

## Notification to the Intelligent Concerning the Nonsensical Principles of 'Alee al-Halabee al-Miskeen<sup>1</sup> [Part 2 of 4]

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

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Version 1.0

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### **In This Section:**

- Replies to 'Alee al-Halabee's claims that the *Jarh wat-Ta'deel* of today has no connection to the *Jarh wat-Ta'deel* of the past.
- His claim that that *alJarh wat-Ta'deel* exists today, but it has changed its direction and is done for the wrong reasons.
- His concealed attack upon the *Salafees* and their Scholars when he claims that today everyone speaks about *alJarh wat-Ta'deel*, regardless of whether they understand it or not.
- His continued praise for the callers to misguidance such as, 'Adnaan 'Ar'oor, Muhammad al-Maghraawee, Aboo Ishaq al-Huwaynee, Abul-Hasan al-Ma'ribee and Muhammad Hassaan and his acceptance of Hassaan's and others' *tawbahs* even though they do not fulfill the conditions of *tawbah*.

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<sup>1</sup> With the permission of Allaah, this is the second 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'watus-Salafiyyah*. 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>

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

## THE SECOND SECTION:

Shaykh al-Halabee said, “This has gone to the extent that the theme of *al-Jarh wat-Ta'deel*, all of it in modern times has no connection to the theme of the *Jarh wat-Ta'deel* of the past. The *Jarh wat-Ta'deel* of the past was established upon foundations for the preservation of the narrations. Nowadays, the narrations (i.e. collection of *hadeeth*) have come to a halt. However, we do not say that the science of *al-Jarh wat-Ta'deel* has been discontinued, but we say that the science of *al-Jarh wat-Ta'deel* has changed its direction. And I saw a statement from the Shaykh Muqbil with this meaning; *al-Jarh wat-Ta'deel* has changed its direction, which used to be the direction of *hadeeth* reports. And if we want to connect *al-Jarh wat-Ta'deel* to the *hadeeth* reports only, then the *hadeeth* reports have ended and *al-Jarh wat-Ta'deel* has ended. However, *al-Jarh wat-Ta'deel* now is connected to innovations, *hizbiyyah*, *takfeer* and bigotry. By Allaah, these are things that no one knows, except for *Ahlul-Hadeeth*. And it is possible that a Scholar of *'aqeedah* knows them better than a Scholar of *hadeeth*. Therefore, it cannot be said, by Allaah, that so and so is a Scholar of *hadeeth* if he knows more about the modern-day *al-Jarh wat-Ta'deel* than others. No, the proof here is that which precisely defines the theme. The proof is that which precisely defines the theme. It is said: so and so is like this and so and so is like that. Therefore, I say with great brevity: the affair now is that when we confine the theme of *al-Jarh wat-Ta'deel* to the people of knowledge – and it is not befitting for anyone other than the people of knowledge – then the common students will be excluded. The common students have no connection to *al-Jarh wat-Ta'deel*, not even to the old *al-Jarh wat-Ta'deel* according to me. The people who can speak about it are few. Adh-Dhahabee wrote a treatise about *al-Jarh wat-Ta'deel*, or as-Sakhaawee. And adh-Dhahabee has mentioned whose statement is to be relied upon in *al-Jarh wat-Ta'deel* in two small treatises. Each narration does not have within it more than two hundred or three hundred narrators – pardon me, Scholars. And if you were to sift through these, you would not find more than fifty *mukaththiroon* (narrators with an abundance of narrations). And amongst the fifty *mukaththiroon*, you would not find more than ten. And most of the narrations revolved around them, such as Abee Haatim, al-Bukhaaree, Aboo Zur'ah, Ibnul-Madeenee, Ibn Hibbaan, al-'Ijlee and Ibn Shaaheen. Meaning, they were very few. Ibn 'Adee al'Uqaylee determined that all the narrations revolved around ten to fifteen of them. Nowadays, *al-Jarh wat-Ta'deel* is upon every tongue. The one who understands it and the one who does not understand it; they both speak about *al-Jarh wat-Ta'deel*. And he speaks about *al-Jarh wat-Ta'deel* without the guiding principles and without mercy. I saw a statement from Ibn Taymiyyah (رحمته الله) saying, “It is obligatory that the refutation be done with justice and *ihsaan* (perfection), not for one's own satisfaction and revenge.” You will see nowadays those who write as if they are not satisfied. It is as if he is thirsty, it is as if he is thirsty. It is as if one, and refuge is sought from Allaah, it is as if he [a word here is indecipherable] is a wild beast waiting for prey. And if it falls, there is no recantation for it. And if he repents, there is no repentance for him. (Allaah accepts the repentance from His servants.) These ones do not accept it, they say this repentance is deceptive, this repentance is a lie and this repentance is deficient. O my brother – *Allaahu akbar* – be open when the signs of repentance become apparent, be

open for him, be open for him. There are people who persist. Which of them is better? It is this one who is repenting and manifesting the repentance, even if it is deficient until you help him. The Messenger said, "Do not be a helper to *Shaytaan* against your brother." Nowadays, these ones have changed from helping they brother against *Shaytaan*, they have changed in action, to help *Shaytaan* against their brother in opposition to the *hadeeth* of the Messenger of Allaah (*'alayhis-salaatu wassalaam*); a truly dangerous affair."

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

[1]: Shaykh al-Halabee said, "This has gone to the extent that the theme of *alJarh wat-Ta'deel*, all of it in modern times has no connection to the theme of the *Jarh wat-Ta'deel* of the past."

I say: This speech of your discredits all the endeavours of *Ahlus-Sunnah* during these times in aiding the *Sunnah* and defending it and its people. And you have judged against them that they have no connection to the *Salaf*, nor to their *manhaj*. And you have judged that the people of desires are innocent and you have opened up an opportunity for them to roam freely and to do as they like in the arenas of the people of innovation and you have aided them and defended them. If you were truly from *Ahlus-Sunnah*, you would not form such principles and you would not defiantly attack *Ahlus-Sunnah*, thus becoming a defended of the people of desires and their corrupt principles.

And this claim of yours is false, it has no proof. Since, we have not heard anyone from the Scholars speak this oppressive, tyrannical statement, which has behind it deception and fraud against the people. Indeed, the science of *alJarh wat-Ta'deel* is a foundational principle in this Religion and its proofs are many from the Book and the *Sunnah*<sup>5</sup> and the statements of the Imaams. And this proves that *alJarh wat-Ta'deel* remains and will continue until the Day of Judgement, without any change in its theme or its direction. And the modern-day *Ahlus-Sunnah* traverse upon the *manhaj* of their *Salaf*. And there shall not cease to be a group from this *Ummah* apparent upon the truth. They will not be harmed by those who forsake them, nor by those who oppose them, up until the promise of Allaah comes. So repent to Allaah from your forsaking and opposing of them.

Indeed, refutation against the people of innovation enters into the science of *alJarh wat-Ta'deel*. And the people of innovation have existed - old and new - until the establishment of the Hour. And the Scholars have spoken about this topic, built upon this science. So how can the theme of speaking out against the people of innovation in the past have no connection to speech against the people of innovation in the present?!

Indeed, the science of *alJarh wat-Ta'deel* has been established to criticize the men; to declare them either trustworthy or disparaged. And the first to enter amongst these men were the

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<sup>5</sup> We shall mention them in the future in refuting his statement that *alJarh wat-Ta'deel* has no proof for it in the Book and the *Sunnah*.

narrators of the Prophetic *hadeeth*. And also entering amongst these men are people of *fisq* (disobedience) and tyranny and the people of transgression and those who exceed the limits. And these ones exist in the past and the present. And also entering amongst these ones are the people of innovation and desires from the *Khawaarij* and other than them. And these ones have existed in the past and the present. And also entering amongst these ones are the eye-witnesses from whom the judge requests testimony.

Aboo Haatim Ibn Hibbaan (d.354H) - رحمته الله - said in the introduction to his book, *al-Majrooheen minalMuhadditheen*, “Everyone has a consensus upon the fact that if two witnesses testify in front of a judge for something from the vanities of this world and he does not know the two of them for trustworthiness, then it is upon him to ask someone who can testify about them. So if this testifier conceals a fault or a criticism he knows about either of them, he has sinned. Rather, it is obligatory upon him to inform the judge whatever he knows about the two of them; whether it is a criticism (*jarh*) or praise (*ta'deel*) up until the judge can judge in accordance to what he holds correct...”

So he used the science of *alJarh wat-Ta'deel* in pronouncing a judgement upon two witnesses. So does this science, which was used in the topic of the *Sharee'ah* courts in the past, does it have no connection to the courts of today, or is this speech rejected back to the one who said it? And there occurs in *'Umdatul-Qaaree*, “He mentioned the benefits from it – that is, the *hadeeth* about judging by what is apparent, since perhaps one of you is more eloquent than the other: in it is a proof that judging by what is apparent is an honour for the *Ummah*... He said: And some of our companions have gone to the view that he judges with his knowledge concerning wealth and accusations of fornication especially and the judiciary council is not a condition. And they agreed that he must judge in accordance to his knowledge concerning the *jarh* and the *ta'deel*, because that is necessary for him.”<sup>6</sup>

Indeed, this knowledge has remained and its theme has not changed from the Scholars of the past to nowadays. And when a need arises, then the Scholars use it in judging the men. An-Nawawee (d.676H) - رحمته الله - said, “And it – meaning the *jarh* (criticism) – is permissible by consensus and obligatory for a need.”<sup>7</sup>

And he also said, “Know that *jarh* of the narrators is permissible. Rather, it is obligatory by agreement for a need that calls for it in order to protect the noble *Sharee'ah*. And it is not from the unlawful backbiting. Rather, it is from sincerity (*naseehah*) to Allaah the Exalted and His Messenger (*sallallaahu 'alayhi wa sallam*) and the Muslims. And the excellent Imaams and the best of them and the people of righteousness from amongst them have not ceased<sup>8</sup> doing that.”<sup>9</sup>

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<sup>6</sup> Refer to *'Umdatul-Qaaree* (6/13) of Badrud-Deen al-'Aynee.

