

**EEMAAN AND KUFR SERIES
VOL.8**

**Shaykh 'Ali Hasan al-Halabee al-Atharee
(hafidhahullaah)**

**ON EEMAAN: ACCORDING TO IMAAM AL-ALBAANEE,
THE SALAF US-SAALIH AND THE MURJI'AH¹**

EEMAAN

TOPIC	According to Imaam al-Albaanee	According to the 'Aqeedah of the Salaf us-Saalih	According to the Misguidance of Irjaa' and the Murji'ah
1. Eemaan	1. <i>Eemaan</i> is statement, action and belief. Righteous actions are from the reality of <i>eemaan</i> . See <i>adb-Dhib ul-Ahmad</i> , pp.23-33.	1. <i>Eemaan</i> is statement, action and belief. Righteous actions are from the reality of <i>eemaan</i> . See <i>Majmoo' al-Fataawa Shaykh ul-Islaam Ibn Taymiyyah</i> , vol.7, p.171	1. <i>Eemaan</i> is only statement and belief! They also say <i>eemaan</i> is <i>ma'rifaah</i> (knowledge). The extreme ones say <i>eemaan</i> is only speech! But all of them are agreed that righteous actions are not from <i>eemaan</i> . See <i>Majmoo' al-Fataawaa</i> , vol.7, p.194 and vol.13, p.38
2. Actions	2. Actions are a foundational pillar of <i>eemaan</i> . ² See <i>Muqaddimah Sharh ul-</i>	2. Actions are a pillar of <i>eemaan</i> . See <i>Majmoo' al-Fataawaa</i> , vol.7, pp.364, 472, 506, 581,	2. They say that actions are the fruits of <i>eemaan</i> but not a part of it, not to mention being a pillar of it. See

¹ From Ali bin Hasan bin 'Ali al-Halabee al-Atharee as-Salafee, *ar-Radd al-Burhaanee fee Intisaar al-'Allaamah al-Muhaddith al-Imaam ash-Shaykh Muhammad Naasiruddeen al-Albaanee* ('Ajmaan, UAE: Maktabah al-Furqaan, 1423AH/2002 CE, 1st Edn.), pp.30-35.

² Also related to this topic is the issue of the five *arkaan* (pillars) of Islaam, whoever abandons one of the pillars does not necessitate *takfeer* of the individual who abandoned the pillar, except for abandoning the *Shahaadah*, wherein there is consensus on the *takfeer* of the one who leaves and opposes it, this is clear. For further explanation of this refer to the book *Mir'aat ul-Mafaateeh*, vol.1, p.37 by *al-'Allaamah* Shaykh 'Ubaydullaah ar-Rahmaanee, Shaykh of *al-Jaami'at us-Salafiyyah* in India.

	<i>'Aqeedah at-Tabawiyah</i> , p.58.	616, 672.	<i>Majmoo' al-Fataawaa</i> , vol.7, p.204
3. Increase and decrease	3. <i>Eemaan</i> increases and decreases. ³ See <i>Silsilah as-Sabeebah</i> , vol.4, p.369.	3. <i>Eemaan</i> increases and decreases. See <i>Majmoo' al-Fataawaa</i> , vol.3, p.151. Also see: Ibn Abi 'Izz'l-Hanafee	3. <i>Eemaan</i> is one and not in parts, so if some of it goes then all of it does! See <i>Majmoo' al-Fataawaa</i> , vol.12, p.474-75.

³ See al-Khallaal, *as-Sunnah*, vol.3, p.581 wherein it is mentioned Imaam Ahmad bin Hanbal was asked about the one who says "eemaan increases and decreases" and he replied "**this person is free from irjaa'**". Imaam ibn ul-Mubarak stated to Qaadee Abee Ya'la, as is mentioned in *Tabaqaat ul-Hanaabilah*, vol2, p.40: "**Whoever says eemaan is speech and action that increases and decreases, then irjaa', from the first of it and the end of it, has left such a person.**" Imaam al-Barbahaaree said similar to this in *Sharh us-Sunnah*, p.132. This is what the Imams of the *Salaf* re-iterate as being from the creed of the *Salaf*, yet some of the contemporaries from the *Khalaf* (!) go further than this and mention other limits which have no *daleel* or proof for.

