



Hizbut-Tahreer are the Murji'ah of Modern Times

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Version 1.1

The founder of *Hizbut-Tahreer*,¹ Taqiyyud-Deen an-Nabahaanee² defined *eemaan* (faith) with his statement, “And the meaning of *eemaan* is an absolutely certain attestation (*at-tasdeequl-jaazim*) that conforms to the reality by way of proof.”³

So this is a definition that opposes what *Ahlu-Sunnah wal-Jamaa'ah* are upon, and it agrees with the *Jahmiyyah*⁴ and the *Murji'ah*.⁵

Stated ash-Shahrastaanee - *rahimahullaah* - whilst mentioning the *madhhab* of the 'Ashaa'irah, “He said: *eemaan* is *tasdeeq* (attestation).”⁶

And Ibn Hazm (d.456H) - *rahimahullaah* - said, “The *Jahmiyyah* and the *Ash'ariyyah* - and they are two groups that are not to be relied upon...they say that *eemaan* is *tasdeeq* (attestation) with the heart only.”⁷

¹ **Hizbut-Tahreer:** They are the offshoot of the *Ikhwaanul-Muslimeen* founded by Taqiyyud-Deen an-Nabahaanee, in Jordan, and they were mentioned by Shaykh Rabee' Ibn Haadee al-Madkhalee in *al-Haddul-Faasil* (p. 91).

² **Taqiyyud-Deen an-Nabahaanee:** Shaykh Rabee' Ibn Haadee al-Madkhalee mentions him in *Manhaj Ahlu-Sunnah* (p. 120) and in *Nasrul-'Azeez* (p. 146). Refer also to the excellent refutation of him by al'Allaamah al-Aaloosee entitled, *Ghaayatul-Amaanee*.

³ Refer to *ash-Shakhsiyyatul-Islaamiyyah* (p. 15), and it is from their foundational books!

⁴ **Jahmiyyah:** The *Jahmiyyah* are the followers of Jahm Ibn Safwaan (k.128H), who unleashed upon this *Ummah* the horrific innovation of *ta'teel* (denial of Allaah's Attributes) - either directly, or by twisting the meanings: such as twisting the meaning of the Hand of Allaah to mean: His Power and Generosity. They also deny that Allaah is above His creation, above His Throne, as well as holding the belief that Paradise and Hellfire are not ever-lasting. Refer to *ar-Radd 'alal-Jahmiyyah* of Imaam Ahmad and also ad-Daarimee and *al-Ibaanah* (p. 141) of Abul-Hasan al-Ash'aree.

⁵ **Murji'ah:** The *Murji'ah* are those who reject that actions are a part of *eemaan* (faith), and they say that *eemaan* is affirmation of the heart and statement of the tongue only. The extreme from amongst them limit *eemaan* to belief in the heart only. They also deny that *eemaan* increases and decreases. Refer to *al-Maqaalaat* (1/214) and *al-Farq baynal-Firaq* (p. 202).

⁶ Refer to *al-Milal wan-Nihal* (1/132) of ash-Shahrastaanee.

⁷ Refer to *al-Muhallaa* (11/411) of Ibn Hazm, where he - *rahimahullaah* - also adds, “And their basis for this is an evil basis that is outside the consensus of the people of al-Islam.”

As for the definition given by *Ahlu-Sunnah wal-Jamaa'ah* for *eemaan*, then it is, "A statement with the tongue, an action with the limbs and a belief in the heart. It increases with obedience (to Allaah) and decreases with disobedience."⁸

Ibn Rajab al-Hanbalee (d.795H) - *rahimahullaah* - said, "And was well-known amongst the *Salaf* and the *Ahlul-Hadeeth* that *eemaan* is a statement, an action and an intention; and that all actions enter into the appellation of *eemaan*. And ash-Shaafi'ee (d.204H) mention for that a consensus amongst the Companions, the *taabi'een* and whoever came after them from amongst those who reached them."⁹

And the *Raaziyyayn*, Aboo Haatim (d.277H) and Aboo Zur'ah (d.264H) said, "We reached the Scholars in all of the places - the Hijaz, 'Iraaq, Shaam and Yemen - so it was from their *madhhab* that *eemaan* is a statement and action."¹⁰

