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Safeguarding the Salafee from the Devilish Insinuations and Deceptions of 'Alee al-Halabee

- The First Study -

The Noble Shaykh,
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The Salafee Warning against the Book, 'Manhajus-Salaf,' Of 'Alee al-Halabee:

On January 11, 2009CE, Shaykh Ahmad Ibn 'Umar Baazmool - may Allaah preserve him - wrote on Sahab.net,

"The praise is for Allaah, Lord of the worlds. And may peace and salutations be upon the one whom He sent as a mercy for mankind, and upon his Family and his good and pure Companions.

So I direct a *naseehah* to all of our *Salafee* brothers in all the areas of the earth, acting thereby in accordance with the statement of the Prophet (*sallallahu 'alayhi wa sallam*), "The Religion is sincere advice." We said, "To whom?" He replied, "To Allaah, His Book, His Messenger and to the leaders of the Muslims and their common-folk."¹

[The advice is] that they beware of a book written by 'Alee Ibn Hasan Ibn 'AbdulHameed al-Halabee, which he has entitled, "*Manhajus-Salafis-Saalih fee Tarjeehil-Masaalih wa Tatweehil-Mafaasid wal-Qabaa'ih fee Usoolin-Naqd wal-Jarh wan-Nasaa'ih*" (The Methodology of the *Salafus-Saalih* in Weighing the Benefits and Tossing Away the Harms and Evils in Principles of Criticism and Disparagement and Advices).

So this book - O my brothers - what is inside it from contents opposes its title. Indeed, it comprises very many evils, from them:

[1]: Establishing principles and foundations in opposition to the *manhaj* of the *Salafus-Saalih* in dealing with the people of innovations and desires.

[2]: Reviling the Scholars of *Salafiyyah*, about whom there is no doubt about their righteousness and piety, through deceptive methods. So he does not mention them with their names, but he mentions affairs by which every *Salafee* knows that he is referring to them. So he takes to explaining them and exaggerating them in a manner that opposes the truth.

[3]: Praise and glorification for the people of innovations and describing them as *muwahhideen* (people of *Tawheed*) by utilizing a principle of not connecting between *manhaj* and *'aqedah*. So even though he does not mention these people of innovation by name [in the book], he is known for defending them and praising them in his sittings and in his tapes. These include the likes of Muhammad Hassaan, [Abul-Hasan] al-Ma'ribee and al-Maghraawee.

¹ Related by Muslim (no. 55).

[4]: He defends *Jam'iyyah Ihyaa'ut-Turaath* and *Jam'iyyatul-Birr* in Dubai with a reckless defense, which proves the dangerous deviation this man has.

[5]: He describes the *Salafee* youth in this book and in other than it with descriptions that he does not even describe the people of innovations and desires. So he attacks them with descriptions of the most vile beasts, he says that they are, "bloodsuckers" and that they are like flies and that, "They go to sleep upon a dispute and they wake up upon it, they constantly think about it and make it their main theme! Rather, they (almost) have no concern other than *tabdee'* (declaring people innovators), *tashnee'* (disgracing) and *tafdhee'* (defamation)!!" And what was the crime of the *Salafees* according to him, except that they spoke out against Muhammad Hassaan and al-Ma'ribee and al-Maghraawee? And whosoever defends them, then he is deserving of this blame and rebuke. And there is no might, nor power, except with Allaah the Exalted, the Magnificent.

[6]: What the book comprises from wicked plots that its author - may Allaah blacken the faces of the people of innovations - employs to turn the *Salafees* against each other and to turn the *Salafees* against their rulers.

[7]: What the book contains from his harshness against the *Salafees* and his meekness and slackness and mercy and compassion for the people of innovations and desires.

He presents all of that with philosophical and argumentative methods to cause doubt about the realities through them. And he covers up the falsehood through these methods and he beautifies through *kalaam* and he employs the rhymed prose of a soothsayer.

And the Prophet (*sallallaahu 'alayhi wa sallam*) spoke truthfully when he said, "Indeed, some speech is magic."²

So after all of this - O my brothers - should we read this book? So after all of this - O *Salafiyyeen* - is there anyone who can come and defend this man? So how much longer must we remain silent about this man? And it is as if he is a spoiled child who does whatever he pleases. Does he imagine that we are afraid or cowardly towards him? Does he imagine that we will see the falsehood and remain silent about him? By the Lord of the heavens and the earth - no!

We will not remain silent about him and we will not be bigoted towards him. So the truth is more beloved to us than him. So safeguard your Religion and your knowledge and your *manhaj* so that al-Halabee is not able to corrupt it for you as he has corrupted it for other than you.

I ask Allaah to guide this man to the truth or to suffice us from his evil.

² **Saheeh:** Related by Ahmad in *al-Musnad* (no. 4981), Aboo Daawood (no. 4359), at-Tirmidhee (no. 1951) and Maalik in *al-Muwatta'* (no. 1564). It was authenticated by al-Albaanee in *Saheehul-Jaami'* (no. 2215-2216).

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Insinuations and Deceptions of 'Alee al-Halabee
www.SunnahPublishing.net
Your loving brother,
Ahmad Ibn 'Umar Ibn Saalim Baazmool."