Translator's Note: For more on this see Shaykh, Dr Khaalid al-Anbaree, *The Murji'ah of the Era*, translated by Aboo Hayyaan Salal bin 'AbdulGhafoor: http://www.salafimanhaj.com/pdf/TheMurjiahOfTheEra_ebook.pdf

Certain individuals, such as Abu Zubayr Saleem "al-Azzaami" of South London who used to apply the relational adjective "al-Azzaami" as an appellation to his *kunyah*, have become ideologues of the accusation that Imaam al-Albaanee (*rahimahullaah*) was from the Murji'ah. This is mainly due to him being heavily influence by the likes of Safar, Salmaan, Aboo Baseer at-Tartoossee, 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 some way 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.

The difference between the Murji'ah and Ahl us-Sunnah has been exemplified by Imaam Sufyaan ath-Thawree (*rahimahullaah*) who said: "We say eemaan is speech and action, while they (the Murji'ah) say eemaan is speech and not action. We say eemaan increases and decreases, while they say eemaan neither increases nor decreases." See *al-Eemaan* (Maktabah al-Islamiyyah), p.184. Also from the signs of the Murji'ah according to the Salaf is that the Murji'ah view that obedience should not be given to the leaders. See the narration which has an authentic chain of transmission that Ahmad bin Sa'eed ar-Ribaatee said that 'Abdullaah bin Taahir said to him that the most hated people to him were the Murji'ah due to them viewing that obedience should not be made to the leaders, see Imaam as-Saaboonee, '*Aqeedat us-Salaf wa As-haab ul-Hadeeth*', p.109; also see the narration of Sufyaan ath-Thawree who said: "How can I be a Murji'ee when I don't view that thr sword be used (to remove the tyrannical leaders)." Reported by Ibn Shaaheen in *al-Kitaab ul-Lateef*, p.15 which has an authentic chain of transmission.

		<i>Sharh ul-'Aqeedah at-Tabawiyah</i> , p.334	
4. Talaazum (the necessary link between the inner and outer):	4. The link between the outer and inner is obligatory (actions of the heart and actions of the limbs). See the introduction of <i>Riyadh us-Saaliheen</i> , pp. laam-noon. ⁴	4. The link between the outer and inner is obligatory (actions of the heart and actions of the limbs). See <i>Majmoo' al-Fataawaa</i> , vol.7, pp.186, 187, 575, 616, 642.	4. There is no link between the outer and the inner. Major <i>kufir</i> in reality can come from a heart that is assured with <i>eemaan</i> ! See <i>Majmoo' al-Fataawaa</i> , vol.7, p.583.
5. Istithnaa' (exempting oneself from having complete and perfected eemaan):	5. It is permissible to make <i>istithnaa'</i> in <i>eemaan</i> . ⁵ See <i>as-Silsilab ad-Da'eefah</i> , vol.6, p.152.	5. It is permissible to make <i>istithnaa'</i> in <i>eemaan</i> . See <i>Majmoo' al-Fataawaa</i> , vol.13, pp.40-7.	5. It is not permissible to make <i>istithnaa'</i> in <i>eemaan</i> . See <i>Majmoo' al-Fataawaa</i> , vol.7, p.429.
6. The Eemaan of the Sinner:	6. The sinner is still within the religion but has weak <i>eemaan</i> and <i>kufir</i> is feared for him. See <i>as-Silsilab ad-Da'eefah</i> , vol.1, p.212.	6. The sinner is still within the religion but has weak <i>eemaan</i> and <i>kufir</i> is feared for him. See <i>Majmoo' al-Fataawaa</i> , vol.3, pp.151-53 and vol.23, pp.345-49.	6. The most sinful of sinners has <i>eemaan</i> like the best of the obedient! See <i>Majmoo' al-Fataawaa</i> , vol.7, p.679.
7. How is Kufir	7. <i>Kufir</i> can be with the	7. <i>Kufir</i> can be with the	7. <i>Kufir</i> is not committed

⁴ **Translator's Note:** Imaam al-Albaanee (*rahimahullaah*) stated in the introduction to his *tahqeeq* of *Riyadh us-Saaliheen* (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 (sallallaahu '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."

