

## Notification to the Intelligent Concerning the Nonsensical Principles of 'Alee al-Halabee al-Miskeen<sup>1</sup> [Part 1 of 4]

Shaykh Aboo 'Abdur-Rahmaan Sa'd Ibn Fathee az-Za'taree

Translation by Maaz Qureshi

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Version 1.0

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### **In This Section:**

- 'Alee al-Halabee's contention against the obligation of accepting the narration of a trustworthy narrator when he informs about the innovators, but he accepts their news about narrators of *hadeeth*.
- His differentiation between accepting information from trustworthy narrators about innovators and accepting narrations about chains of *hadeeth* from the narrators of old.
- His veiled criticism of the major Scholars of our time by claiming that no one besides him has taken note of this differentiation and clarified it.

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<sup>1</sup> With the permission of Allaah, this is the first of a four part translation of the strong, knowledge based refutation entitled, "*Tanbeehul-Fateen li Tahaafut Ta'seelaat 'Alee al-Halabee al-Miskeen*" by Shaykh Aboo 'Abdur-Rahmaan Sa'd Ibn Fathee az-Za'taree of Palestine.

## CRITICAL ACCLAIM FOR THIS TREATISE:

Before moving onto the text of this treatise, it is important for the *Salafee* to learn and keep in mind what the *Shuyookh* have been saying about this refutation thus far.

Shaykh Ahmad Ibn 'Umar Baazmool wrote January 10<sup>th</sup>, 2009CE, "So may Allaah reward Shaykh Sa'd for this solid book and comprehensive refutation upon the statements of 'Alee al-Halabee that are evidently in opposition to the *Salafee manhaj*."

He further stated, "Indeed, I read this refutation in its entirety within one day, with the virtue of Allaah, and saw what was in it from principles and debating with fairness and justice. So I advise my brothers, the *Salafees*, to not have bigotry and start defending the refuted one through curses and slanders. So by Allaah, everyone who opposes the truth and spreads this publicly and then is advised but does not recant, then it is obligatory upon the people of knowledge and their students to refute him. So if some of them establish that, then the blame is removed from the rest. So do not treat this communal obligation like it is a criminal act. Do not treat enjoining the good and prohibiting the evil like it is evil itself. And do not treat the one who refutes the opponent as if he is the opponent."<sup>2</sup>

Additionally, Shaykh Hishaam Ibn Fahmee al'Aarif stated about this treatise on December 28<sup>th</sup>, 2008CE, "The new principles laid down by the one called 'Alee Ibn Hasan al-Halabee who has been described by the major Scholars as wretched and miserable, one who praises the misguided ones.

Indeed, our noble brother Sa'd Ibn Fathee az-Za'taree - may Allaah raise him in this world and in the Hereafter - has embarked to refute some of his nonsensical statements and corrupt principles. So he wrote this valuable treatise and titled it with the following title: *Notification to the Intelligent about the Nonsensical Principles of 'Alee al-Halabee al-Miskeen*. So he uncovered therein 'Alee al-Halabee's crooked principles, through which he wants to either confuse the beginner students of knowledge, or he wants to pacify his own ignorant, bigoted companions. Indeed, he has not ceased to assault and roam freely in the arena of *ad-Da'watusSalafiyyah*. And how else could he be after hospitably receiving the *fattaan* (deceiver) [Muhammad] Ibn Hassaan?

And from that which the one named 'Alee al-Halabee has come with from invented principles, through which he desired to delude the youth who are inclined towards seeking beneficial knowledge. So he plays games with them in order to confuse the truth and to conceal it from them by watering down the *manhaj* of the *Salaf*, thereby entering them into the dark tunnels of the innovators."<sup>3</sup>

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<sup>2</sup> Taken from Ahmad Baazmool's post on the *al-Baydaa'* forums.

<sup>3</sup> Taken from Hishaam al'Aarif's website. The entirety of this introduction, which includes Shaykh Hishaam's outlining and replying to 'Alee al-Halabee's principles, will soon be translated and presented as part of this series if Allaah so wills.

Shaykh Ahmad Baazmool replied, “May Allaah reward Shaykh Hishaam al'Aarif for his introduction to this treatise, which proves that he is *'aarif* (knowledgeable) of the *Salafee manhaj*.”

Furthermore, Shaykh Ahmad Baazmool mentioned, “So let all of the *Salafiyyeen* in every place rejoice at this joyous occasion. Indeed, it is the praise of our Shaykh, the flag-bearer of *al-Jarh wat-Ta'deel*, Rabee' Ibn Haadee al-Madkhalee - may Allaah the Exalted preserve him - for the book, *Tanbeehul-Fateen li Tahaafut Ta'seelaat 'Alee al-Halabee al-Miskeen*, written by Shaykh Abee 'Abdur-Rahmaan Sa'd Ibn Fathee az-Za'taree.

So I asked him - may Allaah the Exalted preserve him - about his opinion concerning the book. So he - may Allaah the Exalted preserve him - said, “Indeed, I read the book in its entirety. Its author achieved excellence therein and he exposed al-Halabee in many, numerous issues and he followed up al-Halabee in it correctly. And it is a strong, knowledge-based refutation - *maashaa' Allaahu ta'aalaa*. May Allaah reward its author with the best of rewards.” And I wrote it down on 1/15/1430H.”<sup>4</sup>

Now, on to the treatise...

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<sup>4</sup> Taken from Ahmad Baazmool's post on the *Sahab* forums.