And Aboo Bakr al-Aajurree (d.360H) - *rahimahullaah* - said, "Know - may Allaah have mercy upon us and you - that what the Scholars of the Muslims are upon is: that *eemaan* is obligatory upon all of the creation. And it is attestation (*tasdeeq*) with the heart, affirmation with the tongue and actions with the limbs...This is proven by the Book and the *Sunnah* and the statements of the Scholars of the *Ummah*."¹¹

Imaam al-Baghawee (d.535H) - *rahimahullaah* - said, "The Companions and the *taabi'een*, and those who came after them from the scholars of the *Sunnah* are agreed that actions are a part of *eemaan*...and they say: Indeed, *eemaan* is a statement, action and *'aqeedah*. It increases with obedience, and decreases with disobedience."¹²

PROOFS INDICATING THAT ACTIONS ENTER INTO EEMAAN:

And from the proofs which indicate that *eemaan* enters into the appellation of *eemaan* are the following:

[1]: Allaah the Exalted said,

"And Allaah would not cause your eemaan to be wasted." [Sooratul-Baqarah 2:143]¹³

[2]: Allaah the Exalted said,

⁸ Refer to *Fathul-Baaree* (1/46) of Ibn Hajr and *Sharhul-'Aqeedatit-Tahaawiyyah* (p. 332) of Ibn Abil'Izz.

⁹ Refer to *Jaami'ul-'Uloom wal-Hikam* (p. 26) of Ibn Rajab.

¹⁰ Refer *Sharh Usoolul'I'tiqaad* (1/198) of al-Laalikaa'ee.

¹¹ Refer to *ash-Sharee'ah* (p. 114) of al-Aajurree, "Chapter: The statement that *eemaan* is affirmation (*tasdeeq*) with the heart, affirmation with the tongue and actions with the limbs. No one can be a Believer, unless he combines within himself these three qualities."

¹² Refer to *Sharhus-Sunnah* (1/38-39) of Imaam al-Baghawee.

¹³ In this *ayah*, the term '*eemaan*' refer to the Prayer, which is an action. Refer to *Saheehul-Bukhaaree* (1/23), "Chapter: The Prayer is from *eemaan*."

“And they were not commanded, except to worship Allaah, being sincere to Him in Religion, inclining towards the truth, and to establish the Prayer and to give in charity. And that is the correct Religion.” [Sooratul-Bayyinah 98:5]

So Prayer and charity are from the actions – from the Religion. And the Religion is *eemaan*, as occurs in the famous *hadeeth* of Jibreel, when Jibreel asked the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) about *ihsaan*, he answered, “This was Jibreel, he came to teach you your Religion.”¹⁴

[3]: And in the *Sunnah*, there the *hadeeth* of Ibn 'Abbaas (*radiyallaahu 'anhumaa*) where he said, ‘The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, “Do you know what is *eemaan* in Allaah?” They said, “Allaah and His Messenger know best.” He said, ‘The testimony that there is no one worthy of worship besides Allaah and that Muhammad is the Messenger of Allaah, establishment of the Prayer, offering of the *zakaat*, fasting in *Ramadaan* and giving a fifth of the war booty.”¹⁵

So he made statements and actions part of *eemaan*.

[4]: From Abee Hurayrah (*radiyallaahu 'anhu*), that the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, “Faith (*eemaan*) consists of seventy odd branches. So the highest of them is the statement: *laa ilaaha illallaah* (there is none worthy of worship besides Allaah), and the lowest of them is to remove something harmful from the road. And modesty is from *eemaan*.”¹⁶

And had we not feared prolonging the topic, we would mention many others proofs from the Book of Allaah and the *Sunnah* of His Messenger (*sallallaahu 'alayhi wa sallam*).