⁵ *Istithnaa'* is to exempt oneself from having complete and perfect *eemaan*. [TN]

<p>Committed?</p>	<p>tongue, heart and limbs.⁶ It is committed via <i>takdheeb</i> (denial), <i>juhood</i> (rejection), <i>'inaad</i> (arrogance), <i>nifaaq</i> (hypocrisy), <i>I'raad</i> (turning away) and <i>shakk</i> (doubt). See <i>at-Tabreer li-Masaa'il it-Takfeer</i> and also <i>as-Silsilah as-Sabeehab</i>, vol.7, p.134.</p>	<p>tongue, heart and limbs. It is committed via all of the well-known types. See <i>Fataawaa al-Lajnah ad-Daa'imah</i>, vol.2, p.3. Also see <i>Majmoo' al-Fataawaa</i>, vol.20, p.98 and Ibn ul-Qayyim, <i>Madaarij us-Saalikeen</i>, vol.1, pp.335-38.</p>	<p>except by the heart, because <i>eemaan</i> is only within the heart. See <i>Majmoo' al-Fataawaa</i>, vol.7, p.547.</p>
<p>8. Levels of Kufr:</p>	<p>8. <i>Kufr</i> is of two levels: minor and major; likewise is <i>fisq</i> and <i>dhulm</i>. The narration of Ibn 'Abbaas supports this, see <i>Qaasimah Dhabr Jama'at ut-Takfeer</i> and <i>as-Silsilah as-Sabeehab</i>, vol.7, p.134 and vol.6, p.112.</p>	<p>8. <i>Kufr</i> is of two levels: minor and major; likewise is <i>fisq</i> and <i>dhulm</i>. See <i>Majallat ud-Da'wah</i>, no.557 for the article by Shaykh Bin Baaz. Also see al-Marwazee, <i>Tadbeem Qadr us-Salah</i>, vol.2, p.517; Ibn ul-Qayyim, <i>as-Salah</i>, pp.53-4; Ibn Rajab, <i>Fath ul-Baaree</i>, vol.1, p.126.</p>	<p>8. <i>Kufr</i> can only be committed by the heart, see the pervious point above.</p>

⁶ Our Shaykh (*rahimahullaah*) applied the regulations of *takfeer* (via belief) to many actions of shirk such as *tawaaf* around graves, slaughtering to other than Allaah and the likes. Most of what he noted is mentioned in his gatherings, *fataawaa*, books and classifications, so contemplate.

<p>9. The Salah and Its Effect on Eemaan</p>	<p>9. <i>Salah</i> is the greatest action of Islaam and the person who leaves it, while still accepting its obligation, according to the most correct opinion is not a <i>kaafir</i>. <i>Kufr</i> is feared for the person however. If the sword is put to him and the person disbelieves then such a person has left the religion. See <i>as-Silsilah ad-Da'eefah</i>, vol.1, p.132 and <i>Silsilah as-Sabeebah</i>, vol.7, p.137.⁷</p>	<p>9. <i>Salah</i> is the greatest action of Islaam and leaving it, while accepting its obligation, then in regards to <i>takfeer</i> there is a difference of opinion among Ahl us-Sunnah and the people of <i>hadeeth</i>. If the sword is put to him then the person disbelieves on agreement. See <i>Majmoo' al-Fataawaa</i>, vol.7, p.259, 302, 369 and vol.20, 97-8,</p>	<p>9. <i>Salah</i>, just like the other actions of the limbs, is from the fruits of <i>eemaan</i>. The prayer is neither from the necessities of <i>eemaan</i> nor from its actions. See Ibn 'AbdulBarr, <i>at-Tambeed</i>, vol.4, pp.242-43; <i>Majmoo' al-Fataawaa</i>, vol.7, pp.165, 204.</p>
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⁷ **Translator's Note:** from the contemporary erroneous concepts regarding *irjaa'* is the idea that **“whoever does not make *takfeer* of the one who abandons the *Salah* has been affected by *irjaa'*”**, as asserted by Safar al-Hawali and his students. The reality however is that none of the scholars of Ahl us-Sunnah have ever accused those who do not view the absolute *kufr* of the one who abandons the prayer as being a *Murji'ee*. We are thus still waiting for this error to be admitted by the blind followers of Safar, Dawsaree, at-Tartoosee and others such as Abu Zubayr Saleem “al-Azzaami” and his band of followers.

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

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

Al-Marwazee also said (vol.2, p.956):

The 'Ulama of the people of *hadeeth* who held this view were ash-Shaafi'ee (radi Allaahu 'anhu) and his companions, Aboo Thawr and Aboo 'Ubayd.

