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## Safar al-Hawaalis Plot Uncovered...The Accusation of Irjaa'

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### **Machinations of the Qutubiyah Uncovered in Their Devised Assault In Accusing Ahl us-Sunnah of Irjaa'**

It is an established matter to anyone with the slightest knowledge that the issue of abandonment of prayer is a matter in which there is continuing difference in the Ummah.

**Shaykh Ibn Uthaymeen was asked:** "The difference that exists on the issue of the ruling upon the one who abandons the prayers, **is it one that is amongst Ahl us-Sunnah themselves** (i.e. does not expel one from the ranks of Ahl us-Sunnah), or one that is outside of that?"

**Answer:** "Yes, it is a difference that is within Ahl us-Sunnah. The Ahl us-Sunnah differ amongst themselves concerning this, just like they have differed concerning the obligation of wudhoo' after eating the meat of the camel." <sup>1</sup>

And Ahl us-Sunnah have continued upon this, but without expelling those who hold the opposing view to be outside of Ahl us-Sunnah. Except a group from the Khawaarij of old, called the Mansooriyyah. They labelled those who did not make takfeer of the one who abandoned prayer to be "Murji'ah".

Abul-Fadl Abaas Ibn Mansoor as-Saksakee (683H), in his powerful Sunni, Salafi treatise said concerning Ahl us-Sunnah wal-Jamaa'ah, "And every sect has called them with a name that is not in agreement with the true reality, out of envy of

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<sup>1</sup> Cassette: Questions and Answers from Qatar on Imaan, Kufr and the Aqeedah of Imaam al-Albaani. And Shaikh ul-Islam Ibn Taymiyyah stated concerning this matter, "Making an affirmation with respect to it (i.e. the prayer with respect to its obligation) is required by unanimous agreement, however in abandoning the act there is a dispute." Majmoo' ul-Fataawaa (20/91). And Shaikh Ibn Uthaymeen also said, "This issue is one of the greatest of issues of knowledge and the people of knowledge have disputed each other concerning it, both the Salaf and Khalaf". Hukm Taarik us-Salaat (p.1). And perhaps all of this escaped the knowledge of the mouthpiece of Mohammad Qutb??"

them and as a fabrication against them. And they ascribed to them (Ahl us-Sunnah) that which they did not hold as their doctrine. So the Qadariyyah labelled them "the Mujbirah". The Murji'ah called them "the Shakkaakiyyah" (the doubters). The Raafidah called them "the Naasibah". The Jahmiyyah called them "the Mushabbihah". The Ash'ariyyah called them "the Mujassimah". The Ghaaliyyah called them "the Hashawiyyah" (the worthless ones). The Baatiniyyah called them "the Muswaddah". **The Mansooriyyah (a sect of the Khawaarij), and they are the associates of Abdullaah Ibn Zaid, labelled them as Murji'ah due to their saying that the one who abandons the prayer, without rejecting its obligation, is a Muslim based upon the correct view in the madhhab. And they (the Mansooriyyah) say that this saying of their's (i.e. that of Ahl us-Sunnah) leads to the saying that Imaan is speech without action. Yet all of this is incorrect regarding them.** Rather, they are the Firqat al-Haadiyyah al-Mahdiyyah (the Guiding and Guided Sect) and its creed is the correct creed and the clear and manifest Imaan (faith), that with which the Qur'aan was revealed and which has come in the Sunnah, and that which the Ulamaa of the Ummah from Ahl us-Sunnah wal-Jamaa'ah have agreed upon." Al-Burhaan Fee Ma'rifat Aqaa'idi Ahl il-Adyaan, (pp.65-66)

So following in the footsteps of the Khawaarij of Old, we have the neo-Khawaarij, the "Khaarijiyyah Asriyyah" as Imaam al-Albaani labelled them, reviving the repugnant madhhab of the Khawaarij and accusing their opponents in this matter of Irjaa'.