<sup>7</sup> Refer to *Riyaadus-Saaliheen* (p. 432) of an-Nawawee.

<sup>8</sup> The meaning of 'not ceased' is that they have continued upon this *manhaj* without splitting up the themes.

<sup>9</sup> Refer to *Sharh Muqaddimah Saheeh Muslim* (1/124) of an-Nawawee.

So this noble science is a form from the forms of *naseehah* (sincere advice), which no Muslim is free from need of in regards to the affairs of his Religion. And the rules and regulations of *naseehah* have not changed, nor altered.

Al-Haafidh al-Hakamee (d.1377H) - رحمته الله - was asked, "What is the ruling upon *al-Jarh wat-Ta'deel* and from whom is it accepted?" He replied, "The *jarh* (criticism) is permissible as a *naseehah* to the Muslims and it is accepted from one who is trustworthy, known through various means; his statement in *jarh* is accepted. And if the *jarh* is explained, it takes precedence over the *ta'deel*."<sup>10</sup>

Shaykh Muqbil (d.1421H) said, "These proofs, which we have mentioned and the actions of the *Salaf* in accordance with them in regards to the *jarh*, only occurred when there was a need."<sup>11</sup>

[2]: Then Shaykh al-Halabee said, "The *Jarh wat-Ta'deel* of the past was established upon foundations for the preservation of the narrations. Nowadays, the narrations (i.e. collection of *hadeeth*) have come to a halt."

I say: He has not ceased to insist that *jarh* and *ta'deel* still exist and that *jarh* and *ta'deel* are present. So why don't you explain to how the *Jarh wat-Ta'deel* of today differs from the one in the past? Indeed, the science of *al-Jarh wat-Ta'deel* was not established upon the foundations of preserving the narrations only. Rather, it was established upon the foundations of *naseehah* (sincerity of purpose) to the Religion of Allaah and warning against the people of innovation and other than that from the *Sharee'ah* affairs.

And it is as if he is insinuating that the science of *al-Jarh wat-Ta'deel* has ended and become discontinued. This is the understanding from his speech. So he fears unveiling his own reality, so he amends the speech by saying, "However, we do not say that the science of *al-Jarh wat-Ta'deel* has been discontinued." This is the understanding from your speech, and if not, then you fell into self-contradiction and evasion. Then he said, "But we say that the science of *al-Jarh wat-Ta'deel* has changed its direction."<sup>12</sup> And I saw a statement from Shaykh Muqbil with this meaning."

I say: Shaykh al-Halabee has many incomprehensible expressions. So why don't you explain to us how *al-Jarh wat-Ta'deel* has changed its direction, even though you say that the *Jarh wat-Ta'deel* of the past has no connection to the modern-day one. And this negates your statement that its direction has changed, since you first said that its direction had changed in totality. And this is unsteadiness and these are new, deceptive methods, which have become apparent in later times.

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<sup>10</sup> Refer to *at-Ta'leeqaatul-Maalih* (p. 79).

<sup>11</sup> Refer to *al-Makhraj minal-Fitnah* (p. 44) of Muqbil Ibn Haadee.

<sup>12</sup> It is necessary to conclude from this speech that the Scholars of *al-Jarh wat-Ta'deel* today have changed their direction as well.

Then he goes onto to try and prove this claim with the speech of Shaykh Muqbil. And I say to you – O Shaykh 'Alee: Why do you not accept the statement of Shaykh Muqbil concerning al-Maghraawee<sup>13</sup> that he is a *Takfeeree* when it is clear and elucidative speech? And you rely upon the speech of Shaykh Muqbil whose understanding and meaning supports your speech – as you claim?

**So firstly:** We request from you this speech of Shaykh Muqbil that you have alleged.

**Secondly:** I do not think – and Allaah knows best – that the Shaykh agrees with you upon these foreign principles. This is based upon the proof that we have come across much speech from Shaykh Muqbil in which he clarifies that the science of *al-Jarh wat-Ta'deel* has not changed and it has not been altered. However, the people have not learned it. And from this speech is when Shaykh Muqbil said,

“Why has there come this great uproar from (our book) *al-Makhraj minal-Fitnah?* The great uproar has occurred because our society today is ignorant about a science from the sciences of knowledge. Indeed, it is *al-Jarh wat-Ta'deel*.”<sup>14</sup>

So did the Shaykh intend the modern-day *Jarh wat-Ta'deel*, not the one from olden times, or did he mean the one whose direction has changed, or is it one and the same without these philosophies and mockeries, behind which there is what is behind them from the marginalization of this science by which the Religion is preserved and without which, the Religion will not have a pillar upon which to stand!? Then he (i.e. Shaykh Muqbil) mentioned proofs from the Book and the *Sunnah* for this science. And he refuted the doubt cast by those who say that this is from backbiting. Then he (ﷺ) said after that, “And once we have finished with this doubt, then I will mention – with the help of Allaah – some of the narrators who were called liars. This action from our *Salafus-Saalih* – may Allaah bestow mercy upon them – supports the proofs that have proceeded from the Book of Allaah and the *Sunnah* of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*)...” Then

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<sup>13</sup> **Muhammad al-Maghraawee:** Shaykh 'Ubayd al-Jaabiree said, “I do not know anyone in Morocco, except the brother, al-Maghraawee – may Allaah guide him. Indeed, he has begun to mix up the affairs lately, because he, in reality, has been harmed by his connection to the *Qutbee* organization, *Ihya'ut-Turaath* and his connection the political activists with us here in Saudi Arabia.” Refer to the audio series, *Rudoodul'Ulamaa' alal-Mubtadi' alMaghraawee*. Shaykh Muhammad al-Bannaa said, “May Allaah guide al-Maghraawee! He has much speech that is not good. And he used to say in the days past, ‘I have recanted from it, I have recanted from it.’ Fine, then write it!! Write about it... So whatever the case may be, I will not speak to him, ever, up until he returns back to the truth.” Refer to the tape, *Ijtimaa'ul-JuyooishisSalafiyyah 'alalQutbiyyatil-Maghraawiyyah*. One of the statements of al-Maghraawee were quoted to Shaykh Ibnul-Uthaymeen, without mentioning al-Maghraawee's name, to which he replied, “This man is a *thawree* (revolutionary), this man is a *thawree!* He does not understand the *waaqi'* (current state of affairs) and he does not know that the Prophet (*sallallaahu 'alayhi wa sallam*) commanded us to listen and obey even if he beats our back and takes our wealth. And he does not understand what the outstanding Imaams, such as Ibn Hanbal and other than him endured in dealing with the Caliphs who were more severe than the ones present now; those who enforced upon the people to say that the *Qur'aan* is created. Beware! Beware of this one and his likes!” Refer to the audio series, *Rudoodul'Ulamaa' 'alalMubtadi' alMaaghraawee*.

<sup>14</sup> Refer to *al-Makhraj minal-Fitnah* (p. 27) of Muqbil Ibn Haadee.

he mentioned the names of the narrators who were spoken about, up until he said, "So based upon this, when we say that 'Abdul-Haleem Ibn Mahmood, the Shaykh of al-Azhar, is an innovator... And likewise when we say that Sa'eed Ibn Hawwaa is an innovator... And Aboo Rayyah is a *dajjaal* (arch-liar) from the *dajjaajilah* (arch-liars)... And al-Kawtharee and al-Ghazaalee etc... When we say this, then no one can object to us."<sup>15</sup>

I say: Why can no one object to him? Because he walked upon the method of the people of *al-Jarh wat-Ta'deel* and upon the principles of *al-Jarh wat-Ta'deel*.<sup>16</sup> And if the *Jarh wat-Ta'deel* of yesterday in its entirety – as al-Halabee claims – has no connection to it in modern times, and if its direction changed, then why did Shaykh Muqbil (رحمته الله) rely upon it and establish his ruling upon these innovators based upon their principles and their speech? Indeed, the modern-day *Ahlu-Sunnah*, such as Shaykh al-Albaanee, al-Mu'allimee (d.1386H), Ibn Baaz (d.1420H), al'Uthaymeen (d.1421H), Shaykh Rabee' and their likes have done the same with the people of desires.

However, based upon the speech of Shaykh al-Halabee, we must object to this action of his (i.e. Shaykh Muqbil) and must say to him: Indeed, you have erred in your *jarh* (criticism) in relying upon the old *manhaj*. So it is obligatory for you to perform the *jarh* in accordance to the – imagined and alleged – modern-day *manhaj*.