This series, *Safeguarding the Salafee*, expounds in detail upon the points that Shaykh Ahmad has mentioned in general above.

CRITICAL ACCLAIM FOR THIS SERIES:

Shaykh Ahmad Ibn Yahyaa az-Zahraanee mentioned on Sahab.net, "I asked our Shaykh, Dr. Muhammad Ibn 'Umar Ibn Saalim Baazmool - may Allaah preserve him and raise his rank - on Sunday 28/1/1430H after he had finished his lesson in explanation of the *Muwatta'* of Imaam Maalik (d.179H) - may Allaah bestow His vast mercy upon him - about the refutations of Shaykh Ahmad Baazmool upon the book of Shaykh 'Alee al-Halabee - may Allaah guide him to the truth. So he replied: His refutation is based upon knowledge and strong. And I ask Allaah to grant him success and I ask Allaah to return Shaykh 'Alee al-Halabee to the truth."

Husayn alQalamee wrote on Sahab.net, "One of the students of knowledge asked Shaykh Rabee' Ibn Haadee al-Madkhalee - may Allaah the Exalted preserve him - about his opinion concerning the refutations of Shaykh Ahmad Baazmool against Shaykh 'Alee Ibn Hasan al-Halabee and about the issues of *al-Jarhul-Mufassar* (the detailed, explained criticism), for which Shaykh Ahmad Baazmool has criticized Shaykh 'Alee al-Halabee. So he - may Allaah the Exalted preserve him - replied,

"I have read them and they are strong refutations - may Allaah reward him with goodness. Indeed, they (i.e. the refutations) have exposed affairs in which Shaykh 'Alee Ibn Hasan has erred. And he reached the correct position in them. And Shaykh Ahmad achieved correctness in criticizing Shaykh 'Alee Ibn Hasan on the issue of *al-Jarhul-Mufassar*."

And he (i.e. the student of knowledge) sought permission from Shaykh Rabee' Ibn Haadee al-Madkhalee to spread his speech on the *Salafee* websites. So Shaykh Rabee' - may Allaah the Exalted preserve him - said,

"No problem. There is nothing to prevent that. This is the truth." End of Shaykh Rabee' al-Madkhalee's speech.

And the discussion with Shaykh Rabee' al-Madkhalee took place on Wednesday night, 2/2/1430H."

Introduction:



Indeed, the praise is for Allaah. We praise Him, seek His aid and ask for His forgiveness. And we seek refuge with Allaah from the evils of our own souls and from our evil deeds. Whomsoever Allaah guides, then none can misguide him, and whosoever Allaah allows to be led astray, then none can guide him. And I testify that none has the right to be worshipped besides Allaah, without any associate. And I testify that Muhammad is His servant and His Messenger (*sallallaahu 'alayhi wa sallam*).

Surely and undoubtedly, the most truthful of speech is the speech of Allaah and the best of guidance is the guidance of Muhammad. And the most evil of affairs are the newly-invented ones and every newly-invented affair is an innovation, and every innovation is misguidance and every misguidance is in the Fire.

To proceed:

So I have mentioned in, '*The Salafee Warning against the Book: Manhajus-Salaf of al-Halabee*,' a number of observations against this book. And I have not mentioned them with desire, or with ignorance, nor as mere claims. And in this study, along with the studies that follow it with the permission of Allaah the Exalted, I will debate 'Alee Ibn Hasan al-Halabee concerning his book, *Manhajus-Salafis-Saalih*, along with critical remarks upon it with proofs and evidence.

Indeed, I have named this series: Safeguarding the *Salafee* from the Devilish Insinuations and Deceptions of 'Alee al-Halabee.

So I say – whilst seeking the help of Allaah:

The First Observance - al-Halabee's Principles are in Opposition to the Manhaj of the Salafus-Saalih in Dealing with the People of Innovations and Desires:

Al-Halabee said in his book (p. 139), under the heading, “**The Eleventh Issue – Between 'Aqeedah and Manhaj:** And the conclusive statement after alluding to the aforementioned *Sunnee ikhtilaaf* (disagreement) in grasping the difference between '*aqeedah* and *manhaj* is: it is a shield and an impenetrable fort for the '*aqeedah*. So if there is someone who possesses a *Salafee* '*aqeedah* within himself, but he is a deviant in his *manhaj*, a *hizbee* or something else, then the thing that is stronger within him, whether it be '*aqeedah* or *manhaj*, then that is what will be recorded about him and he will be influenced by it. Since, he does not continue, as is said, in a condition of no consequence for what he is living.

So he will either be influenced by his *manhaj* over his '*aqeedah*, so he will be explained as an innovator exposed. And if he is influenced by his '*aqeedah* over his *manhaj*, then he will be a known *Salafee*. And the latter scenario is more beloved to us than the first and we call to that, traverse upon it, are patient upon it and persevere upon it.”

I say: I have several points with regards to this:

The First Point: al-Halabee considers the '*aqeedah* to be the basis for the *Salafiyyah* of a man. As for the *manhaj*, then it is possible for him to be forgiven for it when his '*aqeedah* is sound.