THE IMAAMS OF THE SALAF HELD THAT ACTIONS ARE FROM EEMAAN:

Al-Laalikaa'ee (d.418H) related that 'Abdur-Razzaaq as-San'aanee (d.211H) said, ‘I met sixty two Shaykhs, amongst them were: Ma'mar (d.191H), al-Awzaa'ee (d.157H), ath-Thawree (d.167H), al-Waleed Ibn Muhammad al-Qurashee, Yazeed Ibnus-Saa'ib, Hamaad Ibn Salamah (d.167H), Hamaad Ibn Zayd (d.179H), Sufyaan Ibn 'Uyaynah (d.197H), Shu'ayb Ibn Harb, Wakee' Ibnul-Jarraah (d.197H), Maalik Ibn Anas (d.179H), Ibn Abee Laylaa, Ismaa'eel Ibn 'Ayyaash, al-Waleed Ibn Muslim and those I have not named, all of them saying, ‘Faith (*eemaan*) consists of statement and action, it increases and decreases.”¹⁷

¹⁴ Related by Muslim (1/1-3). For a proper explanation of this *hadeeth*, refer to *Majmoo'ul-Fataawaa war-Rasaa'il* (3/143) of Muhammad Ibn Saalih al'Uthaymeen.

¹⁵ Related by al-Bukhaaree (no. 53) and Muslim (no. 17).

¹⁶ Related by al-Bukhaaree (no. 9) and Muslim (no. 35).

¹⁷ Refer to *Sharh Usoolul-I'tiqaad* (5/958) of al-Laalikaa'ee.

Yahyaa Ibn Saleem said, 'I asked ten amongst the *fuqahaa'* (jurists) about *eemaan* and they said, 'Statement and action.' I asked Sufyaan ath-Thawree (d.167H) and he said, 'Statement and action.' I asked Ibn Jurayj (d.150H) and he said, 'Statement and action.' I asked Muhammad Ibn 'Abdullaah Ibn 'Amr Ibn 'Uthmaan and he said, 'Statement and action.' I asked al-Muthnee Ibn as-Sahaah and he said, 'Statement and action.' I asked Naafi' Ibn 'Umar Ibn Jameel (d.117H) and he said, 'Statement and action.' I asked Muhammad Ibn Muslim at-Taa'ifee and he said, 'Statement and action.' I asked Maalik Ibn Anas (d.179H) and he said, 'Statement and action,' and I asked Sufyaan Ibn 'Uyaynah (d.197H) and he said, 'Statement and action.'"¹⁸

LOGICAL IMPLICATIONS DRAWN FROM HIZBUT-TAHREER'S VIEW OF EEMAAN:

The above-mentioned definition of *eemaan*, as quoted from an-Nabahaanee, has many ridiculous implications. Since he says that *eemaan* is *tasdeeq* (attestation with the heart) only, this would necessarily imply that Fir'awn was a Believer, since he knew the truth in his heart and agreed with the truth of Moosaa (*'alayhis-salaam*). Also based upon an-Nabahaanee's definition, the Jews who attested to and affirmed the message of Muhammad (*sallallaahu 'alayhi wa sallam*), but did not follow him along with the Muslims were in fact, Believers. Rather, it becomes necessary to affirm, if we are to accept the *Hizb's* definition, that Iblees himself is a Believer!

These conclusions - dear reader - are not far-fetched at all! Rather, these were the same conclusions drawn by Imaam Ibn Abil'Izz al-Hanafee (d.792H) in discussing the belief of the *Jahmiyyah* and their founder, Jahm Ibn Safwaan (k.128H) - the belief of the *Jahmiyyah* and *Hizbut-Tahreer* concerning *eemaan* are one and the same - so take note!

Imaam Ibn Abil'Izz al-Hanafee (d.792H) - *rahimahullaah* - said, "And Jahm Ibn Safwaan and Abul-Hasan as-Saalihee - one of the leaders of the *Qadariyyah* - held the view that *eemaan* is knowledge of heart! And this statement is more apparent in corruption than those views that came before it!"¹⁹ Since, it implies necessarily that Fir'awn and his people were Believers because they knew the truthfulness of Moosaa and Haaron (*'alayhimaa as-salaatu wassalaam*), but they did not profess belief in them. Due to this, Moosaa said to Fir'awn,

"Indeed, you know that these signs have been sent down by none but the Lord of the heavens and the earth as clear evidences." [Sooratul-Israa' 17:102]

And Allaah the Exalted said,

¹⁸ Refer to *Sharh Usoolul-I'tiqaad* (4/848) of al-Laalikaa'ee.

¹⁹ And before mentioning this view of the *Jahmiyyah*, Ibn Abil'Izz already mentions the views of the *Ahnaaf*, the *Murji'ah* and the *Karraamiyyah* - so take note!