Then Shaykh Muqbil (رحمته الله) said, "And in any case, this is not the time to expose the errors of the modern-day *majrooheen* (disparaged ones). And some of our brothers for the sake of Allaah will write – if Allaah so wills – *jarh* and *ta'deel* of the modern-day *majrooheen*. They will do this so that the *Sunnah* and be distinguished from the *mubtadi'* (innovator) and the *saadiq* (truthful) from the *kaadhib* (liar) and the *jaahil* (ignoramus) from the *'aalim* (Scholar)..."<sup>17</sup>

I say: The praise is for Allaah! This knowledge has not ceased to be established and its people have not ceased to exist, writing books about it and criticizing and praising and authenticating and declaring weak with the same *manhaj* and the same path. So our Religion is one and it has not changed and it has not become altered throughout the passage of time.

[3]: Shaykh al-Halabee said, "*al-Jarh wat-Ta'deel* has changed its direction, which used to be the direction of *hadeeth* reports." And he said after that, "And if we want to connect *al-Jarh wat-Ta'deel* to the *hadeeth* reports only, then the *hadeeth* reports have ended and *al-Jarh wat-*

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<sup>15</sup> Refer to *al-Makhrāj minal-Fitnah* (p. 43) of Muqbil Ibn Haadee.

<sup>16</sup> Imaam al-Albaanee (d.1420H) said, "Indeed, these Imaams explained the condition of many *ahaadeeth*: whether they were authentic, weak or fabricated. And they formed sound principles and set unshakable guidelines. Whosoever masters them and actively gains knowledge of them, then he will be able to determine the level of any *hadeeth*, even if it is not written down for him. That is the science of *usoolul-hadeeth*, or *mustalahul-hadeeth* (terminology of *hadeeth*)." Refer to *as-Silsilatud-Da'eefah* (1/48) of al-Albaanee. I say: His speech proves that the science of *al-Jarh wat-Ta'deel*, along with its principles, remains and has not changed.

<sup>17</sup> Refer to *al-Makhrāj minal-Fitnah* (43) of Muqbil Ibn Haadee.

*Ta'deel* has ended. However, *alJarh wat-Ta'deel* now is connected to innovations, *hizbiyyah*, *takfeer* and bigotry.”

I say: This latter statement contradicts the first, because he confined *alJarh wat-Ta'deel*, all of it, to the changed direction, which are the *hadeeth* reports. Then he contradicted that by saying that the direction of *alJarh wat-Ta'deel* with regards to the people of innovation has not changed, and if it did, then *alJarh wat-Ta'deel* would have ended according to him.

And the understanding of his speech is that the science of *alJarh wat-Ta'deel* did not end in the topic of the people of innovation, but it ended in the topic of the *hadeeth* reports. That is, the science of *alJarh wat-Ta'deel* concerning the people of innovation remains as it was and it has not changed its direction, because *intihaa'* (end) is the opposite of *istimraar* (continuance). And this understanding contradicts his own statement, “We do not say that the science of *alJarh wat-Ta'deel* has been discontinued, but we say that the science of *alJarh wat-Ta'deel* has changed its direction.” That is, the speech against the people of innovation has changed direction. And then he contradicts his own statement, “The theme of *alJarh wat-Ta'deel*, all of it in modern times has no connection to the theme of the *Jarh wat-Ta'deel* of the past.” So as long as it has no connection to the past, then this means that it has become discontinued and it has ended and it has not remained continuous.<sup>18</sup>

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<sup>18</sup> So was this last statement made in order to hide what he has formed from false principles, or is it confusion, deception, concealment and delusion? And it will never be clear due to the existence of contradictions.

I say that even the *hadeeth* reports have not ended. Rather, they are continuous up until this day of ours. And *hadeeth* reports include: the checking of *hadeeth* and criticizing the men and the texts and authenticating and declaring weak. Since, there are still Scholars in existence today who authenticate and declare weak and who judge the narrators to be strong or weak and they judge the *asaaneed* (chains of narration) to be either *marfoo*<sup>19</sup> or *mursal*<sup>20</sup> or *muttasil*<sup>21</sup> or *munqati*<sup>22</sup> and they judge the texts to be either *munkar*,<sup>23</sup> or *shaadh*<sup>24</sup> or *mu'allal*.<sup>25</sup>

And from the examples of such Scholars are the Shaykh, the Imaam, the *muhaddith*, al-'Allaamah Muhammad Naasirud-Deen al-Albaanee and Shaykh Ahmad Shaakir (d.1377H), Shaykh al-Muallimee and Shaykh Muqbil Ibn Haadee – may Allaah bestow mercy upon them all – and Shaykh Rabee' al-Madkhalee and the *Salafee* Scholars of India, the *muhaddithoon* and there are many others besides them today. So have these Scholars of *al-Jarh wat-Ta'deel* also changed their direction from the previous Scholars of *al-Jarh wat-Ta'deel*?

Shaykh al-Albaanee (رحمته الله) said, “And from that which is befitting to mention at this occasion is that the *hadeethul-hasan li ghayrihi*<sup>26</sup> and likewise the *hasan li dhaatihi* (*hasan* by itself) is from the most complex and most difficult of the science of *hadeeth*, because both of these classifications revolve around what the Scholars have differed about from the narrators who are between trustworthiness and weakness. So no one is able to reconcile between these two or determine the correct position from the other statements, except one

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<sup>19</sup> **Marfoo'**: al-Haafidh Ibn Katheer said, “It is that which is connected to the Prophet (*sallallaahu 'alayhi wa sallam*), either a statement or action... It is that which a Companion informs about from the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*).” Refer to *al-Baa'ithul-Hatheeth* (p. 54) of Ahmad Shaakir.

<sup>20</sup> **Mursal**: Shaykh al-Albaanee said, “It is when a *taabi'ee* says: the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said.” Refer to *Mukhtasar Saheehul-Bukhaaree* (1/458) of al-Albaanee.

<sup>21</sup> **Muttasil**: al-Haafidh Ibn Katheer said, “It is also called *mawsool* and it is neither *mursal*, nor *munqati*' (cut-off). It is included within the forms of narration that are *marfoo'* (raised) to the Prophet (*sallallaahu 'alayhi wa sallam*).” Refer to *al-Baa'ithul-Hatheeth* (p. 54) of Ahmad Shaakir.

<sup>22</sup> **Munqati'**: Shaykh al-Albaanee said, “It is from the categories of weak (*da'eef*) *hadeeth*. It is not a proof and it is a narration where a narrator is missing.” Refer to *Da'eefut-Targheeb* (1/478) of al-Albaanee.

<sup>23</sup> **Munkar**: Shaykh al-Albaanee said, “The *munkar* is that which a *da'eef* narrator narrates in contradiction to the narration of a *thiqah* (trustworthy) narrator.” Refer to *Silsilatud-Da'eefah* (no. 13) of al-Albaanee.

<sup>24</sup> **Shaadh**: Shaykh al-Albaanee said, “It is what is narrated by a trustworthy (*thiqah*) narrator in opposition to another narrator who is more trustworthy than him, or he is contradicted by more numerous narrations.” Refer to *Silsilatus-Saheehah* (2/13) of al-Albaanee.

<sup>25</sup> **Mu'allal**: al-Haafidh Ibn Katheer said, “It is a science that is hidden from many of the Scholars of *hadeeth*; to the extent that some of their *huffaadh* would say: Our recognition of this is sorcery in the eyes of the ignorant one.” He further stated, “So from the narrated *ahaadeeth* are those that have the lights of Prophethood upon them. And from them are those in which the wording has been altered, or it has a false addition, or an exaggeration of the likes of that. The insightful one from the people who deal with *hadeeth* can recognize it.” Refer to *al-Baa'ithul-Hatheeth* (p. 72) of Ahmad Shaakir.

<sup>26</sup> **Hasan li ghayrihi**: Shaykh al-Albaanee said, “It is that which is strengthened through other supporting narrations. However, it does not have many paths by itself. It is sufficient for it to have two paths whose weakness is not severe.” Refer to *Saheehut-Targheeb* (1/9) of al-Albaanee.

who has knowledge of the foundations and principles of *hadeeth* and a strong familiarity with the science of *al-Jarh wat-Ta'deel* and someone who has pursued that through action for a long time in his lifetime, thus benefitting from the books of *jarh* and the criticism from the Imaams of criticism; he must be knowledgeable of those who are harsh and those who are soft and those who are in the middle between them so that he does not fall into excessiveness or heedlessness. And this is a difficult affair, few are those who attain its fruit. So this knowledge has certainly become rare amongst the Scholars and Allaah specifies through His excellence whosoever He wills.”<sup>27</sup>

And I ask Shaykh al-Halabee: What did Shaykh al-Albaanee intend when he said about Shaykh Rabee' that he is the flag-bearer of *al-Jarh wat-Ta'deel* in these times? Did he intend the *Jarh wat-Ta'deel* whose direction has changed, or the one that has not connection to the theme of the *Jarh wat-Ta'deel* of the past, or did the Shaykh utter an expression, which cannot be understood until you (i.e. 'Alee al-Halabee) come and clarify the expression with something innovated having no proof?!!

[4]: Shaykh al-Halabee said, “By Allaah, these are things that no one knows, except for *Ahlul-Hadeeth*. And it is possible that a Scholar of *'aqeedah* knows them better than a Scholar of *hadeeth*. Therefore, it cannot be said, by Allaah, that so and so is a Scholar of *hadeeth* if he knows more about the modern-day *al-Jarh wat-Ta'deel*<sup>28</sup> than others. No, the proof here is that which precisely defines the theme.”