So it is possible for a man to be *Salafee* in the '*aqeedah*, along with his deviation in the *manhaj*, with the condition that his '*aqeedah* must be influential over his *manhaj*. And this is a false statement and its explanation is in the second point:

The Second Point: The statement of al-Halabee, '*Sunnee ikhtilaaf* (disagreement).'

I say: With this he alludes to an disagreement (*ikhtilaaf*) amongst the people of knowledge concerning the '*aqeedah* and the *manhaj*: Are they one single entity, or is there a difference between them?

So Shaykh Ibn Baaz (d.1420H) and other than him from the people of knowledge have gone to the view that they are one single entity.³ And Shaykh al-Albaanee (d.1420H) and

³ **Translator's Note:** Shaykh Muhammad Amaan al-Jaamee (d.1417H) said in the recording, *al-Ajwibatudh-Dhahabiyyah 'alalAs'ilatil-Manhajiiyyah*, “The *manhaj* is the way and the '*aqeedah* is what the person believes within himself, such as your Lord, your Religion and your Prophet. That is the *manhaj* of *Ahlu-Sunnah wal Jamaa'ah* in '*aqeedah*. So the path to this '*aqeedah* and the path upon which this '*aqeedah* traverses, there is no difference between the two. They are inter-connected. And the statement that so and so is *Salafee* in '*aqeedah* and *Ikhwaanee* in *manhaj* is a philosophy that has no meaning.”

other than him from the people of knowledge have gone to the view that there is a difference between the *manhaj* and the '*aqeedah*'.⁴

Shaykh Saalih al-Fawzaan said, "The *manhaj* is broader than the '*aqeedah*. The *manhaj* is in the '*aqeedah*, the behaviour, the manners and the social dealings and all throughout the life of the Muslim. Every course of action that the Muslim takes is called the *manhaj*. As for the '*aqeedah*, then what is meant by it is the basis of *eemaan* (belief), the meaning of the two testimonies and their requirements. This is the '*aqeedah*."⁵

So the one who does not differentiate between the *manhaj* and the '*aqeedah*, this one does not affirm your principle and he rejects it, because according to him, the '*aqeedah* and the *manhaj* are one single entity. So opposition in the *manhaj* is opposition in the '*aqeedah*.

And the one who differentiates between the '*aqeedah* and the *manhaj* does not differentiate between them with a complete differentiation. Rather, he makes the '*aqeedah* part of the *manhaj*. So he does not accept that one's '*aqeedah* is *Salafiyyah* whilst his *manhaj* is in opposition to the *Salaf*, because the '*aqeedah* enters into the term: *manhaj*.

And with this the error of al-Halabee in this issue becomes apparent. So the '*aqeedah* and the *manhaj* are interconnected and they are not separate. Shaykh al-Albaanee (d.1420H) said concerning the statement of Allaah the Exalted,

"And whosoever contradicts the Messenger after the guidance has been made clear to him and follows other than the path of the Believers, We will turn him towards whatever he has turned himself to and drive him into Hell, and evil it is as a destination." [Sooratu-Nisaa' 4:115]

"Following the path of the Believers, or not following it is a very important affair in affirmation and negation. So whoever follows the path of the Believers, then he is saved according to the Lord of the worlds and whosoever opposes the path of the Believers, then his recompense is Hell and an evil destination."⁶

And Shaykh Saalih al-Fawzaan said, "When the *manhaj* is sound, its adherent will be from the people of Paradise. So when he is upon the *manhaj* of the Messenger (*sallallaahu 'alayhi*

Shaykh Rabee' Ibn Haadee al-Madkhalee mentioned in his recorded lecture, *ath-Thabaat 'alas-Sunnah*, "The affair of differentiating between the '*aqeedah* and the *manhaj* has occurred in this age. The people did not used to differentiate between the '*aqeedah* and the *manhaj*. However, the *fitan* (trials, tribulations) have come, so some of *Ahlus-Sunnah* have been confused into differentiating between the '*aqeedah* and the *manhaj*. However, Shaykh Ibn Baaz (d.1420H) did not used to differentiate between the '*aqeedah* and the *manhaj*. So he used to say that all of it is one."

⁴ For Shaykh al-Albaanee's position on the differentiation between the '*aqeedah* and the *manhaj*, listen here: <http://www.sunnahpublishing.net/audio/albanimanhaj.wma> [English/Arabic].

⁵ Refer to *al-Ajwibatul-Mufeedah* (p. 123) of Saalih al-Fawzaan.

⁶ Refer to *Fitnatut-Takfeer* (p. 53), with the notes of al-Halabee.

wa sallam) and the *manhaj* of the *Salafus-Saalih*, he becomes from the people of Paradise, with the permission of Allaah. And when he traverses upon the *manhaj* of the misguided ones, then he is threatened with the Fire. So one's entrance into Paradise or Hell is based upon the soundness of his *manhaj*.”⁷

And this speech from Shaykh al-Albaanee and Shaykh Saalih al-Fawzaan clearly proves that there is no separation between the *'aqeedah* and the *manhaj*.