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

painfully and imprisoned.” This Imaam of *hadeeth*, Muhammad bin Shihaab az-Zuhree, views that lack of *kufir* of the one who abandons *Salah* out of laziness. So is he a *Murji'ee* or been affected by *irjaa'*? Al-Haafidh Ibn 'AbdulBarr stated (*at-Tamheed*, vol.4, p.246):

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

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

The people of knowledge differed in regards to the abandoning the prayer deliberately...a group of scholars said the person is a kaafir – this is the view of Ibraaheem an-Nakha'ee, Ayyoob as-Sakhtiyaanee, Ibn ul-Mubaarak, Ahmad and Ishaq. Ahmad said: no one is made takfeer for their sins, except for the sin of abandoning the Salah intentionally, if he abandons the Salah until the the next time of Salah comes in then he is sought to make tawbah thrice. This is the view of Sulaymaan bin Daawood, Aboo Khudhaymah, Aboo Bakr bin Abee Shaybah. Another group of scholars said: the one who abandons Salah has to make tawbah, if he does not then he is to be executed, but this group of scholars did not name the person as a being a disbeliever. This is the saying of: Makhool, Maalik, Hamaad bin Zaid, Wakee' and ash-Shaafi'ee. The third view is that: the one who abandons Salah is to be beaten and imprisoned, this is the view of az-Zuhree.

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

The people of knowledge differed in regards to making takfeer of the one who abandons the obligatory Salah intentionally. Ibraaheem an-Nakhaa'ee, Ibn ul-Mubaarak, Ahmad and Ishaq held this view that the person is to be made takfeer of.

Therefore, we can conclude the following:

- ✓ Not making *takfeer* of the one who abandons the *Salah* out of laziness, is not a sign of *irjaa'*.
- ✓ Just as making *takfeer* of the one who abandons *Salah*, is not a sign of the *Khawaarij*.
- ✓ Those from *Ahl us-Sunnah* who do not make *takfeer* of the one who abandons *Salah* differ from the *Murji'ah* in that they name the one who abandons the *Salah* as being a sinful

		vol.22, p.48.	
10. Cursing Allaah and the Messenger and Its Effect on Eemaan	10. Cursing Allaah or the Messenger is major <i>kufr</i> which is contrary to <i>eemaan</i> from all aspects. It expels the one who falls into it from the sphere of Islaam, in line with the considered conditions. ⁸ See <i>as-Silsilah as-Sabeehah</i> , vol.7, p.143.	10. Cursing Allaah or the Messenger is major <i>kufr</i> which is contrary to <i>eemaan</i> from all aspects. It expels the one who falls into it from the sphere of Islaam, in line with the considered conditions. See Ibn ul-Qayyim, <i>as-Salah wa Hukm Taarikubaa</i> , pp.53-4. Also see <i>Majmoo' al-Fataawaa</i> , vol.23, p.345.	10. Abusing Allaah and the Messenger is not <i>kufr</i> ! Rather it is only a sign of <i>kufr</i> and can even be joined with <i>eemaan</i> . See <i>Majmoo' al-Fataawaa</i> , vol.7, p.557-83.

immoral disobedient person. While the *Murji'ah* on the other hand consider that the person who abandons *Salah* still has complete and perfected *eemaan*.

