassette: Question From Qatar on the Accusation of Irjāʾ Against al-Albānī (30th April 2000).[66]"*

We say: Many Scholars of *Ahl as-Sunnah* have used the term **jins al-ʿamal** numerous times. Like: Ash-Shaykh al-Fawzān[67], Ash-Shaykh Zayd al-Madkhali[68], Ash-Shaykh Ṣāliḥ Aal ash-Shaykh[69], Ash-Shaykh al-Rājiḥī[70], Al-Imām Ibn Bāz[71] and others.

All of these scholars used this term regarding the newly invented notion that: *"One who leaves of all actions of the limbs can still be a Muslim"* like Amjad is spreading from 2000 until know!

Amjad said in his article **"Readings in advanced Qutubism"** page 6, that the Qutbiyyeen:

> *"4) Promote the issue of "Jins ul-Amal", meaning to promote that the one who has the basis, asl, of Īmān (in the heart and on the tongue) but has no good deed, or does not act, that such a one is a kāfir* ***by Ijmāʾ****. They portray it as an Ijmāʾ so they can then build their accusation of Irjāʾ around it."*

[66] As-Shaykh as-Sinaanie quoted this fatwa in his book **"Aqwaal Dhawi il-'Arfaan…"** page 67 under footnote 18 and explained that this answer of Imaam al-'Uthaymin doesn't imply that *"If you have limited al-kufr to tārik as-Salāh without jins al-'amal, and know that some of the Salaf didn't perform takfeer on the one who leaves the salaah, then the one who leaves the actions of the limbs is also not a kāfir with him, so it is correct that the issue of the kufr of the one who leaves the actions with the limbs is also an issue of difference of opinion with the Salaf."* And the Shaykh does not say this!!

[67] http://anti-irja.net/sound/rad-shobah/001.mp3
[68] http://anti-irja.net/sound/fatwa/zaid-tarek-amal.mp3
[69] http://anti-irja.net/sound/fatwa/45.mp3
[70] http://sites.google.com/site/tahmilatt/home/rajhi-rad-jins-amal.mp3
[71] The Book of as-Shaykh as-Sinaanie which has proceeded!

We say: We have shown in this article that this *Ijmāʾ* has been reported by many scholars from the *Salaf*, and the scholars after them support it, so Amjad slanders the scholars in this quote that they are *Qutbiyyeen* and use this to build *"their accusation of Irjāʾ around it."*

He then went on to say on page 6:

*"**In this they <u>deceive their prey</u> and the <u>unsuspecting ignorant ones</u>** by likening two matters and treating them to be the one and the same: a) the saying of the Murji'ah which is that that actions are not from Īmān absolutely, and that a person may simply have knowledge in his heart alone, or tasdeeq in his heart alone, or the shahaadah upon his tongue alone, or tasdeeq and the shahaadah, **and with merely this alone, he is a Believer, perfect in his Īmān, his Īmān being like that of Jibreel and Mikaa'eel, until if he even commits acts of kufr, then he is still a Believer perfect in his faith** <u>and b) the saying of many from Ahl us-Sunnah</u> that the one who has the asl, root, of Īmān and dies with no good deeds (out of neglect, and laziness, sin and disobedience and the likes) will not reside in Hellfire forever, (i.e. his Islaam is affirmed, while absolute Īmān is denied for him), bearing in mind the difference of opinion on the issue of the abandonment of prayer."*

We say: So according to Amjad the major scholars prey- and deceive the ignorant ones when they:

- *Gave fatāwā in which they deny this difference of opinion which Amjad makes up by himself?*
- *Write introductions to books which clearly refute Amjad's difference of opinion?*
- *Refute- and warn against books written by Raa'id aal-Taahir, Khaalid bin 'Abderahmaan al Masrie, Az-Zahraanee, Murad Shukri, 'Adnaan 'Abdul-Qaadir and the book Dalaa'il al-Burhaan, in which they tried to spread this so called difference of opinion?*[72]

72 This on issues on which al-Halabee and others were criticized in the past!
https://www.youtube.com/watch?v=JoMeGAZ8ocU

There was also a book called "Dalaa'il al-Burhaan fie Masaa'il al-Imaan" written by Aal-Sharief on which cover it was written that it was read by Ash-Shaykh Rabi' and he gave comments to the book.

In this book the stance that "Takfier of the one who leaves of jins al-'amal completely" is considered a matter of khilaaf within Ahl us-Sunnah. Listen and see here what ash-Shaykh al-Ghudayyaan, the Mufti and ash-Shaykh al-Fawzaan say about this book and this claim:

http://www.safeshare.tv/w/qGWQWhQypM
http://www.safeshare.tv/w/kiuGGUwSQN

Also the book Dham al-Irjaa' by Khaalid al-Masrie was praised by ash-Shaykh Rabi' and this book is also heavily criticized by the Mufti and ash-Shaykh al-Fawzaan

In this book the stance that "Takfier of the one he leaves of jins al-'amal completely" is a matter of khilaaf within Ahl us- Sunnah, is being spread.

Also Raa'id aal-Taahir claimed this in his book Nasb ar-Raayah…..This book was also praised by ash-Shaykh Rabi'! As can be seen here:

http://www.al-afak.com/showthread.php?t=12511

Ash-Shaykh Rabi' clearly opposes the Ijmaa' and the stance of many 'Ulamaa regarding jins al-'amal! And he said when commenting on some words of Ibn Taymiyyah which Raa'id quotes in Nasb ar-Rayaa:

*"The words of this Imam are real clear on the consideration that the tawheed and the Imaan with the heart and tongue will bring the Muwahid out of the fire. Look how he clarifies that the intercession is founded upon baring witness to Allaah with at-Tawheed and on al-Ikhlaas which is the action of the heart and on the at-Tasdeeq with the heart, so he contented with al- imaan in the heart and the pronunciation with the tongue the affirmation of what is in the heart, and he did not mention actions in this important occasion, nor did he make the intercession dependent on it, and this, (action) from him (i.e Ibn Taymiyyah) is building upon the ahaadieth of the intercession (as proof) ; especially his saying, may peace and blessings be upon him,: "**They did not perform any good actions**" ("lam ya'maloe ghayran qat".*

And Amjad said *"many of Ahlu Sunnah"*. Maybe he is able to quote this group of many scholars from *Ahl as-Sunnah*, because we don't know of them? All we have seen is Amjad building his understanding on the understanding of al-Ḥalabī, and then tries to aid this false understanding by selectively quoting the words of the scholars.

Secondly Amjad is really contradictory because although he opposes the term **"jins al-ʿamal"**, he accepts the terms **"***sharṭ ṣiḥḥah***"** and *"sharṭ kamāl"* and says *on page 68:*

"These phrases (sharṭ ṣiḥḥah, sharṭ kamāl) can be found in the statements of the Scholars, such as Shaykh Ibn Bāz, Shaykh Ibn al-ʿUthaymīn and others."

We say: The term *"jins al-ʿamal"* is also used by many 'Ulamaa. So why do you reject their usage the way you do? We say: **"because you reject the Ijmāʾ of the Salaf that leaving of all actions of the limbs is actually a *kāfir* and this term is used by some scholars to clarify this!"**

This is why we see Amjad shop selectively in the words of *Ahl al-'Ilm*, attacking the ones who spread this *Ijmāʾ*, and all this without returning to the major scholars for comprehension.

You accept the words "*sharṭ ṣiḥḥah"* and *"sharṭ kamāl"*, **because it helps you spread your imaginary *khilāf*.**

Thirdly Amjad shows why he questions this term, he says on page 42:

"Note that the word jins (meaning genus) is found in the speech of Ibn Taymiyyah (and others) in the course of discussing the issue of īmān. However the Ḥaddādiyyah - and this is the main thrust of the Shaykh Rabīʿ's criticism - are entering this word into the actual definition (taʾrīf) of īmān, such that if you do not say tārik jins al-ʿamal kāfir (the one who abandons the genus of action is a disbeliever) you are upon Irjāʾ. And this is a clear lie upon the Salaf, as they did not use this in the definition of īmān."

We have some observations on this:

- So now we see Amjad acknowledging the fact that some of the Salaf used this term, so when Amjad was confronted by this undeniable fact, he came up with a new trick, and that's inventing the notion that *"the Ḥaddādiyyah"* enter it into the actual *ta'rīf* of *al-Īmān*, and he has no proof at all for this accusation, whereas, at the same time, he doesn't claim that the terms *shart ṣiḥḥah* and *shart kamāl* are being entered into the *ta'rif* of *al-Īmān*?!

(Raa'id then says): "This is the text of the speech of the Shaykh – hafidhahullaah - in his own handwriting on p.28 of the Risaallah before adjustments, and I will be downloading this complete page in the handwriting of the Shaykh if it is made easy for me in the attachments; ***until there is not the least of doubt for anyone in knowing the doctrine of the Shaykh in this issue."***

We will qoute many words from Ibn Taymiyyah which totally refute this wrong understanding!!

- The ones who he is referring to with the term "*Haddādiyyah"* – who in reality are *Ahl as-Sunnah* who critise their false understanding of *al-Īmān* – they don't enter this word into the actual *ta'rif* of *al-Īmān* because they are satisfied with what the *Salaf* came with. The major scholars don't do it, and also scholars – who are now viciously attacked for defending the *ʿAqīdah* of the *Salaf* on *al-Īmān* - like ash-Shaykh Jarbūʿ, ash-Shaykh al-Ghāmidī, ash-Shaykh Abū Mālik al-Juhanī don't do this. All this are just the same old scare tactics Spubs is using against everyone who criticizes them with clear proofs they can't refute. We're really astonished that there are still people who fall for this. May Allāh protect us from their harm.

- All of these Scholars accepted that there is an *Ijmāʾ* on this topic; which you don't accept Amjad: **That the one leaving of all actions of the limbs is a *kāfir!*** And that's why Amjad is turning everything around, so Amjad says "*such that if you do not say tārik jins al-ʿamal kāfir (the one who abandons the genus of action is a disbeliever) you are upon Irjāʾ."*. This is how he distorts the facts, because it's not- and it was never- about not saying that *tarik jins al-ʿamal is kafir,* but it's all about the ones who started believing, and saying, and spreading that the one who abandons all the actions of the limbs was still a muslim! Based upon their false understanding of some *mutashābih* texts. So when *Ahl as-Sunnah* - in every time and place - started to notice the appearance of this false *madhhab* they refuted it with clear proofs, and with the understanding of the *Salaf*. So there is a clear distinction between adding this term to the *ta'rif* of *al-Īmān* and between **using this terminology** in order to explain the correct understanding of the *ta'rif* of *al-Īmān,* and to refute the falsehood of *al-Irjāʾ*. Just like when the People of *Kalām* felt no longer sufficed with the *kalām* of the *Salaf* like "*Ar-Rahmānu ʿalā al-ʿArshi Istawā*" (ar-Rahmaan rose over His Throne), and "*Allāhu fī s-Samāʾ*", they started adding and innovating concepts like : "*Allāh is not a jism, nor a jawhar, nor an ʾarad, nor in makaan, or in jihah, and he is not subject to hawaadith ...*". Then *Ahl as-Sunnah* started using these "*newly introduced*" terms, but only to refute their false meanings and implications. So when the *Neo-Murji`ah* started explaining the speech of the Salaf "*al-Īmān is Qawl, ʿamal, and I'tiqaad*" according to their false understanding, and started saying that *al-ʿamal* is only a condition for the completeness of *al-Īmān* and not for its correctness. That's when *Ahl as-Sunnah* started to refute their false understanding, so *Ahl as-Sunnah* started using *kalām* in order to refute the false *kalām* of the *Neo-Murji`ah*. But all this is not unknown to Amjad and the likes, they just play dumb to aid their false *madhhab*, cause Spubs themselves explain this phenomenon quite explicitly on one of their proxy-websites Asharis.com:

> *"And their intent is to confuse between the Kalām that is their innovated baatil Kalām, (**baatil directing to baatil)** from what they took from the refuse of the Hellenized nations, such as the Jews, Christians and Sabeans, and upon which they built their entire theology and which they (spuriously) call "**Usool al-Deen**" and between what is generally termed as Kalām, meaning speech, discussion, debate. As for those whose example they mention, then all of that refers to the simple assertion of the truth upon nothing but the texts of the Qur'an, the Sunnah **and sound reasoning if required. That's it, nothing else**."*

So when the *Neo-Murji`ah* starting using baatil directing to baatil, and started saying that *al-ʿamal* is a part of *Īmān* but it's *shart kamāl* to *al-Īmān* and not *shart sihhah*, *Ahl us-Sunnah* started to explain that there is *ʿamal* that is *shart sihhah* to *al-Īmān*, and there is *ʿamal* that is *shart kamāl* to *al-Īmān*. But then the *Neo-Murji`ah* started playing with these explanations of the scholars, and they said "*Well if we are able to accept that whoever does not make takfir of the one who*

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abandons prayer has not expelled prayer from īmān, ***then the same can be said about other branches of īmān that are less than the prayer.*** *What it indicates is the severe weakness of īmān (for those who do not make takfīr), or its absence (for those who do make takfīr)."*[73] So then *Ahl as-Sunnah*, being forced into using certain terms to refute the newly innovated concepts of the *Neo-Murji`ah*, started to explain that even though some individual kinds of actions (*aḥād al-a'māl*) are *shart kamāl* to *al-Īmān*, this does not imply that *jins al-a'māl* (actions as a whole category) are *shart kamāl* also!! So this is the true reality of the situation, and this is the real problem Amjad has with this term! Because the term *jins al-a'māl* is being used by *Ahl as-Sunnah* to destroy the newly innovated concepts of the *Neo-Murji`ah*. So be aware of this *yaa Ahl as-Sunnah*!!

Then Amjad moves on and says on page 42:

> *"As for its use by some of the Scholars, such as the saying of Ibn Taymiyyah, "It has already preceded that the genus of actions (jins al-aʿmāl) are from the binding necessities of the īmān of the heart and that complete īmān in the heart without anything of the outward actions is impossible." All of these types of statements are from angle of showing the connection between the inward and the outward which Ahl al-Sunnah affirm in opposition to the Murjiʾah and this is largely a theoretical issue to show conceptual errors of the Murjiʾah when they expelled the actions of the heart from īmān."*

We say: This is understanding of the words of Ibn Taymiyyah are false, and it shows yet again the Ḥalabī-Spubs connection! It is well established that Shaykh ul-Islām Ibn Taymiyyah declares both the one who leaves the prayer and the actions of the limbs in totality to be a *kāfir!* So with- or without *jins al-ʿamal* you oppose this Imām!

Secondly you follow al-Ḥalabī's understanding in the words of Ibn Taymiyyah. [74] To proof this we will now quote some words of Ibn Taymiyyah for clarity in this matter:

> *"And it has preceded that jins al-a'māl are from the lawāzim (requirements) of the belief in the heart (Īmān al-qalb), and that the correct (at-taam) believe of the heart*[75] *without anything of the outward actions is impossible, regardless if he makes ad-dhaahir (outward actions) from the necessities of al-Īmān or a djuz of al-Īmān, as has preceded."*

[Majmu' al-fatāwā book 7, page 616]

[73] And this was an exact quote from Amjad, we used it because he is the perfect articulator of the Neo-Murji`ah Madhhab

[74] While al-Halabee has already been refuted by the Lajnah. After this refutation, al-Halabee tried to refute the Lajnah. On which a detailed reply came from as-Shaykh Mohammed bin Saalim ad-Dawsarie **"Raf'ual-Laa'imah 'an fatwa al-Lajnat ud-Daa'imah"**:

This book has an introduction of 5 Mashaykh, with ash-Shaykh ar-Rajihie and ash-Shaykh al-Fawzaan! On page 80 ad-Dawsarie starts refuting the issue of **leaving all actions of the limbs! He also shows that al-Halabee, like Amjad, misunderstands the words of Ibn Taymiyyah in this issue!** This book has been written over 12 years ago and still Amjad is spreading what he did from the year 2000!

[75] Al-Halabee used the wording **at-taam** (correct); to claim that **without outward actions one can still be Muslim!** Like he did in his book **Sayhatu Nadheer** page 28! He, like Amjad, leaves of tens of quotes of Ibn Taymiyyah which prove the Imaams' stance regarding this issue! Ad-Dawsree brings another quote from al-Majmu' al-fatawaa (7/553):**"And with this you know that who believes in his heart with real Imaan, it is impossible that he doesn't speak with the Shahadatayn while being able to, so no (**t speaking with the**) shahadatayn while being able to necessarily removes al-Imaan al-qalbee (correct) at-taam."**
This quote clearly proves the meaning of the word **at-Taam**!!

Ad-Dawsree then follow up with a quote from al-Majmu'al-fatawaa (7/562):**"…..And is has preceded that this is from necessities of al-Imaan and its obligatory (**parts**), because it is impossible that there is correct (at-Taam) Imaan in the heart without qawl (**speech**) and outward actions (**'amal dhaahir**)…."**

This quote that **at-Taam** in reality means **correct**! And not **complete**……..so pay attention Amjad!!

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So *jins al-ʿamal* is used in the manner our Scholars use it today!

Then Ibn Taymiyyah continues a few pages further on page 621:

"It became clear that the Religion requires both words and actions, and that it is impossible that a person is a believer in Allah and His Messenger by his heart, or by his heart and tongue, and yet did not perform any of these apparent obligations; neither Salāh, or Zakāh, or Sawm, or anything else from these obligations."

Then the Shaykh says a few lines further on the same page making the issue even more clear:

"Whoever says: That the obligatory Īmān (al-Īmān al-Waajib) is realized without performing anything of the waajibaat (obligatory actions), regardless if he makes the performance of these waajibaat a necessary requirement for it, or a juz` of it, for this is (merely) a linguistic dispute, than he is mistaken with a clear mistake, and this is the bid'ah of al-Irjāʾ, which made the Salaf and the Imāms speak out severely against its adherents, and they spoke against it with severe speech, which is well-known, and as-Ṣalāh is its greatest and most general and its foremost and most honorable. "

[Majmū ul-Fatāwa book 7/621]

And Ibn Taymiyyah said in Sharḥ al-'Umdah (2/86):

"…al-Īmān with Ahl as-Sunnah wal-Djama'aa is qawl and ʿamal as indicated by the Kitaab and the Sunnah, and where the Salaf have agreed upon (ajma'a alayh). And what is affirmed in its place (of discourse). So al-qawl (speech) is: Tasdeeq ar-Rasoel (affirmation of the Messenger) and al-ʿamal (the actions) is: Tasdeeq al-Qawl (affirmation of the speech), when the servant leaves ***al-ʿamal bi l-kulliyyah*** *he is not a mu'min"* until he said: *"So the true Deen is at-Taa'a (obedience) and al-Inqiyaad (submission) and this is made complete (as in correct) by al-fi'l (the actions), not by al-qawl (speech) alone, so whoever does not perform any action for Allāh, he did not devote any religion to Allāh , and whoever has no Deen (religion) is kāfir."*

Ibn Tamiyyah said in Majmū al-Fatāwa book 20, page 97:

"And takfīr of the one who leaves the prayer is mashoor (well known) and has been transmitted from the majority of the Salaf from the Sahābah and the Tābi'īn"

So we clearly see that Ibn Taymiyyah's understanding totally opposes Amjad and his *Salaf* al-Ḥalabī and also ash-Shaykh Rabīʿ in some instances!

Amjad than quotes ash-Shaykh Rabīʿ on page 43:

> *"……And I announced many times that I declare the one who abandons action (ʿamal) to be a disbeliever, and that I simply warn against the use of ambiguous words such as jins al-ʿamal but they did not desist from accusing me with Irjāʾ." Refer to Ittiḥaf Ahl al-Ṣidq wal-ʿUrfān, (p. 250-251)"*

We say: The Shaykh generally warns for this term *jins al-ʿamal* while he himself claims to **declare the one who abandons all actions of the limbs to be a disbeliever…..**So if ash-Shaykh Rabīʿ sees this issue as an issue of *khilāf*, and he is "only defending" the ones who are of this opinion against the so called *Ḥaddādiyyah*, then who is the *Salaf* of the Shaykh in this claim? And who are these scholars who have the opinion that: **"the one who abandons all actions of the limbs is not a kāfir."??**

Al-Jaabiree 'Ubayd – *haadaahullaah* - and ash-Shaykh as-Suhaymie advised ash-Shaykh Rabīʿ on this issue back a long time ago (some 10 years now), they said to ash-Shaykh Rabīʿ:[76]

"Secondly: You said, Bāraka Allāhū fīkum, in "Laftaat ilaa Aghtaa sadarat min al-agh al-kariem ash-Shaykh Fāliḥ page 37" in commenting on his answer to the question of the questioner in the issue: Jins al-ʿamal. "It was appropriate to advise them not to delve in Jins al-ʿamal, <u>because it was an issue the Salaf would not delve in, as far as I know</u>….)"

