

Notification to the Intelligent Concerning the Nonsensical Principles of 'Alee al-Halabee al-Miskeen¹ [Part 4 of 4]

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

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Version 1.0

In This Section:

- 'Alee al-Halabee's continued defence of *Jam'iyyah Ihya'ut-Turaath* and his claim that they defend the *'aqeedah* of *Ahlu-Sunnah* and aid the *manhaj* of Shaykh al-Albaanee – *rahimahullaah*.
- Refutation of 'Alee al-Halabee's innovated principle: It is not permissible for us to make our disagreement with someone else besides us into a disagreement between us.
- Halabee's continued disdain and belittlement for the science of *al-Jarh wat-Ta'deel*.
- His rejection of the practice of the *Salaf* and the *Salafees* in testing the people through their positions towards the *Imaams* of *Ahlu-Sunnah*.

¹ With the permission of Allaah, this is the fourth 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 10th, 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."²

Additionally, Shaykh Hishaam Ibn Fahmee al'Aarif stated about this treatise on December 28th, 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."³

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

³ 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.”⁴

⁴ Taken from Ahmad Baazmool's post on the *Sahab* forums.

THE EIGHTH SECTION:

His defence of *Jam'iyyah Ihyaa'ut-Turaath*, which defends the people of innovation and splits up the unity of the *Salafiyyeen*, when he said, "And *Ihyaa'ut-Turaath* - the reality is that I am the most knowledgeable of the people about them. And I have advised them when they came to me here. I said to them: I have three observances concerning you, they have been as such for the last twenty years, twenty five years.

The First Observance: You enter into political work. Of course I know that they have with them *fataawaa* from the Scholars. However, I give you what I have with me, I will not give you what you believe. I give you what I have with me.

As for the **Second Observance:** then it is your veneration for 'Abdur-Rahmaan 'Abdul-Khaaliq up until now. Indeed, his affair has been exposed and it has become clear that this *Salafee* movement (*harakatus-salafiyyah*) of his is *Takfeeree*. And he is in opposition to the Scholars of the *Sunnah* and whatever resembles that. And they affirmed this. However, it is as if they have found it too difficult to openly manifest this separation. Of course others besides me will say that this is *nifaaq* (hypocrisy) from them, but I know that it is not hypocrisy, because hypocrisy (*nifaaq*) is falsehood. I know that they are truthful, but they have found it too difficult. And this difficulty is an error. I say that it is obligatory upon them to separate. However, it could be that they know more than we do. And we must not have enmity towards all of the people for the sake of 'Abdul-Khaaliq. We clarify and we say a statement that we have said more than once: It is not permissible for us to make our disagreement with someone else besides us into a disagreement between us. Whosoever makes his disagreement with others into a disagreement between us and him, I say this is an idiot. Why? Because, if he disagrees with his brother about someone else, he can still benefit from this other person. If he loses his brother too, then who will benefit? The adversary. And where is the justice in that? And where is the fairness? And where is the zeal?

The Third Point: They have practices and methods that are *hizbiyyah*. Indeed, they have affirmed this and they admit to it. Some of their elders have admitted it to me. He said, 'Unfortunately, our actions have fallen into *hizbiyyah* at times. Sometimes, *da'wah* work requires discretion and so on.' This is vindication for the greatness of Shaykh al-Albaanee and his great status. He used to say, 'Look to help your brother.' He used to say, 'Say your peace and them walk.' He used to say, 'My speech is to inform, it is not binding.' This is the *manhaj* that we seek to exemplify and we have built our struggle upon it.

As for us corrupting the affairs in this manner and taking all of the people as our enemies, our *da'wah* will not be accepted. Our *da'wah* will not be accepted. As for saying that *at-Turaath* are *Takfeeriyyoon*, by Allaah this is not correct. By Allaah, *at-Turaath* are the most abundant of the people in defending the *'aqeedah* of *Ahlus-Sunnah* and aiding the *manhaj* of Shaykh al-Albaanee in the issues of *eemaan*. How can it be said that they are *Takfeeriyyoon*!?

This must not be said. However, there are observances, there are observances. Which of the two takes precedence: that we remain close to them so that we may utilize our closeness to them to advise them and direct them towards the goodness, or that we have enmity towards them, such that we become pre-occupied with them and they become pre-occupied with us and we end up leaving off our greater and more comprehensive *da'wah* for that. Along with this, we say we say that we have no connection to *at-Turaath*, so that my speech may not be taken upon the basis that it is a defence. However, it is a defence of the truth. I say: *Ihyaa'ut-Turaath* have a large amount of activity, students of knowledge and capabilities. First and foremost is that there must be a connection and mutual advising with them. Advising them will affect them, having enmity towards them will not affect them. They have not ceased to become more and more widespread every day. And unfortunately, whether we like it or not, it is as if we have become more and more weakened due to these hateful methods.”

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

[1]: Al-Halabee said, “Included within the grave observances that they have taken against Shaykh al-Maghraawee is the topic of his connection to *Ihyaa'ut-Turaath*.”

I say: Look at the methods of al-Halabee in *tamyee'* (watering down) and *tahween* (belittling) the affair of innovations and their people. So he says **firstly**, ‘Shaykh al-Maghraawee,’ in order to misrepresent to the reader that he is a respected and esteemed Shaykh whose affair must not be belittled, even when it has become apparent that he has oppositions in the *manhaj*.

And **secondly**, he says, ‘observances,’ as if the issue is very insignificant. They are merely observances, not many. Rather, they are – by Allaah – calamities, the greatest of which is *takfeer* of the societies.

And **thirdly**, he said, ‘that they have taken against.’ So these are small errors having no value. And every person has errors and no one is safe from them.

And **fourthly**, he said, ‘his connection to *Ihyaa'ut-Turaath*.’ And this connection is praiseworthy! So it is from the mutual liaison and the brotherhood that has been commanded by the *Sharee'ah*! And *Ihyaa'ut-Turaath* is a charitable *jam'iyyah* (society), so a connection to it therefore is from goodness and of benefit to the people!!

So the conclusion is that he is a respected Shaykh and there are merely some observances and errors against him, which do not belittle his worth to the *da'wah* especially, and that the reason for this is his mutual connection with charitable people. So why is there all of this outcry – O *mashaayikh* and Scholars?

And with these unsteady methods, he is afforded the opportunity to revile the Scholars who spoke out against this man and he is able to depreciate their status and with this he

can raise the head of this innovator (i.e. al-Maghraawee). So there is no might, nor power, except with Allaah.

[2]: Then al-Halabee said, "I am the most knowledgeable of the people about them. And I have advised them when they came to me here. I said to them: I have three observances concerning you, they have been as such for the last twenty years, twenty five years."

I say: This is also from his unsteady methods. So he said, 'I am the most knowledgeable of the people about them.' It is understood from this that he is more knowledgeable than the Scholars who spoke out against the *Jam'iyyah* and criticized it, such as Shaykh Muqbil, Shaykh Rabee', Shaykh an-Najmee, Shaykh al-Jaabiree and other than them. So do not take it lightly - O listener - I am more knowledgeable than them. And take the ruling upon this *Jam'iyyah* from me. And he limits the knowledge to himself, to the exclusion of others, by exaggerating what he has. And these are the methods he adopts in order to convince the listener with his speech and his ruling, as we have heard from those who quote from him that he said, 'I am the most knowledgeable person on the face of the earth about Shaykh Rabee'.'