## INTRODUCTION:

The praise is for Allaah, from the praise of the thankful. I praise Him, seek His aid and seek His forgiveness. And I send peace and salutations upon the noblest of Prophets and Messengers – who was sent as a mercy for worlds – our Prophet Muhammad and his Family and his Companions and whosoever follows his path up until the Day of Judgement. To proceed:

So I heard a recorded cassette tape<sup>5</sup> of Shaykh 'Alee al-Halabee – may Allaah guide him – in which he is asked about important affairs pertaining to the *Salafee manhaj*. So I found in his speech things that it is obligatory to make note of, as sincere advice to the Religion of Allaah. So no one is free from error and everyone can refute and be refuted, especially since Shaykh al-Halabee has begun to praise the people of innovation and he has started to form principles that are foreign to *ad-Da'watus-Salafiyyah*. And in this cassette – which is recorded with his voice – al-Halabee affirms the principles of the people of innovation, as will become apparent within the pages of this study – if Allaah so wills. And I shall mention a knowledge-based refutation against these principles supported by the Book and the *Sunnah* and the statements of the Scholars of the *Ummah*. So if the refutation is based upon knowledge, Allaah will cause it to be accepted in the earth. And as for when it is not based upon knowledge, acceptance will not be written for it and it is not in need for us to become pre-occupied with it.

Indeed, I have placed the text of Shaykh al-Halabee's recorded speech into sections.<sup>6</sup>

And I ask Allaah to make this work of mine sincerely for His Noble Face and to benefit the Muslims through it.

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<sup>5</sup> Refer to the website of al-Maghraawee the *Takfeeree* on the internet. **Translator's Note:** At the time of this translation, the link to the audio on Muhammad al-Maghraawee's site is not functional.

<sup>6</sup> I have done this so that it cannot be said that I cut off the text in order to take out just the faults that concerned me in the topic. And refer back to the tape to hear the entire speech.

## THE FIRST SECTION:

Shaykh al-Halabee said, "And I will speak regarding a word that has come up frequently. And that word is *khobaruth-thiqah* (information emanating from a trustworthy narrator). The term *khobaruth-thiqah* which is spoken about today is not like the *khobaruth-thiqah* that the people of knowledge in olden times spoke about. The term *khobaruth-thiqah* today is naturally another form from the forms of *taqleed* (blind-following) unfortunately. And the first term, *khobaruth-thiqah*, which the Scholars used to apply, they applied it to the topic of *al-Jarh wat-Ta'deel* connected to the narrators (of *hadeeth*). Nowadays, there is a *shaykh* who sees a student, or he sees a narrator, so due to his experience, he knows that this one is *da'eef* (weak), or he knows that he is *thiqah* (trustworthy). When I declare him trustworthy, it cannot be said to me: what is the proof for my *tawtheeq* (declaring trustworthy), because I declared him trustworthy after experience and after investigation. And *tasheeh* (declaring *saheeh*) and *tad'eef* (declaring weak) is likewise. *Tasheeh* and *tad'eef* have conditions and these conditions sometimes have distinctive characteristics and the distinctive characteristics are great. So it is not comprehensible that I merely say this *hadeeth* is *saheeh* due to such and such a reason - meaning it is *saheeh* due to a *khobaruth-thiqah*. However, is there a *khobaruth-thiqah* in the *tabdee'* (declaring an innovator) of a *Sunnee* or the *tasleef* (declaring *Salafee*) of an innovator? This has not been known in the history of al-Islam. The confusion about this affair has now become stronger and it is very strong. And with great regret, I have not seen anyone who is paying attention to it." End of al-Halabee's words.

And the refutation upon this speech is from a number of angles:

[1]: He said, "And I will speak regarding a word that has come up frequently. And that word is *khobaruth-thiqah* (information emanating from a trustworthy narrator)."

I say: Accepting the *khobaruth-thiqah* is a ruling in the Religion of Islaam that lasts up until the Day of Judgement. And whosoever says other than this, then he has collided against the Book and the *Sunnah* and he has opposed the *Salafee manhaj*, which was followed by the people of the truth and the *Sunnah* in the past, is still followed in the present and will be followed - if Allaah so wills - up until the Day of Judgement. And whosoever says other than this, then he has changed a great ruling from the rules and regulations of Islaam in the affairs of the Religion and worldly life. And there is proof for this ruling from the Book, the *Sunnah* and the statements of the Scholars of the *Ummah* that are scattered throughout the books of *usool* (fundamental principles), *hadeeth* and *ahkaam* (rules, regulations).

Allaah the Exalted said,

**“O you who believe! If there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become regretful over what you have done.” [Sooratul-Hujuraat 49:6]**

Al-Qurtubee (d.671H) - رحمته الله - said in his explanation of this *aayah*, “In this *aayah* is a proof for accepting the *khobar* (news) of one trustworthy narrator as long as he is reliable, because Allaah has only commanded confirmation for the news reported by a *faasiq* (disobedient sinner). And the one whose *fisq* (disobedience) has been confirmed, then his news is nullified by consensus.”<sup>7</sup>

And Imaam Muslim (d.261H) said, “So what we have mentioned from these *aayaat* prove that the *khobar* (news) of the *faasiq* is discredited and unacceptable and that the testimony (*shahaadah*) of someone who is not trustworthy is rejected. And the *khobar*, even though its meaning is different from the meaning of the *shahaadah* (testimony) in some instances, they are both the same in the greater meaning. Since, the *khobar* (news) of the *faasiq* is not acceptable to the people of knowledge, just as his *shahaadah* (testimony) is rejected according to all of them. And the *Sunnah* has proven the denial of the *riwaayatul-munkar* (rejected narration of *hadeeth*) from the *akhbaar* (news, information).”<sup>8</sup>

So the speech of Imaam Muslim proves that the *shahaadah* (testimony) and the *riwaayah* (narration of *hadeeth*) have one and the same ruling with regards to acceptance and rejection.