We Say ('Ubayd, Suḥaymie and as-Saʿīdie):

1. *The scholars from the Salaf have spoken regarding this issue and from them Shayh ul-Islaam Ibn Taymiyyah, ash-Shaykh Ibn Bāz, ash-Shaykh Ibn 'Uthaymin may Allāh be Mercifull to them, and ash-Shaykh al-Fawzān, may Allāh protect him and others than them, <u>and their speech is clear in this issue.</u>*

2. *You said: "Regarding what I know" **this is good that you don't strictly deny this**, **<u>but it was fitting to be patient in this issue and not to bash your brother</u>** in this until an opposition against his words occurred to you, like the 'Ulamaa rule.*

3. *The words of ash-Shaykh Fāliḥ in his answer: "Without doubt he agreed with the Murji'a but is fitting to look at his reality, at what he believes and his actions)". The Shaykh had a reservation regarding the one who was asked about because he did not judge with exact al-Irjāʾ, **<u>as for agreeing with the Murji`ah in that speech in general terms, than this is what becomes apparent to us</u> and this because al-Īmān with Ahlu Sunnah is speech, actions and belief, there must be three things, <u>and who does not make takfīr on tārik djins al-ʿamal (the one who leaves all the actions) than actions are with him not from the reality of al-Īmān,</u> and this is an aim in his consent with the Murji`ah, <u>because if actions were from al-Īmān with him, he would make takfīr of him."</u>***

[76] In 1425, in Arabic please refer to: http://www.selefienederland.nl/site/phocadownload/nasihahlidrabee.doc

Some points of consideration for Amjad:

- He says that the phrase **"jins al-ʿamal"** is innovated without restriction and that *al-Ḥadādiyyah* use this as expressions of *al-Īrjāʾ*. You Amjad quote many quotations from ash-Shaykh Rabīʿ which speak about *"entering this speech into the (ta'rif) definition of al-Īmān."* **But also <u>without entering this into the ta'rif</u>** ash-Shaykh Rabīʿ **didn't accept this term!**

- Ash-Shaykh as-Suḥaymie and 'Ubayd both agree with Fāliḥ al-Ḥarbī – hadaahullaah – on this specific issue and say that:

  - *These words from these mashaykh directed to ash-Shaykh Rabīʿ show that the issue of Jins al-ʿamal was well known with the scholars. And rejecting it in totality is wrong. Thus proving that many scholars spoke with it (like al-Fawzān whom spubs never mention in these issues since he destroyed al-Ḥalabī and his Irjāʾ!!)*

  - *They mention Ibn Taymiyyah which refutes Amjad's philosophical explanation regarding the meaning of jins al-ʿamal when he (again!!) explained the words of a Scholar himself!*

  - *That the person who declares that the one who **leaves all actions of the limbs** can still be a mu`min, <u>agrees with the Murji`ah</u>, and that this conclusion whas apparent to these mashaykh.*

  - *That al-Īmān consists of three things and leaving of one part completely means that one has not achieved the reality of al-Īmān.*[77]

What does Amjad say now? Are these Mashaykh also *Ḥaddādiyyah*, linked to the *Qutbiyyah*? Do they falsely accuse *Ahl as-Sunnah* with *al-Īrjā*?!

We want to stress: We do not know of *taḥdhīr* or *tabdī'* from both ash-Shaykh as-Suḥaymie and ash-Shaykh 'Ubayd on Fāliḥ until this day!

Also many other 'Ulamaa didn't speak about Fāliḥ. So why this extremism in linking everyone who disagrees with their mistakes in the understanding of *al-Īmān* to the *Ḥaddādiyyah*? Fāliḥ was mistaken regarding his methodology in *al-Jarḥ wa at-Ta'dīl*, and was rightfully refuted for this, <u>the same methodology which spubs follows until this day</u>.

So Amjad's own interpretation is very weak and not accurate to say the least! Does Amjad truly understand the current state of some of the expressions made by ash-Shaykh Rabīʿ the last three years? And is he able to take off his Ḥalabī glasses and look at ash-Shaykh Rabīʿs statements without *hawaa*? Or does he just try to use ash-Shaykh Rabīʿs speech again (like in the time with the Lajnah) to justify his *Madhhab* of *al-Irjā*??

[77] This Ijmaa is mentioned by many 'Ulamaa of the Salaf in the book **"Aqwaal Dhawi al-'Arfaan fie anna A'maal al-Djawaarih daagilatoen fie moesamma al-Imaan."** This book has an introduction by ash-Shaykh al-Fawzaan. Ash-Shaykh Rabi' rejects and attackes this ijmaa' related by al-Imaam ash-Shaafi'I, and clames it as in-authentic <u>while not having any Salaf for this?</u>!

Amjad quotes ash-Shaykh Rabīʿ again on page 44:

> *"Shaykh Rabīʿ also said, in clarifying their doubts around seven years ago, "It is desirable that you advise them not to delve into (this issue) of jins al-ʿamal because it is a matter the Salaf did not delve into from what I know. It is better to stick to what the Salaf affirmed and believed, that īmān is speech and belief, the speech of the heart and the tongue and the action of the heart and limbs, and that it increases and decreases, it increases with obedience and decreases with disobedience…."*

And on the same page:

> *"So now, if one (comes along) and says that the one who abandons jins al-ʿamal is deficient in īmān, or that the one who commits a major sin is deficient in īmān, then it is not correct to say that he has agreed with the Murjiʾah, because the Murjiʾah do not speak with the increase of īmān or its decrease. Rather, the major sinner to them (the Extreme Murjiʾah) is complete in īmān, in fact, (to them) the īmān of the most sinful of people is like the īmān of Jibrīl and Muḥammad (ﷺ). This matter is clear to the students of knowledge, so I do not know how you were unaware of this?" Refer to Ittiḥaf Ahl al-Ṣidq wal-ʿUrfān, (pp. 254-255).*

We say: The *Salaf* had an *Ijmā* on the issue of the *kufr* of the one who leaves all actions with the limbs. So why did al-Ḥalabī, Az-Zahrānī, ash-Shukri come up with the newly innovated claim that this is an issue of *khilāf* within *Ahl as-Sunnah*? Whereas the *Ijmā* has been reported by many scholars of the *Salaf*?

Why does ash-Shaykh Rabīʿ oppose the *Imāms* of *Ahl as-Sunnah* in this issue? Like ibn Khuzaymah, ibn Taymiyyah, 'Ulamaa ad-Da'wah an-Najdiyyah, and the *Imāms* of this era the likes of Ibn Bāz, Muqbil and others who referred to these issues and clearly refuted the false claiments of the existence of a *khilāf* within *Ahl as-Sunnah*. And who supported many *mashaykh* and *tulāb* in their writings that proof and defend this *Ijmāʿ*? Yes, the major scholars of our era, many of them have been mentioned in this article already, and all of them unanimously have described the one who doesn't make *takfīr* of the one who leaves *al-ʿamal* completely to be in agreement with the *Murjiʾah.*

Amjad is getting more desperate and enters some speech of al-Fawzān into the arena

After Amjad published his recent article, he republishes it a few days later with some extra added pages (20+), again with much of the same foolish rhetoric. His attempts to fool the people getting even more desperate, so he says on page 46:

> *"Shaykh Ṣāliḥ al-Fawzān was asked, "Is it correct to say, 'jins al-ʿamal' (the genus of action) is an innovated term not related from the Salaf and it is a general, ambiguous word'? or is it better to leave (this statement)? May Allāh bless you and bring benefit through you?" And Allāh knows best, it appears this may have been a question sought so that Shaykh Rabīʿs refutations against the Ḥaddādīs like Fāliḥ al-Ḥarbī can be undermined, perhaps the questioner wanted Shaykh al-Fawzān to affirm, that one should not claim that jins al-ʿamal is an innovated term. The Shaykh responded, "We have not known this in the speech of our Scholars and the Scholars of the Salaf. We do not know of differentiating between 'jins al-ʿamal' and ʿamal (action). You simply say 'action'!! Action is from īmān, action is from īmān. Īmān is speech of the tongue, belief in the heart and acting with the limbs. They did not say 'jins al-ʿamal' for the (action of) the limbs.*

This phrase has no basis for it, this phrase has no basis for it. Perhaps it has come from the Murjiʾah! Perhaps it came from the direction of the Murjiʾah."

Ironically, we see the agreement between Shaykh al-Fawzān and Shaykh Rabīʿ who warn from innovated terms in defining īmān."

We say: Both Mashaykh are clearly not in agreement. Because ash-Shaykh Rabīʿ:

- *Defended al-Ḥalabī against many refutations of the Lajnah*
- *Ash-Shaykh Rabīʿ also helped writers like Raa'id aal-Taahir, Khalid al-Masrie, and even al-Ḥalabī !! Who all have been refuted on the issue of al-Īmān. All of them spread the error that the one who leaves all actions of the limbs can be Muslim, and/or that it's an issue of khilaaf within Ahl as-Sunnah.*
- *Ash-Shaykh Rabīʿ defends the notion that the one who leaves all actions of the limbs can be a Muslim*
- *Ash-Shaykh al-Fawzān helped writers like ash-Shaykh Bakr Abu Zayd, ash-Shaykh as-Sināni, ash-Shaykh ash-Shibal and others who criticize this notion, which is defended by ash-Shaykh Rabīʿ.*
- *Ash-Shaykh Rabīʿ has many writings in which he attacks the ones who see this issue as an Ijmāʾ, mashaykh like al-Juhanee, al-Ghaamidie, but not the major scholars!? He describes the one following the the understanding of the major scholars on this issue as Ḥaddādiyyah etc.*
- *Ash-Shaykh Rabīʿ criticizes the Ijmāʾ related by ʿʿAbdullāh ibn Shaqīq, and the Ijmaa related by ash-Shaafi'ie etc.*
- *Ash-Shaykh Rabīʿ refers to mutashābih ahadeeth to defend the viewpoint that a person who didn't perform any good actions can still be mu`min. And uses this as a proof to claim that there is a true difference of opinion regarding this.*

And more issues. So what Amjad is doing by quoting one isolated speech of ash-Shaykh al-Fawzān while leaving all the other speech, isn't fair to say the least. And it shows once more that Ajmad is playing games with the speech of the scholars.

Amjad then continues on page 46:

*"However it is clear that Shaykh al-Fawzān **is not aware** of the evil designs of those Ḥaddādīs and Takfīrīs who brought this phrase jins al-ʿamal, intending by that to make takfīr of Muslims and accuse their Scholar with Irjāʾ."*

We say: Not aware?! It was ash-Shaykh Rabīʿ and al-Jābirī 'Ubayd who were defending al-Ḥalabī way back when you were openly following him in every step in the year 2000. Ash-Shaykh Rabīʿ finally returned to the *Lajnah* and acknowledged that al-Ḥalabī was wrong in the year 2013! **Remember:** the scholars were already speaking about al-Ḥalabī in 1419 when he worked

together with Murad Shukri! And he was again refuted by the *Lajnah* in 1421[78]. This is more than 14 years! So it was you who was not aware that you were spreading *Irjā'*! But the problem is that you keep spreading this *Irjā'*. The only difference is that you now spread al-Ḥalabī's view without mentioning him and use ash-Shaykh Rabīʿ to cover up for this. But the Ḥalabī-Amjad connection is still very apparent for those who know their history.

Secondly: according to the major scholars, who you deliberately misquote, the one who leaves all actions of the limbs isn't a Muslim. All these Scholars like Ibn 'Uthaymin, ar Rājiḥī, Ibn Bāz, al-Ghudayyān, Ibn Taymiyyah and others deny this claim and you oppose an *Ijmāʾ* related by many 'Ulamaa. So who is misusing this issue Amjad, you or they?!

Thirdly: Ash-Shaykh al-Fawzān is more than aware of the danger of these viewpoints of *Irjāʾ*, so please Amjad safe us your *taʿālum* and double standards.

He then says on the same page:

> *"It is not the Murjiʾah who brought this, but the Quṭbiyyah, Surūriyyah, Takfīriyyah, Ḥaddādiyyah, and this latest band of extremist Ḥaddādīs are using these issues in order so elicit statements against Shaykh Rabīʾ and others, whilst these Scholars are not fully aware of the history and reality of those Haddādīs who are approaching them."*

We say: We have showed already with clear proofs that the term "*jins al-ʿamal*" was used by many scholars. And that ash-Shaykh Rabīʿ was advised by as-Suḥyamī, and al-Jābirī 'Ubayd, to not declare it as an innovation absolutely. And that ash-Shaykh al-Fawzān, who is being misused by Amjad now, himself used this term in his comments on ash-Shaykh as-Sināni's work!

It was al-Ḥalabī and others who started claiming that there is a possibility that one who doesn't act with the limbs and leaves of all actions is still a Muslim! And that *al-A'māl* are *shart kamāl*, not *shart sihhah*![79]
As-Shaykh al-Fawzān, being quite aware of the tricks of *Ahl al-Bātil*, refuted this from the beginning and still refutes this. Whereas Amjad was defending al-Ḥalabī from the beginning, and slandered the *Lajnah*, he said:

"The verdict against Shaikh Ali Hasan al-Halabi's books on takfir[80] and ruling by other than what Allāh has revealed was an erroneous Ijtihaad and was disregarded and rejected by a fair portion of the People of Knowledge, amongst them Imām Ibn Uthaimeen, Shaikh

[78] http://www.alifta.net/Fatawa/FatawaChapters.aspx?languagename=en&View=Page&PageID=10882&PageNo=1&BookID=7
[79] Which is also the creed of Amjad. As shown before he said in readings in advanced Qutbism:

The Sunni Creed

And it is sufficient for you O Sunni to know the creed of Ahl us-Sunnah on Imaan by the following:

And we hold that Imaan has an asl (root) and furoo' (branches). And we hold that all of the righteous actions, save the prayer (for those who hold its abandonment to be kufr), to complete and perfect Imaan, as is textually stated by many of the Salaf, past and present. And we do not hold that claiming that the righteous actions (of the heart and limbs) perfect and complete Imaan necessitates expelling actions from Imaan, just as it is not necessitated from the viewpoint that abandoning prayer is not major kufr, that the prayer itself is not from Imaan and that because prayer is an action, that actions therefore are not from Imaan!!!.

[80] **Sayhatu un-Nadheer**, 1 of both books was reviewed by ash-Shaykh Rabi' before its spreading as al-Halabee says on page 6: http://ia600707.us.archive.org/4/items/rui23/rui23.pdf

Hussain Aal ash-Shaikh, Shaikh Ṣāliḥ as-Sadlaan and others. Besides, Shaikh Ali Hasan provided an excellent reply to all the claims of the Committee and clarified his aqeedah, clearly and manifestly. And none rejoiced with this fatwaa but every revolutionary takfiri, as stated by Imām Ibn Uthaimeen in Shaikh Ali Hasan's meeting with him, a month or so after the verdict was issued."

We say: You try to limit the issue to ruling by other than what Allāh revealed. While al-Ḥalabī also used to spread a wrong understanding of *tārik jins al-ʿamal*[81], and misquoted several scholars as al-Ḥalabī himself later acknowledged in the print of his book "*Tahdhīr min fitan al-Ghuluww fi t-Takfīr*". On its cover al-Ḥalabī wrote:

"**The 3rd print, <u>a new print, revised, with additions and corrected from the points of direction by the Lajnah ad-Dāʾimah l-il Buḥūth al-'Ulamaa wal Iftaa fie Hayʿat Kibār al-'Ulamaa</u>"**[82]

So what will Amjad say? He blindly followed, and defended al-Ḥalabī who was wrong, hiding behind some *Mashaykh* like he does now in 2014 all over again. Ash-Shaykh Rabi, who was used back then by Amjad to defend al-Ḥalabī, has now refuted al-Ḥalabī on this specific point, and refers back to the *Lajnah* and their erroneous *ijtihaad*?!

People can clearly see Amjad's disregard for the *Lajnah* and its members, and where did Amjad return to the *djarḥ mufassar* given by the likes of ad-Dawsarī like we showed? This *djarḥ mufassar* was aided and praised by many Scholars. This, next to other Mashaykh who refuted al-Ḥalabī with *tafsīl*. Whereas Amjad instead merely returned to general sayings of some Scholars, <u>but not to a knowledge based discussion on the points of criticism!</u> With this he follows the methodology of Abu l-Ḥassan, 'Ar'oor and al-Ḥalabī. By countering the *jarḥ mufassar mubayyin li s-sebeb* (the detailed criticism that explains the reason) with some *kalām mubham*, and hiding behind some scholars. So where are the *qawaa'id as-salafiyyah* with Spubs?

Like:

khabr ath-thiqqah maqbūl

(News of the trustworthy is accepted)

"men 'alima al-ḥojah ʿalā men lā yaʿlam"

(the one who is knowledgeable about the proof has precedence over the one who doesn't)

al-jarḥ mufassar muqaddam ʿalā at-ta'dīl mujmal"

(The detailed criticism has precedence over the general praise)

So the scholars of the *Lajnah* are *thiqqāt*, and they are more knowledgeable on the issue of *al-Īmān* and on the situation of al-Ḥalabī, and they brought the *jarḥ mufassar*. But Amjad and the Spubs Squad of Shenanigans opposed all these *qawā'id*, went into

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[81] Like ad-Dawsaree points out in his book: "*Raf'u l-Laa' imah..*" And which we quoted before! So why does Amjad address these points if he blindly follows al-Halabee anyway. They also showed this kind of Hizbiyyah back then, when they blindly followed Faalih al-Harbee in some issues of al-Jarh wa at-Ta'deel and pumped Fawzee al-Bahraini up! The problem with spubs is that they got rid of Faalih and al-Halabee based on blindfollowing and not knowledge based ittibaa', because they are still influenced by their manhaj. By Faalih in al-Jarh wa at-Ta'deel and by al-Halabee in al-Imaan!!

[82] May Allaah aid as-Shaykh 'Ali in returning on his other mistakes. Ameen.

ta'assub mode, and defended al-Ḥalabī on *al- Bātil*. And everyone who opposed them was accused of *Qutbiyyah* and *Ḥaddādiyyah*. Which proofs that even in their blind following of their Murshid – they are very selective. Because ash-Shaykh Rabīʿ himself taught us that if there is any difference of opinion between two trustworthy mashaykh, that we should do research! Spubs followed a student from Imām al-Albānī blindly and left a dozen scholars without investigation! This opposes all they claim to stand for!

Amjad said:

> *"The old verdict against Murad Shukri, and we hold that it was correct and true and appropriate, and we disown Murad Shukri, and it is upon him to explain and clarify his position – after we heard from Shaikh Ali Hasan that he did not fully recant, despite initial indications that he did. As for Shaikh Ali Hasan's involvement with Murad Shukri, then he recanted and made that known openly, in the magazines, newspapers and elsewhere. The way of the Qutubiyyah has been to use the slips and mistakes of individuals within Ahl us-Sunnah to strike and refute the actual da'wah of Ahl us-Sunnah. Yet, we still await the open recantation of the Qutubiyyah Jadeedah, for their preaching the doctrine of the Khawaarij, performing takfir of the Sinners, innovating the bid'ah of Tawhid al-Haakimiyyah and the bid'ah of al-Muwaazanah, and for reviling and slandering the scholars, and for showing loyalty to the Innovators, and for making the Īmān of the Mockers of the Prophets and Messengers, those who spoke Kufr and Apostasy, to be equivalent to the Īmān of Ibn Taymiyyah and Ibn Abdul-Wahhaab. We wait to see this from them, inshaa'Allāh…we wait to see this repentance from thisextremist, practical neo-Irjāʾ."*

We say: Indeed al-Ḥalabī did that, but in the book of Shukri[83] the issue of *jins al-ʿamal* was also mentioned.[84] But Amjad is trying to hide this reality.

Amjad continues:

> *"The verdict against az-Zahraani[85] and Adnaan Adbdul-Qadir[86] on their books on Īmān in which despite their explicitly stating their belief that actions are essential to Īmān, a rukn (pillar) of it, from the reality (haqeeqah) of it, and their very clear refutations of the Murji'ah on this point, in the very same books, and so on, they were still accused with Irjāʾ. And this is because they spoke of the viewpoint that the one who has no action (while having the basis and root of Īmān) will not remain in the Hellfire forever, basing their viewpoint on some authentic texts that state the removal from the Fire of those who had not done any good whatsoever. And we hold this to be an erroneous ijtihaad on behalf of the Committee, since the saying of the Murji'ah is that the one with no actions is a Believer, perfect in his faith, because to them actions are not from Īmān. But as for the saying that the one with no good deeds will be taken out of Hellfire (bearing in mind the difference of opinion on the abandonment of prayer) then that is one of the two sayings of Ahl us-Sunnah, as is indicated in the verdicts of the Scholars and has no relation to the saying of the Murji'ah, unless it is added to it that the one who dies with no actions,*

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83 http://www.alifta.net/Search/ResultDetails.aspx?languagename=en&lang=en&view=result&fatwaNum=true&FatwaNumID=20212&ID=10880&searchScope=7&SearchScopeLevels1=&SearchScopeLevels2=&highLight=1&SearchType=EXACT&SearchMoesar=false&bookID=&LeftVal=0&RightVal=0&simple=&SearchCriteria=AnyWord&PagePath=&siteSection=1&searchkeyword=#firstKeyWordFound

84 As can be clearly seen here: http://www.saaid.net/Doat/kareem/1.htm
As-Shaykh 'Ali had many different stadia and mistakes from the year 1414, 21 years ago, until the year 1421, still 14 years ago and Amjad is still on this methodology.

85 http://www.al-aqidah.com/?aid=show&uid=mdts4s8r

86 http://www.alifta.net/Search/ResultDetails.aspx?languagename=en&lang=en&view=result&fatwaNum=true&FatwaNumID=21435&ID=10881&searchScope=7&SearchScopeLevels1=&SearchScopeLevels2=&highLight=1&SearchType=EXACT&SearchMoesar=false&bookID=&LeftVal=0&RightVal=0&simple=&SearchCriteria=AnyWord&PagePath=&siteSection=1&searchkeyword=#firstKeyWordFound

while having the ability to do so, is a Believer, perfect and complete in his Īmān, but Ahl us-Sunnah, those from them who speak with the deliverance from the Fire of those who had not done any good, do not say that, refuge is from Allāh that they should say that."