And he said, 'three observances.' That is, this blessed *Jam'iyyah*, which has been oppressed by the Scholars, all it has is three observances. And I have already advised them about these twenty years ago. And this does not take them outside of *Salafiyyah*, because he - as shall come - has justified these errors and excused the *Jam'iyyah* for them. So there is no problem in having a mutual connection with them. And al-Halabee thinks that with this manoeuvring, he will be able to save himself and others from those who will criticize him for his connection to *Ihya'ut-Turaath* of Kuwait.

[3]: Al-Halabee said, "**The First Observance:** You enter into political work. Of course I know that they have with them *fataawaa* from the Scholars. However, I give you what I have with me, I will not give you what you believe."

I say: These observances that he has seen from them, he has already made them permissible for the *Jam'iyyah*, since they have with them *fataawaa* from the Scholars.⁵ Then why is this an observance that you have mentioned? Then why do you not give us what you have seen from oppositions to the *Sharee'ah* and entering into political work. So this is from the deceptive expressions.

[4]: He said, "**Second Observance:** then it is your veneration for 'Abdur-Rahmaan 'Abdul-Khaaliq up until now."

I say: They do not only venerate him. Rather, he is their sole reference point in *manhaj* and *'aqedah*. And he is from the founders of this *Jam'iyyah*, which is not able to give him

⁵ I say: Allaah knows best about these *fataawaa* that al-Halabee claims. If they exist, then they are far-removed in every way from permitting *tahazzub* (bigoted partisanship) and delving into politics that are not permitted by the *Sharee'ah*.

up. So it is as if you - O Halabee - have belittled their connection to this man. So it is merely veneration and respect. The affair is greater than that by far.

[5]: Then he said, "Indeed, his affair has been exposed and it has become clear that this *Salafee* movement (*harakatus-salafiyyah*) of his is *Takfeeree*. And he is in opposition to the Scholars of the *Sunnah*."

I say: And this is another attempt to belittle the affair of this man; that he is merely an associated member of this group. Rather, he is its founder, its Shaykh, its supporter and the propagator of its ideas. As for him being in opposition to the Scholars of the *Sunnah*, then yes. However, what could enter into this expression is that he opposes them in the affairs of *fiqh* (jurisprudence), or whatever it is permitted to disagree about. However, the reality is that he opposes them in the *Salafee manhaj* in permitting numerous groups and permitting revolutions and revolting against the rulers,⁶ entering into the parliament, reviling the Scholars and other than that from calamities.

Then, this description is applicable to you - O Halabee. So you are in opposition to the Scholars of *AhluSunnah* in praising *Ihya'ut-Turaath* and declaring *Salafee* the innovators such as al-Maghraawee, al-Ma'ribee, al-Huwaynee and Hassaan. You are in opposition to them (i.e. the Scholars of *AhluSunnah*) in your principles that are foreign to their *manhaj* and their way.

[6]: He said, "It is as if they have found it too difficult to openly manifest this separation. Of course other besides me will say that this is *nifaaq* (hypocrisy) from them, but I know that it is not hypocrisy, because hypocrisy (*nifaaq*) is falsehood.⁷ I know that they are truthful, but they have found it too difficult. And this difficulty is an error. I say that it is obligatory upon them to separate. However, it could be that they know more than we do."

I say: The time has come to justify, excuse, dodge the issue and to change direction for this second observance, as he calls it. So as long as they find it too difficult and you know that they are truthful and they know more than you, then why have you taken this as an observance against them? It is obligatory upon you to excuse them and to supplicate for their success in their work, because they are truthful. As for your statement, 'Of course others besides me will say that this is *nifaaq* (hypocrisy) from them, but I know that it is not hypocrisy.' This is a striking example that you - O Halabee - are in opposition to the Scholars of the *Sunnah*, because you do not follow them and you say, 'I (*anaa*).' So how is it that you want 'Abdur-Rahmaan 'Abdul-Khaaliq to follow the Scholars whilst you do not follow them in their *manhaj*, you oppose them in whom you praise and defend?!!

And you said, 'It is obligatory upon them to separate.' I say: So when they do not separate from this innovator and they keep propagating his deviant ideas and remain allied with

⁶ Refer to the refutation against him by Shaykh Rabee' - *hafidhahullaah* - in his book, *Jamaa'ah Waahidah, laa Jamaa'aat*.

⁷ A new definition for *nifaaq*.

him in opposition to the *Salafee manhaj* and its people, then is it not binding upon you to separate from them? As for their alleged truthfulness, then it has caused you to overlook their innovations. By Allaah, these ones are people of innovation and deviation. So when you do not separate from them, you are connected to them and shown no politeness.

[7]: Al-Halabee said, “And we must not have enmity towards all of the people for the sake of 'Abdul-Khaaliq. We clarify and we say a statement that we have said more than once: It is not permissible for us to make our disagreement with someone else besides us into a disagreement between us.”

I say: I seek refuge with Allaah from this dangerous decline into misguidance. And this is the very same principle of Hasan al-Bannaa,⁸ “We co-operate in whatever we agree upon and we excuse each other for whatever we disagree.” So the understanding of this speech from al-Halabee is that it is permissible to agree in whatever is between us and if we have a disagreement about someone else, then it is obligatory for us to excuse each other in our disagreement about this person. And we must not make the disagreement between us about this other person a cause for us to split up. And the speech of Hasan al-Bannaa does not fall outside of this framework: We will co-operate amongst ourselves in that which we agree and if we differ amongst ourselves about someone else, or even if we differ about ourselves, then we will excuse each other.

And it could be said: The principle of al-Bannaa means that it is permissible for the *Salafee*, the *Soofee* and the *Shee'ee* to all stand in one row. As for the principle of al-Halabee, then that is not permissible. Rather, it is obligatory that the row be kept blameless if there occurs within it a disagreement about the *tabdee'* of someone else.

I say: They are one and the same. There is no difference between the first and the second, because the second principle leads to the first principle. So when there is a disagreement between the *Salafiyyeen* about the *tabdee'* of someone else, then the first category who make *tabdee'* of him and hold this person to be an innovator and those who praise and defend him are the same. So here there are *Salafees* and innovators and according to the principle of al-Halabee, it is obligatory that they do not differ about whatever is between them and they must remain in the same row. And this is the principle of Hasan al-Bannaa: The

⁸ **Hasan al-Bannaa:** He was mentioned by Shaykh Rabee' Ibn Haadee in *Jamaa'ah Waahidah* (p. 128, 187) and in *al'Awaasim* (p. 64). He was also mentioned by Shaykh Rabee' in *Ahlul-Hadeeth* (p. 38, 47) and *an-Nasrul-'Azeez* (p. 112-113, 167). And Shaykh Muqbil mentioned him in *Fadaa'ih wa Nasaa'ih* (p. 18, 66, 148-150). And Shaykh Muqbil said about him in *al-Makhrayj minal-Fitnah* (p. 99), “A deviant innovator.” And he said (p. 151), “A misguided deviant...from amongst the imaams of the people of innovation.” And he said (p. 152), “An *imaam* from the *imaams* of the people of innovation and misguidance.” And he said (p. 160), “Indeed, Hasan al-Bannaa was more misguided than Sayyid Qutb!!” And he was mentioned by Shaykh Ahmad an-Najmee in *al-Mawridul-'Adhabiz-Zilaal* (p. 127) as “the founder of the *Ikhwaanee manhaj*.” And he also mentioned him (p. 110-112, 114, 116-119, 133-135, 137-141, 150, 152, 154-156, 159-161, 165, 179-182, 187, 190, 194, 197, 200, 205, 207).