I say: *Ahlul-Hadeeth* are the Imaams of *al-Jarh wat-Ta'deel* and they are the ones who exposed the people of innovation and uncovered their conditions, their beliefs and their *manaahij* in the past and in the present. And whosoever is upright from the people of knowledge, we support them and we support their positions. So who exposes the conditions of the people of innovation, rather the people of atheism in these times, other than the *Ahlul-Hadeeth* in the Arab lands, in India and in Pakistan?

And what are Ibn Baaz, al-Albaanee, al-Mu'allimee, Ahmad Shaakir, Muhammad al-Fiqee (d.1378H), Shaykh Rabee' and his brothers and Shaykh Muqbil and his brothers except examples of *Ahlul-Hadeeth* who believe in this magnificent *manhaj*, which al-Halabee tries to stop through his misrepresentations and his announcing of its end and the end of its people?

Indeed, you have come to know that al-Halabee says that the *khbaar* of the trustworthy narrator – and it is an important part of the science of *al-Jarh wat-Ta'deel* – does not occur in the *tabdee'* (declaring an innovator) of a *Salafee* or the *tasleef*<sup>29</sup> (declaring *Salafee*) of an innovator. And what does he intend with the proof which precisely defines the theme? Is

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<sup>27</sup> Refer to *al-Irwaa'ul-Ghaleel* (3/363) of al-Albaanee. And Shaykh al-Albaanee himself is from amongst these Scholars that he is speaking about, since those who are near and those who are far have testified that about him.

<sup>28</sup> He persists in his *manhaj* of splitting up *al-Jarh wat-Ta'deel*.

<sup>29</sup> In fact he is the one who makes *tasleef* of the people of innovation and he aids them against *Ahlus-Sunnah*.

it not the *khabar* of the trustworthy narrator? Is it not the principles of *al-Jarh wat-Ta'deel*? Is it not the Scholars of *al-Jarh wat-Ta'deel*? And this statement is from the delusive expressions.

[5]: Shaykh al-Halabee said, "Not even to the old *al-Jarh wat-Ta'deel* according to me. The people who can speak about it are few. Adh-Dhahabee wrote a treatise about *al-Jarh wat-Ta'deel*..." He then mentioned those whose statement is relied upon concerning *al-Jarh wat-Ta'deel*, "...in two small treatises... Meaning, they were very few... all the narrations revolved around ten to fifteen of them."<sup>30</sup> That is, speech concerning *al-Jarh wat-Ta'deel*.

I say: as-Sakhaawee (d.902H) was from the tenth generation. So is he - according to you - from the people of *al-Jarh wat-Ta'deel* of the past or from the people of the modern-day *al-Jarh wat-Ta'deel*?! And what is the governing principle - according to you - which it is possible for us to place as a dividing line between the old and the new?!

Then, your speech about it emanates from contempt and disdain for the affair of this knowledge, which, if it were not for it, we would have worshipped Allaah the Mighty and Majestic however we wanted, and distortion, confusion plotting, lying and fabrication of *ahaadeeth* of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) would have entered into this Religion. Indeed, those who spoke about this science were many - and the praise is for Allaah - ever since Allaah send His Messenger (*sallallaahu 'alayhi wa sallam*) up until this day of ours and until the establishment of the Hour.

Rather, this science is present in the Book and the *Sunnah* and the statements of the Companions - *ridwaanullaahi 'alayhim*. Allaah the Exalted said,

**"O you who believe! Indeed, many of the scholars and monks devour the wealth of people unjustly and avert them from the path of Allaah."** [Sooratut-Tawbah 9:34]

And this is a *jarh* (criticism) from Allaah the Blessed and Exalted for the scholars from the people of the Book. And Allaah the Exalted said,

**"May the hands of Aboo Lahab be ruined and ruined is he."** [Sooratul-Masad 111:1]

This is also a *jarh*. And the *aayaat* about this topic are many. And there occurs in the *Saheehayn* that a man sought permission to enter upon the Prophet (*sallallaahu 'alayhi wa sallam*). So when he saw him, he said, "What an evil brother of his family he is and what an evil son of his family."<sup>31</sup> And this is a *jarh*. And the Prophet (*sallallaahu 'alayhi wa*

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<sup>30</sup> It is observed from his speech that he limits *al-Jarh wat-Ta'deel* to the narrators of *hadeeth*, excluding the people of innovation. So he agrees with the Faalih in *manhaj*.

<sup>31</sup> Related by al-Bukhaaree (no. 6032) and Muslim (no. 2709).

*sallam*) said about Mu'aawiyah, "Destitute, having no wealth." And he said that Aboo Jahm would beat women, as occurs in *Saheeh Muslim*.<sup>32</sup>

And as for the time of the Companions, then the two 'Umars (Aboo Bakr and 'Umar) were the first to scrutinize the man in terms of their narration of *hadeeth* out of fear that a *hadeeth* would be attributed to the Prophet (*sallallaahu 'alayhi wa sallam*) in error and conjecture.

Ibn Shihaab (d.124H) relates from Qabeesah Ibn Dhu'ayb, "A grandmother came to Aboo Bakr requesting a portion of the inheritance. So he said, "You were not given anything in the Book of Allaah and I do not know of anything that the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) mentioned for you." Then he asked the people. So al-Mugheerah stood up and said, "I was present when the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) appointed a sixth for the grandmother." So Aboo Bakr said to him, "Was there anyone with you?" So Muhammad Ibn Maslamah testified that he had heard that as well. So Aboo Bakr gave it to her."<sup>33</sup>

And al-Jareer relates from Abee Sa'eed al-Khudree who said, "I was in a gathering from the gatherings of the *Ansaar* when Aboo Moosaa came. He looked as though he was frightened. So he said, "I sought permission to enter upon 'Umar three times. So he did not grant me permission, so I left." So he said, "What prevented you?" I said, "I sought permission. So I was not granted it, so I left. And the Messenger of Allaah said, "When one of you seeks permission to enter three times and he is not granted it, then let him leave." So he said, "By Allaah, you must bring proof. Is there anyone amongst you who heard it from the Prophet (*sallallaahu 'alayhi wa sallam*)?" So Ubayy Ibn Ka'b said, "By Allaah, no one will stand with you, except the youngest of the people. So I was the youngest of the people, so I stood with him. So I informed 'Umar that the Prophet (*sallallaahu 'alayhi wa sallam*) said that."<sup>34</sup>

And al-Haafidh Ibn Hajr (d.852H) - *رحمته الله* - said, "So there has come in some of the narrations that 'Umar said to Aboo Moosaa, "I do not accuse you, but I do not want the people to become reckless with the *hadeeth* of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*)."<sup>35</sup>

Ibn Hibbaan - *رحمته الله* - said, "And 'Alee Ibn Abee Taalib followed that example of 'Umar in verifying the reports by having the narrator swear that he had heard it from the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*), even though they were reliable and trustworthy in their knowledge. This was done as a protection against lying upon the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*)." Then he said, "And these two were the first to scrutinize the man in terms of narration and researching the reports. Then the people followed them in

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<sup>32</sup> Related by Muslim (no. 1489).

<sup>33</sup> Refer to *Tadhkiratul-Huffaadh* (1/2) of adh-Dhahabee.

<sup>34</sup> Refer to *Tadhkiratul-Huffaadh* (1/6) of adh-Dhahabee.

<sup>35</sup> Refer to *Fathul-Baaree* (11/26) of Ibn Hajr.

that... And their severity in that upon the Companions of the Messenger of Allaah amongst them was for the purpose of protection against lying against him by those who came after him, not because they had been accused with regards to their narration.”<sup>36</sup>

Mujaahid (d.104H) - رضي الله عنه - said, “Bushayr Ibn Ka'b al'Adawee came to Ibn 'Abbaas. So Ibn 'Abbaas would not permit him to relate a *hadeeth* and he would not look at him. So he said, “O Ibn 'Abbaas! Why do I see that you do not listen to my *hadeeth*?” I am relating to you from the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) and you do not listen.” So he replied, “There was a time when we would hear a man saying, ‘The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said,’ and we would rush towards him and turn our eyes and ears towards him. So when the people began to go to every ease and difficulty, we only took from the people what we knew.”<sup>37</sup>

And during the time of the *taabi'een* and those who came after them, the investigation and protection increased concerning the *hadeeth* of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*). And along with that, speech about the men and criticism of their statements also increased, up until it ended with documentation of this science in the books. So it became an important source from the sources of the purified *Sunnah*.