Ash-Shaykh az-Zahrānī made public *tawbah* and returned from his error:

http://www.ahlalhdeeth.com/vb/showthread.php?t=234775

He said, may Allāh reward him with good:

"Where the *Imāms* of the *Salaf* and the *Khalaf* from *Ahl as-Sunnah* are united upon (is) that:

Al-Īmān is *qawl* (speech) and *ʿamal* (actions), *qawl* of the heart and the tongue and *ʿamal* of the heart and the limbs And that these pillars and building parts out of which it (*al-Īmān*) exist, there is nothing from it that is outside of its *ḥaqīqah* (reality), and the *Īmān* of a person is not correct and is not accepted from him, accept with *al-ʿamal* with *al-qawl* and *al-I'tiqād*."

And:

"These 'Ulama say:…..That the saying that the one who leaves (all) the actions of the limbs is under the Mashī`ah (Will of Allāh) is contradicting with the saying that al-ʿamal is from al-Īmān and that the saying that al-ʿamal is a Rukn (Pillar) of al-Īmān makes it necessary to deny the Īmān and the Islaam of the one who leaves the actions completely and that the one who ascribes al-Islaam to him is either from the pure Murji'a or he speaks with their saying. "

az-Zahrānī then said:

"There is no doubt with me now that their saying is correct…"

On page 46 Amjad finishes by saying:

"From what has preceded the reader can see that the Ḥaddādiyyah bring ambiguous phrases into the definition of īmān that were not known by the Salaf and then they create tribulations through these phrases, intending by that to declare the Salafi scholars astray and misguided. In addition to taking this approach, they also have another approach of treating anyone who speaks with the explanations of the Salaf as being misguided and from the Murji'ah. From the examples of that is the statement that īmān has a foundation (aṣl) and a branch (far') and that the branch perfects the foundation."

We say: To be frankly, we sincerely think there is really nothing left to say anymore that has not already been said in this article until now. Abu ʿInād and the Spubs Squad of Shenanigans first start to build a premise composed of lies, distortions, and deceptions. This is their "*designer phase*", they design a fictional reality (polluting the minds of their blind followers) based on

their *Madhhab* of *al-Irjāʾ*, that *jins al-ʿamal* is an innovated term only used to attack *Ahl as-Sunnah*. And that the issue of leaving of all the actions of the limbs is a *khilāf* within *Ahl as-Sunnah*.

Then they enter into the next phase, "*the hunting phase*", they start building on this false premise by hunting down all the *mutashābih* speech they can get their hands on in their destructive quest and everything is fair-game to them!! The texts of the revelations, the speechs of the scholars, nothing is spared. Everything that aides their false *Madhhab* of *al-Irjāʾ* is being exploited.

Then they enter into their final phase, *"the destruction phase"* (destructing the *ʿaqāʾid* of their mindless followers), attacking everyone who rejects their false notion of reality, accusing them of *Ḥaddādiyyah*, *Qutbiyyah*. But they only attack those, who they deem weak, like hyenas, in status and position. Whereas the ones they deem strong in status, mountains that cannot be easily circumvented, they already neutralized their clear speech in the eyes of their blind followers.

So it should be clear to the sincere reader that Amjad is in clear opposition to the *ʿAqīdah* of *Ahl as-Sunnah* with *al-Īmān*, and the scholars of the *Salaf* and the *Khalaf*. So it's upon him to properly investigate this issue without *al-hawaa*, and to stop his *talbīs*. And then he has to answer the following question with all sincerity**: "Did the scholars declare the one who leaves all actions of the limbs to be *kāfir* or not? And did they accept or reject the claim that this is an issue of khilaaf within Ahl as-Sunnah! That is the core issue at stake!"**

Abu ʿInād and the Narration of ʿAbdullāh bin Shaqīq

Amjad says on page 32 of the Ḥalabī Papers 2.0:

> *"One of the main proofs relied upon by those who make takfīr of the one who abandons the praryer is the narration from the tabiʾī, ʿAbdullāh bin Shaqīq who is reported to have said, "The Companions of the Prophet (ﷺ) never used to consider the abandonment of any of the actions to be disbelief except the prayer." Shaykh Rabīʿ has established that this particular narration is not authentic from ʿAbdullāh bin Shaqīq due to weakness in its chain and also because ʿAbdullāh only narrated from a dozen or so of the Companions and the claimed consensus cannot be ascertained through just this narration alone. "*

We say:

1. Ash-Shaykh Rabīʿ himself used this narration as a proof and never declared it inauthentic before! Here are some proofs from his books:

- As-Shaykh Rabīʿ said in Majmoo' kutub wa Rasaa'il wa fatāwā; book 15, page 249:

Question: *If the Ṣaḥābah were united upon takfīr of the one who leaves the prayer, how is it justified for the ones who come after them to break that Ijmāʾ?*

Ash-Shaykh Rabīʿ: *Wallāhi, it is possible that al-Ijmāʾ didn't reach them, and it is possible that they didn't understand an Ijmāʾ from the words of ʿʿAbdullāh bin Shaqīq, and because of this Ibn Taymiyyah didn't convey an Ijmāʾ from the Ṣaḥābah for the kufr of the one who leaves the Ṣalāh, but he only conveyed that their majority made takfīr on the one who leaves the Ṣalāh. Did ʿʿAbdullāh bin Shaqīq go to all the Ṣaḥābah, Sahaabie after Sahaabie, and they said this to him? These are odds, may Allāh bless you. If this Ijmāʾ was related period after period like the Ijmāʾ regarding the obligation of as-Ṣalāh, az-Zakaat, as-Sawm and al-Hajj, then we would not find anyone opposing this from them, Inshaa-Allāh.*

We see here no *taḍʿīf* from ash-Shaykh Rabīʿ nor did the Shaykh refute this *riwāyah*? And ash-Shaykh Rabīʿ speaks about "*their Majority performed takfīr*" based upon the *kalām* of ibn Taymiyyah. While Ibn Taymiyyah speaks of an actual *Ijmāʾ* of the *Ṣaḥābah*?! As will follow from our quote from Kitāb al-'Umdah. Even if ʿAbdullāh bin Shaqīq *"only narrated from a dozen or so of the Companions"* then it would be up to ash-Shaykh Rabīʿ to show which *Saḥābi* opposed these 12 *Ṣaḥābah*? This is something which hasn't been done by anyone yet! Other points of *Ijmāʾ* have sometimes been stated with even less than a dozen of the Companions like Ibn Qudāmah رَحِمَهُ اللهُ said in *al-Mughni* (2/310) when he spoke about the prohibition of buying tax paid land:

> *"And this is the saying of 'Umar before the Muhadjireen and the Ansaar, in the presence of the dominant Ṣaḥābah and their Imāms, and they showed no opposition, so it was an Ijmāʾ and it is not possible to find an Ijmāʾ stronger than this and resembling it, because there is no way to convey the saying of all the Ṣaḥābah in an issue and not in conveying the saying of ten* (of them) *and there is no Ijmāʾ except for the saying which is widespread."*[87]

The *Ijmāʾ* regarding leaving the prayer has been conveyed by **16 *Ṣaḥābah*** and **some of them have also related the sayings of the Prophet ﷺ regarding leaving the prayer!** Let alone that the scholars of *ḥadīth* accepted the authenticity of this *athar* of ʿAbdullāh ibn Shaqīq and that there is no opposition from any of the *Ṣaḥābah*!

- Ash-Shaykh Rabīʿ said in his explanation of Usool as-Sunnah of al-Imām Aḥmed, page 61:

> *"Under the chapter: "Whoever leaves the prayer has disbelieved".*
>
> *Whoever leaves the prayer has disbelieved, there is nothing of the actions (of the limbs) that its abandonment is kufr except the prayer. Whoever leaves it is a kāfir, and Allāh allowed his killing."*

Ash-Shaykh Rabīʿ comments on these words of al-Imām Ahmed - *raḥimahullāh* - on page 62:

> *"….There are many proofs, o brothers, for the ones who declare the one who leaves the Ṣalāh to be a kāfir, and very strong, they are confronted by the ones who don't make takfir of the one who leaves the prayer, and they have ta'wilaat regarding these textual proofs."*[88]

[87] Taken from the book **"Al-Imaan 'inda as-Salaf"** volume 1, page 368, footnote 1.

[88] Like ash-Shaykh Rabi' says about the ones who explain **the hadieth of al-bitaaqah** and the hadeeth **of the one who did no good at all** etc. But yet ash-Shaykh Rabi' makes takfeer on the one who leaves all actions with the limbs, and the one who leaves the prayer. Amjad says on page 7:

"It is also important to keep in mind that Shaykh Rabīʿ considers the one who abandons prayer to be a disbeliever, and likewise the one who persists in abandoning the outward deeds for his entire life to be a disbeliever, should such a person be found."

Yet in the article Amjad says on page 35:

Then the Shaykh mentions some proofs and then says on the same page:

"…Like what will come later in the hadeeth of ʿAbdullāh bin Shaqīq, where al-Imām Ahmed points to "there is nothing of the actions (of the limbs) that its abandonment is kufr except the prayer". So Ahmed in the booklet had the opinion of performing takfīr of the one he leaves the Ṣalāh. He brought proof with the hadeeth and with the saying of ʿAbdullāh bin Shaqīq, ʿAbdullāh bin Shaqīq said: "The Companions of the Prophet – radiya Allāhu 'anhu - never used to consider the abandonment of any of the actions to be disbelief except the prayer".

Ibn Taymiyyah mentioned that the majority of Ahl-al-'Ilm from the Ṣaḥābah and others than them leaned towards takfīr of the one who leaves the Ṣalāh….. "

Here we see ash-Shaykh Rabīʿ accepting this saying of 'ʿAbdullāh bin Shaqīq and using it as proof. And ash-Shaykh Rabīʿ says that the ones who don't understand the sources regarding the *takfīr* on the one who leaves the prayer, that they have *taʾwilāt*. As we will see in the discourse with Amjad's reasoning.

- Ash-Shaykh Rabīʿ said in his explanation of 'Aqīdatu s-Selef of as-Saboonie, page 196:

> *"And the author said: "And Ahmed bin Hanbal and a group (jama'a) of the 'Ulama of the Salaf performed takfīr on them due to that", (ash-Shaykh Rabīʿ:) rather the Ṣaḥābah or the Majority of the Ṣaḥābah like the words of Ibn Taymiyyah proof, they made takfīr on the one who deliberately leaves the Ṣalāh. And not just Ahmed bin Hanbal and a group, but the word (Jamā'ah: group) possible entitles with the author: The majority of the Ṣaḥābah and the majority of the Salaf and the Majority of Ahl al-Hadeeth…"*

We say again: ash-Shaykh Rabīʿ refers to the *Ijmāʾ* mentioned…So in the past ash-Shaykh Rabīʿ made no problem of this issue. We want to add: If Ibn Taymiyyah made *takfīr* an *Ijmāʾ* of the *Ṣaḥābah* than it would be fair to accept this. Because ash-Shaykh Rabīʿ mentions Ibn Taymiyyah in every instance!

This will also proof, when we relate this *Ijmāʾ* of the *Ṣaḥābah* of the by Ibn Taymiyyah, that Amjad uses unclear *kalām* from this *Imām* on more than one instance, which we will point out with the words of *Mashyakh* and *'Ulamaa* of *Ahl as-Sunnah*. Because Amjad didn't study Ibn Taymiyyah's *ʿAqīdah*, he just went on a huntingparty for "proofs" to justify his Ḥalabī-understanding. In the beginning he referred to al-Ḥalabī in every instance and now he refers back to ash-Shaykh Rabīʿ in every instance, as the reader will notice!

"It is Not Possible to Make Taʾwīl of These Ḥadīths . Shaykh Rabīʿ and Shaykh al-Albānī have criticised those who try to explain away the ḥadīth of intercession by making taʾwīl of its apparent meaning."

Yet both ash-Shaykh Rabi' and al-Albaani perform takfeer of **the one who leaves all actions with the limbs!** So according to Amjad they oppose these texts and make ta'weel?! What will Amjad say? If no ta'weel can be made with these texts than this is a clear contradiction! Because how can one accept the dhaahir of the hadeeth of the bitaaqah and perform takfeer of the one who leaves the prayer, like ash-Shaykh Rabi' does…..? Also if no ta`wil can be made, then how can they say the actions of the heart are not included into the meaning of the hadith??

This shows that the argument brought by Amjad is weak in reality and we hope he leaves of ta'weel of the muhkam speech of 'Ulama!

Amjad says on page 32:

> *"However, what is closer to authenticity is another narration related by al-Khallāl in al-Sunnah (4/144), who narrates which his chain from ʿAbdullāh bin Shaqīq who said, "We have not known any of the actions about which it has been said that its abandonment is kufr except the prayer." Shaykh Rabīʿ says that there is no problem with this statement because there is no claim of consensus within it. "*

We say: Why is the narration from Abdullāh bin Shaqīq a problem after all these years? Scholars have been using the speech of Ibn Shaqīq for centuries now and no one claimed it to be *ḍa'īf*.

Secondly, the scholars who are of the opinion that the abandonment of the *Ṣalāh* is *kufr* are not solely dependend on the *athar* of Abdullāh bin Shaqīq only, there are many other resources which also affirm that there is an *Ijmāʾ* regarding this issue.

Imaam al-Khalāl also related the Ijmāʿ[89] in his book *"as-Sunnah"* related by Jābir bin ʿAbdullāh ﷺ under nr. 1379. This is the *riwāyah* he mentioned:

> "Ibn Ishaaq said: I was informed by Abaan bin Sāliḥ bin Mujāhid on authority of Jābir bin ʿAbdullāh ﷺ I said to him: "*What divided between al-kufr and al-Īmān with you from the actions in the time of the Prophet of Allāh?* He said: **aṣ-Ṣalāh**."[90]

It was also related in as-Sunnah by al-Khalāl under nr. 1372. This is the *riwāyah* he mentioned:

From the route of Aḥmed bin Ḥanbal, we were informed by Ḥamd bin Djaʿfar, we were informed by ʿAwf on authority of al-Ḥassan, he said: "*It has reached me that the Companions of the Messenger ﷺ used to say that between a servant and between him committing shirk, and him becoming a kāfir, is leaving the prayer without an excuse.*"

Ad-Dawsarie said: "*And this Isnād is Ṣaḥīḥ until al-Ḥassan and he is al-Baṣrie and it is well known that al-Ḥassan heard from and met a great number of the Ṣaḥābah. "*

So we think it is at least fair to mention that the *Ijmāʾ* mentioned is also related from other *Ṣaḥābah* and *Tābiʿīn*. We will also mention some other points of benefit after the next quote which will proof that the ones who hold that "*the one who leaves the prayer is a kaafir*" have many strong evidences.

[89] See here on page 39: http://www.selefienederland.nl/site/files/raf3u%20laa2imah.pdf
[90] Related by Ibn Battah in al-Ibanaah 2/672 no. 876, Mohammed bin Nasr in Tadhiem Qadr as-Salaah 2/877 no. 892, al-Lalakaa'ie 4/910 no. 1538 and as-Shaykh al-Albanee declared its isnaad to be *hassan* in Saheeh at-Targhieb wa tarhieb (by al-Mundhirie) 1/227.

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Amjad says on page 32:

> *"Shaykh Rabīʿ also says that when one looks at the books mentioning mattters of consensus, such as Marātib al-Ijmāʿ of Ibn Ḥazm, Naqd Marātib al-Ijmāʿ of Ibn Taymiyyah, al-Iqnāʿ Fī Masāʾil al-Ijmāʾ of Ibn al-Qaṭṭān, there is no mention of this alleged consensus about the abandonment of prayer. Likewise it is not found in the work of Ibn al-Mundhir, al-Ijmāʿ, who actually says regarding this matter, I did not find any consensus regarding the (two matters)" referring to the issue of the prayer and presence or absence of the kufr of the one who abandons it."*

Amjad is very fanatically following each- and every step that ash-Shaykh Rabīʿ makes. But he leaves of important facts because Amjad's goal is to protect his vision from the year 2000 until now, and not to arrive at the truth.

Ibn Hazm, although he indeed didn't mention the *Ijmāʾ* in his book regarding matters of consensus he did say: "*It has come on authority of ʻUmar, ʻAbdu r-Raḥmān bin ʿAwf, Muʿādh bin Jabal and Abi Hurayrah and others from the Ṣaḥābah* ﷺ*: "That the one who leaves one obligatory prayer deliberately until its time goes by, than the is* ***a Kāfir murtad****"* <u>*and we don't know between these Ṣaḥābah who opposes them."*</u> Al-Muḥallā 2/242

So Ibn Hazm clearly mentioned that the *Ṣaḥābah* did perform *takfīr,* and he mentioned several of them and he does not know of any *khilāf*. This is a strong proof in itself.

<u>Then we also have to take into account:</u> That Amjad mentions some books of *Fiqh* and *Ijmāʿāt* which don't mention this *Ijmāʿ*. But we should have to examin these books: Do they speak about *Ijmāʿ* of the *Foqahāʾ* or the *Ṣaḥābah?* And do they deny the *Ijmāʿ* of the *Ṣaḥābah*? Because books of *ʿAqīdah* like *as-Sunnah* of al-Khalāl, *Usool as-Sunnah* of al-Imām Aḥmed, *Sharḥ Usool I'tiqād Ahl as-Sunnah* by al-Lālakāʾī, Taʿdhīm Qadr as-Salaah from al-Marwazī, al-Ibānah al-Kubrā of Ibn Battah, al-Imān of Ibn Abi Shaybah, al-Mussanaf of Imaam ʿAbd ar-Razzāq, and many others do indeed mention the *Ijmāʿ* of the *Ṣaḥābah* and they also mention the *riwāyāt* of the *Ṣaḥābah* and the *Tābiʿīn* regarding this issue.

So these books are closer to the time of the *Ṣaḥābah* and the Salaf, and they add additional information; ***Riwāyāt* on authority of the *Ṣaḥābah* and the *Tābiʿīn*.** As *Salafiyyīn* we should return to the *Salaf*! And in the first place the *Ṣaḥābah*!

Let alone that Shaykh ul-Islām Ibn Taymiyyah also clearly mentions this *Ijmāʿ*, as will follow now!

We will now quote from the beautiful book *"al-Īmān 'inda as-Salaf …."* Which will show that the *Ijmāʿ* related from the *Ṣaḥābah* come from many different sources. This excellent book authored by ash-Shaykh Moḥammed bin Maḥmoud al-Ghadīr has an introduction by the late ʿAllāmah 'ʿAbdullāh al-'Aqīl رَحِمَهُ اللهُ (from 1428 hidjrie, over 7 years ago!!!) consists of 2 volumes and over 800 pages.

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Al- Ghadīr also refers to the *Ijmāʾ* of the *Ṣaḥābah* regarding leaving the prayer. We will quote some proofs which will show that *Ahl as-Sunnah* are not depended solely on the saying of Ibn Shaqīq, although it is authentic, **and that there are many other proofs.**

On page 365:

1. **Jābir bin 'Abdullāh** ﷺ Mujahid bin Djabr asked him "*what did divide between al-kufr and al-Īmān with you from the actions in the time of the Prophet of Allāh?* **He said:** As-Ṣalāh.[91]

   Ash-Shaykh as-Sinānie then comes with a point of benefit and says in page 11 [92]:

   "And from the route of Abi Zubayr, he heard Jābir bin 'ʿAbdullāh being asked by a man: *Did you consider a sin with you kufr***? He said:** *'No, and there is nothing between a servant and kufr, except leaving as-Salah."*

   (As-Sinaani) And its isnaad is saheeh, and Jaabir ***is the narrator of the hadeeth al-marfoo' on authority of the Prophet for the kufr of the one who leaves as-Ṣalāh in (****the book of****) Muslim.*** *So in the first text he attributes the kufr to the one who leaves the Ṣalāh and that it is the distinction between al-kufr and al-Īmān to the time of the Prophet sallAllāhu 'alayhi wassallam and the Ṣahābah and this has the ruling of al-marfoo' (i.e. attributed to the Prophet) like it is well established in its subject in the books of 'Uloom al-Hadeeth' and in its ruling is the mentioning of the Ijmāʾ between the Ṣahābah.*

   *As for the second text it points with a very clear proof, in which there is no ambiguity in it, that he considered the abandonment of the prayer to be from al-kufr al-akbar, because he made a distinction between it and between and adh-Dhanb (sin) by which a person doesn't commit kufr. So it is obligatory to understand his hadeeth al-marfoo' (i.e. the hadeeth '****Between a man and between kufr and shirk is leaving the prayer'****) with this meaning. With the fact that he related, the kufr of the one who leaves the prayer from 16 Ṣahābah, and there is no opposer to them known from them. And here I will mention a small point (of benefit) which was mentioned by Ibn Rajab in (Jaami' al-'Uloom wa l-Hikam 1/91) when he said: "Ahmed and Ishaaq brought proof for the kufr of the one who leaves the prayer with the kufr of Iblies with the abandonment of the prostration for Adam, and abandoning the prostration for Allāh is worse."*

2. ***Abu Hurayrah*** ﷺ *ʿAbdullāh bin Shaqīq relates on authority of Abie Hurayra* ﷺ *that he said: "The Companions of the Prophet* ﷺ *never used to consider the abandonment of any of the actions to be disbelief except the prayer*)).[93] [94]

[91] Related by Ibn Battah in al-Ibaanah 2/672 no. 876, Mohammed bin Nasr in Ta'dhiem Qadr as-Salaah 2/877 no. 892, al-Lalakaa'ie 4/910 no. 1538 and as-Shaykh al-Albanee declared its isnaad to be *hassan* in Saheeh at-Targhieb wa tarhieb (by al-Mundhirie) 1/227.