Salafee and the innovator must unite in one row.⁹ However, Hasan al-Banna has preceded 'Alee al-Halabee in explaining this principle. So his principle is clear and Halabee's is hidden in order that the *Salafee* youth may accept it and this is more dangerous. We ask Allaah for safety.

And the one who looks into the *manhaj* of the *Salaf* – the early ones and the late-comers – will see that the principle of al-Halabee is null and void, it has no evidence with them.¹⁰ So according to them, the innovator must not be sat with and he must not be mingled with and he must not be walked with. And whosoever refuses, except to sit with him or to mingle with him, or he does not want to have enmity towards the people, as al-Halabee says, then he is to be considered with them and shown no respect.

[8]: Al-Halabee said, “**The Third Point:** They have practices and methods that are *hizbiyyah*. Indeed, they have affirmed this and they admit to it. Some of their elders have admitted it to me. He said, ‘Unfortunately, our actions have fallen into *hizbiyyah* at times. Sometimes, *da'wah* work requires discretion and so on.’ This is vindication...”

I say: His statement, ‘practices and methods’ is from his *tamyee*’ (watering down) of the *manhaj*. He does not want to say that they are *hizbiyyoon* and innovators. Rather, they have practices – in order to belittle and deem insignificant the affair of their *hizbiyyah*. Then he sets out to make a justification for them, as is his habit and his *manhaj*, so he says, ‘they have affirmed this and they admit to it.’ And is this enough to free them from blame and to defend them?! Then, from the justifications that he has made for them is that one of their elders said, ‘Sometimes, *da'wah* work requires discretion...’! Yes, the work of *da'wah* is in need of discretion and organization and order. However, this must be upon the foundations of the Book and the *Sunnah* and the *manhaj* of the *Salaf*, not upon the foundations of *hizbiyyah* and the existence of a *bay'ah* (oath of allegiance) and a leader – and if you do not obey the leader, then you are from amongst those whom Allaah is angry with. And how did al-Halabee accept the speech of this man about discretion and sternness in the work of *da'wah*, yet he does not accept what Shaykh Hishaam has done in *alMadrasatusSalafiyyah* in terms of discretions and sternness with some of the students. So he said about it that it was military *hizbiyyah*?!!!¹¹

[9]: Then he said, “This is vindication for the greatness of Shaykh al-Albaanee and his great status. He used to say, ‘Look to help your brother.’ He used to say, ‘Say your peace and

⁹ I say: al-Halabee has clarified that in his statement, “And we must not have enmity towards all of the people for the sake of 'Abdul-Khaaliq.” And he intends by the ‘people’ those who co-operate with 'Abdul-Khaaliq. So he is an innovator and they are innovators like him. However, we do not have the right to declare them innovators, and even if we have declared them innovators before, we must still co-operate with them and we must not oppose their *manhaj*.

¹⁰ Indeed, he has described the one who does not apply this principle as an idiot. And al-Halabee himself has more right to be described with this description, because this principle does not emanate, except from an idiot who is ignorant of the *manhaj*. Rather, he has infiltrated into it.

¹¹ This is in a recorded cassette in his voice that I have and it is widespread.

them walk.' He used to say, 'My speech is to inform, it is not binding.' This is the *manhaj* that we seek to exemplify and we have built our struggle upon it. As for us corrupting the affairs in this manner and taking all of the people as our enemies, our *da'wah* will not be accepted."

I say: The *manhaj* of Shaykh al-Albaanee (d.1421H) is free from these principles that al-Halabee has laid down. And he is always trying to cram Shaykh al-Albaanee into his principles in order to deceive the listener and to justify his own *manhaj*. So what does the statement of the Shaykh, 'Look to help your brother,' have to do with the issue of *tahazzub* (partisanship) and falling into it?! As for the statement, 'My speech is to inform, it is not binding,' then it refers to affairs of *fiqh* and *ahkaam*. As for the affairs of '*aqeedah* and *manhaj*, then our speech is binding for the people to take, and if not, then there is *tabdee*' and *hajr* (boycotting) and *tahdheer* (warning).

His statement, 'As for us corrupting the affairs in this manner,' then its understanding is that those who spoke out against this wicked *Jam'iyyah*, such as Shaykh Rabee', Shaykh Muqbil, Shaykh an-Najmee and other than them, they have corrupted the affairs and distorted the *manhaj* and they have made the people flee. So they do not return to accept the *da'wah*. Why? Because we do not adopt the new *manhaj* of al-Halabee. Rather, the principles of al-Halabee are corrupt and they have corrupted the true appearance of the *manhaj* and they have split up the *Salafiyyeen* throughout the world and displeased the Scholars and the students of knowledge. So return to the truth in haste before there comes a Day in which there is no exchange, nor any friendships.

[10]: Al-Halabee said, "As for saying that *at-Turaath* are *Takfeeriyyoon*, by Allaah this is not correct. By Allaah, *at-Turaath* are the most abundant of the people in defending the '*aqeedah* of *Ahlu-Sunnah* and aiding the *manhaj* of Shaykh al-Albaanee in the issues of *eemaan*. How can it be said that they are *Takfeeriyyoon*!?"

I say: By Allaah, your speech is not correct. And we attest to the truthfulness of the speech of the Scholars about them; that they are *Takfeeriyyoon* and we reject your speech, because it is built upon corrupt principles.

And the one who looks into the articles and the magazines which have emanated from *Ihya'ut-Turaath* and what is in them from *takfeer* and incitement against the rulers will see that this *Jam'iyyah* is *takfeeriyyah*, *khaarijiyyah* and revolutionary.

Waa'il al-Hasaawee said, "However, the question for which we do not find an answer is about the cause for the weakness of the Arab Islaamic nations and their incapability to change their current condition by themselves and their inability to remove these tyrannical

rulers who sit idle as their commanders.”¹² And he also said, “Two tyrannical rulers fell four months ago and the tyrannical rulers have remained sleeping in honey!!”¹³

And he also said, “And we have not ceased to fear coming out openly with a truthful word in the face of the many tyrannical rulers who ride our backs and exploit our resources...”¹⁴

And 'Abdur-Rahmaan 'Abdul-Khaaliq said in the *al-Furqaan* magazine, “And the majority of the *Ummah* of Islaam has settled into disbelief and *'inaad* (obstinate rejection) and abandoning the Religion of Allaah, except that a group from this *Ummah* will not cease to remain upon the truth, calling to it, it will not be harmed by those who forsake it, nor by those who oppose it, up until the last of this group fights the *Dajjaal* (Anti-Christ).”¹⁵

And the one who follows up what has emanated from this *Jam'iyyah* will see that it inclines towards western politics, resisting the rulers and *takfeer* of the people due to sins. And their co-operation with 'Abdur-Rahmaan 'Abdul-Khaaliq and their admission that he is with the *Takfeeriyyeen* is the greatest proof that they are upon the *manhaj* of their Shaykh, 'Abdur-Rahmaan 'Abdul-Khaaliq, in *takfeer* and agitation of the rulers.