And the Prophet (*sallallaahu 'alayhi wa sallam*) said, “May Allaah make radiant the servant who hears my statement – so he memorizes it, bears it in mind and conveys it. So perhaps the carrier of *fiqh* (understanding) is not a *faqeeh* and perhaps he will carry the *fiqh* to someone who understands it better than him.”<sup>9</sup>

So the *khobaruth-thiqah* was well-known and accepted in the time of the Prophet (*sallallaahu 'alayhi wa sallam*). So from Ibn 'Umar (*radiyallaahu 'anhu*) who said, “Whilst the people were offering the Morning Prayer at Qubaa', a person came to them and said, “Indeed, *Qur'aan* has been sent down to the Messenger of Allaah and he has been commanded to face the *Qiblah* (i.e. the *Ka'bah* of Makkah) so you too should turn your faces towards it.” And they were facing Shaam (Jerusalem), so they turned around to face the *Ka'bah*.”<sup>10</sup>

And from Anas (*radiyallaahu 'anhu*) who said, “I used to give Aboo Talhah, Aboo 'Ubaydah Ibnul-Jarraah and Ubayy Ibn Ka'b drinks from Fadeekh (an alcoholic beverage) and dates. So someone came and said, “Indeed, alcoholic drinks have been declared unlawful.” So

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<sup>7</sup> Refer to *al-Jaami' li Ahkaamil-Qur'aan* (16/264) of al-Qurtubee.

<sup>8</sup> Refer to the *Muqaddimah Saheeh Muslim* (1/7) of Muslim.

<sup>9</sup> **Saheeh:** Related in *Sharhus-Sunnah* (1/236) of al-Baghawee and in *Majma'uz-Zawaa'id* (1/137-139) of al-Haythamee. It was authenticated by al-Albaanee in *Saheehul-Jaami'* (no. 6765).

<sup>10</sup> Related by al-Bukhaaree (no. 395).

Abou Talhah said, "O Anas! Stand and break the bottom of this container. Anas said, "So I stood and struck the bottom of it until it broke."<sup>11</sup>

And that which has come from the noble Companions about accepting the news of the trustworthy narrators is well-known and it was done extensively. Then the Scholars up until this day of our have followed this path of accepting the news of the trustworthy narrators in testimonies (*shahaadaat*) and narrations of *hadeeth* (*riwaayaat*), contrary to Shaykh al-Halabee when he says, "The term *khbaaruth-thiqah* which is spoken about today is not like the *khbaaruth-thiqah* that the people of knowledge in olden times spoke about."

I say: And from where have you taken this differentiation O Shaykh? And who were your *salaf* (predecessors) in that? Indeed, the one who looks into the statements of the Scholars will find that they did not differentiate between accepting the news (*khbaar*) of the trustworthy narrator in the time of collecting *hadeeth* and between accepting his statement in later times. And the speech of the Scholars about that shall be presented soon.

[2]: Shaykh al-Halabee said, "The term *khbaaruth-thiqah* today is naturally another form from the forms of *taqleed* (blind-following) unfortunately."

I say: Indeed, your statement that accepting the news of the trustworthy narrator is *taqleed* has not been stated, except by the callers and supporters of *taqleed*. And this is a concealed revilement against the news of the trustworthy narrators in this time. How can it be *taqleed* when we accept your own statement about a *khbaar* from the *akhbaar*! So your statement is not fair, nor is it just. And I ask you: Where is the Victorious Group (*at-taa'ifatul-mansoorah*), which will not cease to exist up until the Day of Judgement? Is accepting their statements without asking them for proof due to their trustworthiness considered *taqleed*!?

As-San'aanee - رحمته الله - said, "And when you have come to know that this, you will realize that the one who accepts the *khbaaruth-thiqah* in authentication of *hadeeth*, then he is a *mujtahid* in accepting his news, just as the rest of the reports are accepted from the trustworthy narrators, and he will not be a *muqallid* for accepting them."<sup>12</sup>

[3]: Shaykh al-Halabee said, "And the first term, *khbaaruth-thiqah*, which the Scholars used to apply, they applied it to the topic of *al-Jarh wat-Ta'deel* connected to the narrators (of *hadeeth*)."

I say: And the Scholars confining the application of this term to *al-Jarh wat-Ta'deel* is not a proof for him. Rather, the Scholars' usage of this term has come in the topic of *riwaayah* (narration of *hadeeth*) and in the topics of *shahaadaat* (testimonies) and in *mu'aamalaat*

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<sup>11</sup> Related by al-Bukhaaree (no. 6826).

<sup>12</sup> Refer to *Tawdeehul-Afkaar* (1/219). And refer to his speech, since it is not confined to accepting the news of the trustworthy narrator in confirming a *hadeeth* only. Rather, he also applied it to the rest of the reports. So take note.

(social relations) and *tijaaraat* (business). So when we confine it to the topic of narrating *hadeeth*, the interests of the people in their worldly life and their Religion are destroyed.

Al-Haafidh Ibn Hajar (d.852H) said, "And in it - that is, the *hadeeth* of 'Aa'ishah about loyalty to the one who emancipates - is acceptance of the news from one trustworthy narrator and the news of the male and female slave and the narration of them both."<sup>13</sup>

So al-Haafidh differentiated between the *akhbaar* (news reports) and the *riwaayah* (narration of *hadeeth*) and he did not confine it to just *riwaayah*, since he accepts the speech of the trustworthy narrator in whatever he narrates from the Prophet (*sallallaahu 'alayhi wa sallam*) and whatever he narrates from information about the Religion and worldly life.