[92] **Aqwaal Dhawi al-'Arfaan.**

[93] So 'Abdullah bin Shaqeeq relates this in his own wording, which Amjad sees as da'eef, but also from the wording direct from Abu Hurayra. This certainly strengthens its meaning!

[94] Related by al-Haakim in al-Mustadrak 1/48 and he said: *It is according the conditions of ash-Shaykhayn and then mentioned the hadeeth of al-Buraydah* ***"The covenant between us and between them is as-Salaah, and who leaves it becomes a kafir"****.* He then said: *And for this hadeeth is a shaahid saheeh* **(**an authentic supporting proof*) according to both their conditions (Bukhaari and Muslim).*

It was as if adh-Dhahabi didn't pay attention to the words of al-Haakim before for he said: *'They didn't spreak about it, and its Isnaad is Saalih.'*

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3. ***Al-Ḥassan al-Basrie. He said:*** *"It has reached me that the Companions of the Prophet ﷺ used to say: 'Between the servant and between him performing shirk and then committing kufr, is that he leaves as-Ṣalāh without any excuse*)).[95]

4. ***'Abullaah bin Shaqīq.*** *"*(("*The Companions of the Prophet ﷺ never used to consider the abandonment of any of the actions to be disbelief except the prayer*)).[96]

5. **Ayyoub as-Sakhtiyānī**. **He said:** *"Leaving the prayer is kufr, there is no difference of opinion about this."*[97]

6. **Isḥāq bin Rahūyah.** Al-Imām Mohammed bin Nasr said: *"I heard Ishaaq say: It is authentically reported on authority of the Messenger of Allāh, that the one who leaves the Ṣalāh is a kāfir, and so was the opinion of Ahl al-'Ilm from the time of the Prophet until this day of ours, that willfully leaving of the prayer without an excuse until its time passes, is a kāfir."*[98]

Ibn Rajab said: *And many of the 'Ulama of Ahl al-Ḥadīth have the opinion of takfīr of the one who leaves the prayer. "And Ishaaq bin Rahūyah has related an Ijmāʿ from them,* ***so far that he considered the saying of the one who says: 'One doesn't become a disbeliever by leaving these Arkaan (****al-Islaam****), while affirming its obligation, to be from the sayings of the Murjiʾah."*** *And this was also said by Sufyaan Ibn 'Uyaynah……*[99] [100]

۞ **Isḥāq bin Rahūyah**[101] also said (Fatḥ al-Bārī 1/21**):** *"The Murjiʾah fell in extremism, so far that of their sayings became: "That people say: Whoever leaves the prescribed prayers and the fasting of ar-Ramadaan, and az-Zakaat and al-Hajj and the general Faraa'id without denying its obligation, we don't declare this one an unbeliever, we leave his case to Allāh for later, because he acknowledges (its obligation)", these ones are the ones we have no doubt in, ya'nie, that they are Murjiʾah." Ibn Rajab said: "What is apparent is that he makes takfīr of leaving these faraa'id."*

7. **Muḥammed bin Nasr al-Marwazi. He said:** "*And we mentioned in this book of ours where the Book of Allāhu at-Ta'aala and the Sunnah of His Messenger point to from the magnification of the position of as-Ṣalāh, and the fulfillment of the promise with the reward for the one who performs it, and magnification of the threat upon the one who neglects it. And difference between it and between all the other actions in excellence, and its great position. Then we mentioned the related reports on authority of the Prophet – sallAllāhu 'alayhi wa sallam - about declaring the one who leaves it to be kāfir, and his removent from the millah (religion) and the permissibility in killing the one who refuses to perform it. Then the same as that came to us on authority of the Sahabah, and nothing difference to that came to us from them."*[102]

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[95] Related by Ibn Battah: 2/673 and al-Laalakaaʿie 4/910 no. 1539.
[96] Related by at-Tirmidhie (2757), Ibn Abi Shaybah in al-Imaan no. 137 and al-Mussanif 6/172 and Muhammed bin Nasr 2/904 no. 948 and declared saheeh by al-Albanee in Saheeh at-Targhieb at-Tarheeb 564. Ash-Shawkaani said: "What is apparent from its wording is that the Sahaabah had consensus over these words because he said: **'The Companions of the Prophet used to'**……
[97] Muhammed bin Nasr 2/960 no. 978 and declared saheeh by Al-Albaani in saheeh at-targhieb 1/230.
[98] Ta'dhiem Qadr as-Salah 2/929 no. 990.
[99] Fath al-Baari from Ibn Rajab 1/22
[100] Ash-Shaykh as-Shibl said in his book about the 'Aqeedah of Ibn Rajab: "*This issue has been mentioned by al-Haafidh Ibn Rajab in his explanation of the hadith of 'Abdullaah bin 'Umar, radi Allaahu 'anhu about the Arkaan al-Islaam, so he said: "And the establishment of the prayer, many ahadith have been transmitted which proof that the one who leaves it, expels from the Islaam, and in Saheeh Muslim on authority of Djaabir, radi Allaahu 'anhu, on authority of the Phrophet, sallallaahoe 'alaayhi wa sallam, he said: Between a man and between al- kufr and ash-shirk is leaving the prayer, and the same as this has been transmitted in the hadeeth from Burayda and Thawbaan and Anas and others than them…*
[101] ʿ**Iṣām al-Sinānī in Aqwāl Dhawī al-**ʿ**Urfān page 46,** this not taken from the book **al-Imān 'inda as-Salaf,** I used it to strengthen the words of both Ishaaq bin Rahoyah and Ibn Rajab! Because Amjad tries to use Ibn Rajab as a proof!
[102] Ta'dhiem Qadr as-Salah 2/925.

8. **Ibn Taymiyyah:** He said in clarifying the proofs for the *takfīr* of the one who leaves the *Ṣalāh*, after he mentioned the proofs from the Book and the Sunnah and clarifying that it is the related statement from the Majority of the Salaf. He said: *"Because this is the Ijmāʾ of the Ṣaḥābah, and ʻUmar said, when it was said to him, and he went out to as-Ṣalāh: "**Yes there is no part in al-Islaam for the one who leaves the Ṣalāh"** and its story is in as-Saheeh, and in a report from him, he said: **"There is no Islaam for the one who doesn't pray."** Related by An-Najjaad. And he said this in the presence of the Ṣaḥābah.[103]"*[104]

There are many more resources, but we will suffice with these because Amjad chose some of these ʻUlama specifically to spread his understanding as will follow! **Please note:** Ash-Shaykh Rabīʿ refered to Ibn Taymiyyah many times claiming that Ibn Taymiyyah did not relate the *Ijmāʾ* of the *Ṣaḥābah* but only the majority of them, whereas it is clear that Ibn Taymiyyah speaks about an *Ijmāʾ* of the *Ṣaḥābah*!

Amjad then says on page 32:

> *"What also proves that this narration used to claim a consensus is not correct is that it is factually incorrect. This is because it is firmly established that many of the Companions made takfīr on the basis of other pillars."*

We say: Has an *Ijmāʾ* been related by any of the Scholars regarding these pillars or from the *Ṣaḥābah* regarding one of these pillars? If not, and this is what we know for sure, than Amjad has his answer. Because **the wordings** we provided clearly stress the distinction of the prayer in this regard! And we do hope that Amjad doesn't declare all of the previous mentioned evidences incorrect based upon his limited- and polluted *ʿaql*! Because the *naql* comes before the *ʿaql* and the *Madhhab* of the *Salaf* is *aslam* (safer), *Aʿlam* (more knowledgeable) and *Aḥkam* (more wise)! Amjad's manner of reasoning isn't the methodology of the scholars in treating this issue, even those who follow the opinion that "*the one who leaves the prayer isn't a kāfir."* May Allāh guide Amjad to the *Madhhab* of the *Salaf.*

Amjad then says on page 32:

> *"It is related that ʿUmar bin al-Khaṭṭāb considered the one who did not make Ḥajj, despite being able, to be a disbeliever. Likewise, it is related from Ibn ʿAbbās that whoever abandoned fasting was a disbeliever and similarly the one who had plenty of wealth but did not give zakāh or perform Ḥajj. It is also related from ʿAbdullāh bin ʿUmar that the one who did not perform Ḥajj, despite wealth and health, is a disbeliever. And similarly, it is related from ʿAbdullāh bin Masʿūd that the one who abandons zakāh is not a Muslim."*

[103] Please compare to this saying of Ibn Taymiyyah this quote from Ibn Qudamah from *al-Mughni* (2/310) when he spoke about the prohibition of buying tax paid land:

*"And this is the saying of 'Umar in front of the Muhadjireen and the Ansaar, in the presence of the dominant Sahabaa and their A'imaa, and they showed no opposition, so it was an Ijmaa' and it is not possible to find an Ijmaa' stronger than this and resembling it, because there is no way to convey the saying of all the Sahabaa in an issue and not in conveying the saying of ten (*of them*) and there is no Ijmaa' except for the saying which is widespread."*

Let alone that there are many supporting factors which we already related!

[104] Sharh al-'Umda from Ibn Taymiyah 2/75.

We say: So according to Amjad all these noble *Ṣaḥābah* opposed the *dhāhir* meaning of the *ahādīth* he misuses to proof that **"the one who doesn't act with the limbs is still a Muslim."**

Still this is the way of how Amjad tries to argue! We say: These *Ṣaḥābah* are *Mujtahidīn* who made *Ijtihād*, and we return their difference back to the Book and the Sunnah.

Does Amjad also make it obligatory to follow ʿUmar in this instance because he was from the *Khulafāʾ ar-Rāshidīn*? Like they do with the issue of the *adhān* of ʿ*Uthmān* ؓ? Claiming an *Ijmāʾ* on this issue, while no clear *Ijmāʾ* is established at all!! Rather the opposite has been established, and scholars like Ibn Taymiyyah and Ādam al-Īthiyūbī affirm that it is an issue of *ijtihaad* not *Ijmāʾ!!* Still Amjad and the likes of him try to claim an *Ijmāʾ*, whereas in the issue of the abandonment of the prayer they try to deny a clear *Ijmāʾ* of the *Ṣaḥābah* with no clear proof at all. So this makes it clear that they are only following their whimps, and are not at the least following a knowledge based methodology.

Instead of trying to find fault with this *Ijmāʾ*, Amjad should study the subject firstly and afterwards build an understanding! Now he just searches for ways out of his *Irjāʾ*! Because he mentioned the *Ijtihād* of Ibn ʿAbbās, ʿUmar, Ibn Mas'ūd and all of these *Ṣaḥābah* performed *takfīr* of the one who abandons the prayer, like ash-Shaykh ʿIsām as-Sinānī points out in **Aqwāl Dhawī al-ʿArfān** page 13 and he refers back to Ibn Qayyim al-Jawziyyah and his book *"aṣ-Ṣalāh wa ḥokm tārikuhā"***!** So why does Amjad look for s*hubuhāt* instead of clear words of the same *Sahābah* he uses?

He then says on page 32:

> *"Similarly how can this narration of ʿAbdullāh bin Shaqīq be reconciled with the disbelief of those who withheld the zakāh and were fought and killed for it. Abū Yaʿlā cites the consensus that kufr was ascribed to them and they were fought for withholding the zakāh, despite their affirmation of its obligation."*

We say: Because the Ṣaḥābah differed in the beginning of this specific event like 'Umar ؓ, who in the beginning disagreed with Abu Bakr ؓ! After Abu Bakr ؓ spoke to him he accepted Abu Bakr's vision and followed this! Some scholars also mention this as a proof for the *kufr* of the one who leaves *aṣ-Ṣalāh* because Abu Bakr made *qiyās* with *aṣ-Ṣalāh*!

The *Ṣaḥābah* are mentioned in the *athar* of Ibn Shaqīq as a whole and the one who affirms az-Zakaat and doesn't pay it, isn't a *kāfir* according to the revelation! In this instance these Murtaddīn were fought because they didn't want to pay the *Zakāt* even after being fought for it! But in other circumstances one does not become a *kāfir* for not paying the zakat while affirming its obligation!

In addition: The texts from the *Qurʾān* and the *Sunnah* clearly prove that leaving the prayer is *kufr* from the foundation; this is again an important difference! Amjad makes one specific event in a specific period general and then make a *qiyās bāṭil*!

Amjad says on page 32:

> *"The above considerations show that the narration of ʿAbdullāh bin Shaqīq in which a consensus is claimed is not established as being authentic firstly, and then its contents are in conflict with what is established through other routes that indeed the Companions would make takfīr of those who abandoned other pillars besides the prayer. This alleged consensus is from the strongest of evidences used by those who make takfir of the one who abandons prayer, and its problems are clear to see. "*

We say: The narration of 'Abullah bin Shaqīq is authentic and this was also established by ash-Shaykh Rabīʿ in the past in several of his books. Amjad only mentions this to escape from this point! He then resorts to *ta'weel* and opposes ash-Shaykh Rabīʿ because he declares the one who leaves the prayer to be a *kāfir*!

This *takfir* of leaving the prayer has been established by the *Qurʾān*, the *Sunnah* and the narrations of many other *Ṣaḥābah* who also spread this *Ijmāʾ* and by *Tābiʿīn* who also confirm this as has proceeded!

When it comes to the other pillars *takfir* has only been performed by individual *Saḥābah* and not like *aṣ-Ṣalāh* on which *Ijmāʾ* is related from them specifically! Let alone that the *Ṣaḥābah* which Amjad tries to use also individually performed *takfīr* on the one who leaves *aṣ-Ṣalāh*! This proofs the wrong *qiyās*- and understanding of Amjad! And it even destroys his opinion that the one who leaves off all the action with the limbs can still be a muslim, because it has been related from the *Ṣaḥābah* that they performed *takfīr* on leaving one or some of the *arkān*, this is where they differed about, and on the *Ṣalāh Ijmāʾ* has been related according to the strongest opinion, so how can it be possible that there where *Ṣaḥābah* who would not perform *takfīr* on someone who leaves of all the actions of the limbs!! This cannot be imagined except by a *Murjiʾ* brain.

Then Amjad says on page 32:

> *"This now leads us to a discussion of the ḥadīths of intercession which are a proof for those who hold abandonment of prayer is not major kufr."*

We say: Also, according to Amjad, a proof for the opinion that: *"The one who leaves all actions of the limbs can be Muslim."* Because the *dhāhir* (outward meaning) of the *ḥadīth* proves this according to al-Ḥalabī and Amjad. This while al-Albaani and ash-Shaykh Rabīʿ both perform *takfīr* on **the one who leaves all actions with the limbs!** So this clearly proves Amjad's goal and he goes even further than he did in the past when he blindly followed al-Ḥalabī!

So why do you want us to blindly follow your understanding and do you make following some Scholars obligatory? Because you oppose each- and every Scholar you mention and you build *walāʾ* and *barāʾ* on it! And on top of that you try to declare authentic texts incorrect by using your limited- and polluted *ʿaql* and you search for evidences to aid your pre defined *Iʿtiqād* instead of *taslīm* (surrendering) to the truth and the clear texts from the Book and the Sunnah according to the comprehension of the Salaf.

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Amjad and the Ḥadīth of ash-Shafāʿah

After a lengthy discourse filled with fallacies Amjad starts defending his fellow partymember in the Netherlands Abu ʿAbdillāh Bouchta, and he says:

> *Thus, the view that brother Abū ʿAbdullāh Bouchta held and spoke of in what you quoted from his speech is an acceptable view and it is expressed by Scholars past and present such as Ibn Rajab al-Ḥanbalī and Imām al-Albānī and others and there is* ***no basis for the accusation of Irjāʾ upon this view****, as there is very strong textual evidence for this view which is very hard to refute. This saying does not in any way negate one's view that īmān is belief in the heart, actions of the limb and saying of the tongue. As for the claim of the Ḥajāwirah Ḥaddādiyyah that this view is severe misguidance,* ***then they should refute the ḥadīth of the Messenger (ﷺ) in regard to the evil sinners who did no good at all (despite having the ability) and will be removed by intercession, without resorting to erroneous taʾwīls and rejecting the dhāhir of the ḥadīth.*** *They will not do so except by relying upon a taʿwīl similar to those made by the Ashʿarites for the ḥadīths of the Attributes. They should also refute the many Scholars, past and present, in whose statements this meaning can be found, and Shaykh Rabīʿ has listed many of them in his various articles in refutation of the Ḥaddādiyyah.*

Like we stated before in the introduction of this article: *"We will not be answering every single point Abu ʿInād brings up in his Aristotelian discourse. It's sufficient to answer the main pillars where his phantasms are built upon"* So we will only answer the main arguments Abu ʿInād brings up in this issue of the *ḥadīth* of *ash-Shafāʿah*.

So first of all, Amjad claims a few things in this subject:

- *The ḥadīth of ash-Shafāʿah must be understood on its dhāhir meaning, and no taʾwīl whatsoever can be made.*

- *The dhāhir meaning of the ḥadīth according to Amjad is that "****the evil sinners who did no good at all (despite having the ability) will be removed from the Hell-fire by intercession****".*

- *That the view "****the evil sinners who did no good at all (despite having the ability) will be removed from the Hell-fire by intercession****" has no basis for the accusation of Irjāʾ upon the one who holds this opinion.*

In order to refute these claims we will return to the scholars:

So Amjad claims that the *ḥadīth* of *ash-Shafāʿah* must be understood on its *dhāhir* meaning, and this *dhāhir* meaning Amjad is talking about leads to the opinion that *"****the evil sinners who did no good at all (despite having the ability) will be removed from the Hell-fire by intercession****"* So this simply means that one can have a correct *Īmān* without any actions of the limbs, and even worse, without any actions of the heart also!! Since that is what the apparent meaning of the *ḥadīth* says (according to the methodology of Amjad in understanding the *mutashābih* texts), the *ḥadīth* says :

"…Then Allāh, the Mighty and Majestic will say, 'The Angels have interceded, the Prophets have interceded, the Believers have interceded, and none remains but the most-merciful of those who show mercy.' Then a handful will be taken from the Fire, and a people will exit (the Fire) ***who had not done <u>any</u> good whatsoever.****"*

So if no *taʾwīl* is to be made, then the words "**who had not done <u>any</u> good whatsoever.**" Includes all the good actions, of the heart and the tongue and the limbs!? Now even Amjad and the likes of him don't believe that the one who leaves of the actions of the heart and the tongue is still a muslim, so where is the *dhāhir* meaning of the *ḥadīth* Amjad is talking about? If they can say that "**any good**" only refers to the actions of the limbs and not to the actions of the heart and the tongue, then they are performing *taʾwīl*, so where is their *taʾwīl* build upon?? It's build upon their *Murji Madhhab* and not upon the understanding of *Ahl as-Sunnah*, who return the *mutashābih* texts to the *muḥkam* texts in order to come to the right understanding.

So when it comes to the *ḥadīth* of Abu Said al-Khudri in Muslim in wich the following is mentioned:

"By the One in Whose hand is my life, there will be none among you more eager to claim a right than the believers on the Day of Resurrection for (saying their) brethren in the Fire who would say: O our Lord, they were fasting along with us, and praying and performing pilgrimage. It will be said to them: Take out those whom you recognise. Then their persons would be forbidden to the Fire; and they would take out a large number of people who had been overtaken by Fire up to the middle of the shank or up to the knees. They would then say: O our Lord I not one of those about whom Thou didst give us command remains in it. He will then say: Go back and bring out those in whose hearts you find good of the weight of a dinar Then they will take out a large number of people. Then they would say: O our Lord! we have not left anyone about whom You commanded us. He will then say: Go back and bring out those in whose hearts you find as much as half a dinar of good. Then they will take out a large number of people, and would say: O our Lord! not one of those about whom Thou commanded us we have left in it. Then He would say: Go back and in whose heart you find good to the weight of a particle bring him out. They would bring out a large number of people, and would then say: O our Lord, now we have not left anyone in it (Hell) having any good in him.

Abu Sa'id Khudri said: If you don't testify me in this ḥadīth, then recite if you like:" Surely Allah wrongs not the weight of an atom; and if it is a good deed. He multiplies it and gives from Himself a great reward" (al-Qur'an, iv. 40).

Then Allah, Exalted and Great, would say: The angels have interceded, the apostles have interceded and the believers have interceded, and no one remains (to grant pardon) but the Most Merciful of the mercifuls. He will then take a handful from Fire and bring out from it people who never did any good and who had been turned into charcoal, and will cast them into a river called the river of life, on the outskirts of Paradise. They will come out as a seed comes cut from the silt carried by flood. You see it near the stone or near the tree. That which is exposed to the sun is yellowish or greenish and which is under the shade is white. They said: Messenger of Allah! It seems as if you had been tending a flock in the jungle. He (the Holy Prophet) said: They will come forth like pearls with seals on their necks. …"

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The author of "*Ijtimāʿ Aʾimmatu Ahl is-Sunnah…*" – with introduction from al-Imaam Muqbil - says :

"The point of evidence with them (the Neo-Murjiah) in using the *ḥadīth* of *ash-Shafāʿah* is that in the *ḥadīth* the first group that is taken out "*they were fasting along with us, and praying and performing pilgrimage. It will be said to them: Take out those whom you recognise. Then their persons would be forbidden to the Fire; and they would take out a large number of people"* And these ones are the Musallun (those who used to pray), so those who are taken out after them are not of their sort, i.e. they did not pray: *"They would then say: O our Lord I not one of those about whom Thou didst give us command remains in it. He will then say: Go back and bring out those in whose hearts you find good of the weight of a dinar"* They (the Neo-Murjiah) say: This proofs that the Mussalin were already taken out and no one from them remained, and that those who are taken out from the other (remaining) groups they are not from the Mussallin.