And Shaykh 'Ubayd al-Jaabiree said, “And Islaam brings together these two: correctness of *'aqeedah* and soundness and uprightness of *manhaj*. So one of them cannot be separated from the other. So the one whose *manhaj* is corrupt, then trust that this emanates from the corruption in his *'aqeedah*. So when the *'aqeedah* is upright upon the correct manner, then the *manhaj* will likewise be upright.”⁸

The Third Point: What is the proof for this principle from the *manhaj* of the *Salaf*? And how have you opposed the major Scholars with this new, innovated *manhaj*? And there is no doubt that the *manhaj* of the *Salaf* is in opposition to this statement of yours.

Sulaymaan Ibn Harb said, “Whosoever withdraws from the *Sunnah* by a hair's breadth, then do not give him any consideration.”⁹

And Ibn 'Awn (d.151H) said, “Whosoever sits with the people of innovation is more severe against us than the people of innovation themselves.”¹⁰

And whosoever accompanies the people of innovation, then warn him against them. So he will either abandon them, and if not, then he is considered with them and shown no dignity. Al-Fudayl Ibn 'Iyaad (d.187H) said, “Whosoever sits with a person of innovation, then be wary of him.”¹¹

And Aboo Daawood (d.275H) asked Imaam Ahmad (d.241H), “I have seen a man from *AhluSunnah* with a man from the people of innovation. Should I abandon speaking to him?” So he replied, “No. Inform him that the man whom you saw him with is a person of innovation. So if he abandons speaking to the innovator, then continue speaking with him, and if not, then he is to be connected with him.”¹²

⁷ Refer to *al-Ajwibatul-Mufeedah* (p. 125) of Saalih al-Fawzaan.

⁸ Refer to the audio lecture, *al'Eedaah wal-Bayaan fee Kashf Ba'd Taraa'iq Firqatil-Ikhwaan*, of 'Ubayd Ibn 'Abdullaah al-Jaabiree.

⁹ Refer to *Dhammul-Kalaam wa Ahlihi* (2/400) of al-Harawee.

¹⁰ Refer to *al-Ibaanah* (2/473) of Ibn Battah.

¹¹ Refer to *Hilyatul-Awliyaa'* (8/103) of Aboo Nu'aym and *al-Ibaanah* (2/459) of Ibn Battah.

¹² Refer to *Tabaqaatul-Hanaabilah* (1/160) of Ibn Abee Ya'laa.

And al-Barbahaaree (d.329H) said, "When you see a man sitting with a man from the people of desires, then warn him and inform him. So if he continues to sit with him after you have informed him, then beware of him, since he is a person of desire."¹³

Mubashshir Ibn Ismaa'eel al-Hablee said, 'It was said to al-Awzaa'ee (d.157H), 'A man says: I sit with *AhluSunnah* and I sit with the people of innovation.' So al-Awzaa'ee answered, 'This man wants to make the truth and the falsehood equal.'¹⁴

Indeed, Shaykh Muqbil al-Waadi'ee (d.1421H) - *rahimahullaahu ta'aalaa* - warned against individuals who were upon goodness and loved goodness, but they had with them doubts which had deceived them therein. So he advised to not attend their gatherings in his cassette entitled, *Be Patient O AhluSunnah*, as was documented by Ihsaan Aboo Nu'aym in his article on Sahab.net entitled, *A Magnificent Position by a Magnificent Imaam: Shaykh Muqbil Warns Against the Gatherings of an Individual, even Though He is upon Goodness and Loves Goodness, but He Had Doubts!* It was written by Abee Nu'aym Ihsaan.

And Shaykh Saalih al-Luhaydaan was asked the following question in his lesson in al-Masjid an-Nabawee, dated 10/23/1418H, "A student of knowledge sits with *AhluSunnah* and with the people of innovation and he says: The *Ummah* has already split up enough and I will sit with everyone." So the Shaykh replied with his statement, "This one is an innovator. The one who does not differentiate between the truth and the falsehood and claims that this is for the unity of the Muslims, then this is an innovation. We ask Allaah to guide him."

And Shaykh Rabee' al-Madkhalee said in his lecture, *alMawqifusSaheeh min AhlilBida'*, "Therefore, the harm from sitting with the people of evil is inevitable. So why are you so eager to sit with them and to mingle with them. What is your proof for the permissibility of this? The Messenger (*sallallaahu 'alayhi wa sallam*) warned, the Messenger (*sallallaahu 'alayhi wa sallam*) cautioned, the Messenger (*sallallaahu 'alayhi wa sallam*) clarified the danger. So what is your excuse? And the Imaams of Islaam warned and cautioned. And they carried out the instructions of the Messenger (*'alayhis-salaatu was-salaam*) and the instructions of the Noble *Qur'aan* and the *Sunnah*. So with which proof do you oppose the *manhaj* of *AhluSunnah wal-Jamaa'ah* and defy your brothers who love goodness for you and they fear that you will fall into evil?

