

**EEMAAN AND KUFR SERIES**

**VOL.7**

**Shaykh 'Abdul'Azeez bin Rayyis ar-Rayyis**

**(hafidhahullaah)**

**ON THE ISSUE OF JINS UL-'AMAL (TYPES OF ACTIONS), IMAAM AL-ALBAANEE AND THE ERRORS OF SAFAR AL-HAWALI IN THIS REGARD WITHIN HIS BOOK DHAARIRAT UL-IRJAA'<sup>1</sup>**

Dr Safar, may Allaah guide him, constantly goes on about the issue of “abandoning Jins ul-'Amal” and that this is a belief of Ahl us-Sunnah wa'l-Jama'ah, rather he uses it as door by which to defame Imaam al-Albaanee (*rahimahullaah*). Before I mention that statements of Dr Safar I wish to outline the issue of Jins ul-'Amal according to Ahl us-Sunnah as mentioned by Abu'l'Abbaas Ibn Taymiyyah (*rahimahullaah*).

**THE ISSUE OF JINS UL-'AMAL:**

Abu'l'Abbaas Ibn Taymiyyah (*rahimahullaah*) stated (vol.7, p.611):

**From what is impossible is for a believing man with strong eemaan in his heart that Allaah has obligated him with the prayer, zakah, fasting and Hajj yet lives his whole life without making even one sajdah to Allaah nor fasting during Ramadaan, nor giving zakah nor making Hajj to the House of Allaah. This is impossible and this is not to be found except within one who has nifaaq and zandaqah (heresy) in his heart, this is not to be found with one who has correct eemaan.**

Therefore, the issue of “abandoning Jins ul-'Amal”<sup>2</sup> is like when: a man says the two Shahaadahs yet sits down throughout his while life and does not do any actions of the limbs at all, Ibn Taymiyyah (*rahimahullaah*), al-Aajuree and others stated that whoever does no actions of the

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<sup>1</sup> Shaykh 'Abdul'Azeez bin Rayyis ar-Rayyis, *Tatheer al-Arjaa' min Mukhaalifaat Safar al-Hawaalee fee Kitaabihi Dhaahirat il-Irjaa'* (Cairo: Daar ul-Imaam Ahmad, 1428AH/2007CE), pp.31-36.

<sup>2</sup> Some noble scholars have tried to critique the term “Jins ul-'Amal” in light of the definition which has been mentioned above even though among the first to use the term was Imaam Ibn Taymiyyah (*rahimahullaah*). This is due to it not being a precise and detailed term. This however is incorrect because most of the terms which are applied to meanings are not detailed yet allowed by the people of knowledge so long as the meanings to which the terms are applied are correct.

limbs at all is a disbeliever and an apostate. Ahl us-Sunnah mention this issue as a branch of the issue of having outer and inner adherence in *eemaan* wherein inner *eemaan* necessitates outer *eemaan*, as both are necessarily connected and are not separated as Ahl us-Sunnah affirm, such as Ibn Taymiyyah (*rahimabullah*). The *hadeeth* of an-Nu'maan indicates this: "There is a piece of flesh in the body, if it is sound the whole of the body will be sound. This piece of flesh is the heart." The *hadeeth* is verified in the Two Saheehs.

Dr Safar says (*Dhaabirat ul-Irja'*, vol.2, p.656):

**With this is apparent to the seeker of truth that abandoning the four pillars (of Islam) and the rest of the actions of the limbs in kufr, manifestly and inwardly. This is because abandoning Jins ul'Amal (all kinds of actions) which is a real inclusive pillar for eemaan, which has no existence except with it (Jins ul-'Amal). It is not permissible for there to be any disagreement in regards to this and whoever differs in regards to this issue has been affected by the doubt of irjaa', whether he realises it or not.**

Dr. Safar emphasises here that Jins ul-'Amal is pillar of *eemaan* and that *eemaan* has no existence except with it, he also says that it is not permissible to disagree over this issue. Then Dr Safar says (p.757):