And the answer (to this) is, that the narration from this route with Muslim in it there is a great ishkal, firstly it is in opposition to what has come in al-Bukhaari, and both narrations have come from (the route) of Zayd ibn Aslam from 'Ataa ibn Yasaar from Abi Sa'eed al-Khudri.

So in Sahih al-Bukhari from the route of Saʿīd ibn Abi Hilaal from Zayd from 'Ataa ibn Yasaar from Abi Saʿīd al-Khudri that he said : "*We said, 'O Messenger of Allaah, will we see our Lord on the Day of Resurrection?' […] They will say, 'O Lord, our brothers used to pray with us and fast with us and do good deeds with us.' Allaah will say, 'Go, and whoever you find with a dinar's-weight of faith in his heart, bring him forth, and Allaah will forbid their bodies to the Fire.' So they will go, and some of them will be sinking into the Fire up to their feet or shins, and they will bring forth those whom they recognize. Then they will come back, and He will say, 'Go, and whoever you find with half a dinar's-weight of faith in his heart, bring him forth.' So they will go and bring forth those whom they recognize. Then they will come back, and He will say, 'Go, and whoever you find with an atom's-weight of faith in his heart, bring him forth.' So they will go and bring forth those whom they recognize." Abu Sa'eed said: "If you do not believe me, then read the verse interpretation of the meaning):*

"Surely, Allaah wrongs not even of the weight of an atom (or a small ant),
but if there is any good (done), He doubles it, and gives from Him a great reward"

[al-Nisa' 4:40].

[The Prophet (peace and blessings of Allaah be upon him) said:] "So the Prophets, the angels and the believers will intercede, and the Compeller (Allaah) will say, 'There remains My intercession.' Then He will take a handful from the Fire and bring forth some people whose bodies have been burnt and throw them into a river at the entrance to Paradise that is called the Water of Life.

They will grow on its banks, as a seed carried by a flood grows. You have seen how it grows beside a rock or beside a tree, and how the side facing the sun is usually green while the side facing the shade is white. They will come out like pearls, and necklaces will be placed around their necks. Then they will enter Paradise, and the people of Paradise will say, 'These are the people emancipated by the Most Merciful. He

has admitted them into Paradise without them having done any good deeds and without them having sent forth any good (for themselves).' Then it will be said to them, 'You will have what you have seen and the equivalent thereof.'"

So in this narration there is a clarification that the first group that is taken out does not differ from those after that except in the levels of al-Imaan. "*They will say, 'O Lord, our brothers used to pray with us and fast with us and do good deeds with us.' Allaah will say, 'Go, and whoever you find with a dinar's-weight of faith in his heart, bring him forth,"* The He says regarding the second group: "*'Go, and whoever you find with half a dinar's-weight of faith in his heart, bring him forth.' So they will go and bring forth those whom they recognize. Then they will come back, and He will say, 'Go, and whoever you find with an atom's-weight of faith in his heart, bring him forth.' So they will go and bring forth those whom they recognize."* So in this narration it becomes apparent that all of them were from Ahl as-Salaah (the people who performed the prayer), because they recognized them from the traces of the sujood, the Fire does not eat it, like will come later. So the only difference between them is in the level of al-Imaan, and not the notion that some of them are from Ahl as-Salaah and the other groups are not from Ahl as-Salaah, like becomes apparent in the narration of Muslim. So in this narration it is said in describing the first group : "*and whoever you find with a dinar's-weight of faith in his heart"* And the second : "*and whoever you find with half a dinar's-weight of faith in his heart"* and the third : "*and whoever you find with an atom's-weight of faith in his heart*" And this is clear, not all the people who pray are of the one level of al-Imaan, so it becomes apparent from this that those whom are taken out that all of them are from Ahl as-Salaah, and the only difference between the is in the level of al-Imaan.

And this is strengtend and emphasized with what has come in Sahih al-Bukhari in Kitaab ar-Riqaaq and Kitab at-Tawhid from Abu Hurayrah in the mentioning of the hadieth ash-Shafaa'ah, the Prophet saw said:

> "…when Allah has finished the judgments among His slaves, and intends to take out of the Fire whoever He wishes to take out from among those who used to testify that none had the right to be worshipped but Allah.

We will order the angels to take them out and the angels will know them by the mark of the traces of prostration (on their foreheads) for Allah banned the f ire to consume the traces of prostration on the body of Adam's son. So they will take them out, and by then they would have burnt (as coal), and then water, called Maul Hayat (water of life) will be poured on them, and they will spring out like a seed springs out on the bank of a rainwater stream, and there will remain one man from them who will be facing the (Hell) Fire and will say, 'O Lord! It's (Hell's) vapor has Poisoned and smoked me and its flame has burnt me; please turn my face away from the Fire.' He will keep on invoking Allah till Allah says, 'Perhaps, if I give you what you want), you will ask for another thing?' The man will say, 'No, by Your Power, I will not ask You for anything else.'

Then Allah will turn his face away from the Fire. The man will say after that, 'O Lord, bring me near the gate of Paradise.' Allah will say (to him), 'Didn't you promise not to ask for anything else? Woe to you, O son of Adam ! How treacherous you are!' The man will keep on invoking Allah till Allah will say, 'But if I give you that, you may ask me for something else.' The man will say, 'No, by Your Power. I will not ask for anything else.' He will give Allah his covenant and promise not to ask for anything else after that. So Allah will bring him near to the gate of Paradise, and when he sees what is in it, he will remain silent as long as Allah will, and then he will say, 'O Lord! Let me enter Paradise.' Allah will say, 'Didn't you promise that you

would not ask Me for anything other than that? Woe to you, O son of Adam ! How treacherous you are!' On that, the man will say, 'O Lord! Do not make me the most wretched of Your creation,' and will keep on invoking Allah till Allah will smile and when Allah will smile because of him, then He will allow him to enter Paradise, and when he will enter Paradise, he will be addressed, 'Wish from so-and-so.' He will wish till all his wishes will be fulfilled, then Allah will say, All this (i.e. what you have wished for) and as much again therewith are for you.' "

Abu Huraira added: That man will be the last of the people of Paradise to enter (Paradise).

Narrated 'Atāʾ (while Abu Huraira was narrating): Abu Said was sitting in the company of Abu Huraira and he did not deny anything of his narration till he reached his saying: "All this and as much again therewith are for you." Then Abu Sa'id said, "I heard Allah's Apostle saying, 'This is for you and ten times as much.' "Abu Huraira said, "In my memory it is 'as much again therewith.' "

So ponder on his saying: "*intends to take out of the Fire whoever He wishes to take out from among those who used to testify that none had the right to be worshipped but Allah.*" and his saying: "*That man will be the last of the people of Paradise to enter (Paradise).*". It will become very clear to you that all of those who are taken out are from Ahl as-Salaah, and no one after them will be taken out because of his saying "*and there will remain one man from them who will be facing the (Hell) Fire […] that man will be the last of the people of Paradise to enter (Paradise).*" His saying "*from them*" points to the fact that he is from those who are known by the traces of prostration, and his saying "*the last of the people of Paradise to enter (Paradise).*" i.e. that no one after him will come out.

And in reality the narration of Abi Hurayrah is considered a summary of the *ḥadīth* of Abi Saʿīd; al-Bukhārī related to us the speech of ʿAtāʾ, the narrator of the *ḥadīth* of Abi Saʿīd that he said:

> "'Atāʾ narrated (while Abu Huraira was narrating): Abu Said was sitting in the company of Abu Huraira and he did not change anything of his narration till he reached his saying: "*This is for you and the same amount with it*" Then Abu Sa'id said, "*I heard Allah's Apostle saying, 'This is for you and ten times as much with it.'* "Abu Huraira said, "*I memorized 'and the same amount with it'* ".

Abu Saʿīd did not correct Abu Hurayra **except at this phrase**, this points to the fact that the narration of Abi Hurayrah is in agreement with the narration of Abi Saʿīd in meaning. And this is what we have memorized. Since if there was someone who would come out (of the Fire) not being from the people of the sign (of prostration), than correcting this from Abu Hurayra would take precedence over his saying: "'*This is for you and ten times as much with it*.".

And therefore I say that the *ḥadīth ash-Shafāʿah* in the *saḥiḥayn* is from the strongest evidences for the *kufr* of abandoning the *Ṣalāh*, like its clarification has preceded, this is aided by what has come in the two earlier narrations in *Ṣaḥiḥ* al-Bukhārī, and it is mentioned in it, like in the *ḥadīth* of Abi Saʿīd, what indicates that those who did not pray will enter the Fire together with the *kuffār* and the *mushrikīn*, before crossing the *Sirāṭ*, and no one crosses the *Sirāṭ* except the *Muṣallīn*, even if their *Ṣalāh* was *riyāʾ*. It comes in *Ṣaḥiḥ* Muslim:

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"Then all who worshipped idols and stones besides Allah would fall into the Fire, till only the righteous and the vicious are left The Lord of the Universe, Glorified and Exalted, would come to them in a form recognisable to them…and the things would be laid bare. Those who used to prostrate themselves before God of their own accord would be permitted by God to prostrate themselves. But there would remain none who used to prostrate out of fear (of people) and ostentation but Allah would make his back as one piece, and whenever he would attempt to prostrate he would fall on his back. Then they would raise their heads and He would assume the Form in which they had seen Him the first time and would say: I am your Lord. They would say: Thou art our Lord. Then the bridge would be set up over the Hell and intercession would be allowed"

As for what has come in the narration of Abi Saʿīd in Muslim:

"The angels have interceded, the apostles have interceded and the believers have interceded, and no one remains (to grant pardon) but the Most Merciful of the mercifuls. He will then take a handful from Fire and bring out from it people who never did any good"

Then (the fact is that) Muslim is alone with this phrase without al-Bukhārī, and it's from the criticized phrases (look in al-Fatḥ), and what is in al-Bukhārī: "*without them having done any good deeds and without them having sent forth any good"* This is only the speech from the people of Paradise, and perhaps the narrator expressed himself with his words "*who never did any good*" **from his own understanding**, what has been established earlier indicates this, that those whom are taken out (from the Fire) are from *Ahl as-Ṣalāh*.

And based on the assumption that these wordings are correct, then they belong to *al-'ibārāt al-mushkilah* (the problematic wordings) according to the *Madhhab* of *Ahl as-Sunnah* if they are not directed to what is in agreement with the remaining texts, and no one holds on to these except the *Murji'ah*.

And it has come in the Fatwa of the Permanent Committee number (21436):

"As for the ḥadīth that some people will enter the paradise without doing any good at all (lam Ya'maloo khayran Qattu), it is not general for anyone who abandons all actions while he is capable of them, rather it is particular to those who have an excuse that prevented them from actions, or because of other meanings that are in harmony with the clear texts (an-Nusus al-Muḥkamah) and with what the Salaf as-Ṣāliḥ agreed by consensus in this chapter."

And in al-Fatḥ ({6573}558/11) al-Ḥāfidh said:

"And Ibn Abi Ḥamza has extracted from this that he who was a muslim but did not pray will not get out (the Hell Fire) as he has no sign (of prostration). But it (i.e. the hadith) is understood (by others) that he will get out with the grasp because of the generality of his statement "he has not done any good deed at all" I (al-Ḥāfidh) say: ***And the statement of Ibn Hamza is in agreement with the Nusus.****"*

And in it (al-Fatḥ 527/13) al- Ḥāfidh said: *"Az-Zarkashi said in meaning: "Then Allāh said: 'My intercession has remained', He then takes out of the Fire those who never did any good" And some of them held on to this (as evidence) in permitting the removal of the non-believers from the Fire, and refutation (on this) is from two viewpoints…the second: That the meaning of the good that is being denied is what is additional to the Asl of al-Iqraar bi sh-Shahaadatayn (affirmation with the two testimonies of faith), like this is indicated by the remaining narrations. I say (i.e. al-Ḥāfidh): On the contrary, what is correct is the necessity of bringing forth the Shahaadatayn and the Ṣalāh, like indicated by the remaining narrations.*

Ibn Khuzaymah said in Kitāb at-Tawḥīd wa ithbāt Sifāt ar-Rabb (p.309) "This wording 'They did not perform any good at all' is from the kind (of language) the Arab speaks with: Denying the (application of a) name on something because of its shortcoming in completeness and correctness. So the meaning of this wording should be understood based upon this (linguistic) fundamental. "He did not perform any good at all" from the (point of view of) the correctness and completeness, not from (the point of view of) what is obligatory upon him and with what he is ordered with, and I have clarified this meaning in different places in my book."

I say: from what indicates this is that what is agreed upon in them having with them the *Shahadatayn*, and this is the highest part of *al-Īmān*. So how can they affirm the *Shahadatayn* and deny what comes aside from it, and whatever their answer will be on this problem, it will also be our answer on what is problematic from the meaning of the narration. In any case, this addition in the narration the same has come in some other narrations, like what has come in *Ṣaḥiḥ* Muslim:

"*There was a person before you who had killed ninety-nine persons and then made an inquiry about the learned persons of the world (who could show him the way to salvation). He was directed to a monk. He came to him and told him that he had killed ninety-nine persons and asked him whether there was any scope for his repentance to be accepted. He said: No. He killed him also and thus completed one hundred. He then asked about the learned persons of the earth and he was directed to a scholar, and he told him that he had killed one hundred persons and asked him whether there was any scope for his repentance to be accepted. He said: Yes; what stands between you and the repentance? You better go to such and such land; there are people devoted to prayer and worship and you also worship along with them and do not come to the land of yours since it was an evil land (for you). So he went away and he had hardly covered half the distance when death came to him and there was a dispute between the angels of mercy and the angels of punishment. The angels of mercy said: This man has come as a penitant and remorseful to Allah and the angels of punishment said: He has done no good at all. Then there came another angel in the form of a human being in order to decide between them. He said: You measure the land to which he has drawn near. They measured it and found him nearer to the land where he intended to go (the land of piety), and so the angels of mercy took possession of it. Qatada said that Hasan told him that it was said to them that as death approached him, he crawled upon his chest (and managed) to slip in the land of mercy.*"

And the *ḥadīth* its source is in al-Bukhārī.

So these Angels of Punishment said: "*He has done no good at all*" **whereas he made sincere tawbah to Allaah, and <u>this belongs to the actions of the heart and the tongue</u>, and he was on its way to a righteous village even though he did not reach it, <u>this belongs to the actions of the limbs</u>.**

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So in the *ḥadīth ash-Shafāʿah* that is used as proof there is no evidence in it for the denial of the actions of the limbs, because of the other *Nuṣūṣ*. So when we affirm the actions of the heart this necessitates the affirmation of the actions of the limbs, like this is established in its place (of discourse).

And in the *ḥadīth ash-Shafāʿah* there is no indication that the abandonment of the prayer isn't *kufr*, on the contrary, those who conduct proof with it are not free from problems, and perhaps that's why the first (of the muslim scholars) refrained from conducting proof with it.

[End quotation from ***"Ijtimāʿ A'immatu Ahl is-Sunnah…"***]

As for the claim of Amjad: *That the view "**the evil sinners <u>who did no good at all (despite having the ability)</u> will be removed from the Hell-fire by intercession**" <u>has no basis for the accusation of Irjāʾ</u> upon the one who holds this opinion."*

Shaikh Saalih Al Fawzaan was asked the following:

Question: *It says, virtuous Shaikh may Allah give you guidance there are those who say that the one who leaves off all actions are not disbelievers and this is a second opinion of the Salaf and that it deserves neither condemnation nor calling someone an innovator. What is the truthfulness of this statement?*

Answer: *'This is a liar. The one who says that speech is a liar, he has lied upon the Salaf. The Salaf have not said that the one who leaves off all actions and doesn't do anything that he is a believer. Whoever leaves off actions totally without any excuse, he neither prays, nor fasts, he does not do any actions at all and he says he is a believer he is a liar. As for the one who leaves off actions because of a legislative excuse, he is unable to do actions. He declared the two testimonies and died or was killed in that instance then in that case there is no doubt that such a person is a believer because he was unable to do actions. He didn't do so refusing to do so. As for the one who is able to do actions and he leaves off all, he does not pray or fast or gives Zakaat and does not stay away from illicit and evil deeds such a person is not a believer **and no one says that such a person is a believer <u>except for the Murji'ah'</u>.***

Shaikh Saalih Al Fawzaan also said: *'And actions enter into Imaan, the reality of Imaan. Therefore whoever leaves it off, whoever leaves it off totally and does not do actions every again is not a believer. As for if he does some things and leaves off some things he would be a believer with reduced Imaan. As for the one who leaves off actions totally and does not do actions he is not a believer. **Some of them say no he is a believer even if he never did anything. This is the Madhab (way) of the Murjiah'***

Shaikh 'Abdul 'Azeez Aal Ash Shaikh was asked the following:

'Recently in Belgium some brothers started to spread among us that the one who leaves off all actions is a believer whose Imaan is deficient'. What do you say about that statement.

Answer: *'No, no, this is a false statement. Actions are a part of Imaan. Whoever claims Imaan without actions is not a believer. Allah did not mention Imaan except with good deeds'.*

Shaikh Ahmad An Najmi was asked: *'Is the issue regarding the one who leaves off all actions of the limbs an issue wherein there are differences of opinion between Ahlus Sunnah?'*

Answer: *'No, the one who leaves off all actions is a Kaafir (disbeliever).* ***And if such a person says he is a Muslim he is a liar. He doesn't say he is a Muslim except out of desires'.***

Shaikh Saalih As Suhaimi said:

'There is no doubt that the one who leaves off all actions totally that he is a Kaafir (disbeliever) ***according to consensus'.***

These are just some of the many statements of the scholars of Ahlus Sunnah Wal Jama'ah regarding this issue of the one who leaves off all actions in that if he leaves off all actions totally. The issue here is not regarding leaving off the prayer as this is a known disagreement between the scholars of Ahlus Sunnah. Rather what is being spoken about is the one who NEVER did any good actions while having the ability to do so.[105]

So we sincerely advice Amjad to stick to the scholars, and to return to the comprehensive treatises on *al-Īmān* that are aided by the scholars – like those books we mentioned before in this article. May Allaah guide him.

Amjad and Īmān Has a Foundation and a Branch.

Amjad continuous on page 47 and says:

> *"The Statements of the Imāms of the Sunnah That Īmān Has a Foundation and a Branch."*

We say: We find this manner of reasoning kind of an exaggeration. When it comes to the term *"tārik jins al-ʿamal"* we showed that many Scholars use this term and they use it to refute the ones claiming that **"One can have Īmān while he does no actions of the limbs at all while being able to perform these actions."**

Amjad totally opposes this and tries to declare the term *tārik jins al-ʿamal* a *bid'ah*, while he readily accepts that **"Īmān Has a Foundation and a Branch."** The reason for this contradiction lies in the simple fact that *"jins al-ʿamal"* opposes Amjad's notion that *"one can have Īmān while not doing any action of the limbs"*, while *"Īmān Has a Foundation and a Branch"* gives Amjad some space to place the actions of the limbs under the branch by which he can strengthen his *Murjiʾ* claim that *"one can be a believer without acting with the limbs."* While according to the *Salaf* and the *'Ulama* of the *Sunnah*, *al-Aʿmāl* are from the reality of *al-Īmān*,

[105] Taken from the article of brother Musa Millington : https://musamills.files.wordpress.com/2014/08/disbelief-of-the-one-who-leaves-off-all-actions.pdf

that *Īmān* in the heart, and speech on the tongue and actions on the limbs <u>are all part of *al-Īmān* and can't be separated,</u> and that leaving of all actions of the limbs is *kufr* by *Ijmāʾ* etc.

This is why we saw Amjad quoting from ash-Shaykh Rabīʿs article:[106]

"Is it allowed to describe with Irjāʾ' who says: That al-Īmān is the asl and that al-ʿamal (actions**) are <u>kamāl (perfection) (far': branch)?"</u>**

So ash-Shaykh Rabīʿ understands that *branch* and *perfection* are both used in the same manner! This article is written in 1427, about 8 years ago. It is important the keep this fact in mind when we'll speak about *shart kamāl* (condition for perfection) specifically!

Amjad quotes al-Ḥāfidh Ibn Mandah رَحِمَهُ اللهُ on page 47.