And he said, “*at-Turaath* are the most abundant of the people in defending the *'aqeedah* of *AhluSunnah*.” There is no proof for this. And it is merely a claim. And the true reality belies this ridiculous hoax. And he said, “And aiding the *manhaj* of Shaykh al-Albaanee.” As we have come to know, he crams the Shaykh into every new event so that he can justify the *manhaj* of falsehood.

[11]: Al-Halabee said, “They have not ceased to become more and more widespread every day. And unfortunately, whether we like it or not, it is as if we have become more and more weakened due to these hateful methods.”

I say: There is no comment necessary upon this speech other than the statement: There is no might, nor power except with Allaah with regards to the one who reviles the Scholars of the *Salafee manhaj* and he reviles the one who bears the flag of *al-Jarh wat-Ta'deel* in this time.

¹² Refer to the *al-Furqaan* magazine (issue no. 235, p. 14), dated 3/24/2003CE.

¹³ Taken from the article, *Nasmaat fir-Ra'ye* (issue no. 13203), dated 8/14/2003CE.

¹⁴ Refer to *Nasmaat fir-Ra'ye* (issue no. 13193), dated 8/4/2003CE.

¹⁵ Refer to the *al-Furqaan* magazine (issue no. 20/ p. 6), dated 1991CE.

THE NINTH SECTION:

Shaykh al-Halabee said, "The people have varying circumstances. Sometimes, they have varying circumstances. It is not permissible to deal with the all of the people upon the same circumstance, because the Messenger (*sallallaahu 'alayhi wa sallam*) during his noble time used to say what?

"Do not initiate the greeting (*as-salaam*) with the people of the Book. And when you see one of them on the road, then force him to go to the narrowest part of it."¹⁶

Who from amongst us is able to implement this *hadeeth* today? Regardless of whether he is in the western countries or in the eastern countries, even if he is in Saudi Arabia – the land of the two Sacred Mosques. Is anyone able to implement this *hadeeth*? The answer is: no. When the answer is no, the question that follows is: What is the reason? We say: The circumstances vary."

I say: If Shaykh al-Halabee understood the meaning of this *hadeeth*, he would not have said this purposeless speech, in which he challenges the people by saying that there is no one who can implement this *hadeeth*, even in the land of *Tawheed*, which rules by the Book and the Sunnah. So we ask Allaah to guide Shaykh al-Halabee from this prejudice against the land of the two Sacred Mosques and its Scholars.

As for the correct meaning of this *hadeeth*, which is mentioned in *Saheeh Muslim*, then an-Nawawee (d.676H) said in explanation of it, "Our companions said: Do not leave the wide part of the road for the *Dhimme* (non-Muslim living under Muslim protection). Rather, force him to the narrowest part of it when the Muslims are arriving. However, if you make way in the road for him (i.e. for the *Dhimme*) out of mercy, then there is no problem. They said: And the narrow part must not cause him to fall into a pit, nor to hit a wall and the likes."¹⁷

And al-Manaawee (d.1031H) said, "That is, do not leave open the wide part of the road for them out of honour and respect."¹⁸

Indeed, every single person can implement this *hadeeth*, even if he is in one of the western countries, let alone the land of the *Haramayn* (two Sacred Mosques). Who forces us to initiate the salaam (greeting) with the people of the Book? And who prevents us from not giving them the wide part of the road out of honour and respect? How free is Allaah from all imperfections! What is this exaggeration in implementing this *hadeeth* upon the earth in current times?

¹⁶ Related by Muslim (no. 2167).

¹⁷ Refer to *Sharh Saheeh Muslim* (14/147) of an-Nawawee.

¹⁸ Refer to *Faydul-Qadeer* (6/386) of al-Manaawee.

THE TENTH SECTION:

His speech in this section is derived from a number of places, the conclusion of it is disdain for the affair of the science of *al-Jarh wat-Ta'deel*. And I will mention it here in summary:

1. He said, "The *Da'watus-Salafiyyah* is too great to be limited to *al-Jarh wat-Ta'deel*."
2. He said, "That no one becomes a *Salafee* caller to them, except through criticism, revilement, *tabdee'* and *jarh* (disparagement). This - in reality - is an error."
3. He said, "The *Da'watus-Salafiyyah* is a *da'wah* of taking the people out of the darkness into the light. It is not only a *da'wah* of *jarh* and *ta'deel* (praise)."

I say: Look at the difference between the speech of Shaykh 'Alee al-Halabee concerning the science of *al-Jarh wat-Ta'deel* and the speech of Shaykh Rabee' al-Madkhalee concerning it.

When Shaykh Rabee' - *hafidhahullaah* - was asked about the statement of those who say that the science of *al-Jarh wat-Ta'deel* has ended in these times, he said, "This - by Allaah - is from the comical, laughable and lamentable affairs that the likes of this speech is spoken whilst the innovations have become abundant, the heresy has become abundant, the secularists and the communists have become abundant and the *Rawaafid* and the *Soofiyyah* and misguided parties are in a battle against Islaam. And the people now have free rein to frolic and proceed freely and they can say whatever they want and no one says that this is wrong, or this is evil and no one says this person is a corrupter and this one is a rectifier of the affairs?!

This is from ruination and a lack of understanding (*fiqh*) for the Religion of Allaah the Mighty and Majestic. So the *Salaf* wrote books about the *'aqaa'id* (beliefs) in which they spoke out against the people of innovation and misguidance and they named individuals and groups alike. So has this also ended?!

And we say: The innovators who lived during the time of the *Salaf* were debated and their misguidance was clarified - and now this is no longer permissible! It is *haraam* (unlawful) now to speak against the people of innovation! It is *haraam* to speak against the secularists! And it is *haraam* to speak against the heretics (*zanaadiqah*)! And it is *haraam* to speak against the *Rawaafid*! And it is *haraam* to speak against the *Soofiyyah*! *Maashaa' Allaah* (whatever Allaah wills)! Is this a call to the unity of religions, or what? We seek refuge with Allaah and we repent to Him. This is misguidance. It is obligatory that *al-Jarh wat-Ta'deel* remain so that the Religion of Allaah and the *Sunnah* of the Messenger of Allaah can be defended by it until the Day of Judgement and so that the swords can become even more unsheathed through it to raise the word of Allaah the Blessed and Exalted uppermost and to refute the disbelief and the falsehood.