Ash-Shaafi'ee (d.204H) said after speaking about the topic of the news of one narrator from the Prophet (*sallallaahu 'alayhi wa sallam*), "And the rulers from the judges and other than them would pronounce judgements. So their judgements would be carried out and the prescribed punishments would be established. And their rulings were carried out afterwards and their rulings were news from them."

So Imaam ash-Shaafi'ee - رحمته الله - made the *khbaar* (news) of the trustworthy narrator include other than the *hadeeth* of the Prophet (*sallallaahu 'alayhi wa sallam*) and he did not confine it to the topic of *riwaayah* only when he spoke about the judges and the rulers and the obligation of accepting their *akhbaar*. Then ash-Shaafi'ee said, "Do you not see that the judgement of the judge against a man in favour of another man is merely a *khbaar* that he is informed of with proof and he verifies it, or he affirms what his adversary is claiming and pronounces a judgement in his favour. So when the judge makes it binding that a ruling be carried out on him due to gaining knowledge of his news, it means that the one informed about the lawful and unlawful makes binding that what he has done is lawful or unlawful with what the person testifies about..."<sup>14</sup>

Ibn 'Abdul-Barr (d.463H) said, "And from the *fiqh* contained within it - that is, the *hadeeth* of Umm Salamah about the kissing of a fasting person - is also the obligation of acting in accordance to the news related by one trustworthy narrator, whether it is a male or a female and this is what a group of the people of *fiqh* and *hadeeth* and *Ahlu-Sunnah* are upon. And whosoever opposes that, then he is an innovator according to them all... And this is clear concerning the obligation of acting in accordance to the news of one narrator and accepting it from the one who comes with it, as long as he is trustworthy. And the proof for affirming the news of one narrator and acting in accordance to it is established from the Book and the *Sunnah* and the proofs of consensus and *qiyaas* (analogical deduction)."<sup>15</sup>

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<sup>13</sup> Refer to *Fathul-Baaree* (1/415) of Ibn Hajar.

<sup>14</sup> Refer to *ar-Risaalah* (p. 420-421) of ash-Shaafi'ee.

<sup>15</sup> Refer to *at-Tamheed* (5/115) of Ibn 'Abdul-Barr.



So Ibn 'Abdul-Barr has obligated acceptance of the *khobar* from one trustworthy narrator and he made it general and he did not specify it to *al-Jarh wat-Ta'deel*.

An-Nawawee (d.676H) said, "This is what Muslim (ﷺ) has said in bringing attention to the great principle upon which most of the *ahkaam* (rules, regulations) of the *Sharee'ah* are built. And it is the obligation of acting in accordance to the *khobar* of one narrator. So it is befitting to give importance to it and to pay attention to its actualization. Indeed, the Scholars - may Allaah bestow mercy upon them - have remained in need of it and they have clarified it."<sup>16</sup>

Ibn Hazm (d.456H) said, "And we have discerned with irrefutable proof the obligation of accepting the *khobar* of one narrator. And it is the *khobar* of Allaah the Exalted about Moosaa (*'alayhis-salaam*),

**"And a man came from the farthest end of the city, running. He said: O Moosaa! Indeed, the eminent ones are conferring over you intending to kill you, so leave the city. Indeed, I am to you from the sincere advisors."** [Sooratul-Qasas 28:20]

Up until Allaah the Exalted said,

**"Indeed, I wish to wed you one of these, my two daughters, on the condition that you serve me for eight years."** [Sooratul-Qasas 28:27]

To the end of the story.

So Moosaa (*'alayhis-salaam*) attested to the truth of what the warner was saying to him. And he left his country due to his statement. And Allaah declared that action of his correct. And Moosaa attested to the truthfulness of the woman whose father called him, so he remained with her... So this certainly proves the correctness of what we have said, that it is binding to accept the *khobar* of one narrator and to attest to its truthfulness with certainty. And the praise is for Allaah, Lord of the worlds."<sup>17</sup>

So these Scholars, and many others besides them, have mentioned the term: *khobaruth-thiqah*. However, they did not differentiate in its application, contrary to the speech of Shaykh al-Halabee where he differentiates in applying this term. So he restricted the speech of the Scholars about *khobaruth-thiqah* to the topic of *al-Jarh wat-Ta'deel* only. And if only he had informed us and elaborated for us how the acceptance of the *khobaruth-thiqah* occurs today, or how it is only a form from the forms of *taqleed*!?

[4]: Shaykh al-Halabee said, "Nowadays, there is a *shaykh* who sees a student, or he sees a narrator, so due to his experience, he knows that this one is *da'eef* (weak), or he knows that

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<sup>16</sup> Refer to *al-Minhaaj* (1/120) of an-Nawawee.

<sup>17</sup> Refer to *al-Ihkaam Sharh Usoolil-Ahkaam* (1/133) of Ibn Hazm.

he is *thiqah* (trustworthy). When I declare him trustworthy, it cannot be said to me: what is the proof for my *tawtheeq* (declaring trustworthy)?"

It is said:

**Firstly:** *Tawtheeq* (declaring trustworthy) and *tajreeh* (disparaging) have conditions. When these conditions are not fulfilled by the one who is disparaging or praising, then neither the *jarh* (disparagement), nor the *ta'deel* (praise) is accepted from him.

**Secondly:** When this person doing the praise fulfills the conditions in regards to the one he is praising and he builds his *ta'deel* upon the apparent condition of the individual he is praising, but there is another Scholar who knows about (hidden) affairs that will make that praised individual a *faasiq* and this Scholar clarifies his wicked condition that makes him a *faasiq*, then should we not give precedence to the statement of this disparaging Scholar over the Scholar who praised the individual? So when we add to this that the praising Scholar did not fulfill the conditions required for *ta'deel* and *tajreeh* (disparagement) and that he assessed with false praises someone who manifested a corrupt condition, then this further supports the obligation of accepting the *jarh* and considering that false *ta'deel* to be invalid and built upon desire and false or doubtful assessments.