> *"Imām Muḥammad bin Isḥāq bin Mandah (ﷺ) said in his Kitāb al-Īmān (1/331-332), "The people of the Jamāʿah said: Īmān is all of the acts of obedience (those) with the heart, the tongue and all of the limbs. Save that it is has a foundation (aṣl) and a branch (farʾ). As for its foundation, it is acquaintance with Allāh, believing (that He is truthful) and (believing) in Him, and in whatever came from Him, with the heart and tongue, alongside humility to Him, love of Him, fear of Him, veneration of Him, alongside abandonment of arrogance, disdain and obstinacy. If he brings this foundation he has entred into īmān and its label and ruling is binding for him. But he will not have completed (mustakmilan) [his īmān] until he brings its branch (farʾ), and its branch is what is obligatory upon him, or the farāʾiḍ (the obligations) and avoiding the prohibitions, and the report has come from the Prophet (ﷺ) that he said, "Īmān consists of seventy or sixty-odd branches, the most superior of them is the testimonial, "Lā ilāha illallāha" and the lowest of them is to remove something harmful from the floor, and modesty is a branch of īmān." "*

In this quote Amjad wants to make it seem as if Ibn Mandah رَحِمَهُ اللهُ holds *Īmān* in the heart as the *asl* (foundation), and speech on the tongue and actions of the limbs as a *far'* (branch). This so that Amjad is able to argue that one can be a believer without actions of the limbs! This understanding is refuted from the root by Ibn Mandah رَحِمَهُ اللهُ himself <u>in the same book</u>!

Our brother Musa Millington جَفَظَهُ اللهُ also quotes Ibn Mandah رَحِمَهُ اللهُ in his article on this issue.[107] We will quote from it, because it brings additional proof:

"Ibn Mandah رَحِمَهُ اللهُ mentioned in his book Al Imaan: Chapter: Mention of that which gives evidence that the name of Imaan (believer) is given to the one who believes in everything that the Messenger (صلى الله عليه و سلم) with intention and affirmation and action and faith and belief and certainty and that ***the one who believes in his heart and <u>neither affirms with his tongue nor does actions with his limbs which he was ordered to does not deserve the name of Imaan (mu'min)</u>*** and that the one who

[106] http://www.rabee.net/ar/articles.php?cat=8&id=154
And blindly following this or, which is even worse, using this to deliberately spread his Irjaa'!
[107] https://musamills.files.wordpress.com/2014/08/disbelief-of-the-one-who-leaves-off-all-actions.pdf

affirms with his tongue and acts with his limbs but does not believe in that in his heart does not deserve the name of Imaan." (Ibn Mandah: 305)."

This clearly proofs that Ibn Mandah makes *takfīr* of the one who doesn't act with the tongue and the limbs! Maybe Amjad will say: Our discussion is about actions of the limbs only? We will say: The quote you used placed both words and actions with the limbs under the far' (branch)! *Subhān Allāh* !?

We will now quote from the beautiful book **"Al-Īmān 'Inda as-Salaf…"**

Al-Ḥāfidh Ibn Mandah رَحِمَهُ اللهُ declares the one who leaves the prayer to be a *kāfir*.

He says in Kitāb al-Īmān 2/382: *"Mentioning what proofs that the one who denies the obligation of the zakat and the one who abandons the Ṣalāh deserve the name of al-kufr."*

And 2/362:[108] *"…And leaving the prayer is kufr and like this djuhood (denying the obligation of) as-Sawm and az-Zakaat and al-Hajj……."*

So we clearly see that Ibn Mandah has the opinion that leaving of the prayer is major *kufr* and he compares it to *djuḥūd* (denial) of other pillars! And *djuḥūd* of one pilar is *kufr* in itself! So how can Amjad understand from the words of Ibn Mandah describing *al-Īmān* with having a *asl* (foundation) and a *far'* (branch), that he makes no *takfir* on the one who leaves of all the actions?! This can never be the intent of Ibn Mandah?!

Then Amjad quotes Imām al-Marwazee on page 48:

> *"Muḥammad bin Nasr al-Marwazi said in the course of his refutation of the Murjiʾah, "And we say: That īmān has an aṣl, foundation.92 If even an atom's weight is removed from it, the appellation of īmān will be removed altogether (the whole of īmān will be gone). And from whomever this is not removed, the appellation of īmān will remain with him. However, after this it increases, adding īmān on top of his īmān. Then if there is any decrease in what is additional to this foundation (asl), the actual foundation does not decrease, which is affirmation (iqrār) that Allāh is the truth and what He says is the truth. This is because any deficiency with respect to this (foundation) is actually doubt (shakk) about Allāh, is He true or not? And this is like the example of a date-palm tree that has branches and leaves. Every time a branch falls from it, the appellation of 'tree' remains for it, however after this decrease it is in a state other than what it was before of perfection, but without its naming changing. It is a tree that is deficient in its branches, and other trees are more perfect than it since they are complete. And Allāh the Mighty and Majestic said, 'The example of a good word is like a good tree whose foundation (asl) is firmly established and whose branches reach up to the heaven…' to the end of the verse. So He made the example of this tree an example for the word "Īmān", and He made it have a foundation (aṣl) and a branch (farʿ)…"*

[108] Taken from volume 2, page 278. al-Ghadier mentions many proofs that even the kalaam of al-Haafidh Ibn Mandah can't be used as proof, please read from page 273.

As preceded Imām al-Marwazī quoted the *Ijmāʾ* on the *takfīr* of the one who leaves all actions of the limbs in the same source as Amjad quotes "*Ta'dhim Qadr as-Salah*" 2/925.

Muhammed bin Nasr al-Marwazī said: "*And we mentioned in this book of ours where the Book of Allāhu at-Ta'aala and the Sunnah of His Messenger point to from the magnification of the position of as-Ṣalāh, and the fulfillment of the promise with the reward for the one who performs it, and magnification of the threat upon the one who neglects it. And difference between it and between all the other actions in excellence, and its great position. Then we mentioned the related reports on authority of the Prophet ﷺ about declaring the one who leaves it to be kāfir, and his removent from the millah (religion) and the permissibility in killing the one who refuses to perform it. Then the same as that came to us on authority of the Sahabah, and nothing difference to that came to us from them.*"[109]

So like with Ibn Mandah, it is impossible for Amjad to ascribe to al-Marwazī that he makes no *takfīr* on the one who leaves of all the actions?! Because al-Marwazī clearly is of the opinion that the one who abandonds the prayer is a *kafir*, so it can never be understood from his words in describing *al-Īmān* with a foundation and a branch that leaving of all the actions of the limbs doesn't nullify *al-Īmān*!? So the reader must pay attention to this phenomenon, the playing around with the speech of the scholars by Amjad and the likes of him.

Amjad quotes Shayk ul-Islām Ibn Taymiyyah on page 48 and then says right after the quote on page 49:

> *"To the Ḥaddādiyyah, this explanation from Ibn Taymiyyah is Irjāʾ, despite his statement that īmān consists of belief, speech and action, that all of them are pillars (arkān) in īmān, or necessary (lāzim) to īmān or a part (juzʾ) of īmān and that at the same time, from another perspective, it is said to have a foundation (aṣl) and a branch and that the branch stems from the foundation and completes the whole. What they fail to understand is that describing action (ʿamal) to be a pillar (rukn) or from the binding necessity (lāzim) or a part (juzʾ) of īmān, alongside it also being a branch (farʾ) that stems out of the foundation (aṣl),* ***and being a completion (tamām) or perfection (kamāl) of the whole does not necessitate that action is not from īmān -*** *all of that is simultaneously correct. This shows that the Ḥaddādiyyah lack reason and intellect and the ability to grasp realities and simply wander in their blindness, guided by desires and hatred of Ahl al-Sunnah."*

We say: Why did Amjad not return to the *Muḥkam kalām* of Ibn Taymiyyah? Like we showed in the part in which Amjad attacks *jins al-ʿamal*. He now uses this *kalām* from Ibn Taymiyyah to try and spread the impression that Ibn Taymiyyah sees the one who leaves of all actions of the limbs to be a believer. It is saddening that Amjad doesn't quote Ibn Taymiyyah's clear and *muḥkam* speech regarding this issue.

He follows the footsteps of the one who uses these words to spread *Irjāʾ*. Because for Ibn Taymiyyah outward actions by the limbs are a *shart* for *siḥḥat al-Īmān*. We already proved this but will place it here again to stress the importance of returning to the scholars, for correct understanding of the words Ibn Tamiyyah.

We will just highlight some points.

[109] Ta'dhiem Qadr as-Salah 2/925.

- **The Lajnah ad-Dāʾimah issued the following fatwa [110], in it the Lajnah was asked to return to the writings of Ibn Taymiyyah for <u>the correct understanding of Ibn Taymiyyah's words</u>:**

The spread of and call to Irja' creed

Fatwa no. 21436

Q: "*Praise be to Allah Alone and peace and blessings be upon the Last Prophet. To continue,*

The Permanent Committee for Scholarly Research and Ifta' had read the letter received by his Eminence, the Grand Mufty (Islamic scholar qualified to issue legal opinions) from a number of inquirers whose names are registered at the Secretariat General of the Council of Senior Scholars nos.(5411) ,(1026), (1016),(1395), (1650), (1893), (2106) dated 7/11/1420, 7/2/1421, 7/2/1421, 3/8/1421, 17/3/1421, 25/3/1421, 7/4/1421 A.H., successively.

The inquirers asked many questions to the following effect: Lately, the idea of Irja' (a deviant conviction claiming that Faith is restricted to belief not deeds) has dreadfully spread. Many writers have been propagating it, depending on some incomplete quotations from the Shaykh of Islam Ibn Taymiyyah's writings, something which leads many people to confusion with respect to the definition of Iman (faith). They try to exclude the element of deeds from the definition of Iman. They claim that anyone who abandons all deeds will still be saved (from Hellfire)." This definitely facilitates the committing of sins, acts of Shirk (associating others with Allah in His Divinity or worship) and Riddah (apostasy) for people attain Iman in light of this conviction, even if they do not abide by religious obligations, avoid prohibitions, or act in accordance with Shari`ah (Islamic law). There is no doubt that this conviction has a severe effect on Islamic societies, issues of `ʿAqīdah (creed) and worship. Therefore, I hope Your Eminence will reveal the reality of this conviction and its bad effects, and the truth that is based on the Qur'an and Sunnah (whatever is reported from the Prophet). ***I hope you will also verify the writings reported from Shaykh-ul-Islam so that all Muslims can be sure about and have knowledge of their religion."***

- **Then the Lajnah explains that the ones with these ideas have the Murji`ah as their Salaf (like Amjad!!)**

Answer by the Lajnah: "After the Committee studied the inquiry, it answered as follows: **The mentioned sayings are attributed to Al-Murji'ah** (a deviant Islamic sect claiming that Faith is restricted to belief not deeds) who exclude deeds from the definition of Iman. They claim that Iman is achieved by belief with the heart and utterance with the tongue, **whereas the deeds, <u>according to their view</u>** 111**, are a condition for attaining perfection but are not considered a prerequisite for it.**

Thus, according to their conviction, anyone who believes with their heart and utters with their tongue will be a perfect Mu'min (believer), even if they abandon obligations and violate prohibitions, they will also be entitled to enter Jannah (Paradise) without observing any good deeds.

[110] <u>http://www.alifta.net/Fatawa/FatawaDetails.aspx?languagename=en&View=Page&PageID=10879&PageNo=1&BookID=7#P126</u>

[111] Like Amjad who claims that actions are *shart kamaal* or a *branch* <u>separate from its foundation!</u> He uses these two terms in order to proof that the actions of the limbs are not ***shart sihha*** and the foundation isn't void <u>while leaving everything of from the outward actions</u>! This proofs that he opposes the 'Ulama who state that actions by the limbs are **shart sihha** (to use his term); <u>so there is no Imaan accept with actions of the limbs!</u> He also contradicts himself because he says that *actions by the limbs* are part of al-Imaan but can be separated when leaving *all these acts* and one can still have correct Imaan?! This is why we stick to the Scholars, alhamdullillah!

- **The following words of the Lajnah proof that Amjad returns to his own understanding and that we return to the Scholars and not to the Qutbiyyah, Haddadiyyah etc.**

The Lajnah said:

Shaykh-ul-Islam (may Allah be merciful to him) also mentioned in his book Al-Iman: "The origin of Iman is in the heart, including utterance and action. It is recognition of belief, love and submissiveness. **Whatever rests in the heart should be manifest in action.** If a person does not act in accordance to it, this indicates **absence or weakness** of Iman. This is why the visible deeds are a reflection of the Iman of heart and a confirmation to what exists in it. They constitute evidence of it and they are a branch and part of full Iman."

While Amjad quoted on page 49 from Ibn Taymiyyah:

> *"The foundation (asl) [of īmān] is in the heart and its perfection (kamāl) lies in the outward actions, in opposition to Islam since its basis is what is external and its perfection lies in the heart…"*

We say: With this pick and choose methodology Amjad tries to support his *Irjāʾ Madhab*, trying to proof with some of the statements of the scholars that *al-Īmān* has a foundation and a branch, that *al-ʿamal bi l-Jawāriḥ* (the actions of the limbs) are only from the branch of *al-Īmān*, so when it is abanonded the foundation remains and one is still a muslim without the actions of the limbs!! All this is just playing scramble with the speech of the scholars, misusing their speech that is *mutashābih* and leaving of their *muḥkam* speech.

Ash-Shaykh 'Abd al-'Aziz ar-Rājiḥī said, when he was asked about the ones who misuse the speech of the scholars, like the statement of al-Marwazi in refuting the *Khawārij* and the *Mu'tazilah* – those who make *takfīr* on *Ahl al-Kabāʾir* – that *al-Īmān* has a foundation which is *al-I'tiqaad* and *al-Qawl*, and a branch which is *al-ʿamal*. And that they try to use this speech to proof that the one who leaves the foundation is a *kāfir* and the one who only leaves the branch is not a *kāfir* [112]

> **The Shaykh:** *"…**this is the way of Ahl az-Zaygh and al-Inhiraaf**, we ask Allāh for protection and wellbeing. **Their way, like has preceded, is to bring about misconceptions, and they take some of the Nusoos, and they leave of the other, they explain them according their wrong explanations, until they bring about misconceptions on the layman and on the Juhaal and on the novices, so they think that they are on al-Ḥaqq, whereas (in reality) they are invalidating (the correct explanations and understanding).** These are the well known tricks from the people of deviation and falsehood, we ask Allāh for protection and wellbeing. Yes.*
>
> *There is no doubt that this is contradicting: Speech and actions and belief, and then he says: What is requested is the foundation of al-Īmān. Yes, no doubt this is contradictory and the conflict in their speech is clear, because they are people of deviation, **they don't intend (to reach) the Ḥaqq**, we ask Allāh for protection and wellbeing.*

[112] http://www.al-afak.com/attachment.php?attachmentid=492&d=1356868221

***As for the one who intends the Ḥaqq then <u>he works with the Nusoos, and he takes the Nusoos, and he combines them together</u>, he doesn't distort or misinterpret them**, yes a false distortion. The Nas (text) there is no problem in it, it is clear, in agreement with Ahl as-Sunnah wa l-Jamāʿah. Because the foundation of the religion and the fundamentals of the faith is al-Īmān in Allāh, and His Messenger, and witnessing the Oneness for Allāhu Ta'aala and for His Prophet with the Risaalah. But it's necessary that al-Īmān is being realized with ʿamal, this Īmān is not realized except with ʿamal, because otherwise it becomes like the Īmān of al-Iblis and Fir'awn, i.e.: The one who claims he is a moe`min and that he is a muwahhid, a proof is necessary for the affirmation of this claim, and that is al-ʿamal, it is established by al-ʿamal. As for only the utterance with the tongue, than what is the difference between him and between the Īmān of Iblis and Fir'awn?"*

So the scholars who mention that *al-Īmān* has a foundation and a branch **they only mean to proof by it that <u>*al-ʿamal* are the fruits of *al-Īmān* that is in the heart</u>**, and that it affirms it, and this in reality is a refutation of the *Murji`ah*, **because it proofs <u>the inseperable correlation</u> between *al-Bātin* (the inward) and *adh-Dhāhir* (the outward),** and on this meaning their words should be understood, because then their words are in perfect agreement with the *ʿAqīdah* of the *Salaf as-Ṣāliḥ* that *al-Īmān* is speech and actions.

- **Clear proofs <u>that leaving all actions of the limbs places someone outside the fold of Islam, with clear texts by Ibn Taymiyyah:</u>**

Ibn Taymiyya says: *"Thinking of what Al-Khawarij and Al-Murji'ah say with respect to the meaning of Iman reveals that this includes disobedience of the Messenger. Obeying Allah (Exalted be He) and His Messenger (peace be upon him) denotes the perfection of Iman, and that Allah (Exalted be He) would never render a sinner to be a Kafir. Suppose that some people went to the Prophet (peace be upon him) and told him: 'We believe in what you have brought us by our hearts and bear witness (that there is no deity except Allah and that Muhammad is the Messenger of Allah) with our tongues, but we do not abide by your commands and prohibitions; as we do not offer prayers, fast, perform Hajj or believe what is told to us; we do not return trusts, fulfill our promises, maintain the ties of kinship or observe any good acts which you ordained us; we drink intoxicants and commit incest and adultery; we kill as many people as we can of your Companions and Ummah (nation) and take their money; we may even kill you too and fight with your enemies against you.' Can any rational person imagine that the Prophet (peace be upon him) would answer them by saying: 'You are the perfect Mu'minun (believers) and you are the ones entitled to my intercession on the Day of Resurrection, and it is expected that none of you would enter Hellfire?' On the contrary, every Muslim indisputably knows that the Prophet (peace be upon him) would have told them: 'You are the most disbelieving people ever to what I came with' and that he would have executed them if they had not repented."*

And: *"When the word of Iman is generally mentioned in the Qur'an and Sunnah, it is meant with dutifulness, piety, and religion as previously mentioned, for the Prophet (peace be upon him) declared that Iman has over than seventy branches, the best of which is to witness that there is no Deity but Allah, and the least is to remove harm from the road. Therefore, whatever pleases Allah falls under the meaning of Iman. All this is also included in the meaning of dutifulness when generally mentioned, and so are the Taqwa (fear/wariness of offending Allah) and the Din (religion of Islam). It was also narrated that when people asked about Iman, Allah revealed the following Ayah: "It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allâh, etc.) that you turn your faces" ...What is meant here is that Iman, which is accompanied by action, is praised, other than that which is devoid of it."*

A warning from the Lajnah, O Amjad please take heed:

"This is what Shaykh-ul-Islam Ibn Taymiyyah said about Iman; anyone who reports other than this on his authority will be inventing lies against him.

Whereas what was mentioned in the ḥadīth concerning the entrance of some people into Jannah despite that they had never done any good is not absolute to anyone who abandons deeds while being capable of doing them. Rather it is restricted to those who have excuses for abandoning deeds or for any other reason that is consistent with the objectives of Shari`ah.

After clarifying this issue, the Permanent Committee warns against arguing over the fundamentals of ``Aqīdah, because of the serious consequences resulting from this. It recommends resorting to the books of the Righteous Salaf and leading Muslim scholars which are based on the Qur'an, Sunnah and accounts of the Salaf. It also warns against referring to any books that carry views opposing the original references, or modern books that are issued by authors who have not acquired knowledge through scholars or from original sources. Those people are intruders to this one great fundamental of ``Aqīdah. They adopt the views of Al-Murji'ah and falsely attribute them to Ahl-ul-Sunnah W-al-Jama`ah, causing confusion to people. They also wrongly ascribe these views to the Shaykh of Islam Ibn Taymiyyah (may Allah be merciful to him) and other Imams of the Salaf through incomplete quotations. We advise them to fear Allah and to return to the Right Path, and not break the unity (of Muslims) by promoting this deviant belief.113

The Committee also warns Muslims against being tempted and falling into the trap of those opposing Ahl-ul-Sunnah W-al-Jama`ah.

Permanent Committee for Scholarly Research and Ifta'

Member: *Bakr Abu Zayd*

Member: *Ṣāliḥ Al-Fawzan*

Member: *`Abdullah ibn Ghudayyan*

Chairman: *`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh*

Another short warning: When refuting the sect of al-Ahbash the Lajnah said:[114]

1- With regard to the issue of faith, they follow the school of thought of Al-Irja' which is condemned in Islam. It is known that the ``Aqīdah (creed) of the Muslims, which was that followed by the Companions, the Tabi`un (Followers, the generation after the Companions of the Prophet) and those who follow their steps until the present day, is that Iman (faith) is the matter of words spoken by the tongue, belief is what is held in the heart and actions are what are done by the body. Belief must be accompanied by submission to the laws of Islam, otherwise the so-called faith is not valid. There are many reports from the pious Predecessors which confirm this belief, for example the words of Imam Al-Shafi`y (may Allah be merciful to him): "Among the consensus of the Companions, the Tabi`un, those who came after them and those whom we have met, ***is that they say: faith is words, actions and intentions; one of these three will not be complete without the other two."***

[113] Like Amjad does time and time again!
[114] http://tinyurl.com/mqsz8fl

We ask Allāh to guide Amjad to what pleases Him. Some current Scholars have warned against the likes of Amjad who use the distinction between the base and branch to spread Irjāʾ!