And the *Salaf* used to say that defending the *Sunnah* is better than striking with the sword. So the defence with the sword of the *Sunnah* occurs through *al-Jarh wat-Ta'deel*.¹⁹

And at this point I say to you that al-Haakim (d.405H) - رحمته الله - said in his book, *Ma'rifah 'UloomilHadeeth* - and his speech is true - that *al-Jarh wat-Ta'deel* is two sciences: the science of *al-Jarh* (criticism) is a separate and distinct science - and this refutes the false *manhaj* of *al-Muwaazanaat*.²⁰ The science of *al-Jarh* is a separate and distinct science. And due to this, many of the Imaams wrote books about *al-Jarh* only.²¹ They specified these books for *al-Jarh*, such as al-Bukhaaree (d.256H) in *ad-Du'afaa'*, an-Nisaa'ee (d.303H) in *al-Matrookeen*, Ibn Hibbaan (d.354H) in *al-Majrooheen*, Ibn 'Adiyy in *al-Kaamil*; as did adh-Dhahabee (d.748H), Ibn Hajr (d.852H) and many others. They wrote books specifically dedicated to *al-Jarh* only, because it is a separate and distinct science. And this breaks the back of the *manhaj* of *al-Muwaazanaat* and it breaks the backs of its adherents. And other Imaams wrote books about the *thiqaat* (trustworthy narrators), such as *ath-Thiqaat* of al-'Ijlee and *ath-Thiqaat* of Ibn Hibbaan. Have you understood this? Since, the *Salaf* believed that *al-Jarh* and *at-Ta'deel* were two separate and distinct sciences. So how can *al-Muwaazanaat* come about? Someone has written a book specifically about *al-Jarh*, leaving thereby no opening for the *manhaj* of *al-Muwaazanaat*. Have you understood this? May Allaah bless you.

Al-Jarh wat-Ta'deel will remain until the Day of Judgement. The people want to benefit from this Scholar, so you say to them: This Scholar is virtuous and upon the *Sunnah*. You praise him - may Allaah bless you. And this scholar is a *Raafidee*, this one is a *Soofee* who speaks with *wahdatul-wujood*, this one is a secularist, this one is a communist disguised as a Muslim. This one is like that and this one is like that...It is obligatory upon you to clarify. This is obligatory and it is from *Jihaad* and it is not cut off and it is not specific to the narrators of *hadeeth*.

And when at-Tirmidhee (d.274H) wrote in his book, *al'Ilal*, which is at the end of his *Sunan*, he said: This science - meaning that the people objected to the *jarh* (criticism) from

¹⁹ **BENEFIT - DEFENCE OF THE SUNNAH IS MORE VIRTUOUS THAN JIHAAD:** Nasr Ibn Yahyaa said: I heard Muhammad Ibn Yahyaa adh-Dhuhalee (d.258H) - *rahimahullaah* - saying: I heard Yahyaa Ibn Yahyaa saying, "Defending the *Sunnah* is more virtuous than *Jihaad* in the Path of Allaah." Muhammad said: I said to Yahyaa, "A man gives his wealth, burdens himself, and fights, but that is more virtuous than this?" So he said, "Yes, much better!" Refer to *Siyar A'laamun-Nubalaa'* (10/518) of adh-Dhahabee.

²⁰ **Al-Muwaazanaat:** This refers to the innovation of counterbalancing between the good and bad points about someone when criticizing or refuting him. Imaam al-Albaanee said, "Indeed, there is no doubt that those who have invented the innovation of *al-Muwaazanaat* oppose the Book and they oppose the *Sunnah*, both the *Sunnah* of speech and the *Sunnah* of action, and they oppose the *manhaj* of the *Salafus-Saalih*." Refer to the cassette, *Man Haamil Raayatil-Jarh wat-Ta'deel*. Shaykh Saalih al-Fawzaan said about it, "Do not mention their good points. Mention only the error that they have fallen into. It has not been entrusted to you to praise them, what has been entrusted to you is to clarify the error that they are upon so that they may repent from it and so that others may take caution against it." Refer to *Manhaj Ahlus-Sunnah* (p. 11) of Rabee' Ibn Haadee.

²¹ This speech refutes Shaykh al-Halabee in his statement that few Scholars from the *Salaf* spoke about *al-Jarh wat-Ta'deel* and that those who spoke about it were ten to fifteen individuals.

the Scholars of *hadeeth*. He said: So and so has criticized (*jarh*) and so and so has criticized (*jarh*) Ma'bad al-Juhanee and so and so has criticized (*jarh*) Jaabir al-Ja'fee. So he began with the people of innovation. Why? Because these ones were criticized for their innovations, not because they were narrators of *hadeeth*.²²

Then, the *Salaf* wrote in refutation of the people of innovation, as we have stated, and they did not specify *al-Jarh wat-Ta'deel* to the narrators only. An innovator is not from the narrators of *hadeeth* at all. A *Mu'tazilee*, a *Jahmee*, a *Murji'* has no connection to the narrators. However, he is an innovator, so they criticize (*jarh*) him. So from where have these people come to the conclusion that the door to *al-Jarh* is closed? This is like the *da'wah* of the bigoted blind-followers of *madhaahib*, they claim that the door to *ijtihaad* (independent reasoning) has been closed since the second generation. And some of them say that it has been closed since the third generation and some of them say the fourth. Meaning, Allaah the Mighty and Majestic has caused the intellects of the Muslims to dry up since that time up until now. Their intellects have dried up and they are not able to understand the speech of Allaah, nor the *Sunnah* of the Messenger (*sallallaahu 'alayhi wa sallam*). And this is an unjust ruling and a lie upon Allaah the Blessed and Exalted. Likewise, this claim is also a slander. The one who says that *al-Jarh* has been cut off and its door has closed, then this one - by Allaah - has committed a crime against Islaam. Fear Allaah - O my brother. Do not barricade the door to *al-Jarh wat-Ta'deel* and the people of truth and *AhluSunnah* will never listen to you."²³

²² **BENEFIT - AL-JARH WAT-TA'DEEL WILL REMAIN UNTIL THE DAY OF JUDGEMENT:** The *muhaddith* of Yemen, Imaam Muqbil Ibn Haadee al-Waadi'ee was asked, "And the one who says that it (i.e. *al-Jarh wat-Ta'deel*) ended along with the time of the narrators of *hadeeth*?" He answered, "Those who say that it ended - O brothers - they know that they are *majroohon* (disparaged). For this reason, they do not want anyone to speak about *al-Jarh wat-Ta'deel*." Refer to the cassette, *as-Seeratudh-Dhaatiyyah* of Muqbil Ibn Haadee al-Waadi'ee.

And Shaykh Rabee' al-Madkhalee said, "And the time of narrations ended in the third generation. So why did Ibn Taymiyyah raise the banner of criticism (*an-naqd*) and the banner of *al-Jarh wat-Ta'deel*!! Likewise, so did adh-Dhahabee, Ibnul-Qayyim, Ibn Katheer, Ibn Hajr and others and they will continue until the Day of Judgement! As long as there is this fight between the truth and falsehood and between the guidance and misguidance and between the people of the truth and falsehood and between the people of guidance and the misguidance, then it is inevitable that the swords of criticism and *al-Jarh wat-Ta'deel* be unsheathed against the people of falsehood." Refer to *As'ilah Abee Rawaahah al-Manhajiyah* (p. 26).