So if it is said, 'Al-Halabee does not oppose this, because the speech of al-Halabee is about *AhluSunnah!*' I reply: How free is Allaah from all imperfections! Where are the intellects of the *Salafiyyeen*? Do the *Salafee* Scholars oppose the sitting of the *Salafee Sunnee* with the *Salafee Sunnee*? If the Scholars opposed this, then the accusation would be against them.

¹³ Refer to *Sharhus-Sunnah* (no. 145) of al-Barbahaaree.

¹⁴ Refer to *al-Ibaanah* (2/456) of Ibn Battah.

However, al-Halabee has made a blunder. So he considers al-Maghraawee,¹⁵ al-Ma'ribee, Muhammad Hassaan¹⁶ and other than them *Salafiyyeen* and people of sound *'aqeedah*. Due to that, he does not mention them in his book and he does not speak explicitly about them. Why? Because if he were to name them and particularize them, then the *Salafiyyoon* would reply to him, 'O Shaykh 'Alee, those ones are innovators.' He would reply, 'They are innovators according to you and according to your *Salafee* Shaykhs. As for me, I consider them *Ahlu-Sunnah*.' So the *Salafees* would say to him, 'Whosoever praises the people of innovation is connected with them if he knows their condition and has been warned against them, let alone the one who describes the people of innovation as *Ahlu-Sunnah*. So this is more dangerous without a doubt.'

So the *Salafee* Shaykhs consider them people of innovation and they have with them the *fitnah* (trial, tribulation) of *takfeer* against the rulers and others.

So if it is said, 'Those ones are the heads, they have repented and abandoned what they used to be upon.'

Then the answer to him is as follows: The noble Shaykh, Rabee' Ibn Haadee al-Madkhalee - *hafidhahullaah* - was asked, "Much of the disturbance and disagreement that has occurred amongst the *Salafee* youth is because of the opponent of the *manhaj* of the *Salaf* recanting or claiming to recant and return back into the sphere of the *Salafee manhaj*. So what is your advice to the youth? Since, some of them accept the *tawbah* (repentance) and some of them do not accept it."

¹⁵ **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, *Ihyaa'ut-Turaath* and his connection the political activists with us here in Saudi Arabia." Refer to the audio series, *Rudoodul'Ulamaa' alal-Mubtadi' al-Maghraawee*. 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, *Ijtima'ul-Juyooohis-Salafiyyah 'alal-Qutbiyyatil-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' 'alal-Mubtadi' al-Maghraawee*.

¹⁶ **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.

So he – *hafidhahullaahu ta'aalaa* – answered, “Whatever the case may be, when a person falls into a sin, or he falls into a doubt, or he falls into an innovation, then he repents and turns repentantly back to Allaah, then it is not permissible for anyone to close the door of *tawbah* in his face, because the door to *tawbah* is open until the sun rises from the west. So when a person makes *tawbah* and recants, then it is obligatory upon us to praise him and to encourage him. However, it may be that some of these people were well-known for lying and deception, but now he apparently manifests *tawbah*. So we say to this one, ‘If Allaah so wills, your *tawbah* will be accepted.’ However, we take precaution against him up until he makes manifest his correct *tawbah*.

Abul-Hasan al-Ash'aree (d.324H) openly proclaimed his *tawbah* upon the pulpit. He used to be a fanatical *Mu'tazilee*.¹⁷ Rather, he was a leader from amongst the leaders of the *Mu'tazilah* and he persisted for forty years fighting for this wicked *madhhab*. Then he made *tawbah* and openly proclaimed his *tawbah*. And from the proofs for his *tawbah* is that he began to write books in refutation of the *Mu'tazilah* that silenced them. He refuted ‘their doubts.’ So there are signs for a truthful *tawbah*. Actions remove doubts. Meaning, a man will make well-known and openly manifest what he has openly declared in front of the people – that he follows the truth. There are signs that prove his truthfulness, and there could be circumstances that indicate he is lying. So when there are signs that prove his truthfulness, then he is to be encouraged. And when there are circumstances that indicate this *tawbah* is only a claim. So it is obligatory upon the *Salafees* to be watchful of this one, because he could be an imposter. This is because we now live in a time of politics, hypocrisy and lying to protect oneself. The parties (*ahzaab*) have become widespread and they are not able to ruin the *Salafee* youth and deviate them from the *Salafee manhaj*, except by claiming *Salafiyyah*, or by claiming to recant from errors that oppose the *Salafee manhaj*. So when the *Salafee* youth start to rely upon them, they are able to attract whoever they can attract towards the corrupt *manhaj*. This has happened. And whatever the case may be, the one who openly manifests *tawbah* must be encouraged and the one whom it becomes apparent from him that he is playing around, then it is obligatory to warn against him and the *Salafees* must be watchful of the likes of these ones.”¹⁸

So do we give the intellect, the desire and personal experience precedence over the *manhaj* of the *Salafus-Saalih*?