“And they denied them wrongfully and arrogantly, though their own selves were convinced thereof. So see what was the end of the evildoers.” [Sooratul-Naml 27:14]

And the People of the Book used to know the Prophet (*sallallaahu 'alayhi wa sallam*) just as they knew their children, but they did not profess belief in him. Rather, they were disbelievers in him and enemies towards him.

Likewise, according to him (Jahm and his followers) Aboo Taalib was a Believer, since he recited the following verses of poetry,

*“Indeed, I knew that the Religion of Muhammad
is from the best religions of the creation.
Had I not feared blame and become weary of rebuke,
you would have found me accepting that openly.”*

Rather, according to Jahm, Iblees himself is a Believer possessing perfect *eemaan!* Since, he is not ignorant of his Lord. Rather, he knows Him well.

“He (Iblees) said: O my Lord! Give me then respite till the Day they will be resurrected.” [Sooratul-Hijr 15:36]

“He (Iblees) said: O my Lord! Because you misled me, I shall indeed adorn the path of error for them.” [Sooratul-Hijr 15:39]

“He (Iblees) said: By Your Might, then I will surely mislead them all.” [Soorah Saad 38:82].²⁰ End of Ibn Abil'Izz's words.

So *Hizbut-Tahreer* therefore, are not from amongst *Ahlus-Sunnah* in the issue of *eemaan*. Rather, they are upon the *'aqeedah* (belief) of the *Murji'ah* and the *Jahmiyyah*.

DISPRAISE FROM THE IMAAMS OF THE SALAF AGAINST THE MURJI'AH:

Shaykhul-Islaam Ibn Taymiyyah (d.728H) - *rahimahullaah* - said, “How severe are the statements in dispraise of *al-Irjaa'*! This goes to the extent that Ibraaheem an-Nakha'ee (d.95H) said, “Surely, their *fitnah* (trial, tribulation) - meaning the *Murji'ah* - is a greater danger to the *Ummah* than the *fitnah* of the *Azaariqah* (a sect of the *Khawaarij*).”

And az-Zuhree (d.124H) said, “No innovation has been innovated into Islaam that is more harmful to its people than *al-Irjaa'*.”

²⁰ Refer to *Sharhul-'Aqeedatit-Tahaawiyyah* (p. 332) of Ibn Abil'Izz.

And al-Awzaa'ee (d.157H) said, "Yahyaa Ibn Abee Katheer and Qataadah (d.104H) used to say that there was nothing from the desires that was more feared by them upon the *Ummah* than *al-Irjaa'*."

And Shareek al-Qaadee (d.177H) said whilst he was mentioning the *Murji'ah*, "They are the wickedest of people. It is enough for you that the *Raafidah*²¹ are wicked. However, the *Murji'ah* lie upon Allaah." End of Ibn Taymiyyah's words.²²

So the fanatical adherent to *Hizbut-Tahreer* may object to the topic saying, 'The *Hizb* does not overlook actions!' However, this objection has nothing to do with our speech at all. Since the issue, in short, is: Does action enter into the appellation of *eemaan* according to the *Hizb* - as is the *madhhab* of *AhluSunnah*, or does it not enter into the appellation of *eemaan*, as is the *madhhab* of the *Murji'ah*? And Allaah knows best.

²¹ **Raafidah:** The *Raafidah* (rejectors) are an extreme sect of the *Shee'ah* who rejected Zayd Ibn 'Alee Ibnul-Husayn due to his refusal to condemn Aboo Bakr and 'Umar. They rapidly deteriorated in '*aqeedah*, morals and Religion - until the present day - where their beliefs are those represented by the *Ithnaa 'Ashariyyah Shee'ah* of 'Iraan. From their false beliefs are: declaring all but three to five of the Companions to be disbelievers, the belief that their imaams have knowledge of the Unseen past, present and future, considering their imaams to be one of the main pillars of *eemaan* (faith) and they believe that the *Qur'aan* is incomplete. Refer to *al-MaqalaatulIslaamiyyeen* (1/65), *al-Farq baynalFiraq* (no. 21) of 'Abdul-Qaadir al-Baghdaadee and *Talbees lblees* (p. 94-100) of Ibnul-Jawzee.

²² Refer to *Majmoo'ul-Fataawaa* (7/394) of Ibn Taymiyyah.