Shaykh Muhammad Ibn 'Umar Baazmool said, "Shaykh al-Albaanee is a sign from the signs in these times with regards to *hadeeth*. He described Shaykh Rabee' as the flag-bearer of *al-Jarh wat-Ta'deel* in these times!! So if this description was inapplicable, Shaykh al-Albaanee would have been the foremost of the people in opposing it and not applying it to a man living in these times, because he (i.e. al-Albaanee) is from the specialists in this field." Refer to the cassette, *al-Ajwibatul-Manhajiyah 'alal-As'ilatis-Salafiyyatil-Leebiyyah*.

²³ This speech is taken from the website of the Shaykh, www.Rabee.net.

THE ELEVENTH SECTION:

Shaykh al-Halabee does not accept the *manhaj* of the *Salaf* in testing by individuals in order to distinguish the *Salafee* from the *khalafee* and he fears that this is an undercover form of *hizbiyyah*.

He said, "So why do we test the people with these affairs? The people can only be tried and tested with one thing and it is the one upon whom the *Ummah* has a consensus, or his misguidance has become apparent through the establishment of proof against him and his prideful refusal of it. As for the one who still has doubts, the one who still has an excuse, the one who is still in the places of sincere advice and accepting and rejecting statements, then how can one test the people with him? You declare him an innovator and others besides you do not declare him an innovator, what will you do? Are you pleased that you should be tested with the lack of *tabdee'* of this individual, just as you test others with *tabdee'* of him? Why do we measure with two measures and weigh with two scales?"

Questioner: "Are these tests to be counted from *hizbiyyah* at all?"

AlHalabee: "I fear that they will be undercover *hizbiyyah*. And unfortunately, what is the difference between them and *hizbiyyah*? However, there is a *hizbiyyah* that comes with one horn. And there is a *hizbiyyah* that does not cease crawling and we fear that this will continue crawling until it reaches the level of two horns. And there is no might, nor power, except with Allaah."

I say: Indeed, the *Salaf* drew for us a clear line and a sound *manhaj* for recognizing individuals and judging them. And that is by way of the *imtihaan* (test). Allaah the Exalted said,

"O you who believe! When the believing women come to you as emigrants, then examine them." [Sooratul-Mumtahinah 60:10]

So from the ways through which we come to know the *Sunnee* from the *bid'ee* and the *Salafee* from the *hizbee* and the *Atharee* from the *'aqlaanee* (rationalist) is that we test him with the Scholars of the *Sunnah* and their opponents. So if he praises the Scholars of the *Sunnah*, then he is *Sunnee* and if he reviles the Scholars of the *Sunnah* and praises the people of innovation, then he is *bid'ee*.

And the intended purpose of *ashkhaas* (those through whom one tests people) is those who carry the correct *manhaj* and the sound *'aqeedah*. So the intended purpose is not to test with the individual with the Scholar himself, but the intended purpose is the *manhaj* of this Scholar. So if the individual being tested has a sound *manhaj*, then he will follow and praise that Scholar whom he is being tested with and he will seek out others from the

people whose *manhaj* is sound. And whosoever is upon an opposing and crooked *manhaj*, then his followers will be likewise.

Indeed, the polytheists claimed that they loved Allaah the Mighty and Majestic, so Allaah tried and tested them with the love and following of the Prophet (*sallallaahu 'alayhi wa sallam*) and He made love the Prophet a sign of that love. So He said,

“Say: If you truly love Allaah, then follow me. Allaah will love you and forgive you of your sins. And Allaah is Oft-Forgiving, the Bestower of mercy.” [Soorah Aali'Imraan 3:31]

And the Prophet (*sallallaahu 'alayhi wa sallam*) tested the slave girl with himself in order to know about her *eemaan*. So he said to her, “Where is Allaah?” She replied, “Above the heavens.” He said, “Who am I?” She replied, “You are the Messenger of Allaah.”²⁴

Likewise, the people are tested with love for the Companions. So whoever loves them is *Sunnah* and whosoever hates them is a malevolent *Shee'ee*. And this is what the *Salaf* traversed in testing the people with the Imaams of *Ahlu-Sunnah*, such as Maalik (d.179H), ash-Shaafi'ee (d.204H), Ahmad (d.241H) and other than them.

Ahmad Ibn 'Abdullaah Ibn Yoonus saying, ‘Test the people of al-Mawsil with Mu'aafaa Ibn 'Imraan. So if they love him, then they are *Ahlu-Sunnah*, and if they hate him, then they are people of innovation. Likewise, the people of al-Koofah are to be tested with Yahyaa.”²⁵

And Sufyaan ath-Thawree (d.167H) - *rahimahullaah* - said, “Test the people of al-Mawsil with al-Mu'aafaa Ibn 'Imraan.”²⁶

Muhammad Ibn Ahmad Ibn Abil-Muthanna said: From Ahmad Ibn Yoonus: Sufyaan said, “Test the people of al-Mawsil with al-Mu'aafaa. So whoever mentions him, meaning with goodness, I say: These are people of *Sunnah* and *Jamaa'ah*. And whosoever finds fault with him, I say: These are people of innovation.”²⁷

And Bishr Ibnul-Haarith said about Ahmad Ibn Yoonus, “When Sufyaan would go to a group from the people of al-Mawsil, he would test them with love for al-Mu'aafaa. So if he saw that they held a good opinion of al-Mu'aafaa, then he would bring them near and close, and if not, then he would not bring them close.”²⁸

²⁴ Related by Muslim (no. 836), Aboo Daawood (no. 2856), an-Nisaa'ee (no. 1203), Ahmad in *al-Musnad* (no. 22652) and Maalik in *al-Muwattaa'* (no. 1269).

²⁵ Refer to *Sharh Usoohul'I'tiqaad* (no. 58) of al-Laalikaa'ee, *Tahdheebul-Tahdheeb* (10/180) and *Tahdheebul-Kamaal* (28/153) of al-Mizzee.

²⁶ Refer to *Tahdheebul-Kamaal* (28/153) of al-Mizzee, *Siyar A'laamun-Nubalaa'* (9/82) of adh-Dhahabee and *at-Tahdheeb* (10/18 1) of Ibn Hajr.

²⁷ Refer to *Tahdheebul-Kamaal* (28/153) of al-Mizzee.

²⁸ Refer to *Tahdheebul-Kamaal* (no. 6041) of al-Mizzee.