[5]: Then al-Halabee said, "And *tasheeh* (declaring *saheeh*) and *tad'eef* (declaring weak) is likewise. *Tasheeh* and *tad'eef* have conditions and these conditions sometimes have distinctive characteristics and the distinctive characteristics are great. So it is not comprehensible that I merely say this *hadeeth* is *saheeh* due to such and such a reason - meaning it is *saheeh* due to a *khobaruth-thiqah*."

I say: There is a problem with this speech. So a Scholar declared *saheeh* a *hadeeth* or *ahaadeeth*. So it becomes apparent to another Scholar that this *hadeeth* or these *ahaadeeth* have hidden defects (*'ilal*) which take them out of the scope of authenticity into the scope of weak and defective *ahaadeeth*. So the second Scholar makes apparent these hidden defects, either by clarifying the weakness in the narrators for these *ahaadeeth*, or by clarifying the critical defects in these *ahaadeeth* which remained hidden from the first Scholar who declared them authentic - he does this by convincing the fair minded Scholars with his proofs, just as the Imaams of *hadeeth* did in clarifying the hidden defects of *ahaadeeth* that other major Imaams had declared authentic when their hidden defects had remained hidden from them.

And the books of *'ilal* (hidden defects in *hadeeth*), such as the books of Abee Haatim (d.277H), Abee Zur'ah (d.264H), ad-Daaraqutnee (d.385H) and Ibnul-Jawzee (d.597H), are out of reach for the students of knowledge. So how did they remain hidden from you - O Halabee?!!

[6]: Then he said, "However, is there a *khobaruth-thiqah* in the *tabdee'* (declaring an innovator) of a *Sunnee* or the *tasleef* (declaring *Salafee*) of an innovator? This has not been

known in the history of al-Islam. The confusion about this affair has now become stronger and it is very strong. And with great regret, I have not seen anyone who is paying attention to it.”

I say: Indeed, you have become arrogant in your claim that this was not known in the history of al-Islam. Rather, this *manhaj* was well-known and documented in the history books of Islam. No one denies it, except that he is an ignoramus or a *hizbee* conspirator who wants to abolish through these methods *al-Jarh wat-Ta'deel*, which is built upon the *akhbaar* of trustworthy narrators. So where are you from the *akhbaar* of Imaams of Islam in *tabdee'* of the innovators, which is documented in the general books of *al-Jarh wat-Ta'deel* and in the books of *jarh* specifically? From them is the book, *ad-Du'afaa'* of al-Bukhaaree (d.256H) and the book *ad-Du'afaa' wal-Matrookeen* of an-Nisaa'ee (d.303H) and the book *al-Majrooheen* of Ibn Hibbaan (d.354H) and *ad-Du'afaa'* of ad-Daaraqutnee and other than them from the Imaams. In these books, the Scholars declared innovators those who used to be upon the *Sunnah*, but when some innovations became apparent from them, the Scholars clearly declared them innovators and warned the people against them, such as Ya'qoob Ibn Shaybah and his likes from those who withheld concerning the *Qur'aan*.<sup>18</sup> Imaam Ahmad (d.241H) and other than him declared them innovators. And do not forget al-Haarith al-Muhaasibee and his likes from those whom the Scholars of the *Sunnah* declared innovators. And there is no doubt that these innovators were better than the ones that al-Halabee protects and those for whom al-Halabee testifies that they are *Salafiyyoon*, in opposition to the Scholars of the *Sunnah* who have explained their corrupt principles and their misguidance and their allegiances with the people of innovation and the Scholars have fought against them. And if Shaykh al-Albaanee (d.1420H) or Ibn Baaz (d.1420H) or Ibnul'Uthaymeen (d.1421H) or other than them were to be asked about individuals, so they informed that these were from the people of innovation, so must we accept their speech? And the apparent meaning of your speech and those who agree with you is that you do not accept the speech of *Ahlu-Sunnah* in *tabdee'* of those who have deviated from the *manhaj* of the *Salaf*.

Therefore, with this *manhaj* (i.e. the *manhaj* of 'Alee al-Halabee) there are no people of innovation in existence today. And this is the *manhaj* of the *Ikhwaanul-Muslimeen*, “We cooperate in whatever we agree upon and we excuse (that is, we do not perform *tabdee'* of) each other in that which we differ about.” And this is what Abul-Hasan al-Ma'ribee revolves around. So he wants a vast *manhaj* that accommodates the entire *Ummah* as well as *Ahlu-Sunnah*.

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<sup>18</sup> **Waaqifah:** They are the ones who say, “The *Qur'aan* is the Speech of Allaah,” and then they withhold from saying that it is not created. Ahmad Ibn Ishaq said: I met al-Marroodhee in Tarsoos so I said to him, “How did you hear Aboo 'Abdullaah (i.e. Imaam Ahmad) speaking about the *Qur'aan*?” He said, “I heard Aboo 'Abdullaah saying, “The *Qur'aan* is the Speech of Allaah, it is not created. So whoever says, ‘It is created,’ then he is a disbeliever.” I then said, “How did you hear him speaking about the one who withholds?” He said, “This is an evil man, and I fear that he calls to the creation of the *Qur'aan*.” Refer to *Siyar A'laamin-Nubalaa'* (18/283) of adh-Dhahabee.