**Eemaan in the heart necessitates eemaan in actions and both complement each other in order to form the reality of Divinely Legislated eemaan.**

Here then, he makes all types of actions of the limbs as being necessary for *eemaan* and he does not consider that real *eemaan* can be existent except with all types of actions of the limbs. This is the *haqq* and is true, as this is what Ahl us-Sunnah wa'l-Jama'ah affirm, may Allaah have mercy on them, however Dr Safar after affirming this then holds real beneficial *eemaan* which is a salvation from the Hellfire can be achieved without the presence of types of actions of the limbs. He says (p.529):

**For this reason, an odd hidden case arises which is: that eemaan in the heart becomes so weak that nothing remains to the amount of producing good actions of the limbs, like a sick person who loses movement and the senses but his heart is beating so the doctors cannot pronounce the person to be dead even though it is hopeless to try and cure him, apparently the person can be pronounced dead yet on the inside the person has a small ability to live without moving.**

Therefore, Dr Safar holds that there can be a case, which he describes as being odd, wherein *eemaan* can be present without any actions of the limbs. He also states (p. 657):

This *eemaan* is on the level of weakness wherein the person who has it does not do any good actions at all.

So Dr Safar makes types of actions of the limbs as a pillar in *eemaan* and rather indeed that it is an absolute necessity, he does not hold that real *eemaan* is attained without it. Then after this Dr Safar contradicts this basis which he formed and repeats often and holds that there can be beneficial *eemaan* without any actions of the limbs! Here then, Dr Safar has erred and contradicted Ahl us-Sunnah wa'l-Jama'ah that types of actions are a pillar of *eemaan*.<sup>3</sup>

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<sup>3</sup> **Translator's Note:** Abu 'AbdurRahmaan Unays bin Naasir al-Mus'abee in his book *Tanbeehaat 'alaa Kitaab Dhaahirat il-Irjaa'* (1424 AH), p.37 highlights the following observations about Safar al-Hawali's *Dhaahirah*:

- ✓ **Safar over-praises Sayyid Qutb greatly and at the same time criticises *al-'Allaamah al-Albaanee*.**
- ✓ **Safar speaks about the *Salafi* scholars of the era and holds them as being the cause for “a contemporary manifestation of *irjaa'*”. He thus curses the scholars and accuses them of arguing on behalf of the “*tawaagheet*”.**
- ✓ **He slanders and defames those *'Ulama* who do not make *takfeer* of the one who abandons *Salah* out of laziness and he claims that they have fallen into *irjaa'*, or been affected by it at least.**
- ✓ **He considers that the issue of revolting against the leaders is a matter of *ijtihad*, even though revolting against the leaders is rejected within the Prophetic *ahaadeeth* and according to the Imaams of narration.**
- ✓ **He brands the whole *Ummah* with innovation (*tabdee'*) as it has fallen into *irjaa'*. He also makes *takfeer*.**
- ✓ **Dr Safar claims that *eemaan* has left the heart of the one who commits *zinaa*, which is making *takfeer*, and if it is not making *takfeer* then this itself is the saying of the *Murji'ah*.**
- ✓ **Dr Safar's contradictory stance with regards to making *takfeer* on account of *jins ul-'amal* (as Shaykh 'Abdul'Azeez ar-Rayyis has highlighted in the main text above).**
- ✓ **Dr Safar claims that there are consensus from the *Salaf* on making *takfeer* of the one who abandons one of the four pillars of *Islaam*.**
- ✓ **He accuses those who do not make *takfeer* of the one who rules by other than what *Allaah* has revealed except only when the person does it out of *istihlaal*, as having *irjaa'*. This is even though major scholars have stated this such as *al-'Allaamah 'AbdulLateef bin 'AbdurRahmaan Aali Shaykh*, *al-'Allaamah Bin Baaz* and *al-'Allaamah al-Albaanee*, may *Allaah* have mercy on them all.**

**What is also strange is:** that Dr Safar makes the issue of Jins ul-'Amal and not making *takefeer* on account of it, as a door from which to enter in order to slander and defame Imaam al-Albaanee, even though Safar himself fell into the same issue despite his constant referral to it.