And 'Alee Ibnul-Madeenee (d.234H) said, "And when you see a man loving Abaa Hurayrah and supplicating for him and honouring him, then have high hopes for him and know that he is free from the innovations. And when you see a man loving 'Umar Ibn 'Abdul'Azeez (d.101H) and mentioning his good qualities and spreading them, then know that behind this is goodness - if Allaah so wills. And when you see a man from the people of al-Basrah relying upon Ayyoob as-Sakhtiyaanee (d.131H), Ibn 'Awn (d.151H) and Yoonus at-Taymee and loving them and mentioning them abundantly in order to take them as an example, then have high hopes for him. Then, after those ones are Hamaad Ibn Salamah (d.167H), Mu'aadh Ibn Mu'aadh and Wahb Ibn Jareer. So these ones are a trial for the people of innovation. And when you see a man from the people of al-Koofah relying upon Talhah Ibn Musarrif, Ibn Abjar, Ibn Hayyaan at-Taymee, Maalik Ibn Maghool, Sufyaan Ibn Sa'eed ath-Thawree and Zaa'idah, then have hope for him. And after them, whosoever relies upon 'Abdullaah Ibn Idrees, Muhammad Ibn 'Ubayd, Ibn 'Atiyyah and al-Muhaaribee, then have hope for him."²⁹

And Shaykhul-Islaam Ibn Taymiyyah (d.728H) said, "And the Believer is in need of testing the one whom he wants to accompany and marry and other than that. Allaah the Exalted said,

"O you who believe! When the believing women come to you as emigrants, then examine them." [Sooratul-Mumtahinah 60:10]."³⁰

And Mahdee Ibn Sulaymaan said, "I came to Sulaymaan. So I found Hamaad Ibn Zayd (d.179H), Yazeed Ibn Zaree', Bishr Ibn Mufaddal and our companions the people of al-Basrah with him. So he would not relate a *hadeeth* to anyone up until he asked them, "Zinaa (adultery, fornication) occurs by the *Qadr* (divine pre-Decree)?" So if someone said yes, he would make him swear by saying, "This is your Religion by which you worship Allaah with." So if he swore by that, he would relate five *ahaadeeth* to him, and if not, then he would not relate any *hadeeth* to him."³¹

And Mu'aawiyah Ibn 'Amr Ibnul-Mahlab al-Azdee said: Zaa'idah would not relate a *hadeeth* to anyone up until he had tested him. So if he was a stranger, he would ask him, "Where are you from?" So once he determined which land he was from, he would ask him, "In which place do you pray?" And he would keep asking like a judge asks for evidence. So once the person told him where he prayed, he would ask about it. So if he determined that this was a person of innovation, he would say, "Never return to this gathering." However, if he determined that that this person was upon goodness, he would bring him close and relate *hadeeth* to him. So it was said to him, "O Abas-Salt! Do not do this." He replied, "I despise that the knowledge be with them, such that they become Imaams whom the people are in need of, so they lead the people wherever they wish."³²

²⁹ Refer to *Sharh Usoolul-I'tiqaad* (1/177) of al-Laalikaa'ee.

³⁰ Refer to *Majmoo'ul-Fataawaa* (15/328) of Ibn Taymiyyah.

³¹ Refer to *Siyar A'laamun-Nubalaa'* (6/200) of adh-Dhahabee.

³² Refer to *al-Muhaddithul-Faasil* (1/574) of al-Khateeb al-Baghdaadee.

And Mahdee Ibn Hilaal said, "I came to Sulaymaan at Taymee. So I found Hamaad Ibn Zayd and Yazeed Ibn Zaree' with him and he would not relate a *hadeeth* to anyone up until he had tested them..."³³

Adh-Dhahabee (d.748H) said in the biography of Hamaad Ibn Salamah, 'Ahmad Ibn Hanbal said, 'When you see a man slandering Hamaad Ibn Zayd, then doubt his Islaam, since Hamaad was harsh against the innovators."³⁴

Aboo Zur'ah ar-Raazee (d.264H) - *rahimahullaah* - said, "When you see someone from al-Koofah reviling Sufyaan ath-Thawree and Zaa'idah, then do not doubt that he is a *Raafidee*. And when you see someone from ash-Shaam reviling Makhool and al-Awzaa'ee (d.157H), then do not doubt that he is a *Naasibee*. And when you see someone from al-Khurasan reviling 'Abdullaah Ibnul-Mubaarak (d.181H), then do not doubt that he is a *Murji'*. And know that all of these groups have united upon hatred for Ahmad Ibn Hanbal, because there was no one (i.e. no innovator), except that his heart had been pierced by an arrow from Ahmad, from which there was no recovery."³⁵

And Nu'aym Ibn Hamaad (d.228H) said, "When you see someone from al'Iraq speaking about Ahmad Ibn Hanbal, then have doubt about his Religion. And when you see someone from al-Basrah speaking about Wahb Ibn Jareer, then have doubt about his Religion. And when you see someone from al-Khurasan speaking about Ishaq Ibn Raahawayh (d.238H), then have doubt about his Religion."³⁶

And Aboo Ja'far Muhammad Ibn Haaron al-Mukhrimee al-Fallaas said, "When you see a man speaking ill of Ahmad Ibn Hanbal, then know that he is a misguided innovator."³⁷

And Aboo Haatim ar-Raazee (d.277H) said, "When you see a *Raazee* and other than him reviling Aboo Zur'ah (d.264H), then know that he is an innovator."³⁸

And Aboo Haatim also said, "The distinguishing sign of the people of innovation is revilement of *AhlulAthar*."³⁹

And as-Safaareenee (d.1189H) said, "And our purpose is not to make mention of the outstanding traits of the *AhlulHadeeth*, since their traits are well-known and their feats are many and their virtues are abundant. So whoever belittles them, then he is a lowly and

³³ Refer to *Siyar A'laamun-Nubalaa'* (1/200) of adh-Dhahabee.

³⁴ Refer to *Siyar A'laamun-Nubalaa'* (7/452-467) of adh-Dhahabee.

³⁵ Refer to *Tabaqaatul-Hanaabilah* (1/199-200) of al-Qaadee Aboo Ya'laa.

³⁶ Refer to *Taareekh Baghdaad* (6/348) of al-Khateeb and *Taareekh Dimashq* (8/132) of Ibn 'Asaakir.

³⁷ Refer to *al-Jarh wat-Ta'deel* (p. 308-309) of ar-Raazee and *Taareekh Dimashq* (5/294) of Ibn 'Asaakir.

³⁸ Refer to *Taareekh Baghdaad* (10/329) of al-Khateeb and *Taareekh Dimashq* (37/31) of Ibn 'Asaakir.

³⁹ Refer to *Sharh Usoolul-I'tiqaad* (1/139) of al-Laalikaa'ee.

miserable person and whosoever hates them, then he is from the party (*hizb*) of the ever-retreating Iblees.”⁴⁰

And 'Abdul-Lateef Ibn 'Abdul-Rahmaan Ibn Hasan (d.1295H) said, “*Ahlus-Sunnah wal-Hadeeth* in every time and age have been have been a trial for the inhabitants of the earth. The people of *Sunnah* became distinguished through their love and praise for them and the people of innovations were exposed through their enmity and hatred for them...And how beautiful is what an Imaam of the *Sunnah* said in lines of poetry:

*Ibn Hanbal appeared trustworthy during the trial; and with the love of Ahmad
the adherent become known.
And when you see someone who belittles Ahmad, then know that his shield is
your backside.”*⁴¹

These statements from the *Salaf* and many others besides these clarify that the testing of individuals in permissible. Rather, it can be obligatory in some instances, when we want to judge whether someone is *Sunnee* or *bid'ee*.⁴²

Imaam Ahmad Ibn Hanbal was a trial for the people of his time. So the *Salaf* would test people by him. So whoever loved him, then he was *Sunnee* and whosoever hated him, then he was *bid'ee*. And today we test the people through *Ahlus-Sunnah*, such as Imaam Ibn Baaz (d.1420H), Imaam al-Albaanee (d.1420H) and Imaam Ibnul-'Uthaymeen (d.1421H). So whoever loves them, then he is *Salafee* and whosoever belittles them, then he is a misguided *hizbee* innovator.