Rather, your speech – O Shaykh Halabee – compels you, because speech against the people of innovation is an important category from the categories of *al-Jarh wat-Ta'deel*. So how do you differentiate between speech about the narrators of *hadeeth* and speech against the people of innovation? So is the *khobar* of the trustworthy narrator about the narrator of *hadeeth* accepted, but his *khobar* about the people of innovation is rejected?! Rather, I fear that you will be from amongst those who traverse upon the *manhaj* of Faalih al-Haddaadee who differentiates between the speech of the Scholars in *al-Jarh wat-Ta'deel* and between their speech against the people of innovation.

Indeed, Faarooq al-Ghaythee, one of the defenders of Faalih al-Harbee – may Allaah deal with him with His justice, was asked this question: Is *al-Jarh wat-Ta'deel*, which is in the science of *hadeeth* terminology itself considered speech of the Imaams and the Scholars against the people of innovation and desires?! Or with another meaning: Do we apply the principles of this science to the speech against the sects?!!

So he answered, “Indeed, the science of *al-Jarh wat-Ta'deel* is a part of the *Sharee'ah* sciences. It has guidelines and fixed principles that are well-known. The people of this science have explained them in their books.”

Shaykh Rabee' – may Allaah preserve him – said in refutation of this speech, “Indeed, the science of *al-Jarh wat-Ta'deel*, refuting the people of innovation enters into the basics and the most important aspects of it; not to mention the lying callers from amongst them. So bring the statements of the Imaams of the *Ahlul-Hadeeth* and other than them about taking out and excluding the people of innovation from the science and the principles of *al-Jarh wat-Ta'deel*!”<sup>19</sup>

I say: And I say to Shaykh al-Halabee: Bring the statements of the Imaams from *Ahlul-Hadeeth* about excluding the *khobar* of the trustworthy narrator in *tabdee'* and *tasleef* (declaring *Salafee*) and accepting it in *riwaayah* (narration of *hadeeth*) and *tasheeh* (declaring authentic) and *tad'eef* (declaring weak)!!

And here for you – O Abal-Haarith – are some of the statements from the *Salaf* about *tabdee'* of the innovators and *tasleef* of the *Salafee*. And these statements have been accepted by the Scholars who relied upon the *khobar* of the trustworthy narrator in these rulings:

Indeed, Imaam Ahmad had the most abundant clarifications amongst the people concerning the condition of the people of innovation and informing about them. Likewise, he clarified the condition of *Ahlul-Sunnah* and informed about them as well. So was Imaam Ahmad's *jarh* against al-Haarith al-Muhaasibee when he was asked about him and said that he is a *Jahmee*, is this counted as being from the topic of informing about the condition of this man?! And does it enter into the topic of the *khobar* of a trustworthy

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<sup>19</sup> Refer to *al-Majmoo'ul-Waadih* (p. 28-29) of Rabee' al-Madkhalee.

narrator in *tabdee'* of an innovator? So Imaam Ahmad informed the questioner that he (i.e. al-Haarith al-Muhaasibee) was an innovator and the Scholars accepted the *khobar* of the trustworthy narrator (i.e. Imaam Ahmad) ruling that this one was an innovator. And they did not say that his speech was accepted in the topic of *riwaayah* (narration of *hadeeth*) and it was not accepted in the topic of *tabdee'* and *tajreeh* (disparagement).

Al-Mutawakkil sent a list of names to Imaam Ahmad asking him about people to appoint as judges. Meaning, he asked and requested from the Imaam to inform him about their conditions. So if they were from *Ahlu-Sunnah*, he would appoint them and if they were from the people of innovation, he would not appoint them. So he asked about Ahmad Ibn Rabaah. So Imaam Ahmad said about him, "He is a *Jahmee*, well-known for that. (That is, he was well-known to Ahmad and other than him from the Scholars, but he was unknown to the governor. So the governor accepted this *khobar* and did not appoint him.) And he asked Imaam Ahmad about Ibnul-Khalanee, so he spoke about him in the same manner in which he spoke about Ahmad Ibn Rabaah. And he asked him about Shu'ayb Ibn Sahl. So he said about him, "A well-known *Jahmee*." And he asked him about Ibnuth-Thalajee. So he said, "An innovator, a person of desire." And he asked him about Ibraaheem Ibn 'Itaab. So he said, "I do not know him, but he is from the companions of Bishr al-Mareesee, so it is befitting that he be warned against and not brought close and he must not be appointed in charge of the affairs of the Muslims."<sup>20</sup>

So all of these rulings were information from one whom the questioner deemed trustworthy, which in turn made it obligatory upon him to accept his *khobar*, except in exceptional cases, which have been mentioned by the Scholars and they occur rarely.<sup>21</sup>

Daawood adh-Dhaahiree came to Baghdaad and between him and Imaam Ahmad was Saalih the son of Ahmad. So he spoke to Saalih kindly and asked him to seek permission from his father to let him enter. So Saalih came to his father and said to him, "There is a man who is asking me to enter upon you." He said, "What is his name?" He said, "Daawood." He said, "Where is he from?" He said, "He is from the people of Asbahaan." He said, "What work does he do?" And Saalih kept evading making him known to his father. So Imaam Ahmad - Aboo 'Abdullaah - kept scrutinizing him until he figured out who he was. So he said, "Indeed, Muhammad Ibn Yahyaa adh-Dhuhalee has written to me about his affair that he claims the *Qur'aan* is newly-invented. So he cannot come near me." He said, "O my father, he denies that and rejects it." So Aboo 'Abdullaah said,

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<sup>20</sup> Refer to *Ijmaa'ul-'Ulamaa'* (p. 22-23) of Khaalid adh-Dhufayree.