Muhammad Ibn Seereen (d.110H) - رضي الله عنه - said, “They did not used to ask about the *isnaad*. So when the *fitnah* (trial, tribulation) occurred, they said: Name for us your men. So look to *Ahlus-Sunnah* and take their *hadeeth*. And look to the people of innovation and do not take their *hadeeth*.”<sup>38</sup>

And Muhammad said: I heard 'Alee Ibn Shaqeeq saying: I heard 'Abdullaah Ibnul-Mubaarak (d.181H) saying to the leaders of the people, “Leave the *hadeeth* of 'Amr Ibn Thaabit, since he used to curse the *Salaf*.”<sup>39</sup>

And Muhammad said: 'Abdullaah Ibn 'Uthmaan related to us saying: My father said: 'Abdullaah Ibnul-Mubaarak said, ‘I ended up at Shu'bah (d.160H) who said, ‘This is 'Abbaad Ibn Katheer, so beware of him.’<sup>40</sup>

And adh-Dhahabee said, “Abdur-Rahmaan Ibn Mahdee and Yahyaa Ibnul-Qattaan were authorized to criticize the men, and how magnificent, superior, knowledgeable and excellent they were. So whoever they both criticized (*jarh*), then his *jarh* – by Allaah - would not heal. And whosoever they declared reliable, then he was acceptable evidence. And

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<sup>36</sup> Refer to *al-Majrooheen* (1/38) of Ibn Hibbaan.

<sup>37</sup> Refer to *Muqaddimah Saheeh Muslim* (1/13) of Muslim.

<sup>38</sup> Refer to *Muqaddimah Saheeh Muslim* (1/15) of Muslim.

<sup>39</sup> Refer to *Muqaddimah Saheeh Muslim* (1/12) of Muslim.

<sup>40</sup> Refer to *Muqaddimah Saheeh Muslim* (1/12) of Muslim.

whosoever they differed about, then perform *ijithaad* (independent reasoning) concerning his affair and place him at the level of *saheeh*<sup>41</sup> to *hasan*<sup>42</sup>...”<sup>43</sup>

And Sufyaan Ibn 'Uyaynah (d.197H) said, “No one was more severe in criticism of the men than Maalik Ibn Anas (d.179H).”<sup>44</sup>

And Yahyaa Ibn Sa'eed al-Qattaan (d.198H) said, “I asked Shu'bah, Sufyaan (d.167H), Maalik and Ibn 'Uyaynah about the man who was accused and he did not memorize *hadeeth*.” So they all said, “Clarify his affair.”<sup>45</sup>

Ibn Naasir ad-Dimashqee said, “And when we look into the levels of the criticizers from every generation whose statement concerning *al-Jarh wat-Ta'deel* was accepted, we find them described as Imaams. And they spoke to advise the *Ummah*. The ones who lived one hundred and sixty years after the hijrah (migration) and what was close to that from years in the level of the skilled criticizers, such as Shu'bah Ibnul-Hajjaaj, al-Awzaa'ee (d.157H), ath-Thawree, Maalik, al-Layth (d.175H), the two Hamaads [i.e. Hamaad Ibn Salamah (d.167H) and Hamaad Ibn Zayd (d.179H)], and Muhammad Ibn Matraf, and after him was 'Abdur-Rahmaan Ibn Mahdee (d.198H) and his level up to the limits of 230H, such as Aboo Daawood Sulaymaan Ibn Daawood at-Tiyaalisee and Imaam Aboo 'Abdullaah Muhammad Ibn Idrees ash-Shaafi'ee (d.204H) and others. Then Yahyaa Ibn Ma'een (d.233H) followed them after that in criticizing the men, as did Imaam Ahmad Ibn Hanbal and people from this level judged by their criticism.”<sup>46</sup>

Shaykhul-Islam Ibn Taymiyyah (d.728H) - رحمته الله - mentioned which types of people it is permissible to criticize and not fall into backbiting, such as the disbeliever, the oppressor, the disobedient sinner, the transgressor, the misleader, the one who has strayed, the envious one... up until he said, “And as for the individual, then whatever he has from evil must be mentioned in certain instances.”

And he mentioned from amongst them: The oppression of the oppressor must be mentioned. And he mentioned the proofs for that, then he said, “And from them is that it is done as sincere advice to the Muslims with regards to their Religion and their worldly life, as occurs in the authentic *hadeeth* from Faatimah Bint Qays when she consulted the Prophet (*sallallahu 'alayhi wa sallam*) about whom to marry. She said, “Indeed, Mu'aawiyah and Aboo Jahm have proposed marriage to me.” So he replied, “As for Mu'aawiyah, then he is destitute, having no wealth. And as for Aboo Jahm, then he is a man who beats

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<sup>41</sup> **Saheeh:** Shaykh al-Albaanee (d.1420H) said, “The *hadeeth saheeh* is that whose *isnaad* is connected through just (*'adl*), precise (*daabit*) narrators from its beginning to its end, without being *shaadh* (irregular) or having an *'illah* (hidden defect).” Refer to *Silsilatud-Da'eefah* (2/347) of al-Albaanee.

<sup>42</sup> **Hasan:** Ibn Katheer said, “In terms of serving as a proof, it is just like the *saheeh hadeeth* according to the majority of Scholars.” Refer to *al-Baa'ithul-Hatheeth* (p. 46) of Ahmad Shaakir.

<sup>43</sup> Refer to *an-Nukat 'alaa Ibnis-Salaah* (3/440) of adh-Dhahabee.

<sup>44</sup> Refer to *Sharhul-'Ilal* (1/52) of Ibn Rajab.

<sup>45</sup> Refer to *al-'Ilalus-Sagheer* (1/739) of at-Tirmidhee.

<sup>46</sup> Refer to *ar-Raddul-Waafir* (1/15) of Ibn Naasirud-Deen.

women.”<sup>47</sup> So this was a sincere advice to her, even though it comprised mentioning the fault of the one proposing.

And included in the meaning of this is: advising the man about whom he deals with and whom he entrusts and whom he appoints and whom he accepts as a witness and whom he judges in favour of and the likes of that.

And if there is a specific benefit in this, then what about the advice that is connected to the general rights of the Muslims from the leaders, the judges, the witnesses, the labourers, the people in the governmental offices and other than them. So there is no doubt that advice about that is greater, as the Prophet (*sallallaahu 'alayhi wa sallam*) said, “The Religion is sincere advice. The Religion is sincere advice.” We said, “To whom?” He said, “To Allaah, to His Book, to His Messenger, to the leaders of the Muslims and their common-folk.”<sup>48</sup>

Then he spoke about the obligation of speaking about the narrators of *hadeeth* who err, or lie. And he mentioned that this is from the aspect of general and specific religious benefits.

Then he proceeded to speak about the Imaams of innovation from the people who had statements in opposition to the Book and the *Sunnah*. So he said, “So clarifying their condition and warning the *Ummah* against them is obligatory by agreement of the Muslims, to the extent that it was said to Ahmad Ibn Hanbal, “Is that a man fasts, prays and performs *i'tikaaf* more beloved to you, or that he speaks against the people of innovation?” So he replied, “When he fasts and prays and performs *i'tikaaf*, then this is for himself. And when he speaks against the people of innovation, then this is for all the Muslims.”

So he explained that the benefit of this is comprehensive for all the Muslims in their Religion. It is a type of *Jihaad* in the path of Allaah, since it is purifying the path of Allaah and His Religion and His *minhaaj* and His *Sharee'ah*. And subduing the transgression of these ones and their enmity is a collective obligation by agreement of the Muslims.

And if there did not exist those whom Allaah had placed to defend against harm, the Religion would have surely become corrupt and its corruption would be greater than the corruption of an enemy conqueror from the people of war. Since, when these ones conquer, they do not corrupt the hearts and whatever is within them from the Religion except after time. And as for the people of innovation, then they corrupt the hearts from the outset.

And the enemies of the Religion are of two types: the disbelievers and the hypocrites.

Indeed, Allaah commanded *Jihaad* against two groups in his statement,

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<sup>47</sup> Related by Muslim (no. 1489).

<sup>48</sup> Related by Muslim (no. 55).

**“O Prophet! Fight against the disbelievers and the hypocrites and be harsh against them.” [Sooratut-Tawbah 9:73]**

He mentions this in two *aayaat* from the *Qur'aan*.

So when there are groups of hypocrites who invent innovations, which oppose the Books and deceive the people and these innovations are not clarified to the people, then the affair of the Book becomes corrupt and the Religion is changed, just as the religion of the people of the Book before us fell into changing and alteration when its people did not object to these innovations.”<sup>49</sup>

And Ibnul-Qayyim (d.751H) - رحمته الله - commented upon the statement of Ismaa'eel al-Ansaaree (رحمته الله), “And disassociation from frivolities and contradictions.” Ibnul-Qayyim said, “He meant that this observation frees the servant from the frivolity of opposing the religious and universal ruling of Allaah, which he has been commanded to not contradict. So he must submit to both the rulings. So the careful observation will show that the two rulings emanated from the AllMighty, the All-Wise. So His ruling must not be contradicted by opinion, nor intellect, experience, or inclination.”

Then he mentioned what means that the command of Allaah must not be contradicted with lusts, nor must His news be contradicted with doubt and uncertainty. And the heedful Believer purifies his heart from these two oppositions. And the heart whose conditions is as such is the submissive heart, which none can succeed, except he who meets Allaah with such a heart.