¹⁷ **Mu'tazilah:** They say that the one who commits a major sin is at a level between two levels (i.e. he is neither a Muslim, nor a disbeliever). The founder of this sect was Waasil Ibn 'Ataa'. He was a student of al-Hasan al-Basree (d.110H). So when this deviant statement of his became apparent, al-Hasan al-Basree banned him from his gathering. So Waasil went into isolation (*i'tazala*). From their statements is the level between two levels, denial of the Attributes of Allaah, declaring it impossible to see Allaah the Mighty and Majestic with the eyes, that people determine their own actions, that Allaah does not have fore-knowledge ad other than these from deviant, misguided views. Refer to *al-Maqaalaatul-Islaamiyyeen* (p. 420) of Abul-Hasan al-Ash'aree.

¹⁸ This question and answer from Shaykh Rabee' Ibn Haadee al-Madkhalee can be heard here:
<http://www.sunnahaudio.com/audio/rabi3.mp3> [Arabic only].

'Alee al-Halabee will answer this question of ours with his refutation upon the one who agrees with us in *'aqeedah* and opposes us in *manhaj*, as occurs in his book, *Ru'yah Waaqi'iyyah* (p. 22-23), "Meanwhile, all those ones hold back from describing themselves with *Salafiyyah* and avoid affiliating themselves to the *manhaj* of the *Salaf* with an ascription, let along the current state and reality.

And this is a natural affair with regards to us and the praise is for Allaah. Since, it is well-known to the callers to the Book and the *Sunnah* with the understanding of the *Salaf* of the *Ummah* that, 'the distinguishing sign of the people of innovation is abandonment of attribution to the *Salaf*,' due to what it implies from the parting dispute between understandings of the modern groups! Since, some of them judge with their intellects and others judge with their personal experiences and the third group judges with their emotions!!

Likewise, they do not look to the path of the Believers, which it is obligatory to follow and call to. And it is the very *manhaj* of the *Salaf* of the *Ummah*, to whom we ascribe ourselves and are guided by their light.

Due to this, it is from, 'the distinguishing signs of *AhluSunnah* that they follow the *Salafus-Saalih* and they abandon everything that is innovated and newly-invented.'"¹⁹ End of al-Halabee's words.

Does not the *manhaj* of the *Salafus-Saalih* take precedence in all of the *Sharee'ah* issues over the dregs of our intellects? Is not your principle a newly-invented affair that was not known to the *Salaf*? So what is the benefit of it therefore?

You will answer - O Halabee - with your statement, which occurs in your book, *Ru'yah Waaqi'iyyah* (p. 19), and you quoted it in your book, *Manhajus-Salafis-Saalih* (p. 136), "This is a small piece from the excellence of the *manhaj* of the *Salafus-Saalih* and this distinguishes it from other than it from the newly-invented or deviated methodologies. And this *manhaj* is established upon absolute submission to the affair of Allaah and His Messenger, without looking at the benefit or turning to declaring things good (*istihsaan*) or lending support based upon emotions, or fanaticism or opinion." End of al-Halabee's words.

Therefore, your opinion has no value.

And if al-Halabee is not convinced by the speech of the people of knowledge, then I will quote for him from his own old speech in the hopes that he will be convinced. So he said in his notes upon *Taareekh AhluHadeeth* (p. 145) of ad-Dihlawee (d.1375H), in the first

¹⁹ **Translator's Note:** This is taken from the statement of Imaam al-Asbahaanee (d.535H), "The distinguishing sign of *AhluSunnah* that they follow the *Salafus-Saalih* and they abandon everything that is innovated and newly-invented." Refer to *al-Hujjah fee BayaanilMahajjah* (1/364) of al-Asbahaanee.

footnote, what follows, "Being expansive in applying the term, '*AhluSunnah*' upon everyone for any reason is a genuine error.

Either the intended purpose is: to gather together all of the people and to amass them under a high-sounding term that has no precise meaning, or the intended purpose results from lack of comprehension for the obligatory and correct *manhaj* and it has resulted from not applying the correct understanding of the *manhaj* of *AhluSunnah walJamaa'ah*."

I say: I have enough material from your own speech to refute you. So consider.

The Fourth Point: The refutation of 'Alee al-Halabee against 'Alee al-Halabee:

'Alee al-Halabee said in his book, *Ru'yah Waaqi'iyah fil-Manaahijid-Da'wiyyah* (p. 15), whilst speaking about the callers who agree with us in '*aqeedah* and oppose the *manhaj* of the *Salaf*, "A form of splitting has appeared and become apparent in the *manhaj* and the *sabeel* (path), which is traversed by these callers to Allaah in order to actualize the affair of '*aqeedah* and its goal.

And it is possible that this is a disagreement between the *Da'watus-Salafiyyah* and other than it from the calls (*da'waat*) that are built upon the '*aqeedah*, but oppose the *manhaj*..."

Then he said on the same page, whilst speaking about the cause for unity, in his book, *Ru'yah Waaqi'iyah*, "I have only written this book as a refutation upon those who agree with us concerning the basis of '*aqeedah*, but they oppose us in the *manhaj*, which it is obligatory to follow and to traverse upon its guidance."

