Those Who Accuse Our Scholars of Irjāʾ

Shaykh ʿAlī al-Ḥudhayfī

All praise is due to Allāh, the Lord of the Worlds. I testify that there is no deity (worthy of worship in truth) but Allāh alone, without any partners, the Protector of the righteous, and I testify that our Prophet Muḥammad is His servant and Messenger (ﷺ), to proceed:

There are those who accuse the scholars of Ahl al-Sunnah of Irjāʾ This campaign of theirs against them (the scholars) is considered among the vilest of attacks ever made against the scholars of Ahl al-Sunnah. Several matters demonstrate this:

The first of them: They are staunchly committed to this falsehood; and are prepared to wage lengthy battles over it and are not prepared to cease this war.

The second of them: They accuse a group of scholars from Ahl al-Sunnah of Irjāʾ, and have accused Shaykh al-Albāni, Shaykh Rabīʿ bin Hādi, Shaykh Muḥammad Amān bin ʿAlī al-Jāmī, Shaykh Muqbil al-Wādiʿī, and others (رَحِمَهُمُ اللَّهُ). We make note that these are the scholars of Ahl al-Sunnah who refuted the Islāmic factions and disparaged the leading figureheads of those groups.

There are malicious websites—such as *Mā Baʿd al-Madkhaliyyah* (Post-Madkhalism) and similar sites—that do not cease accusing the scholars of Ahl al-Sunnah of Irjāʾ day and night.

The third of them: We find that the Quṭbīs are Murjiʾah towards the people of misguidance. They overlooked the deviations of Sayyid Qutb, the terrorism of Usāmah bin Lādin, the compromises of Salman al-ʿAwdah, and the attacks of Safar al-Ḥawali against the scholars of the ummah. They have ignored the deviations of all these and others, only to focus their hostility instead upon Shaykh al-Albānī and the scholars of Ahl al-Sunnah who are with him.

Notably, they overlook the Irjāʾ of al-Ikhwan al-Muslimīn (The Muslim Brotherhood). They overlook that they (al-Ikhwān) make it permissible for a person to openly profess atheism and (overlook) their claim that the Qurʾān guarantees freedom of belief, even if one chooses atheism or another religion. They overlook the shirk of legislating (alongside Allāh) that is present with al-Ikhwān, and who rule by democracy, calling it Shūrā (consultation) and they support it more zealously than those who invented democracy or imported it from the West. Furthermore, they deem it permissible for themselves to grant secularists the right to express whatever they please, claiming that it is from their right (to do so).

It should be noted that the activities of al-Ikhwān al-Muslimīn are ongoing and their followers are very many. They claim that their followers reach one hundred million, and their books propagating this deviant ideology are also plentiful. What, then, is the secret (reason) behind the silence of the Quṭbīs regarding al-Ikhwān, while they limit their attacks to the scholars of Ahl al-Sunnah?

The Quṭbīs ignore all of these dangerous deviations and even greater ones (than these), focusing instead on the scholars of Ahl al-Sunnah who have disparaged the figureheads of al-Ikhwān, scholars such as Shaykh al-Albānī, Shaykh al-Jāmī, Shaykh Rabīʿ, and Shaykh Muqbil al-Wadʿī (رَحِمَهُمُ اللَّهُ).

So where is their (application of the) principle, then: "Let us excuse one another in the matters we disagree on"?

Everyone who respects the scholars of Ahl al-Sunnah, absolves them of the accusation of Irjāʾ and speaks against al-Ikhwān finds the slaughter-knife ready in the hands of this Ḥaddadī faction (to be used against him). They accuse him with Irjāʾ, and his affair is over.

This activity is not something haphazard, but a (pre-planned) organised one. If the scholars of the Ummah—such as Shaykh Ibn Baz, Shaykh Ibn ʿUthaymīn, Shaykh Ṣaliḥ al-Luḥaydān, and others

(رَحِمَهُمُ ٱللَّهُ)—have endorsed our scholars for more than thirty years, attesting to the soundness of their creed, and clearing them of Irjāʾ, then we are entitled to wonder and ask: "Who has been behind these fierce attacks against our scholars for the past thirty years? And is this a mere coincidence, or is it a coordinated effort from behind the scenes?"

Some individuals may infiltrate the ranks of Ahl al-Sunnah under the guise of Salafiyyah while harboring (envious) resentment toward the scholars of the Salafī daʿwah, and subsequently accuse the scholars of Ahl al-Sunnah of Irjāʾ.

Thirty years ago, **Maḥmūd al-Ḥaddād** infiltrated (the Salafī daʿwah) under the cover of Salafiyyah and Allāh revealed what was in his heart of (of animosity and resentment) toward the scholars of Ahl al-Sunnah during the Gulf Crisis. Today, figures such as **Dr. ʿAbd Allāh al-Jarbūʿ** and **Hishām al-Beily**—and their likes from the Ḥaddādiyyah.[1]

[1] The one who endorses al-Beily yet refuses to speak the truth about him is in agreement with him upon this deviant path. However, he is a coward who is unable declare what he holds. His pen functions, but (covertly) from under the table because he is unable to engage in courageous confrontation. Alongside his humiilating impotence, he is a liar who distorts matters and misrepresents their reality. He portrays the issues raised against him—which are many and serious, such as his endorsement of the Ḥaddādiyyah who malign the scholars of Ahl al-Sunnah—to the gullible as a mere disagreement over the issue of clarity (wuḍuḥ). I ask Allāh to deal with him as he deserves, to expose him to the people, and to tear the veil from him (to uncover his reality).

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https://abuiyaad.com/d/hudhayfi-scholars-irja (Arabic)
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Translated by Abū ʿIyaaḍ

Translator's note: Shaykh ʿAlī al-Hudhayfī is speaking about **ʿArafāt al-Muḥammadī** who praises, endorses and defends the Ḥaddādī innovator, Hishām al-Beily, who claims that Shaykh al-Albānī agreed with the Ashʿarite Murjiʾah in Īmān, which is a gross slander. ʿArafāt, an established liar, claims that al-Beily has nothing for which he can be criticised and that he has a right to attack those who attack him. The only conclusion that can be reached from this is that he agrees with al-Beily, otherwise, no one speaks like this regarding someone like al-Beily. Also, **ʿAbd al-Ilāh al-Juhanī (al-Rifāʿī)** is said to have been a follower of hardcore Ḥaddādīs like ʿAbd Allāh al-Jarbūʿ and various Ikhwānīs (Surūrīs), before he came to Salafiyyah, and this is a matter of investigation so that his actions can be better understood.

For more details refer to:
ʿArafāt al-Muḥammadī and the Ḥaddādī Innovator Hishām al-Beily
https://abuiyaad.com/w/arafat-beily
Imām al-Albānī. the Ḥaddādiyyah, Hishām al-Beily, the Topic of Īmān and Irjāʾ and the ʿArafātiyyah
https://abuiyaad.com/d/beily-albani-irja