What has to be realised is that: Imaam al-Albaanee (*rabimabullaab*), even if he erred in holding that the one who leaves all types of actions to have not committed *kufr*, as I explained in my treatise *Imaam al-Albaanee wa Mawqifahu min al-Irjaa'*,<sup>4</sup> this does not retract from his being an Imaam and does not lesson his status. Rather, he is still an Imaam from the Imaams of Ahl us-Sunnah,<sup>5</sup> may Allaah have mercy on him, who erred in holding the lack of *kufr* of the one who leaves all kinds of actions. Except for that he affirmed the basis of this issue, which is the necessary link between the outer and the inner. He stated in the introduction to his *tahqeeq* of *Riyadh us-Saalibeen* (p.15):

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

Therefore, Imaam al-Albaanee (*rabimabullaab*) affirms this basis which is the necessary link between the outer and the inner, he only erred in applying the issue of Jins ul-'Amal and held the *hadeeth* of those in Jahannam to be from those who abandon all types of actions. Dr Safar fell into this same error exactly yet with this Dr Safar considers the saying of Imaam al-Albaanee to be an error to slander over, yet for Dr Safar himself it is not.

The final issue regarding Jins ul'Amal- so that it does not become a weapon for the people of innovation, the political activists and the *biḥbees* to slander and defame Imaam al-Albaanee (*rabimabullaab*) and so that it does not become a cause for agitating some of the people of Sunnah without right- is as follows:

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The book can be downloaded here: <http://www.islamancient.com/#bookOfCheikh:0:49>

<sup>4</sup> It can be found here: <http://www.islamancient.com/book/albani.zip>

<sup>5</sup> Listen to the audio entitled "Ulama Freeing Imaam al-Albaanee from the Accusation of Irjaa'" which was produced by *Minhaaj us-Sunnah Recordings* and *al-Bayyinah Recordings* (in front of the *Higher Institute, Riyadh*) – both of these audio recording studios are in the Suwaydee area of Riyadh.

1. The features of the issue: that a man pronounces the Two Shahaadahs and then after that sits forever without doing any good actions of the limbs at all. This in itself is theoretical more than it being realistic, for no one is able to judge a specific person as not having done any good actions of the limbs at all. It is not possible to apply this ruling in the *dunya*.
2. The issue of Jins ul-'Amal is a branch of the principle relating to the necessary link between the outer and inner (aspects of *eemaan*) and it is a subsidiary issue not a major or focal matter as some try to claim.
3. Abandoning all types of actions of the limbs is *kufr* according to the *ijmaa'* of Ahl us-Sunnah wa'l-Jama'ah, as mentioned by Imaam ash-Shaafi'ee, al-Humaydee, al-Aajuree and Ibn Taymiyyah.

Imaam al-Albaanee (*rahimahullaab*) affirmed the principle of the obligatory link between the outer and inner, even though he was mistaken, may Allaah forgive him, in regards to applying the *hadeeth* of the people of Jahannam and viewed that the people of Jahannam did not do any good actions at all. Likewise, Dr Safar also affirms the obligatory link between the outer and inner and errs in regards to the issue of Jins ul-'Amal with reference to the *hadeeth* of the people of Jahannam, thinking that they did not do any good actions with the limbs whatsoever. I covered four aspects of the *hadeeth* of the people of Jahannam in my treatise *Imaam al-Albaanee wa Mawqifahu min al-Irjaa'*.<sup>6</sup>

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<sup>6</sup> The *ahaadeeth* which mention the people of *Jahannam* who will be brought out without them having done any good actions at all, such as the *hadeeth* of Aboo Sa'eed in Saheeh Muslim and others, cannot be used to avoid the *kufr* of those who abandon all types of actions with the limbs. This is for four reasons:

- a. The *hadeeth* generally, includes actions of the heart. So is the one who says it included within this generalisation? If it is said: **"The ijmaa' is particular to actions of the heart"** then the same can be said about all types of actions of the limbs.
- b. Using this *hadeeth* as a proof, is from the avenue of inferring a proof from a possibility and if the probable matters continue based on the evidence it nullifies the attempt to use it as a proof. This is because those who are taken out of the Hellfire without having done any good actions could be from the previous nations of the past and not of the nation of Muhammad (*sallallaahu 'alayhi wassallam*). For the Hellfire includes the sinful from the Ummah of Muhammad and others aswell. This is especially the case in other *ahaadeeth* such as the *hadeeth* of Aboo Sa'eed: *"The angels and Prophets will intercede..."* – using this *hadeeth* as a proof would be like inferring a proof from a possibility. So it is not correct for one to say that *"The previous nations and legislations are agreed forms of disbelief."*

It would have been better for Dr Safar al-Hawali, before being the first to defame and slander Imaam al-Albaanee (*rahimahullaah*) in regards to *eemaan* based on the issue of Jins ul-'Amal, to have fully known about the matter first and applied it correctly himself so that he would have fallen into *ghuloo*' in regards to the issue and accusing those who oppose his concept of it with misguidance!!<sup>7</sup>

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- c. There are *ahaadeeth* which negate action yet mention some other actions within the very same *hadeeth*, such as the *hadeeth* of Aboo Sa'eed al-Khudree about the man who killed hundred men, the angel (of Hell) said to the angels of Paradise: "He did not do any good actions at all." This is even though he did have some righteous actions such as making *hijra*. So the negation in these *ahaadeeth* do not totally negate everything as mentioned by Ibn Khuzaymah in *Kitaab ut-Tawheed*, vol.2, p.732.
- d. Using this *hadeeth* to infer a proof is from the sources of dispute. Because the one who makes *takfeer* due to the abandonment of Jins ul-'Amal agrees with the one who does not *takfeer* that such a man did not fall into a matter of *kufr*. If the person fell into *kufr* he would not be taken out of the Hellfire. From here then, the one who makes *takfeer* due to Jins ul-'Amal says "**The person did not abandon Jins ul-'Amal (all types of actions), because if he did so then he would not be taken out of the Hellfire.**" The opposer to him says: "**Yes indeed the person did abandon all types of actions, yet with this he was still taken out of the Hellfire. This is because abandoning all types of actions is not kufr.**" So pay attention here O noble reader, inferring proofs and evidences from this *hadeeth* is a source of dispute as both sides need proofs which are outside of establishing his view and in deciding if it is *kufr* or not.

<sup>7</sup> **Translator's Note:** This is also superb advice for those who from the late 1990s accused Imaam al-Albaanee of *Irjaa'* based on their blind following of Safar al-Hawaali. Indeed certain individuals, such as Abu Zubayr Saleem "al-Azzaami" of South London who used to apply the relational adjective "al-Azzaami" as an appendage to his *kunyah*, have become ideologues of this claim due to being heavily influence by the likes of Safar, Salmaan, Aboo Baseer at-Tartoosee, Ali Tamimi et al. Recently, Abu Zubayr boldly claimed on his forum, entitled '*Islamic awakening*', that he has "**accused greater than Albani of having irjaa'**"!?! Hereby claiming to have an in depth understanding of matters regarding '*aqeedah*' that in someway allows him to have more knowledge than the *Mujaddid* of the era. Abu Zubayr is particularly characterised by his *ghuloo* in this issue and delving into it in order to baffle the common Muslim, this results in Abu Zubayr even stooping to the level wherein he compares the '*aqeedah*' of Imaam al-Albaanee with that of the Jahmiyyah and 'Ashaa'irah?! Others in the West who accuse Imaam al-Albaanee of this are the likes of Tibyan (*Tughyaan!*) Publications.