<sup>21</sup> When the questioner doubts about the *khobar* of the trustworthy narrator, with regards to the *jarh* of someone known for *Salafiyyah* and sound *manhaj*, then he must ask the Scholars about the reason that necessitates this *jarh*. Ibn Hazm (d.456H) said, "And it is not correct to find fault with the *khobar* of the trustworthy narrator, except in one of three cases, [i]: the narrator confirms and admits to him that he erred in this *khobar*; [ii]: another trustworthy narrator who heard the *khobar* along with the first narrator testifies that he is mistaken about a person; [iii]: the visible reality necessitates that the narrator has erred." Refer to *al-Ihkaam* (1/105) of Ibn Hazm.

“Muhammad Ibn Yahyaa is more truthful than him. Do not grant him permission to visit me.”<sup>22</sup>

And al-Fallaas said, “Amr is abandoned, a person of innovation.”<sup>23</sup>

And Ahmad said, “Thawr used to hold the view of *alQadr* (i.e. he denied the *Qadr* of Allaah) and the people of Hims rejected him and drove him out.”<sup>24</sup>

And Aboo Tawbah said, “Our companions informed us that Thawr met with al-Awzaa’ee (d.157H) and extended his hand towards him. So al-Awzaa’ee refused to shake his hand and said, “O Thawr! If this were an affair of worldly life, we would be close, but it is a matter of Religion.”<sup>25</sup>

And Aboo Idrees al-Khawlaanee said, “Indeed, Aboo Jameelah does not believe in *alQadr*, so do not sit with him.”<sup>26</sup>

And Ismaa’eel Ibn ’Ulyah said, ‘Sa’eed Ibn Jubayr (d.95H) said to me without me asking him or mentioning anything to him, ‘Do not sit with Talq. Meaning, he is a *Murji’*.’<sup>27</sup>

These statements from the Imaams – and there are many others – demonstrate that their *akhbaar* about the people of innovation are accepted. And it is not permissible to reject them. And if we reject them, then we will have closed the door of *jarh* against the people of innovation and speaking against them. And the summary of the speech is that this principle, “Not accepting the *khbaar* of the trustworthy narrator when he speaks against the people of innovation,” supports firstly what has been spread in the past and present that the *khbaar* of one trustworthy narrator benefits doubtful knowledge (*dhann*), so it is not accepted in *'aqeedah* and *manhaj*. And secondly, this principle supports the claim that speaking against the people of innovation does not enter into the science of *alJarh wat-Ta'deel*.<sup>28</sup>

And I ask al-Halabee: Do we accept the *akhbaar* of Imaam Ibn Taymiyyah (d.728H) and Ibnul-Qayyim (d.751H) and adh-Dhahabee (d.748H) in *tabdee'* of those who came before and those who lived during their lifetimes? And do you accept the *akhbaar* of Imaam Muhammad Ibn 'Abdul-Wahhaab (d.1206H) and his sons and his students about the people of innovation? And do you accept in these times the *akhbaar* of al-Albaanee and Ibn Baaz and Ibnul-'Uthaymeen and the Scholars of the *Sunnah* in Egypt and Shaam and

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<sup>22</sup> Refer to *Taareekh Baghdaad* (8/374) of al-Khateeb al-Baghdaadee.

<sup>23</sup> Refer to *al-Meezaan* (3/273) of adh-Dhahabee.

<sup>24</sup> Refer to *al-Meezaan* (11/344) of adh-Dhahabee.

<sup>25</sup> Refer to *Siyar A'laamin-Nubalaa'* (11/344) of adh-Dhahabee.

<sup>26</sup> Refer to *al-Ibaanah* (2/449) of Ibn Battah.

<sup>27</sup> Refer to *al-Ibaanah* (2/450) of Ibn Battah.

<sup>28</sup> And the first carrier of this flag was al-Ma'ribee and the second carrier of its flag is Faalih al-Harbee.

Yemen and India when they relate *akhbaar* about the people of innovation and clarify their condition, or not?

If you say no, then your condition has become manifest. And if you say yes, then you have demolished your own *manhaj* and that is better for you than to continue in the domain of the *hizbiyyeen* from the *Qutbiyyeen* and other than them from those who discredit the modern-day Scholars of the *Sunnah* and their firmly-rooted *manhaj*, which is based upon the Book and the *Sunnah* and the *manhaj* of the *Salafus-Saalih*.<sup>29</sup>

Indeed, the noble Shaykh an-Najmee (رحمته الله) was asked, “O noble Shaykh! Many of the people do not verify and confirm in the matter of *tabdee'* and *tafseeq* (declaring someone a *faasiq*) and they hold the people accountable due to suspicion. Due to this, there is division amongst the *Ummah* of Islaam, as has occurred during these times. So is there a straightforward instruction surrounding verification in the matter of *tabdee'* and *tafseeq* and *takfeer*? And must one return for that to the Scholars of this country? May Allaah grant you success and reward you with goodness.”