Then al-Halabee said in the same book, *Ru'yah Waaqi'iyah* (p. 20) after differentiating between the '*aqeedah* and the *manhaj*, "So with this it becomes apparent - and the praise is for Allaah - that there is a general difference between the '*aqeedah* and the *manhaj*, and it is established upon absolute submission, so I will not prolong the discussion. However, there is an affair that it is obligatory to explain and clarify and it is that the continued deviation from the *manhaj* leads to deviation in the '*aqeedah* itself and in *Tawheed* itself.

And the one who looks into the modern-day *da'wah* groups will clearly see the proof for that." End of al-Halabee's words.

And this speech clearly and evidently refutes what he himself has affirmed in his book, *Manhajus-Salaf*.

And what is more astonishing and more clearly manifest than that is that al-Halabee quotes this speech in its entirety in his book, *Manhajus-Salaf* (p. 131-137), the place where he affirms the previous principle, and it is as if there is no contradiction or opposition between the two of them.

And From the Refutation of al-Halabee Against al-Halabee:

He said in his book, *Manhajus-Salaf* (p. 138), footnote (no. 2), where he spoke – may Allaah guide him – correctly, “And some of them change out of deception and deceit! So he says: *Salafee 'aqeedah* and modern confrontation.” End of al-Halabee’s words.

I say: And it is possible to summarize the principle that al-Halabee has mentioned here as: *Salafee 'aqeedah* and *khalafee* or innovated *manhaj*.

And from the refutation of al-Halabee against al-Halabee is his statement in the lecture entitled, *Usool fil-Manhaj*, “I believe that the *manhaj*, with the precise meaning that we have mentioned, is more important than the *'aqeedah*, because you cannot imagine a person with sound *manhaj* having a false *'aqeedah*.” End of al-Halabee’s words.

And it must also be said: One cannot imagine a person of sound *'aqeedah* having a false *manhaj*!

And from the refutation of al-Halabee against al-Halabee is his comment upon the statement of Ibn Qayyim al-Jawziyyah (d.751H) in *al-Fawaa'id* (p. 43), whilst speaking about the importance of *Tawheed* and its great benefit to its adherent, “The person who has sins, whilst having many and plentiful good deeds is tolerated in a manner that the one who does not have the likes of these sins, but he does not have the likes of those good deeds is not tolerated.” End of al-Halabee’s words.

So al-Halabee commented in the footnote (no. 1), with his statement, “So the basic principle with regards to that is soundness of *manhaj* and clarity of concept and purity of *'aqeedah*.” End of al-Halabee’s words.

I say: It is observed that the speech of Ibn Qayyim al-Jawziyyah is not concerning the people of innovation, it is only concerning the people of evil deeds and sins and Allaah know best.

And he commented upon the statement of Ibn Qayyim al-Jawziyyah in *al-Fawaa'id* (p. 64), “If the callers (*du'aat*) were to travel upon the way which Allaah and His Messenger called the people to, then the world would be rectified by this with a rectification brings about no corruption along with it.”

Al-Halabee commented upon it in the footnote (no. 1), with his statement, “This is the true *manhaj*, which we speak about explicitly and we unite upon it and we call others to it.” End of al-Halabee’s words.

The Fifth Point: And you – O Halabee – have demolished this principle in your own book, *at-Tasfiyah wat-Tarbiyah* (p. 90), “What can be summarized from that which has proceeded is the obligation of *tasfiyah* (purification) of the *da'wah* and the issues connected to it. And *tasfiyah* is firmly-grounded in two foundational affairs:

Firstly: Purifying the *da'wah* from the newly-invented *manaahij* (methodologies), which oppose the *manhaj* of the Prophets in general and the *manhaj* of the Prophet (*sallallaahu 'alayhi wa sallam*) specifically.

Secondly: Purifying the *da'wah* from some of the erroneous and wrong understandings, which oppose the Book and the *Sunnah* and what the *Salaf* of the *Ummah* were upon in their foundation and their reality.”

The Sixth Point: Moreover, is not this opposition to the *manhaj* an insignificant thing in your view? And all of us know the story of the archers who opposed the command of the Prophet (*sallallaahu 'alayhi wa sallam*) on the day of Uhud. So they were defeated and seventy of them were killed in battle, as occurs in *Saheehul-Bukhaaree*.²⁰

Are you - O Halabee - not the one who said in *at-Tasfiyah wat-Tarbiyah* (p. 125), “*At-tarbiyah* (education) upon the *ahkaam* (rules, regulations) of Allaah the Glorified with beneficial knowledge and righteous deeds is the foundation for victory and its key. And abandonment of a single part of it could be a direct cause from the causes of defeat...”

Then, what is the defining rule for this opposition according to you? You have not explained it, nor clarified it. Rather, you have left it ambiguous and your practical application proves that you have not placed a rule for the extent of this opposition!!!

So your position with al-Huwaynee²¹ and your speech about him is well-known, it proves that you do not have a clear defining rule for the application of this issue.

Indeed, you were asked the following question, “Is there a person whose *'aqeedah* opposes his *manhaj*?”