Stated Safar al-Hawali, **"And no one says that the one who abandons it (the prayer) is not a kaafir except one who has been affected by the (thought of) al-Irjaa', whether he realises it or not"!!** (Dhaahirat ul-Irjaa pp.650-651). And also, **"...without their knowing that the source of this doubt (of the absence of takfir of the one who abandons prayer) and its foundation is actually from Irjaa'!!"** (p.419)

And al-Hawaali is one of the stooges and frontmen of Aal-Qutb, who brought the ideology of Sayyid Qutb al-Ash'aree ar-Raafidee al-Mu'tazilee into the ranks of Ahl us-Sunnah, under the supervision and co-ordination of Mohammad Qutb – who after the da'wah of Qutubiyyah (of takfir and revolution) failed in Egypt, fled to Saudi Arabia, and instead of showing gratefulness and gratitude for his newfound security and safety, began his plot of infusing the same Qutubi da'wah, by setting up stooges and frontmen.

And the result was the book "Dhaahirat ul-Irjaa" supervised by Mohammad Qutb himself.

In this book, the author, quotes from Ishaaq bin Raahawaih, by way of Shaykh ul-Islam Ibn Taymiyyah, the following in (Dhaahirah 1/198).

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This translates as, “And Ishaaq bin Raahawaih said: Whoever abandoned the prayer deliberately until the time from Dhuhr until Maghrib passed by, or from Maghrib to half of the night passed by, then he is a disbeliever in Allaah the Mighty. His repentance is sought for three days, so if he does not return and says “abandoning is not kufr”, his neck is struck, meaning the one who abandons it. And as for when he does pray and then says that (i.e. abandoning prayer is not kufr), **then this is a matter of ijtihaad**. And he said (i.e. Ishaaq): And some of those after them from the people of knowledge have followed them, upon what we have said, except those who departed from the Jamaa’ah...”

And the meaning here is that a person who does not pray, and leaves the prayer, abandoning it, when the time for it has gone, and then when is called to repent, and he responds by saying “that abandoning prayer is not major kufr”, then his neck is struck and that he is of the Murji’ah. The saying of the absence of takfeer of the one who abandons the prayer is the saying of the Murji’ah, as to them actions are not from Imaan.

However, this viewpoint is also the saying of some of Ahl us-Sunnah, as it is a matter of Ijtihaad, and thus, not everyone who speaks with the absence of takfeer in this case, is actually from the Murji’ah. The saying of Ishaaq bin Raahawaih is in relation to those people (from the sinners, and hypocrites and others from the generality of the Murji’ah or who are affected by Irjaa’) who do not pray and justify that by saying abandoning it is not kufr. As for those who establish the prayer themselves and hold this view, then this is a matter of Ijtihaad.

So what is the point here?

The Stooge and Frontman of Aal Qutb clipped the words: **idæOXGöAsÖ äI æ'**  
**(then this is a matter of ijtihaad)** from this quotation, in order to give strength to his falsehood, and his repugnant baseless accusation, against the majority of Ahl us-Sunnah – who do not hold the takfeer of the one who abandons prayer.

And there are many more calamities of this nature in this PhD thesis of Mohammad Qutb (it is in reality a book supervised by Mohammad Qutb, the aim and direction of which is to enter the teachings of Sayyid Qutb, from whom extensive quotes are included, those of takfeer and haakimiyyah, into the ranks of Ahl us-Sunnah by way of carefully devised constructs and arguments – hence, we call it the work of Mohammad Qutb, not of al-Hawaali, as he is in reality the stooge and frontman being used for this covert operation).

And it is indeed strange that this stooge and frontman accuses Imaam al-Albaanee of innovation and misguidance on an issue, the difference in which, is known to even the smallest student of knowledge – and so the stooge uses it to accuse one of the great Imaams of our times, known with Sunnah and Salafiyyah, with innovation and misguidance, and at the same time, the stooge is blind or pretends to be blind to the statements of kufr, apostasy, and revival of the greatest of innovations coming from the Innovator whose teachings he is actually trying to promote.

Allaah humiliates these people and exposes them, even if that be after time. For the Taa'ifat ul-Mansoorah, are aided, protected, and the deserters and opposers and deviants, who desire mischief, corruption and misguidance, will not harm them, and this is the Sunnah of Allaah in his Ummah.

This is just one of many such expositions that will come to light inshaa'allaah in the future.