Amjad and *Shart Siḥḥah* and *Shart Kamāl*:

Amjad sayd on page 66:

> *"We have one more issue used by the Ḥaddādiyyah and the Ḥājūrites and that is the usage of the phrases sharṭ ṣiḥḥah and sharṭ kamāl in the subject of actions and īmān."*

We say: This man is really a fraud with no limits and he knows this very well. Cause Amjad himself acknowledged in the past that the Permanent Committee saw this point of view as Irjāʾ', and he back then also attacked the ones following this Ijmāʾ related by the Salaf, he said in "*the Ḥalabī Papers"* part 3 on page 16 :[115]

"QUTUBIST OPPORTUNISM AND THE VERDICTS OF THE SCHOLARS ON IRJĀʾ"

The recent verdicts of the Permanent Committee are all centered on the issue (predominantly) of the one who abandons all the actions of goodness and then dies. Does he die as a Muslim or not? [116]

The books of Adnaan Abdul-Qadir, az-Zahraani (who is not known to us), Ali Hasan al-Halabi ***are connected to this issue.***[117] *Despite the fact that all of those mentioned consider actions to be fundamental to Īmān, and a pillar of Īmān and a reality of Īmān and so on, the verdict was still issued against them – on the basis that holding that a person who abandons all the actions remains a Muslim is Irjāʾ'.*[118] ***The discussion therefore, is related to whether actions (individual actions or in a generic sense, jins ul-amal) are a condition for the validity (sihhah) or completion (kamāl) of Īmān.***[119]

This analysis of Amjad clearly shows that Amjad uses the terms like *shart kamāl* to spread *al-Irjāʾ*. Because the nobele 'Ulamaa of *Ahl us-Sunnah* state that actions are a *Rukn* or a *Juzʾ* of *al-Īmān* and not separated from it.

While Amjad is spreading the view that actions of the limbs *are from al-Īmān*, but that there can be *Īmān* without the actions of the limbs?! In this part Amjad once again tries to shop in the words of many scholars, but seems to miss the point that:

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[115] http://www.selefienederland.nl/site/phocadownload/links2documents/The%20halabi%20papers%203.pdf

[116] Which they deny. So why do you shop in the words of the Committee when their words are crystal clear in this issue?

[117] Like you are connected to al-Halabee and this is why you wrote the Halabee papers and many other articles. Now in 2014 you are still on the Madhhab of al-Halabee with al-Imaan, and you try to deceive the people by making it look as if you are with the scholars, while in fact you twist their understanding!

[118] So why label the people who accept all these fataawaa as Qutbiyyien and Haddaadiyyah? Why don't you acknowledge this fact in 2014 and why do you try to abuse the Committee making readers think the Committee has your faulty understanding and that they don't have the opinion that **a person who abandons all the actions remains a Muslim is Irjaa'** ? Indeed we accepted this stance of the Committee for over 7 years now. Back then we were Qutbiyyah and now Haddaadiyyah. Then what do you say about the Committee? Do they spread this fitnah Amjad? May Allaah guide you!

[119] And this is why Amjad deliberately misquotes Ibn al-Banaa al-Hanbalie, Ibn Baaz, the Permanent Committee, and also Ibn Rajab in his article. We have added all the words of these 'Ulamaa and uncovered the talbees of Amjad!

- *None of the scholars he quotes use these terms like shart sihhah and shart kamal to advocate* ***that a person can be Muslim without doing actions of the limbs;***

- *These scholars sometimes use these terms when asked while they clearly oppose the notion* ***that a person can be Muslim without doing actions of the limbs;*** *rather all the 'Ulama Amjad quotes in this part are opposed to this;*

- *Amjad mainly builds his vision on al-Ḥalabī and now in 2014 uses ash-Shaykh Rabīʿ. What is ash-Shaykh Rabīʿs point of view specifically regarding this terminology? And did- or did not the Shaykh criticize ash-Shaykh al-Albanee regarding this? If he did was that allowed according to Amjad?*

- *Amjad quotes al-Albanee, Ibn Bāz, al-Fawzān, al-Ghudayyān, al-'Uthaymīn, Rabīʿ, ar-Rajihi and Zayd al-MadkhalI. But he is able to oppose all of these Scholars in this issue! Because all of them see* ***the one who leaves all actions of the limbs as a kāfir.*** *So why doesn't Amjad spread this point of view? Because his claim for a difference of opinion is baatil!*

- *Finally: Amjad has no objection to this term, while asH-Shaykh Rabīʿ clearly was against shart al-kamāl. Why does Amjad leave ash-Shaykh Rabīʿs opinion, yet he does spread this when speaking about jins al-ʿamal? This according to Amjad is a bid'ah and the Salaf never spoke of it, but shart al-kamal not, when Amjad acknowledges that Ibn Hajar was the 1st who used it? Strange indeed for some. But not for us! Because Amjad's scale for al-Ḥaqq and al-Baatil is the methodology he has been following regarding this issue for over 15 years and Allāh's Help is sought!*

Amjad says on page 66:

> *"The Issue of Action and the Terms Sharṭ Ṣiḥḥah and Sharṭ Kamāl.*
>
> *Ibn Ḥajar al-ʿAsqalānī (ﷺ) - as indicated by some of the people of knowledge - was the first to make use of these terms in the course of contrasting the position of Ahl al-Sunnah with the position of the Muʿtazilah. He stated, "The Muʿtazilah say it is action, statement and belief. But the difference between the Muʿtazilah and the Salaf is that Muʿtazilah make actions a condition for the validity of īmān whereas the Salaf make them a condition for the perfection of īmān." "*

We say: When Amjad spoke about jins al-ʿamal he said on page 40:

"The Use of Innovated Terms in the Definition of Īmān Such as Jins al-ʿAmal."

In this part of his paper Amjad declares *jins al-ʿamal* to be an innovated term. While he tries to advocate the usage of shart al-kamāl? Even when he knows very well how the scholars use these terms. *Shart al-Kamāl* is used by some 'Ulama, in certain occasions, to clarify that some actions of the limbs - apart from as-Ṣalāh which they see as *shart siḥḥah* – are *shart kamāl*. **But they all oppose Amjad in his notion that "the ones who do not view *as-Ṣalāh* as *shart sihhah*, view actions of the limbs as *shart***

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kamāl. This because all the Mashaykh, even Imām al-Albanee and ash-Shaykh Rabīʿ declare **the one who leaves all actions of the limbs** to be a *kāfir*!

Next to this many Scholars have criticized the usage of shart specifically in relation to these words of Ibn Hajar:

۞ Imām Ibn Bāz رَحِمَهُ اللهُ :

The Shaykh said in a dialogue with Majallah al-Mishkāt:

al-Mishkāt: "Ibn Ḥajr mentioned in al-Fatḥ when he speaks on the subject of al-Īmān and al-ʿAmal, and if they are inside the meaning of al- Īmān (daakhiloen fie l-Musammā), he mentions that they are *shart kamāl* (condition for completion), al-Ḥaafidh said: 'And the Muʿtazilah said: It is al-ʿAmal, and an-Nutq (speech), and al-Iʿtiqād (belief), and the distinction between them and the Salaf is that they make al-*Aʿmāl a shart* (condition) for *its correctness,* and the Salaf make it *a shart (condition) for its completeness'.*"

So the Shaykh answered: "No, it's a Juzʾ (part), not a shart (condition), it's a Juzʾ (part) of al-Īmān, al-Īmān is qawl (speech), and ʿAmal (action) and ʿAqīdah i.e. taṣdīq (affirmation in the heart), and al-Īmān with Ahl as-Soennah wa l-Jamāʿah consists of al-qawl, and al-ʿAmal (action) and at-Taṣdīq."

al-Mishkāt: There are those who say that it is inside al-Īmān but that it is *shart kamāl* (a condition for completeness)?[120]

Ash-Shaykh: No, no, it is not *shart kamāl;* it's *a Juzʾ* (part), a *Juzʾ* of *al-Īmān.* **This is the statement of the Murjiʾah**[121]. The Murjiʾah view *al-Īmān* to be Qawl (speech) and Tasdīq (affirmation) only and the others (of the Murjiʾah) say: al-Maʿrifah (knowledge). And some of them say: at-Taṣdīq. And all of this is wrong. The correct view with Ahl as-Sunnah is that *al-Īmān* is Qawl, and ʿAmal and ʿAqīdah like (mentioned) in al-Wāsiṭiyyah (of Ibn Taymiyyah), it increases with obedience and it decreases with disobedience."

al-Mishkāt: With *al-ʿAmal Jins al-ʿAmal* is intended?

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[120] Like Amjad says. See here what Amjad has been spreading for over 15 years now:

SUMMARY : When we say that with respect to applying these terms to each of the righteous actions, then bearing in mind the difference of opinion concerning the one who abandons the prayer – which occurs amongst Ahl us-Sunnah and which is a difference of jurisprudence (fiqh), – then the righteous actions are a condition for the perfection (kamala) of Imaan, and this is what is clearly apparent from Imaam al-Albani, and it is also what is apparent from both Shaikh Ibn Uthaimeen and Imaam Baz. **And holding this particular viewpoint does not necessitate that a person does not consider righteous actions to be integral to Imaan and essential to it**, just like it does not necessitate that a person who holds the view of the absence of takfir of the one abandons the prayer –also holds that prayer is not from Imaan and a requirement of it!!! And that Imaan does not increase and decrease on account of its performance or abandonment!!! And that the one who abandons it is perfect in his faith and will not enter the Fire! So reflect! Otherwise, we could say that all of those from Ahl us-Sunnah who do not perform takfir of the one who abandons fasting and hajj - in the view of those who do perform takfir - do not consider these actions to be from Imaan!! And hence they do not consider actions to be a condition of validity (sihhah), and hence, they have adopted the views of the Murji'ah?!! **Source:** The Halabi papers part 2: Page 29

We say: Leave your philosophy and follow the Scholars!

[121] Ash-Shaykh Sāliḥ al-Fawzān commentated on this point stating the following: i.e. the statement that al-ʿAmal is shart kamāl for al-Īmān is the statement of the Murji'ah"

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Ash-Shaykh: Of ṣalāt and ṣawm and other [than it from][122] actions of the heart from khawf (fear) and rajāʾ (hope).

al-Mishkāt: They mention that u did not commentate on that in al-Fatḥ?

Ash-Shaykh: I don't know, our comments were before 40 years ago, before we went to al-Medīnah, and we went to al-Medīnah in the year 1381H, and we recorded the corrections on al-Fatḥ I think in 1377H or 78, so approximately more than 40 years ago. I don't remember maybe it passed and it did not come to our attention."

[Aqwāl Dhawi l-ʿArfaan fie anna Aʿmāl al-Jawāriḥi Dākhilatūn fie Musamma al-Īmān p.58

۞ Shaikh Ṣāliḥ aal ash-Shaykh[123]

And the following took place in one of Shaikh Ṣāliḥ Aal Ash Shaikh's classes. And although the student was not reading from Fatḥ-ul-Bari he read from one of the statements of Shuʿayb al-Arnaut who had the exact expression of Ibn Hajar رَحِمَهُ اللهُ in his notes on *Taḥāwiyyah*:

Questioner: There is a comment from some brothers:

Shaykh : Read the notes.

Student: In the name of Allah the beneficent the merciful and may peace and blessings be upon the best of the Prophets and Messengers. The people have much difference regarding the definition of Īmān. Malik, Shafi'ee, Ahmad, Al Awza'ee and Ishaaq Ibn Raahuyah and the rest of Ahlul Hadeeth, and the people of Madeenah and the Thahireeyah, and some of the Tabi'een say that it is belief in the heart, affirmation of the tongue and actions of the limbs.

He said (Shu'ayb Arnaut): And it is the statement of the Mu'tazilah also because they said Īmān consists of actions and statements **and belief and the difference between them and the Salaf is that they brought actions as a condition for its correctness <u>and the Salaf brought it as a condition for its completeness</u>.** See Sharh Us Sunnah to the rest of it.

Shaykh : This is incorrect, his notes are incorrect. Firstly that is not the statement of the Mu'tazilah. Secondly the difference between Ahlus Sunnah and the Mu'tazilah is not this. **Ahlus Sunnah do not see that Īmān is a condition rather they see it is a pillar because what has entered into its definition is a pillar.** Are these the notes of Shu'aib?

Questioner: Yes:

[122] Clarification from ash-Shaykh Sāliḥ al-Fawzān – ḥafidhullāh.
[123] Taken from brother Musa Milington, jazaa Allaahu ghayra:
http://musamills.files.wordpress.com/2012/03/reminder-and-clarification1.pdf

Shaykh : This is not free from error. This is incorrect speech. Is this the 1413 print **No this is not correct. His notes are wrong. All of his notes are incorrect. He made it that the statement of Ahl as-Sunnah that Īmān is statement of the tongue and belief in the heart and actions of the limbs is similar to that of the Mu'tazilah and this is incorrect. And then he made it that actions according to the Salaf are a condition for its completeness and made it for the Mu'tazilah a condition for completeness and this is also incorrect. <u>All his notes are built upon the understanding of the Maaturidis in most cases. Meaning, he goes in the direction of the Maturidis in this issue.</u>**

۞ Question to Shaykh ʿAbd ar-Raḥmān Ibn Nāṣir al-Barrāk:

One of the brothers wrote on the issue of *Īmān* and he came with the speech of *Imām* Ibn Hajar <u>that the Salaf's view was that *Īmān* consists of statements actions and belief and that actions are a condition of *Īmān*.</u> Therefore another brother clarified that this definition of Īmān was incorrect because:

- *It is general (the speech can be taken into many different ways);*[124]
- *It is from the speech of the Murji'ah.*

Then he came with the speech of the scholars such as Ibn Bāz, Ṣāliḥ aal ash-Shaykh, Ṣāliḥ al-Fawzān and Shaykh Rajihi. However, the brothers who wrote the speech of Ibn Hajar said:

<u>"This speech is according to the intention of the person and the Usool that he operates from."</u> Is there any advice for the person who wrote the speech of Ibn Ḥajar in this matter?

Shaykh al-Barrāk: There is nothing worthy of worship except Allāh and there is no might and power except by Allāh.

Actions, my brother, this needs long speech however *Ahl as-Sunnah* believe that *Īmān* is belief in the heart and affirmation by the tongue and actions by the heart and the limbs this is what is *Īmān*. **<u>Therefore the one who does not do actions does not have *Īmān*</u>, he must have actions of the heart. There must be something from the actions of the heart which results in actions of the limbs. If a person believes but there is no love in his heart for Allāh neither any fear or hope or reliance, yes, this is nothing whatsoever.**

Take the example of Abū Ṭālib, Abū Ṭālib believed, Abū Ṭālib believed but there was no submission in his heart and there we no actions, only belief. There must be actions. **<u>Therefore, it is impossible to have *Īmān* without actions, it is impossible.</u> A person says there is nothing worthy of worship except Allah and that Muhammad is his Messenger and he does not pray one Rak'ah for Allāh and he does not fast and he does not make Ḥajj and he does not make Jihād what meaning does it have to his statement that there is nothing worthy of worship except Allāh and that Muḥammad ﷺ is His Messenger. This is only speech."**

[124] Like Amjad does when he wants to spread his methodology in that **"the leaving of all actions with the limbs can still be a Muslim."** So he opposes the Salaf and the 'Ulama!

۞ Shaykh ʿAli Ash-Shibal.

He is the scholar who wrote the book *al-Tanbeeh ʾalaa al-Mukhaalafaat al-Aqadiyyah Fil-Fatḥ al-Baaree*[125].[126] He said regarding the statement of Imam Ibn Hajar:

Al Ḥāfidh Ibn Ḥajar رَحِمَهُ اللهُ was incorrect regarding this issue since actions can be *shart kamāl* (condition of completeness) and it can be *shart sihhah* (condition of correctness) and it can be something preferable (to do). **As for taking actions out of Īmān by making it one of its conditions this speech is incorrect.** Actions are from Īmān by the agreement of the Salaf. Īmān consists of belief, statements and actions. From them which are pillars meaning that Īmān is not correct without it. And from it is that which is obligatory and from that which is preferable. Yes.[127]

So Amjad quotes Ibn Ḥajar and leaves the specific criticism of more than 10 'Ulama on this speech! The same 'Ulama he wants to refer to when it suits him. It will become even worse. Let's see:

Amjad quotes Imām al-Albanee رَحِمَهُ اللهُ on page 67:

> *"Imām al-Albānī alluded this statement in his book Ḥukm Tārik al-Ṣalāt, when he said, "...So where is the answer to the prayer being a condition for the validity (sharṭ ṣiḥḥah) of īmān?! Meaning, that it is not just a condition for the perfection of īmān (shart kamāl), for all the righteous actions are a condition for the perfection with Ahl al-Sunnah, in opposition to the Khawārij and the Muʿtazilah those who say that the major sinners will remain eternally in the fire, alongside the Khawārij making explicit takfīr of them (the sinners)."*

As we see: Al-Imām al-Albānī رَحِمَهُ اللهُ made the same mistake as al-Hāfidh Ibn Hajar رَحِمَهُ اللهُ This is why both of these two mountains of knowledge have been criticized on this point. We'll again refer to the excellent compilation by brother Musa – *ḥafidahoellāh*.[128] And we will add a special quote for brother Amjad which he (deliberately?) left out his article!

The statements of the scholars regarding Shaikh Al Albani's speech.

1) Speech of Shaykh Ṣāliḥ As Suhaimi:

Shaikh Ṣāliḥ As Suhaimi said in his defense of Shaikh Naasir Ud Deen Al Albani:

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[125] **Musa Millington:** Same book that Amjad Rafeeq quoted in http://www.salafitalk.com/threads/977-Ibn-Hajar-al-Asqalani-and-al-Eemaan-Response-to-a-Faajir-Kadhdhaab?highlight=shibal

[126] This book also has an introduction of the following 'Ulama:

- As-Shaykh al-Fawzaan;
- As-Shaykh Ibn Baaz;
- As-Shaykh bin Maani';
- As-Shaykh 'Abdullaah al-'Aqeel;
- As-Shaykh al-Ghunaymaan.

[127] Ash-Shaykh as-Sinaanie also quoted this book by as-Shaykh As-Shibl and as-Shaykh al-Fawzaan commented on it **in Aqwāl Dhawi l-ʿArfaan fie anna Aʿmaal al-Jawāriḥi Dākhilatūn fie Musamma al-Īmān!**

[128] http://musamills.files.wordpress.com/2012/03/reminder-and-clarification1.pdf
We will literately quote this brother's research and when we add anything this will be clearly visible.

"The first angle: There is generality in our Shaikh Al Albani's (speech) and he was preceded. But we see that he was incorrect and it is his unrestricted statement that doing actions of Kufr do not take a person out of the religion. And this is incorrect from the Shaikh and goes against his own methodology when he practices it. It is an incorrect statement. ***And also his (Shaikh Al Albani's) statement that actions are a condition of completeness of Īmān with the fact that we see in his footnotes of Tahaweeyah and other than it that he affirms that actions are from Īmān.*** *And this is against the belief of the Murji'ah even the Murji'ah Al Fuqaha.* ***And we, even though we do not agree with him (رحمه الله) with this terminology "Actions are a condition for the completeness"*** *because the one who leaves off actions totally* ***<u>and has never done any actions at all there is no doubt that there is consensus on his disbelief.</u>***

2) Shaikh Muhammad Ibn 'Umar Bāzmool said:

*"Unrestrictedly****: (to say) that actions are a condition of Īmān. I say: This expression may make someone think that actions are not from Īmān and that Īmān can be established without actions.[129] And this is not the statement of Ahlus Sunnah****. What is apparent from the context of his (Shaikh Al Albani's) speech is that he intends that being deficient in doing good deeds does not render one's Īmān null and void. Therefore he intends by this statement a refutation upon the one who makes actions a condition of correctness of Īmān that he does not do sin, and that the person does not fall into deficiency, not that he wants that Īmān is established without actions in the first place****. And Al Albani has established that actions must be present to establish Īmān.[130]*** *As I saw in the second paragraph and I will increase it with some speech by him regarding this issue when he said:*

"And upon this when a Muslim says La Ilaha Ill Allah by his tongue, it is upon him to join with it knowledge of this speech in summary and then with detail. If he is that he has knowledge, bore witness to the truth and believed, then he is the one who has truly carried out that which is within the Ahadeeth that I have mentioned before. And from it is his statement – sallAllāhu 'alayhi wa sallam -where he points towards something of detail which I have previously mentioned: "Whoever says La Ilaha Ill Allah it would benefit him at a time." Meaning: this good word after knowledge of its meaning safeguards him from dwelling in the hellfire forever and I repeat this so it would remain in the mind. It is possible that he may not have established by what is followed from it from complete good actions and staying away from sin. However, he is safe from Major Shirk and established what is followed by it and what is obligated by it from the conditions of Īmān from the actions of the heart and what is apparent according to the deduction according to some of the people of knowledge and there is detail in this and this is not the time to go forth (in detail) regarding this topic. (Speech finished) From that which I would like to draw attention to which is important:

That it is upon the Muslim to make effort regarding his speech in Shar'eeyah matters to go in accordance with the speech that is narrated in the Noble Qur'an, the Prophetic Sunnah and what has been narrated from the Salaf Us Ṣāliḥ. You see here an example of that. Verily, in the issue of Īmān statements which were not narrated were used regarding it and as a result this cause confusion which was not the intention. ***From them is their statement: "Actions are a condition of completeness of Īmān,"*** *and their statement:* ***"Actions are a condition of correction for Īmān,"*** *for verily the generality of these statements makes one think that these are from the ways of the people of innovation.*

[129] Like Amjad has been advocating for over 15 years now!
[130] And Amjad opposes the Shaykh in this aspect!