Then he said, “And as for the people of heresy, then they said that the intended meaning of *mu'aradaat* (contradictions) here is opposing the creation in what they make evident from themselves from human laws, because the one who studies this carefully will see that the Allaah intended what the creation were upon. So once that becomes known through true testimony, the oppositions and objecting to them will become frivolous concealments of the souls to them. And their (the heretics) leader said about that, “The knowledgeable one does not object to the evil due to what he foresees from the secret of Allaah in the *Qadr*.” And this is the essence of pantheism and heresy and disengagement from the Religion in totality. Indeed, Shaykhul-Islam sought refuge from that. And when the heretic interprets the speech of Allaah and His Messenger with that which they did not intend, then what do you think he will do with others from the creation like him? So it must be said: Allaah only sent His Messengers and revealed His Books with objection against the creation in terms of what they were upon from man-made rules and other than them. So it is with this that the Messengers were sent and the Books were revealed and existence was divided into two:

[i]: The abode of happiness for those who object

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<sup>49</sup> Refer to *Majmoo'atur-Rasaa'il wal-Masaa'il* (5/109-111) of Ibn Taymiyyah.

[ii]: And the abode of misery for those who are objected against.

So revilement concerning that is revilement of the Messengers and the Books and it is a throwing off and discarding the bond of the Religion. And whosoever reflects upon the conditions of the Messengers with their nations will find that they stood to object against them in the strongest way, up until they met Allaah the Exalted. And they advised those who believed in them to object against whosoever opposed them. And the Prophet informed that the one who left off the three levels of opposition, then he does not have with him even a mustard seed's worth of *eemaan*. And he (*sallallaahu 'alayhi wa sallam*) conveyed about enjoining the good and prohibiting the evil in the most intense manner, to the extent that he said: If the people were to abandon it, Allaah would render them blind with a punishment from Himself. And he informed that the one who abandoned it, his best supplications would be prevented from acceptance and the evil-doers would necessarily gain power as a result. And he informed that the faces of those who opposed this (i.e. objecting to the evil), their faces would contradict what is in their hearts and the curse of Allaah would become lawful upon them, just as the curse of Allaah was upon the Bane Israa'eel due to their abandonment of it. So how can the objection (*inkaar*) be from the frivolities of the souls when it is an objective of the *Sharee'ah*? And is *Jihaad* anything other than the three types of objection which are: *Jihaad* with the hand, *Jihaad* with the people of knowledge and *Jihaad* with the tongue?"<sup>50</sup>

And al-Haafidh Ibn Rajab (d.795H) - *رحمته الله* - said, "Know that mentioning a person with that which he hates is unlawful (*haraam*) if the intended purpose behind that is to merely dispraise him, find faults with him and belittle him. As for when there is a benefit in doing so for the common Muslims, or a benefit specific for some of them, and the intended purpose of this mentioning is to attain that benefit, then it is not unlawful. Rather, it is recommended.

Indeed, the Scholars of *hadeeth* have affirmed this in their books about *al-Jarh wat-Ta'deel*. And they have mentioned the difference between *jarh* (criticism) of a narrator and backbiting. And they refuted those who placed of these things on the same level, from those who are constantly involved in worship and other than them from those who do not have sufficient knowledge.

And there is no difference between criticising the wordings of *hadeeth* and not distinguishing from whom a narration can be accepted and from whom is cannot be accepted and between clarifying the error of the one who errs in understanding the Book and the *Sunnah* and explains them upon other than their proper explanation and holds onto what must not be held onto, in order to warn others against following him in what he has erred in.

Indeed, the Scholars have an *ijmaa'* (consensus) upon that also.

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<sup>50</sup> Refer to *Madaarijus-Saalikeen* (3/122-123) of Ibnul-Qayyim.

Due to this, you will find in the books that they authored about the various *Sharee'ah* sciences, such as *tafseer*, explanations of *hadeeth*, *fiqh* and the differing between the Scholars and other than that, are filled with refutations. And they refuted the statements of those who voiced weak opinions from the Imaams of the *Salaf* and the *khalaf* (late-comers), from the Companions and the *taabi'een* and those who came after them. And no one from the people of knowledge abandoned this. And no one claimed any revilement, dispraise or belittlement against the one who refuted the statement...unless the author whom he was refuting was from those who used foul speech and evil manners in expression. So he would object to this author's foulness and his evil manners without opposing the actual refutation, which was established upon *Sharee'ah* evidence and exemplary proofs.

And the reason for this was that all of the Scholars of the Religion had consensus that the intended purpose must be to make manifest the truth, which Allaah the Glorified and Exalted sent His Messenger with and that the entire Religion must be for Allaah and that the word of Allaah must be uppermost.

And all of them recognized that comprehending the entirety of the knowledge, without neglecting anything from it, is not a level that has been reached by any one of them, nor has anyone else from the early Scholars, nor the late-comers.

So due to this, the Imaams of the *Salaf* unanimously agreed upon their knowledge and their excellence. They would accept the truth, regardless of who mentioned it to them, even if it was from someone younger. And they would advise their companions and their followers to accept the truth when it became apparent in someone else's statement, as 'Umar (*radiyallaahu 'anhu*) said concerning the dowry of the women. A woman mentioned to him the statement of Allaah the Exalted,

**“And you have given one of them a large amount of gold in dowry.”** [Sooratun-Nisaa' 4:20]

So 'Umar recanted from his statement and said, “A woman is correct and a man is wrong.”<sup>51</sup> And it has been related from him in another narration that he said, “Everyone has more *fiqh* (understanding) than 'Umar.”<sup>52</sup>

And when some of the famous Scholars formed an opinion about something, they would say, ‘This is our opinion. So whoever comes with an opinion better than it, then we will accept it.’

And ash-Shaafi'ee (d.204H) spoke extensive word with this meaning. And he would advise his companions to follow the truth and to accept the Sunnah when it became apparent to them that it was in opposition to their own statement. And he advised them to throw his opinion against the wall at that point. And he used to say about his books, “There will

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<sup>51</sup> **Da'eef:** Related by Ibn Katheer in *Tafseerul-Qur'aanil-Adheem* (2/213). Refer to *al-Irwaa'ul-Ghaleel* (6/347) of al-Albaanee.

<sup>52</sup> **Translator's Note:** This occurs in some of the narrations of the above weak story.

inevitable be found within it that which opposes the Book and the *Sunnah*, because Allaah the Exalted says,

**“And if it were from other than Allaah, they would surely have found many contradictions in it.”** [Sooratu-Nisaa‘ 4:81].<sup>53</sup>

So refuting the weak statements and clarifying that the truth was in opposition to these statements, with *Sharee’ah* proofs, was not from that which these Scholars disliked. Rather, they were from those who loved it and praised and commended the one who did it. So it does not enter into the topic of backbiting at all.

So suppose that there is someone who hates to have his error, which opposes the truth, exposed. So no consideration is given to his dislike for that, because hating for the truth be made manifest when it opposes the statement of a man is not from the praiseworthy qualities.

Rather, it is obligatory upon the Muslim to love that the truth be made manifest that that the Muslims come to know it; regardless of whether it agrees with his statement or opposes it.

And this is from *naseehah* (sincerity of purpose) to Allaah, to His Book, to His Messenger and to the leaders of the Muslims and their common-folk. And that is the Religion, as the Prophet (*sallallaahu ‘alayhi wa sallam*) has informed.

As for when one clarifies an error from the errors of the Scholars before him, then if one observes good manner in speech and refutes and responds well, then there is no objection to him and there is no blame directed towards him. And if it becomes apparent that he was deceived by this Scholar’s statement, then there is no objection to him.

And when a statement would reach some of the *Salaf*, which they rejected, they would oppose it and say to its speaker, ‘This person has lied.’

From this is the statement of the Prophet (*sallallaahu ‘alayhi wa sallam*), “Abus-Sanaabil has lied,” when it reached him that he delivered a *fatwaa* (religious verdict) for a woman whose husband passed away whilst she was pregnant, that she was not permitted to remarry upon delivering her child, up until four months and ten days had passed.<sup>54</sup>

Indeed, the Imaams went to great lengths to refute the weak statements from some of the Scholars and they refuted them with the most profound of refutations, as Imaam Ahmad did with Aboo Thawr (d.240H) and other than him who had weak statements that they were alone in saying. And he went to great lengths in refuting them for these statements. All of this was a judgement upon the outer affairs.

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<sup>53</sup> Refer to *ar-Risaalah* (no. 598-599) of ash-Shaafi’ee.

<sup>54</sup> Related by al-Bukhaaree (9/415), Muslim (no. 1484) and Ahmad in *al-Musnad* (1/447).

As for the inward affair, then if the intended purpose for that is merely to clarify the truth, so that the people are not deceived by the one who erred in his statements, then this individual will undoubtedly be rewarded for his intended purpose and performing this action with this intention enters into sincerity of purpose to Allaah, His Messenger, the leaders of the Muslims and their common-folk.

And this is happens, regardless of whether the one who erred is young or old. And he has a good example in the Scholars who refuted the statements of Ibn 'Abbaas, which have been declared *shaadh* (irregular) and which have been refuted by the Scholars such as: *al-mut'ah* (temporary marriage), *as-sarf* (bartering) and *al-'umratalayn* (two 'Umrahs) and other than that.

Then he has a good example in the Scholars who refuted the statements of the likes of Sa'eed Ibnul-Musayyib (d.93H), al-Hasan (d.110H), 'Ataa' (d.114H), Taawoos (d.106H) and other than them from those whom the Muslims agreed that these ones were guided, knowledgeable and deserving of love and praise.

And not one of the Scholars who did not agree with them in these issues considered this belittling or defaming these Imaams.