So he replied, “There is no doubt that it is obligatory upon the person to verify and confirm the affair, because it is inevitable that you seek proof for such a statement, or you will be asked about it in front of Allaah the Mighty and Majestic. So everyone who speaks about the people, it is obligatory upon him to say something about which he is certain, if he is not, then he will be speaking of suspicion. As for the person who is silent, then it is said about this one that he is silent, he is not with these ones and he is not with those ones. *Ahlus-Sunnah* are known and the path of *Salaf* is known by their following their way upon this *manhaj* and loving its people and rallying around them under their banner. And there are people who have perhaps been deceived by people from the people of innovation who manifest goodness. However, behind this goodness is a hidden affair that many of the people do not know. So with regards to this one, the statement of those who know him is taken, if they are trustworthy. So when people from the leaders of the tribes came to the Prophet (*sallallaahu 'alayhi wa sallam*), he gave them a hundred camels, or fifty camels or sheep. A man came and said, “Indeed, the Face of Allaah is not desired by this division.” So the Prophet (*sallallaahu 'alayhi wa sallam*) said, “Woe to you! I am trusted by He who is above the heavens, yet you do not trust me?” Meaning, Allaah has entrusted for the people of this earth, so he sent me to them. That is, He made me a Messenger to them and yet you do not trust me with something from the vanities of this world? So one of the Companions stood up and said, “Leave me to strike the neck of this hypocrite.” So the Prophet (*sallallaahu 'alayhi wa sallam*) replied, “Indeed, there will come out of the loins of this one a people whom you will look down upon your own Prayer in comparison to their Prayer and you will look down upon your own fast in comparison to their fast and you will look down upon your own recitation in comparison to theirs. They will pass through the

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<sup>29</sup> And why have you accepted the *khbaar* of Muhammad Hassaan concerning his alleged repentance, but you do not accept the *khbaar* of the Scholars against Abul-Hasan al-Ma'ribee; or do you weigh with two scales and measure with two balances?!!

Religion just as the arrow passes through the game.”<sup>30</sup> And he said whilst describing them, “Toobaa is for whoever kills them or is killed by them.”<sup>31</sup> And he said whilst describing them, “Indeed, they are the dogs of the Hellfire.”<sup>32</sup> Despite that, he said about them, “You will look down upon your own Prayer in comparison to their Prayer.” Indeed, those who would go to the encampment of the *Khawaarij* would come to them and hear them buzzing like the buzzing of the bees. And due to their abundant praying, their knees were calloused and looked like the knees of camels. However, despite that the Prophet (*sallallaahu 'alayhi wa sallam*) said that they were the dogs of the Hellfire. What are the views that brought them to such a condition:

1. They declare the Muslims disbelievers.
2. They hold the permissibility of revolting against the rulers.
3. They believe that the sinners will abide in the Fire forever.
4. They reject the *Sunnah*.

So these four views are what made them deserving of such a threat. Therefore, it is not permissible to be deceived by the apparent condition of a person. There is no doubt that we say this person's apparent condition is good, as long as we do not know of any evil within him. **So when it is said to us that this person is concealing such and such, then it is obligatory upon us to accept this from the one who says it to us if this person is trustworthy. And when the people of knowledge say about a person that he is from the innovators, then they do not make this statement haphazardly. They only say it after verifying and confirming it; either through that person's own affirmation, or through the speech of those who have accompanied him and left him and so on and so forth... The affairs about them are abundant and they must have various forms of verification and confirmation.** However, the problem is that the *Khawaarij* of our times agree with the early *Khawaarij* in *takfeer* upon the people who have committed major sins and revolting against the rulers. They agree with them upon that in secrecy and they deny it outwardly, even though they prepare all they can for revolting against the rulers when the opportunity presents itself.”<sup>33</sup>

[7]: Then Shaykh al-Halabee said, “The confusion about this affair has now become stronger and it is very strong. And with great regret, I have not seen anyone who is paying attention to it.”

I say: this confusion has not come from anyone but yourself. As for the Scholars of the *Sunnah*, then they have not fallen into this confusion. From this melancholy view, you

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<sup>30</sup> **Saheeh:** Related by an-Nisaa'ee (no. 2578) and Aboo Daawood (no. 4768). It was authenticated by al-Albaanee in *Saheehul-Jaami'* (no. 2223).

<sup>31</sup> **Saheeh:** Related by Ibn Abee 'Aasim in *Kitaabus-Sunnah* (no. 906) and Aboo Daawood (no. 4765). It was authenticated by al-Albaanee in *Saheehul-Jaami'* (no. 3562).

<sup>32</sup> **Saheeh:** Related by Ahmad in *al-Musnad* (no. 21282), at-Tirmidhee (no. 2926) and Ibn Maajah (no. 169). It was authenticated by al-Albaanee in *Saheehul-Jaami'* (no. 3347).

<sup>33</sup> Refer to *al-Fataawaa al-Jaliyyah* (p. 21-27) of Ahmad an-Najmee.



start to reject the statements of the Scholars of the *Sunnah* and *Tawheed* concerning the people of *fitan* (trials, tribulations) and corrupt principles and those who have rebelled against *Ahlu-Sunnah*, such as Abul-Hasan al-Ma'ribee and al-Maghraawee and 'Adnaan 'Ar'oor and their likes. And you oppose the Scholars in their *Salafee* positions, which are based upon the truth and upon the *Salafee manhaj*.

And all of your positions, contrary to those of the Scholars, are based upon confusion, madness, distortion and deceit. So for how long will you defend the people of falsehood and *fitan* through these corrupt principles? And for how long will you lie in wait to ambush *Ahlu-Sunnah* out of concern and protection for the people of desires?

Furthermore, if your speech is correct, in that you have not seen anyone who has preceded you in taking note of this confusion, then in this is a criticism against the Scholars and the *mashaayikh*,<sup>34</sup> the carriers of *ad-Da'watus-Salafiyyah* - in that they never saw this dangerous affair and never clarified it as you say and affirm. So where was Shaykh al-Albaanee from this speech and from warning against it? Likewise, where were Shaykh Ibn Baaz and Ibnul-'Uthaymeen and Shaykh Rabee' and other than them? So they are included within your statement that you have never seen anyone make note of this - a *nafee jaazim* (absolute negation). Indeed, they fell short (according to al-Halabee) and never advised the youth about this great affair.

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<sup>34</sup> From the attributes of the *Haddaadiyyah* is disdain for the affair of the Scholars.