And *Ahlus-Sunnah* love all of the Scholars of the *Sunnah*. They do not differentiate between any one of them. Indeed, the people of innovation deceive the people by claiming love for

⁴⁰ Refer to *Lawaa'ihul-Anwaar* (2/355) of as-Safaareenee.

⁴¹ Refer to *Itmaamul-Minnah wan-Ni'mah fee Dhamm IkhtilaafilA'immaah* (p. 59) and *ad-Durarus-Sanniyyah* (4/102) of 'Abdur-Rahmaan Ibn Qaasim.

⁴² **Translator's Note:** Imaam Aboo Muhammad al-Hasan al-Barbahaaree (d.329H) – *rahimahullaah* – said, “And the trial (*al-mihnah*) in Islaam in an innovation. And as for today, then people are to be tested by the *Sunnah*.” Refer to *Sharhus-Sunnah* (no. 152) of al-Barbahaaree and *Tabaqaatul-Hanaabilah* (2/37) of Aboo Ya'laa.

The *muftee* of Jeezaan, al-'Allaamah Ahmad Ibn Yahyaa an-Najmee (d.1429H) commented upon this statement, “This means that a man is to be tested until it is determined whether he is from *Ahlus-Sunnah* or not. What is apparent is that the people in general are considered to be upon Islaam comprehensively and no one is to be tested unless he makes apparent to us an opposition to the *madhhab* of *Ahlus-Sunnah*, such as when he is negligent with regards to *al-irjaa'*, or with regards to the belief of the *Jahmiyyah*, or the *Soofiyyah* or the *Raafidah* or whatever resembles that. So he is to be asked about that which he is suspected. So if he is a *Murji'*, then he is to be asked: Does *eemaan* increase and decrease? And is *eemaan* a belief, a statement and action, or is *at-tasdeeq* (attestation) in it sufficient? And if he is a *Mu'tazilee*, then he is to be asked about the five *usool* (foundations) of the *Mu'tazilah*. And if he is a *Jahmee*, then he must be asked about the Attributes and about his statement concerning the Book of Allaah. And if he is a *Raafidee*, then he must be asked about the *Ahlul-Bayt* (family of the Prophet); are they infallible or not, and so on.” Refer to *Irshaadus-Saaree* (p. 243-244) of Ahmad an-Najmee.

some of the Scholars of the *Sunnah* so that this permits them to revile the rest of the Scholars of the *Sunnah*.

And from the examples of this is that you will find them claiming to love the three Imaams: Ibn Baaz, al-Albaanee and Ibnul'Uthaymeen, yet they will revile Shaykh Rabee', Shaykh Muqbil and other than them. And this is from the wickedest of *manaahij* and from those who follow these *manaahij* greatly are Muhammad Hassaan, al-Huwaynee, 'Umar 'Abdul-Kaafee and other than them.⁴³

So is it comprehensible that the *Sunnee* will love Maalik and ash-Shaafi'ee and he will hate Imaam Ahmad? Never, by Allaah!

So if you were to ask one of them about Shaykh Rabee', the flag-bearer of *al-Jarh wat-Ta'deel* in these times, they will slander him, dispraise him and accuse him of harshness and other than that from oppressive accusations. And when you ask them about Shaykh Ibn Baaz and Ibnul'Uthaymeen, then will praise and extol them with goodness! So this is from their deceptions against the people.

So Shaykh Rabee' – *hafidhahullaah* – is a trial for this time. So whoever loves him is *Salafee* and whosoever hates him is a *hizbee* innovator.

And *Ahlus-Sunnah* also test the people with the people of innovation and desires. So whoever loves them is an innovator and whosoever hates them is *Salafee*.

And from the examples of such people in these times is Yoosuf al-Qardaawee.⁴⁴ So whosoever praises, commends and extols him – as is the condition of many of those who deceive, such as Husaamud-Deen 'Afaanah and other than him – then he is like him: a misguided innovator who misguides others. And whosoever warns against him and hates him and frees himself from him, then he is a *Sunnee* upon the path, along with his freedom from the rest of the heads of the *ahzaab* (parties) and innovations, such as Sayyid Qutb,

⁴³ And entering along with them is 'Alee al-Halabee, as has reached us from trustworthy narrators that he reviles Shaykh Rabee' in his private gatherings. And what is this recorded cassette, which we have heard - in which he describes the speech of Shaykh Rabee' as a *fitmah* (trial, tribulation) and that the Shaykh measures with two measures and weighs with two scales – except the greatest witness to that fact?

⁴⁴ **Yoosuf Ibn 'Abdullaah al-Qardaawee:** He was mentioned by Shaykh Rabee' in *Jamaa'ah Waahidah* (p. 58). And Shaykh Rabee' mentioned him in *al-Haddul-Faasil* (p. 30, 139) and also in *an-Nasrul-'Azeez 'alar-Raddil-Wajeez* (p. 146). And in his book, *Manhaj Ahlus-Sunnah* (p. 121), Shaykh Rabee' said about al-Qardaawee, "Indeed, he defends and gives victory to the people of innovation. Rather, he propounds their principles and he adopts the mode of conduct of Ghazaalee in this age. Rather, he is even more dangerous." And Shaykh Muqbil Ibn Haadee (d.1421H) said about him in *Fadaa'ih wa Nasaa'ih* (p. 102), "He calls to madness." And the Shaykh also mentioned him in *Fadaa'ih wa Nasaa'ih* (p. 67, 283-284). And the Shaykh said about him (p. 280), "Indeed, he has cut something off from the Religion and we fear that he will complete that. So the man is a *hizbee*." And he said about him (p. 281), "A *hizbee* man." Two of the best refutations upon al-Qardaawee available are *IskaatulKalbil-'Aawee* (Silencing the Howling Dog) by Shaykh Muqbil and *Raf'ul-Lathaam* by al'Adeneee.

Hasan al-Bannaa, Taqiyyud-Deen an-Nabahaanee,⁴⁵ Muhammad Ilyas, al-Mawdoodee, al-Jifree, al-Haddaad and al-Habashee and other than them.

This is what I have come across from the corrupt principles and the hideous errors that Shaykh al-Halabee - may Allaah guide him - has fallen into. I ask Allaah the Magnificent that he recants from them and that he refers back to the upright major Scholars whose beard have gone white with knowledge and its search.

And Allaah is behind the intention and may the peace and salutations of Allaah be upon Muhammad and his Family and his Companions.

Written by,
Aboo 'Abdur-Rahmaan Sa'd Ibn
Fathee Ibn Sa'eed az-Za'taree
18th of *Ramadaan*, 1429H
Al-Khaleel, Palestine

⁴⁵ **Taqiyyud-Deen an-Nabahaanee:** Shaykh Rabee' Ibn Haadee al-Madkhalee mentions him in *Manhaj Ahlus-Sunnah* (p. 120) and in *Nasrul-Azeez* (p. 146). Refer also to the excellent refutation of him by al'Allaamah al-Aaloosee, entitled *Ghaayatul-Amaanee*.