Indeed, the books of the Imaams from the *Salaf* and the *khalaf* are filled with expositions of these statements and whatever resembles them, such as the books of ash-Shaafi'ee, Ishaq (d.238H), Abee 'Ubayd (d.224H), Aboo Thawr and those who came after them from the Imaams of *fiqh* and *hadeeth*.

So if the intention of the one refuting is to expose the fault of the one he is refuting and to belittle him and to highlight his ignorance and to show the shallowness of his knowledge, regardless of whether he makes that refutation in the face of the one whom he is refuting, or he does it behind his back and regardless of whether it is done during his life or after his death, then this enters into what Allaah has dispraised in His Book and posed a threat about the one who slanders and backbites. And what also enters into that is the statement of the Prophet (*sallallaahu 'alayhi wa sallam*), "O gathering of people who have believed with their tongues and not with your hearts! Do not harm the Muslims or seek after their faults. Since, whosoever follows up their faults, then Allaah will follow up his faults. And whosoever has Allaah follow up his faults, then Allaah will expose him, even if it be in his own home."<sup>55</sup>

So all of this is with regards to the Scholars who are taken as examples in the Religion. As for the people of innovation in misguidance and whosoever attempts to resemble the

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<sup>55</sup> **Saheeh:** Related by Ahmad in *al-Musnad* (4/420), Aboo Daawood (no. 4880), at-Tirmidhee (no. 2033) and Aboo Ya'laa in his *Musnad* (no. 1675). It was authenticated by al-Albaanee in *Saheehul-Jaami'* (no. 7984).

Scholars, yet he is not from them, then it is permissible to expose his ignorance and to make evident his faults as a warning to those who follow such people.”<sup>56</sup>

[6]: Shaykh al-Halabee said, “Nowadays, *al-Jarh wat-Ta'deel* is upon every tongue. The one who understands it and the one who does not understand it; they both speak about *al-Jarh wat-Ta'deel*. And he speaks about *al-Jarh wat-Ta'deel* without the guiding principles and without mercy.”

I say: This is embellishment and exaggeration from the Shaykh – may Allaah guide him. And this is not a style of speaking that emanates from a *Salafee* with the sense of honour for the *manhaj*, such that he portrays that *al-Jarh wat-Ta'deel* is upon every tongue. And do all of the people know about this science such that it can be upon every tongue, or do you intend the tongues of the *Salafees*? So this is a revilement of them, because the *Salafees* are the Victorious Group and the Saved Sect who follow the true *manhaj* upon the way of the Companions and the *taabi'een*. And the *Salafees* have every right to speak out against the people of innovation after they have come to know them and their *manhaj*. So this affair is from the Religion of Allaah. Indeed, Allaah, His Messenger, the Companions and the *Salaf* commanded warning against the people of innovation when their innovation becomes manifest and their offences and their corruption widespread. However, O Shaykh 'Alee, you have become troubled by the speech of the *Salafees* against Muhammad Hassaan,<sup>57</sup> al-Huwaynee,<sup>58</sup> al-Maghraawee, al-Ma'ribee and other than them. So you have plunged with undue haste to defend them with this corrupt *manhaj* and with these false principles. And there is your statement, “The one who understands it and the one who does not understand it; they both speak about *al-Jarh wat-Ta'deel*.” It is not lawful for the one who does not understand the *jarh* to speak about it. As for the one who understands, then he is also included within the slander and rebuke. Does he not deserve after understanding the *jarh*, to speak with it for the sake of the Religion and out of sincerity of purpose (*naseehah*) to Allaah the Mighty and Majestic? However, this style of speaking is foreign to *ad-Da'watus-Salafiyyah*. This is the very same speaking style of the *Qutbiyyeen* and their likes.

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<sup>56</sup> I have quoted this speech from the book of our Shaykh, Rabe' al-Madkhalee, *Radd Kullul-Munkaraat wal-Ahwa' wal-Akhtaa' Manhaj Shar'ee* (p. 34).

<sup>57</sup> **Muhammad Hassaan:** From the calamitous errors of this man are his lavish praises for Usaamah Ibn Laadin in his tape, *Lakallaah yaa Afghanistan*, and asking Allaah to preserve him, his extensive supplications for Sayyid Qutb for “what he gave to the *Qur'aan* from meanings,” in his tape, *Yawmul-Qiyaamah* and his claim that *Jamaa'atut-Tableegh* are upon goodness, as is found on the Islamway site. The noble Shaykh, Jamaal Ibn Furayhaan al-Haaritheer has an excellent book in refutation of Muhammad Hassaan's revilement of the Companion, 'Amr Ibnul-Hamiq al-Khuzaa'ee entitled, *ar-Raddur-Rayyaan 'ala-Qarnee wa Hassaan fee Sabbihimaa as-Sahabil-Kiraam*, so refer to it.

<sup>58</sup> **Aboo Ishaq al-Huwaynee:** Shaykh Ahmad an-Najmee said, “That which I know about Muhammad al-Maghraawee is that he is *Takfeeree* and Aboo Ishaq al-Huwaynee is likewise. And he is from the friends and helpers of Abul-Hasan (al-Maribee).” Refer to the audio on Sahab.net. Shaykh 'Ubayd al-Jaabiree said, “I have heard from reliable narrators that he is with the political activist organization *Jam'iyyah Ihyaa'ut-Turaath*.” Refer to the tape, *an-Naseehatus-Sareehah lil-Jazaa'ir al-Jareehah*.

And it is the speaking style of people like al-Ma'ribee, al-Huwaynee, 'Ar'oor<sup>59</sup> and Muhammad Hassaan who traverse their (i.e. the *Qutbiyyeen*) *manhaj* in discrediting the Scholars of the *Sunnah* and *an-naqd* (criticism)!!!

And you said, "And he speaks about *al-Jarh wat-Ta'deel* without the guiding principles and without mercy." As for the one who does not understand, then we have come to know his condition. And the one who understands, does he also enter under the implication of this slanderous and repulsive speech? Indeed, your speech has included everyone, the one who understands and the one who does not understand. So fear Allaah - O Shaykh Halabee. Indeed, this speech contains a concealed revilement of the Scholars of *al-Jarh wat-Ta'deel* in these times who understand it and speak with its guiding principles and with all mercy and justice. Furthermore, we have learned the principles of the *Jarh wat-Ta'deel* of the past - as you claim - and we speak with its principles. And you have spoken about the principles of the modern-day *Jarh wat-Ta'deel*, so won't you be so kind as to explain them to us, for the *Salafees*!?

[7]: Shaykh al-Halabee said, "I saw a statement from Ibn Taymiyyah (رحمته الله) saying, "It is obligatory that the refutation be done with justice and *ihsaan* (perfection), not for one's own satisfaction and revenge." You will see nowadays those who write as if they are not satisfied. It is as if he is thirsty, it is as if he is thirsty. It is as if one, and refuge is sought from Allaah, it is as if he [a word here is indecipherable] is a wild beast waiting for prey. And if it falls, there is no recantation for it."

I say: We seek refuge with Allaah from this defamation, which towers above the defamation that emanates from the people of innovation and *hizbiyyah* (party-spirit). And we have not known from our Scholars, except that they write and criticize with proofs and evidence. Despite that, you do not pay attention to their proofs and evidence and you do not formulate these false principles, except to discredit their speech. So which calamity is greater than this? Moreover, you have more right to be described as one who writes for his own revenge. Due to this, we do not see from your writings, except a defence of yourself and your own revenge and for those who assist in that. Yes, there are those who don the cloak of *Salafiyyah* and they write and speak with shamelessness, oppression and revenge, so why don't you distinguish between them and the Scholars who write and speak seeking the Face of Allaah and for sincere advice to the Muslims and for defence of the *Sunnah* and its people? I have not seen from you, except that you are on the side of this group and you defend them with falsifications and false principles.

Indeed, those who deserve to write about *al-Jarh wat-Ta'deel* are the Scholars. And you agree with us upon that. And it is understood from your speech that the *majrooh*

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<sup>59</sup> 'Adnaan 'Ar'oor: Shaykh Ahmad an-Najmee said, "It has become apparent from 'Adnaan 'Ar'oor that he is a *hizbee* and he accommodates the *hizbiyyeen*. And he speaks against the *Salaf*. And he wants to criticize the *Salafiyyeen* and he wants to malign the *Salafiyyeen*, yet he defends the innovators." Refer to the second cassette of the series, *Aqwaalul'Ulamaa' fee Ibtal Qawaa'id 'Adnaan 'Ar'oor*, for this, as well the statements of many other Scholars including Imaam Ibnul'Uthaymeen, in refutation of 'Ar'oor's false principles.

(disparaged individual) must be written about with proof, clear argument and evidence so that his flaw and fault can be made manifest. And you also agree with us in that which we have understood from your speech. However, you did not interpret their (i.e. the Scholars') speech with *husnudh-dhann* (good assumption), nor with a good interpretation, which is required concerning those Scholars. So you delved into the intentions and you portrayed them as writing for the sake of self-satisfaction and personal revenge. And how have you come to know that they intended such? Have you split open their hearts? Indeed, this is an affair that no one knows besides Allaah the Blessed and Exalted. So fear Allaah with regards to evil suspicion about the people of knowledge who have raised the banner of *al-Jarh wat-Ta'deel* in these times. By Allaah, we have a good assumption about them and we do not interpret their speech except as sincere advice for the Religion of Allaah, not as a matter of self-satisfaction and personal revenge. Indeed, you have abounded - O Halabee - in mistreatment of the Scholars of *ad-Da'watus-Salafiyyah* and in mistreatment of the *Salafee* students of knowledge. Rather, you have the courage to exceed the people of innovations and sectarianism and the people of misguidance and *fitan* (trials) when you describe your adversaries as untamed beasts. And you describe them as such in a general way and you do not clarify who they are. In doing so, you have granted an opportunity to the enemies of *Ahlus-Sunnah* to apply your words, your disparaging descriptions, to the noble, righteous Scholars. And due to your words, the oppressive people of desires are portrayed as the oppressed and the righteous ones do not do this. So what are these degraded and lowly methods? And what is this rudeness and savagery that you direct at those who write about *al-Jarh wat-Ta'deel* with proofs and evidence?!