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

<p>11. The Shahaadah la ilaha il-Allaah and Its Effect on Eemaan:</p>	<p>11. The one who says: “la ilaha il-Allaah” sincerely with his heart will be saved from the Hellfire by the will of Allaah, even if the person had left of actions of the limbs. So his <i>eemaan</i> is deficient to the extent that almost only an atom’s weight remains. See <i>Hukm Taarik as-Salah</i> and <i>as-Silsilah as-Sabeehah</i>, vol.7, p.616; <i>Sbarh ul-’Aqeedah at-Tabawiyah</i>, p.333 – within it he transmits an <i>ijmaa’</i> on this so refer to it. See also what will follow below:</p>	<p>11. There is a difference of opinion with regards to making <i>takefeer</i> of the one who abandons actions of the limbs yet says “la ilaha il-Allaah” sincerely with his heart. There is a difference between Ahl us-Sunnah, mainly due to the issue of abandoning <i>salah</i>. See the statements of Shaykh ’AbdulLateef bin ’AbdurRahmaan ibn Hasan bin Muhammad bin ’AbdulWahhaab (<i>rabimabullaah</i>) in <i>ad-Durur as-Saniyyah fi’l-Ajwiba an-Najdiyyah</i>, vol.1, p.479. From what he says is: “their saying: we do not make <i>takefeer</i> except if the person abandons what the <i>’Ulama</i> have agreed upon, which is the Two Testimonies of faith (Shahaadatayn).” See <i>ad-Durur as-Saniyyah</i>, vol.1, p.102, for the</p>	<p>11. The one who says: “la ilaha il-Allaah” and abandons all actions of the limbs has still perfected <i>eemaan</i>. See <i>Majmoo’ al-Fatawaa</i>, vol.18, p.271. They differed over whether the person would enter the Hellfire or not. While the extreme ones of them do not make the condition that <i>eemaan</i> in the heart has to have any verbal expression to affirm <i>eemaan</i>. See <i>Majmoo’ al-Fatawaa</i>, vol.7, p.297 and 486.</p>
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		<p>words of Imaam Muhammad ibn 'AbdulWahhaab (<i>rabimabullaab</i>) on this issue. Also refer to <i>Majmoo' al-Fataawaa</i>, vol.7, p.302 and al-Harawee, <i>Dhamm ul-Kalaam</i>, vol.2, p.393 – this is important.</p>	
<p>12. Ruling by other than what Allaah has revealed:</p>	<p>12. Ruling by other than what Allaah has revealed is <i>kufr</i> however it could either be minor <i>kufr</i> which does not expel the doer out of the religion (meaning it is <i>fisq</i>) if it is done as an action; or it could be major <i>kufr</i> which expels one from the religion when one makes it lawful with his heart and the likes. See <i>at-Tabdbeer min Fitnat-Takfeer</i> and <i>Silsilah as-Sabeehab</i>, vol.7, p.134.</p>	<p>12. Whoever makes it lawful to rule by other than what Allaah has revealed via belief then such a person has committed major <i>kufr</i>. Whoever does it without making it lawful to do so has committed minor <i>kufr</i>, meaning <i>fisq</i>. See <i>Majallat ud-Da'wah</i>, no.557 for the article by Shaykh Bin Baaz (<i>rabimabullaab</i>). Also refer to: <i>Majmoo' al-Fataawaa</i>, vol.7, p.312; Ibn ul-Qayyim, <i>Kitaab us-Salah</i>, pp.53-4 for some important points on this issue.</p>	<p>12. Ruling by other than what Allaah has revealed does not affect a person's <i>eemaan</i> to become weaker. The person who rules by other than what Allaah has revealed does not commit any <i>kufr</i> whatsoever, because <i>eemaan</i> is perfect and complete and it does not go increase or decrease. See <i>Majmoo' al-Fataawaa</i>, vol.7, p.363, vol.12, p.471.</p>
<p>13. How is kufr committed?</p>	<p>13. The disbeliever is the one who disbelieves in Allaah and His</p>	<p>13. The 'Ulama who do not make <i>takfeer</i> of the one who abandons</p>	<p>13. There is no <i>kufr</i> committed except inwardly. So just as actions are not</p>

	<p>Messenger. There is no absolute proof to ascertain this apostasy except if one abandons the Two Testimonies of faith (<i>Shahaadatayn</i>) or contradicts it in speech, action or belief. See <i>Silsilah as-Sabeehab</i>, vol.1, p.213 and <i>Hukm Taarik as-Salah</i> and <i>Tawheed Awaalan</i>. Refer also to point number ten mentioned above.</p>	<p>actions of the limbs while he still pronounces the Two Testimonies of faith and has the foundation of <i>eemaan</i> in his heart, are from Ahl us-Sunnah wa'l-Jama'ah and such 'Ulama are not from the Murji'ah. See <i>Majallat ud-Da'wah</i>, no.94 for an interview with Shaykh Bin Baaz (<i>rahimabullaah</i>). Also refer to <i>Majmoo' al-Fataawaa</i>, vol.7, pp.423-24, vol.11, p.137. Words regarding the issue of <i>jins ul'amal</i> have no meaning or benefit to it. Refer to Shaykh Ibn 'Uthaymeen, <i>al-As'ila al-Qatariyyah</i>.</p>	<p>from <i>eemaan</i>, <i>kufr</i> is not committed by actions. See <i>Majmoo' al-Fataawaa</i>, vol.7, p.560.</p>
<p>14. Conclusion:</p>	<p>14. Finally, Imaam al-Albaanee (<i>rahimabullaah</i>) accurately noted that the difference between Ahl us-Sunnah and the <i>Murji'at ul-Fuqubaa</i> is real, it is neither imaginary nor hypothetical. See <i>Sharh 'Aqeedat ut-Tabawiyah</i>,</p>	<p>14. Whereas Shaykh ul-Islam Ibn Taymiyyah, Imaam Abi'l-'Izz al-Hanafee, Imaam adh-Dhahabee and other 'Ulama from Ahl us-Sunnah regard the difference as being imaginary and hypothetical! See <i>Sharh</i></p>	

	pp.62-3.	<i>'Aqeedat ut-Tabawiyah</i> , p.333. also refer to: <i>Majmoo' al-Fataawaa</i> , vol.7, pp.297, 395 and <i>Siyar A'laam un-Nubalaa'</i> , vol.9, p.436.	
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