The first of which, when stated in its generality, makes one think that it is the Madhab of the Murji'ah who say that actions are not from Īmān and that Īmān is established without actions. *And the second makes one think, when said in its generality, about the way of the Khawarij, therefore if one is deficient regarding his actions his Īmān is not correct.* ***And the truth is that these statements are Mujmal (meaning that they cannot be understood except if explained) it is a must to clarify them. Therefore it is not accepted and not narrated except after explaining in detail the intention of those who say it.*** *If it is that the one who said that actions are a condition of Īmān that being deficient in actions is a reason for the reduction of Īmān and that it increases in obedience and decreases in sin and it can reduce until it completely leaves if it is that he leaves off actions totally with his ability to do them without anything preventing him from such then this is the meaning of Ahlus Sunnah Wal Jama'ah.* ***However, the expression is incorrect. <u>However, if he wants by it that Īmān is established without actions</u> and that actions are not from the reality of Īmān then this is the statement of the Murji'ah…***[131]

We say: We can clearly see that al-agh Musa gave Amjad numerous proofs that the *kalām* of al-Albānī and Ibn Ḥajar was incorrect. This two years ago! Yet Amjad ignores more than 12 scholars and starts looking for ways out!

Because Amjad quotes ash-Shaykh Rabīʿ a total of two times we will also use a specific quote:

Ash-Shaykh Rabīʿ was asked as it occurs in his *Madjmoo' koetoeb wa Rasaa'il wa Fatāwā* book 15 page 207:

"The question: Does the saying of al-Albaanie that actions are Shart Kamāl <u>and not Shart</u>[132] *<u>Sihha make him a Murji'?"</u>*

As-Shaykh Rabīʿ responded:

"We are not able to say that he is a Murji' with this speech, ***this speech is taken against the Shaykh and <u>we don't accept it</u> and we say: That actions are a Juz` of al-Īmān and not a Shart.*** *And this is said by al-Ḥāfidh Ibn Hajar and others said it. And we hope that the Shaykh returns from this (speech) and that it is explained to him. And after this o brothers, not every person that falls in something of bid'ah is called mubtadi', not every person that falls in bid' a is called mubtadi', this is just the madhab of the Ḥaddādiyyah….. "* [133]

The Shaykh went on to explain certain things and was asked again on page 208:

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[131] Like Amjad wants us to believe……

[132] In his article, **"Is it allowed to describe with Irja' who says: That al-Imaan is the asl and that al-'amal (actions) are kamaal (perfection) (far': branch),** of ash-Shaykh Rabi' written in 1427, approximately 8 years ago, ash-Shaykh Rabi' all of the sudden defended the use of terms like *shart kamaal* (condition of completeness) and *far'*(branch) related to actions of the limbs!
http://www.rabee.net/ar/articles.php?cat=8&id=154
This while he was clearly opposed to these terms! So this shows that as-Shaykh Rabi' change in this orientation and that he opposes the Scholars in this regard!

[133] Do you read Amjad? So if we say that something is bid'ah, with the understanding of the scholars, <u>we don't declare someone to be a mubtadi'!</u> So leave your semi-intellectual attacks for the real Haddaadiyyah and Qutbiyyah and stop slandering Ahlus Sunnah!
So your footnote on page 47-48 in which you state:

"…and this is similar to what the Ḥaddādiyyah have done on this issue <u>of al-Albānī and the statement "*actions are a condition for the perfection of īmān.*" The contemporary Haddādiyyah play upon these types of issues in order to accuse Ahl al-Sunnah of Irjāʾ</u>, and this is what we also find from the followers of Yaḥyā al-Ḥajūrī. From them is Abū Fujūr ʿAbd al-Fattāḥ al-Kanadi al-Sūmālī and also Mūsa Millington from Trinidad, two ignoramuses who attempted to stir up this issue in order to justify and propagate the accusation of Irjāʾ out of hatred for the sake of their leader."

Was again a lie from your part but this vile and impolite behavior is becoming annoying from Amjad! Because these two brothers spread the truth in this issue. You just attack them based upon your Irdjaa' orientations which you inherited from al-Halabee as we proved. Then you build walaa and baraa around this, may Allaah guide you Amjad!

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Question: *"O Shaykh of ours, is al-Īmān shart in sihha in actions or in kamālihi (its completeness?"*

As-Shaykh Rabīʿ: *"Actions are a Juz` of al-Īmān because ash-Shart o brothers is like the Usuliyyoon and other than them say: Ash-shart is outside the essence, as for the Juz`, than it is inside the essence."*

The Shaykh than compared al-Īmān to a tree and concluded by saying:

> *"So this is the difference between ash-shart and al-Juz`, so actions are a Juz` of al-Īmān and not a shart regarding to it, and this is from the mistakes in which some 'Ulamaa fell."*

So we say to Amjad: What do you say about this speech? Is ash-Shaykh Rabīʿ a *Ḥaddādī*? Is he accusing Imām al-Albaanie of *Irjāʾ*? Or did he just refute a false statement, even if al-Imām al-Albaanie said it? The problem with you Amjad is that you don't understand this knowledge based issues like the 'Ulamaa do, and you are very ill mannered! And you, again after the Halabee disaster, still try to spread *Irjāʾ*!

Amjad says on page 67:

> *"And al-Ḥāfidh al-Ḥakamī has similiar words, "And the difference between this - meaning the saying of the Muʿtazilah - and between the saying of the Righteous Salaf is that the Salaf did not make all of the actions to be a condition for validity (shart ṣiḥḥah). Rather, they made many of them a condition for perfection, just as ʿUmar bin ʿAbd al-ʿAziz said regarding them, 'Whoever perfects them has perfected īmān, and whoever does not perfect them has not perfected īmān.' But the Muʿtazilah made all of them a condition for the validity (of īmān), and Allāh knows best.""*

We say: Read carefully Amjad

"……and between the saying of the Righteous Salaf is that the Salaf did not make all of the actions to be a condition for validity (shart ṣiḥḥah). Rather, they made many of them a condition for perfection"

So *al-Ḥāfidh* al-Ḥakamī رَحِمَهُ اللهُ clearly states that **many actions are a condition for perfection** and not **all actions**! So **some of the actions** are a condition for validity!

The following quote of *al-Ḥāfidh* al-Ḥakamī رَحِمَهُ اللهُ clarifies the issue even further:

In the book **"Al-Imaan 'Inda as-Salaf…"** this Shaykh is also quoted with *muḥkam kalām* on page 51 of volume 2:

After the Shaykh mentioned the *ḥadīth* about the heart and when it becomes good the whole body will become good….

"…And from this it becomes clear to you that the ones from Ahl as-Sunnah who say about al-Imān, that it is tasdeeq in its outward language, that they meant at-Tasdeeq al-Ithʿaanie (which includes actions which are shown outwards) which necessitates al-Inqiyaad (submission) dhaahiran (outwardly) and baatinan (inwardly), and they didn't just intended (the linguistic meaning of) at-tasdeeq"

Amjad says on page 68:

> *"These phrases (sharṭ ṣiḥḥah, sharṭ kamāl) can be found in the statements of the Scholars, such as Shaykh Ibn Bāz, Shaykh Ibn al-ʿUthaymīn and others."*

Let's see if Amjad uses these phrases in the same manner as the scholars.

On page 68 Amjad quotes Ibn 'Uthaymin:

> *"Shaykh Ibn al-ʿUthaymīn (ﷺ) said in his Sharḥ of al-Nawawī's Forty Ḥadīth, "And there is no need for us to say what is circulating now, between the youth and the students of knowledge: Are actions from the perfection of īmān or from the validity of īmān? There is no need for this question, meaning that a person asks you and says: Are actions a condition of perfection of īmān or a condition of the validity of īmān? We say to him: the Companions (ﷺ) are more noble than you, more knowledgeable than you, and more eager than you for goodness. And they did not ask the Messenger (ﷺ) this question. Therefore, what suffices them suffices you. When evidence shows a person leaves Islām by this action then it becomes a condition for the validity (ṣiḥḥah) of īmān. And when evidence shows that he does not exit (Islām) it becomes a condition of the perfection (kamāl) of īmān. The topic has ended. As for trying to contend and refute and make disputation, such that whoever opposes you, you say this one is a Murjiʾ and whoever agrees with you, you are pleased with him, and if he adds, you say this one is from the Khawārij, then this is not correct. For this reason, my counsel to the youth and students of knowledge is that you leave investigation of this matter, and that we say: What Allāh, the Exalted and His Messenger (ﷺ) have made a condition for the validity of īmān and its remaining, then it is condition, and whatever has not [been made a condition], then no, [and through this] we settle the matter."*

We say: It is well know that Ibn 'Uthaymin performs *takfīr* **upon the one who leaves the prayer,** so why does Amjad quote him?

Also Amjad opposes this and claimed back in 2000 and now in 2014 that the ones who oppose his own vision on *al-Īmān* and *al-Kufr* are actually *Ḥaddādiyyah* and *Qutbiyyah*, while we spread the vision- and warnings of the Scholars in this respect!

So if Amjad were to follow this golden advice, he had returned to the sayings of the Prophet ﷺ and his companions and the *Ijmāʾ* of the *Salaf*. Instead of using phrases like *shart kamāl*, and misusing speech of the scholars who use this term, than he tries to hide behind it and spread his venom.

Amjad went on to quote al-Imām Ibn Bāz on page 69:

"Shaykh Ibn Bāz (ﷺ) in response to the question of Shaykh ʿAbd al-ʿAzīz al-Rājiḥī as to whether actions are a condition of validity or perfection in īmān replied, "From the actions are those which are a condition for the validity (ṣiḥḥah) of īmān, īmān is not valid without them, such as prayer. Whoever abandoned it has disbelieved. And from them are what amount to a condition for the perfection (kamāl), īmān is valid without them, but the person who leaves them is sinful, disobedient." [134]

Then Shaykh ʿAbd al-ʿAzīz al-Rājiḥī said, "The one who does not make takfir of the one who abandons prayer from the Salaf, is action a condition of perfection to him or a condition of validity?"

Shaykh Ibn Bāz replied, "No, action to everyone is a condition of validity (sharṭ ṣiḥḥah), save that they differed about what (affair) validates īmān [from the outward actions]. So a group said it is the prayer, and upon it is the consensus of the Companions, as has been cited from ʿAbdullāh bin Shaqīq, but others have said other than this. Save that the genus of jins al-ʿamal) must be present for the validity of īmān in the view of all of the Salaf, for this reason īmān to them is speech, action and belief, it is not valid except with all of them together." [135]

We say: The highlighted yellow part is essential:

Amjad, again, explains this issue **himself** while twisting the meaning of Ibn Baz's words, and we'll highlight the deviation:

Amjad says on page 69:

"One can see the clear intent behind the use of the phrases sharṭ kamāl and sharṭ sihhah by these Scholars is to separate those actions whose abandonment leads to the nullification of īmān and those actions whose abandonment leads to deficiency in īmān. And Ibn Bāz acknowledges the differing views when he said, "No, action to everyone is a condition of validity (sharṭ ṣiḥḥah), save that they differed about what (affair) validates īmān [from the outward actions]. So a group said it is the prayer, and upon it is the consensus of the Companions, as has been cited from ʿAbdullāh bin Shaqīq, but others have said other than this..." From this, the difference between Imām Ibn Bāz and those Takfīrī Ḥaddādīs, is that Ibn Bāz acknowledges that whilst some state that a person must pray in order for his īmān to be valid, others have said other than this, meaning other scholars do not agree that prayer is requied to validate īmān as they hold its abandonment is not the kufr which expels from the religion, but that which makes a person a great and evil sinner and which is a route to major disbelief. Likewise, when Imām Ibn Baz says, that the genus of action must be present for īmān to valid, this can only mean the prayer for those who hold its abandonment to be kufr. Because upon this view, if a person abandoned the prayer but removed something harmful from the floor (or brought any other action, large or small), he has brought the genus of action (jins al-ʿamal) yet he is still a disbeliever in this view, due to his abandonment of prayer. How can he still be a disbeliever when he has clearly brought the genus of action indicating that he has brought

[134] We will add a footnote of as-Shaykh al-Fawzaan which Amjad leaves:
Ash-Shaykh Sāliḥ al-Fawzān commentated on this point stating: **But Jins al-ʿAmal (genus of action) is from the reality of al-Īmān (min ḥaqīqati l-Īmān), not just a shart (condition) only!"**

[135] Ash-Shaykh Sāliḥ al-Fawzān commentated on this point stating: Ahl as-Sunnah and the Khawārij and the Muʿtazilah say: *al-Īmān* is *Qawl* and *ʿAmal* and *Iʿtiqād*, except that the Khawārij and the Muʿtazilah say: 'al-Īmān vanishes with the vanishing of al-ʿAmal mutlaqan (so with them actions are absolute). And Ahl as-Sunnah say: From al-ʿAmal there is what causes al-Īmān to vanish with its disappearance, like aṣ-Ṣalāh, the one who leaves it disbelieves with the disbelieve that takes one out of the religion, based upon the authentic proofs that have come on this subject. And from al-Aʿmāl is what causes al-Īmān to decrease with the disappearance of it, and it does not disappear in totality like the rest of al-Aʿmāl.

something of outward īmān to validate the truthfulness of the inward īmān? So using the word jins al-ʿamal creates this ambiguity and confusion. The central issue in reality is abandonment of prayer. "

We say: Why Amjad do you explain this issue with your own words, you qouted Imām Ibn Bāz who said:

Shaykh Ibn Bāz replied: "*No, action to everyone is a condition of validity (sharṭ ṣiḥḥah), save that they differed about what (affair) validates īmān [from the outward actions]. So a group said it is the prayer, and upon it is the consensus of the Companions, as has been cited from ʿAbdullāh bin Shaqīq, but others have said other than this.* ***Save that the genus of action (jins al-ʿamal) must be present for the validity of īmān in the view of all of the Salaf, for this reason īmān to them is speech, action and belief, <u>it is not valid except with all of them together.</u>***"

So Ibn Bāz accepts the difference of opinion but he says that **<u>all of the Salaf</u> have the view that jins al-ʿamal must be present!**

So Amjad can't make the distinction between:

1. *A man who does actions with the limbs like fasting, giving charity, yet he doesn't pray,* ***about this person the scholars have a difference of opinion.***

2. *A man doesn't pray, fast nor does any action with the limbs, about this person the scholars* ***don't have a difference of opinion.***

So the mistake is in Amjad's head and he doesn't understand the speech of the scholars! We leave aside that Amjad himself mentioned the source from which the quote comes:

Mentioned by ʿIṣām al-Sinānī in Aqwāl Dhawī al-ʿUrfān

This book is written to <u>refute the claim that</u> *"That one who leaves all actions from the limbs can be a Muslim."* Ash-Shaykh al-Fawzān also helped the author! But Amjad doesn't return to scholars!

On page 70 Amjad quotes as-Shaykh Zayd al-Madkhalee:

"Shaykh Zayd al-Madkhalī said, "So they (the Murjiʾah) did not differentiate between jins al-ʿamal (action in principle, in its genus) - and which is considered a condition for the validity of īmān (sharṭ fi ṣiḥḥat al-īmān) with Ahl al-Sunnah - and between the individual elements and instances of action the abandoner of which is not perfect in īmān.""

We say: The same holds for Amjad as we have shown clearly. For Amjad **the one who leaves all actions with the limbs can still be Muslim**. While ash-Shaykh Zayd refutes this![136] And says **that there is no difference of opinion with the Salaf regarding the leaving of all actions of the limbs**.[137]

Then Amjad quotes as-Shaykh al-Ghudayaan on page 71:

> *"And Shaykh ʿAbdullāh al-Ghudayān said, "Īmān is speech, action and belief and action is condition for the validity (sharṭ siḥḥah) of īmān, and the Murjiʾah do not make action a condition for the validity of īmān, meaning (to them) that a person does not pray, nor fast, nor give zakāh and he abandons all of the commandments and falls into the prohibitions, and they say he is a believer, because taṣḍīq is sufficient for īmān. No doubt this is ignorance.""*

We say: Ash-Shaykh al-Ghudayyān refutes the notice that al-ʿamal is *shart kamāl* in his speech and makes it a shart for *sihhat al-ʿamal!*

Secondly we (by way of al-agh Musa Millington) already quoted ash-Shaykh al-Ghudayyān[138]:

Statement of Shaikh 'ʿAbdullāh Al Ghudayyān:

Shaikh Ghudayyān was asked: In this time there is a book on the internet called Dalail Wal Burhaan and it establishes that the ruling on the one who leaves off the actions of the limbs is an issue of difference between Ahlus Sunnah and it is not lawful to dislike it or call people innovators as a result.[139]

The Shaikh answered: In reality this is the statement of the *Murji'ah*. This is the statement of the *Murji'ah* who make actions a (condition) for completeness and not in the correctness of Īmān. Meaning they say: If a person believes in his heart and he neither prays nor fasts nor makes 'Umrah nor makes Hajj and he does all the Haraam acts then he is a complete believer. And this is incorrect."

Than on page 71-72 Amjad quotes ash-Shaykh ar-Rajihi ,while the Shaykh says:

> *"….So the one who says action is shart kamāl or shart ṣiḥḥah, we say, this is the madhhab of the Murjiʾah, you have expelled actions from the essence of īmān. Either you say, "Action enters into the musammaa of īmān" or is "a part of īmān". If you say action is not from īmān, then you are from the Murji'ah irrespective of whether you said shart kamāl or shart sihhah, or that it is an evidence for īmān, or required by Īmān, or a fruit of īmān. Everyone who expels action from īmān then he is from the Murji'ah, is this clear? ... So the one who says: Action is a condition of perfection (shart kamāl) or a condition of validity (shart ṣiḥḥah), he has expelled action from īmān and has thus*

[136] http://sites.google.com/site/tahmilmilafet/Home/zaid-shafa3a.mp3
[137] http://anti-irja.net/sound/fatwa/zaid-tarek-amal.mp3
[138] http://musamills.files.wordpress.com/2012/03/reminder-and-clarification1.pdf
[139] Like Amjad is spreading. As-Shaykh Rabi' did help the author of this book and 3 'Ulama have criticized this book: The Mufti and al-Fawzaan also: https://www.youtube.com/watch?v=hKAs_J-n8AM
We do not use the terms used in this youtube film. We just want to spread the words of these 3 'Ulama regarding this book and the issue we are discussing!

become from the Murjiʾah ... so this new saying, they said: shart kamāl or shart sihḥah, he is to be put alongside the Murjiʾah because he expelled action from īmān."

We say: Amjad thinks that he is save because he claims that actions from the limbs are from *al-Īmān*, so one clearly sees the *talbīs* of Amjad. Because ash-Shaykh ar-Rajihi has other speech:[140]
The Shaikh was asked: Are actions a pillar of Īmān or a part of it or is it from the conditions of completeness?

He answered: *"Īmān is speech by the tongue and the heart and actions of the heart and actions by the limbs as what came before.* ***And it is not said it is a condition of completeness*** *or that it is outside of Īmān or that it is from those things which are compulsory of Īmān or from that which follows Īmān or it is an evidence for Īmān.* ***All of these are the statements of the Murji'ah.***

He was asked also:

There are those who say that Īmān is from statements and actions and belief ***but actions are from the conditions of the completeness in it.*** *And they say: There is no disbelief except in belief (in the heart). Is this statement from the statements of Ahlus Sunnah?*

He answered: *These are not from the statements of Ahlus Sunnah. Ahlus Sunnah say Īmān is speech of the tongue, statements of the heart and actions by the limbs and actions by the heart. And from their statements is that Īmān is statements and actions. And from their statements is that Īmān is speech actions and intentions. Therefore Īmān must have four components:*

1. Statement of the tongue
2. Statements of the heart and this is affirmation and belief
3. Actions of the heart and this is intention and sincerity.
4. Actions of the limbs. Therefore actions are a part of these four components.

It is not said that actions are a condition for completeness or that it is what is compulsory (from Īmān) these are the statements of the Murji'ah. *We do not know from Ahlus Sunnah a statement that says that actions are a condition of completeness."*

We say: Ash-Shaykh ar-Rajihi has many refutations on people like Amjad who claim that actions from the limbs are from *al-Īmān*, **but one can be believer without these actions from the limbs!** So why quote this Shaykh Amjad? He is one of the mashaykh that is very clear on these issues, so don't make a fool out of yourself. And very recently he even spoke out against the blindfollowers of ash-Shaykh Rabīʿ, and he said that they are taking ash-Shaykh Rabīʿ as a messenger!! So Amjad we advise you to not take any Shaykh as a messenger, and to leave *at-taqlid al-aʾmā* and at-taʿassub.

May Allāh guide us and you to the straight path.

[140] Taken from: http://musamills.files.wordpress.com/2012/03/reminder-and-clarification1.pdf

We can say in conclusion that Amjad is spreading his own belief and he tries to use the scholars who all disagree with him, playing with their words, and explaining their *mutashābih* speech without their *muḥkam* speech, and troughout his philosophical discourse the connection with his mentor al-Ḥalabī can be noticed very clearly! But he tries to hide this by not mentioning al-Ḥalabī and hiding behind ash-Shaykh Rabīʿ, while he even opposes ash-Shaykh Rabīʿ in many instances! [141]

We ask Allāh to accept this small effort of ours, and to forgive us for our mistakes. And we ask Him to guide us and all the muslims on His straight path, and to not take our souls except as muslims

Abu Rumayssae Ridouan al-Hollandi & Abu Hudayfa Musa al-Indonesi
15th Dhu l-Ziʿdah 1435H / 9th September 2014

[141]For the general benefit of the reader we advise them to look into the article compiled by al-akh Musa Millington which displays the speech of many scholars of *Ahl as-Sunnah* on the major *kufr* of the person who leaves all actions with the limbs.

https://musamills.files.wordpress.com/2014/08/disbelief-of-the-one-who-leaves-off-all-actions.pdf