Indeed, these ugly phrases about those who speak against the people of innovation do not emanate from a *Salafee* who is zealous for *ad-Da'watus-Salafiyyah*. Rather, they emanate from a malicious schemer who has been struck with an arrow from the arrows of the true *jarh* (criticism), so he has suffered serious pain, so he has in turn started to curse and slander, thinking that he will be able to conceal what is apparent and widespread and publicized in the various regions, that he has opposed the *athar* (narration).

[8]: Shaykh al-Halabee said, "And if he repents, there is no repentance for him. (Allaah accepts the repentance from His servants.) These ones do not accept it, they say this repentance is deceptive, this repentance is a lie and this repentance is deficient. O my brother - *Allaahu akbar* - be open when the signs of repentance become apparent, be open for him, be open for him. There are people who persist. Which of them is better? It is this one who is repenting and manifesting the repentance, even if it is deficient until you help him."

I say: This is a false accusation with which al-Halabee has accused the *Salafee* brothers. So if this person repents, then who will not accept his repentance? However, the *tawbah* (repentance) has conditions (*shuroot*), or is it done haphazardly according to you without any conditions? So the Prayer is not accepted without conditions and the *Hajj* (pilgrimage) has conditions and every act of worship has conditions. The *du'aa'* (supplication) has

conditions for its acceptance. And we judge according to what is apparent and Allaah is entrusted with the private affairs.

However, with this speech - O Halabee - you desire to defend the innovator Muhammad Hassaan and you want to explain to the people that Muhammad Hassaan is *Salafee* and that he has recanted and repented and is remorseful and so you have accepted him amongst yourselves. Indeed, we have rejected this alleged *tawbah* from this innovator. So the innovator - and other than the innovator - has conditions for his *tawbah*. So they must be fulfilled by him outwardly, and if he does not do this, then his *tawbah* is rejected because it is not a *tawbah*. Rather, he has merely come up with a convoluted excuse and he is role-playing for the *Salafees*. And here are the conditions for you:

1. Admission to this innovation.
2. Remorse for doing it.
3. He must vow to Allaah to never return back to it.
4. If it was a public innovation and the people heard it from him, then it is obligatory upon him to openly proclaim his *tawbah* in front of the public. And he must clarify to the people that what he used to say or do was a newly-invented innovation without proof and that he repents and recants from it.

Allaah the Exalted said,

**“Except for those who repent and correct themselves and make evident what they concealed. Those, I will accept their repentance, and I am the Accepting of repentance, the Bestower of mercy.”** [Sooratul-Baqarah 2:160]

Ibn Katheer said in explanation of this *aayah*, “That is, they recanted from what they used to be upon and corrected their deeds and clarified to the people what they used to conceal.”<sup>60</sup>

Ibnul-Qayyim said, “Due to this, it is from the *tawbah* of the caller that he must clarify that whatever he was upon previously was an innovation and misguidance and that the guidance is the opposite of it... So this is how the conditions of *tawbah* and its reality are understood. And Allaah is One from whom aid is sought.”<sup>61</sup>

Indeed, Shaykh Ibn Baaz (d.1420H) - رحمته الله - refuted the errors of 'Abdur-Rahmaan 'Abdul-Khaaliq and explained what is obligatory upon him from *tawbah*. So he said, “So the obligation upon you is to recant from this speech and to openly proclaim that in the local newspapers of Kuwait and Saudi Arabia. And in a designated piece of writing you must recant from what you have erred in.”<sup>62</sup>

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<sup>60</sup> Refer to *Tafseerul-Qur'aanil'Adheem* (1/263) of Ibn Katheer.

<sup>61</sup> Refer to *Iddatus-Saabireen* (p. 55) of Ibnul-Qayyim.

<sup>62</sup> Refer to *Majmoo'ur-Rasaa'il walMaqaalaat* (8/242) of Ibn Baaz.

Along with this, Muhammad Hassaan has many errors that he has openly propagated in his books and his tapes with great zeal and he has not made mention of these errors in what you claim is his *tawbah*. Indeed, Shaykh al-Halabee has fallen into the very thing that he has criticized the *Salafees* for, that they say it is a deficient *tawbah*.

[9]: Then he said afterward, “Which of them is better? It is this one who is repenting and manifesting the repentance, even if it is deficient until you help him.”

And I say to you: Indeed, this *tawbah* is deficient with a great deficiency. And why does Muhammad Hassaan seek excuses for those whom they have disparaged and criticized?<sup>63</sup> And has he clarified for example, the voluminous deviations of Sayyid Qutb (k.1966CE), whom Hassaan has frequently praised and cited his statements and he has reviled those who criticize Qutb with knowledge, proofs and evidences. And the people know who Hassaan is referring to.

[10]: Then al-Halabee said, “The Messenger said, “Do not be a helper to *Shaytaan* against your brother.”<sup>64</sup> Nowadays, these ones have changed from helping they brother against *Shaytaan*, they have changed in action, to help *Shaytaan* against their brother in opposition to the *hadeeth* of the Messenger of Allaah (*'alayhis-salaatu was-salaam*); a truly dangerous affair.”

I say: It is you, in your acceptance of *tawbah* without fulfillment of the conditions, who is a helper for *Shaytaan* against this claimant to *tawbah*. And this is a very dangerous affair. It is obligatory to pay close attention to it, since he has been deceitful in this speech of his against the *Salafees*. So he made dealing with the *tawbah* of the *faasiq* (disobedient sinner) like dealing with the *tawbah* of the innovator and this is an error; because when the sinner repents, or we find in him the signs of *tawbah*, then we get on his side and help him upon the truthful *tawbah*. And we take him by his hand and we do not aid *Shaytaan* against him. As for the innovator, then no, and we do not show him respect up until he openly proclaims the *tawbah* just as he openly proclaimed the innovation. Indeed, we have mentioned the story of Daawood adh-Dhaahiree when he came to Ahmad Ibn Hanbal. So Ahmad did not grant him permission to enter even though he apparently manifested a *tawbah*, or a deficient *tawbah*, or the signs of *tawbah*. So why did he not accept this from him and why did he not rejoice at his arrival and his recantation from the statement that the *Qur'aan* was created? So this was the first opportunity to take advantage of, or did Imaam Ahmad not open his heart and aid the *Shaytaan* against this man who came to him to say, ‘I do not say that the *Qur'aan* is created.’ So perhaps, in the eyes of these ones, he did not observe good behaviour, because this man would consequently say, ‘I came from a far away place to Imaam Ahmad to clarify that I do not speak with this innovation, but he did not want to receive me. So I will return and I will refute him and I will slander him.’

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<sup>63</sup> Refer to Muhammad Hassaan's tape, *Ghulaatut-Tajreeh*.

<sup>64</sup> Related by al-Bukhaaree (no. 6283), from the *hadeeth* of Abee Hurayrah (*radiyallaahu 'anh*).

So this is how, due to this inappropriate behaviour – as they claim, this man would relapse and return to the innovation!!

And it is not hidden from you how 'Umar (*radiyallaahu 'anhu*) dealt with Sabeegh Ibn 'Asal when he punished him for his questioning about the *mutashaabih* (unclear *aayaat* from the *Qur'aan*). So when it became clear to Sabeegh that he was upon an error, he said to 'Umar, "Indeed, that which was in my head has left." So what did 'Umar do? Did he say, 'Maa shaa' Allaah, these are the signs of *tawbah* that have become apparent upon him. Come, you are our brother and our beloved!' Rather, he did not trust this *tawbah*. So he sent him to al-'Iraq and commanded that he be boycotted for an entire year, up until his *tawbah* could be proven true.<sup>65</sup> And the examples of this are many. And this – by Allaah is the true *Salafee manhaj*, which al-Halabee has begun to withdraw from bit by bit. We ask Allaah to guide him.

Indeed, the noble Shaykh, al'Allaamah 'Ubayd al-Jaabiree supported this action when he said, "It is obligatory upon Hassaan to openly proclaim his *tawbah*. And whatever he has proclaimed secretly, or over the phone is not sufficient."<sup>66</sup> And he clarified that you – O Shaykh 'Alee – praise and accept the *tawbah* of the people of innovation and misguidance and that you are *miskeen* (pitiful) and *daa'i*' (lost) with regards to this topic. So why don't you recant and abandon this corrupt *manhaj*. We ask Allaah for that.

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<sup>65</sup> Refer to *Sharh Usoolul-'Itiqaad* (no. 1137) of al-Laalikaa'ee.

<sup>66</sup> Refer to the Sahab.net forums for the recorded audio.