So you answered with your statement, “It is possible that this exists. This exists. We find now that we know of some people - meaning, in *'aqeedah* you will see him in *Tawheedul-Uloohiyyah*, in *al-Asmaa' was-Sifaat*, in the issue of *al-Qadr* (divine pre-Decree), in all of the issues. However, in the issue of the rulers, he declares the rulers to be disbelievers. In the issue of *manhaj* we see him as a bigoted *hizbee*. It is possible that there is a secret understanding present. However, I will say a statement that I have always repeated. I say the *manhaj* is the protective sphere for the *'aqeedah*. The *manhaj* is like a cup. If clean water is placed within a clean cup, the cup preserves that cleanliness. If clean water is placed within a dirty cup, then this dirt will dissolve into the water and corrupt it. The condition of *manhaj* and *'aqeedah* is likewise. How quickly one of them overtakes the

²⁰ Related by al-Bukhaaree (no. 2812), from the lengthy *hadeeth* of al-Baraa' Ibn 'Aazib (*radiyallaahu 'anhu*).

²¹ **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*.

other; either his sound *'aqeedah* will overtake his *manhaj* so that his *manhaj* becomes *Salafee*, or his *khalafee manhaj* will have influence over his *'aqeedah* so that his *'aqeedah* becomes like his disturbed *madhhab* in rare cases.”

I say: Shaykh Muhammad Amaan al-Jaamee (d.1417H) – *rahimahullaahu ta'aalaa* – said about those who permit for an individual to be *Salafee*, even though his *manhaj* is *Ikhwaanee*, “This speech is incomprehensible, it is not sound. This speech is self-contradictory, it is not sound.”²²

And Shaykh Rabee' spoke concerning this differentiation, as occurs in *at-Taqwaa wa Aathaaruhat Tayyibah*, about the likes of this speech, “This is empty speech and it is from idle talk.”

Indeed, you yourself have quoted the speech of the noble Shaykh, Rabee' Ibn Haadee al-Madkhalee, with some adaptation, in your book *at-Tasfiyah wat-Tarbiyah* (p. 82), during your speech about purification and education in *da'wah*, “And the most important of these orientations are three:

The First: It represents a group that adopts the *manhaj* of the Messengers in its *'aqeedah* and its *da'wah* and it holds onto the Book of its Lord and the *Sunnah* of its Prophet (*sallallaahu 'alayhi wa sallam*) and it traces the steps of the *Salafus-Saalih* in its *'aqeedah*, its worship and its *da'wah*. And this is the orientation in *da'wah*, knowledge and action that it is obligatory upon the Muslims gather around.

The Second: It represents a group that gives importance to some of the deeds within *Islaam* and it have been overtaken by *Soofee* tendencies, which have deeply affected the *'aqeedah* of *Tawheed* in the souls of many of its followers. And they have problems in their beliefs and their worship.

The Third: It represents a group that gives importance to some of the political, economic and social aspects of *Islaam*. And it has put forth a great deal... However, whilst they – may Allaah grant them success – gave importance to these aspects, they fell short with a clear shortcoming with regards to the true *'aqeedah*...”

And the question here is: The one whose *'aqeedah* is sound, but his *manhaj* is in opposition is definitely not from the first orientation, so to which of the remaining two orientations – the second or the third – does he belong?

And whatever the assumption may be, both of the two remaining orientations – the second and the third – have problems and a clear shortcoming in the *'aqeedah* by your own admission. So how can the *'aqeedah* be upright when their condition is as such?!

²² The complete answer of Shaykh Muhammad Amaan al-Jaamee – *rahimahullaah* – can be heard here: <http://www.sunnahpublishing.net/audio/jamimanhaj.wma> [Arabic/English].

The Seventh Point: He said, "Then the thing that is stronger within him, whether it be *'aqeedah* or *manhaj*, then that is what will be recorded about him and he will be influenced by it. Since, he does not continue, as is said, in a condition of no consequence for what he is living. So he will either be influenced by his *manhaj* over his *'aqeedah*, so he will be explained as an innovator exposed. And if he is influenced by his *'aqeedah* over his *manhaj*, then he will be a known *Salafee*."

I say: This speech is built upon the premise that the *manhaj* is something separate from the *'aqeedah* and the falsehood of this statement has already proceeded. However, al-Halabee has provided me with enough provision to refute him with his own statement in his book *Ru'yah Waaqi'iyah*, as I have previously quoted his statement, "However, there is an affair that it is obligatory to explain and clarify and it is that the continued deviation from the *manhaj* leads to deviation in the *'aqeedah* itself and in *Tawheed* itself."

The Eighth Point: He said, "And the latter scenario is more beloved to us than the first and we call to that, traverse upon it, are patient upon it and persevere upon it."

I say: Every single Muslim hopes for that, let alone the *Salafee* Scholars and the students of knowledge. However, they do not go to the level where they start mixing with the people of innovation for it, defending them for it, covering the truth with falsehood for it, forfeiting the truth for it, forsaking *Ahlu-Sunnah* for it and forfeiting the foundations of *Salafiyyah* for it.

So our eagerness for the guidance of the people does not mean that we forfeit whatever is in our hands from the upright ones, as will come in detail with the permission of Allaah the Exalted concerning the issue of boycotting the innovator.

And Shaykh Ahmad Ibn Yahyaa an-Najmee - *rahimahullaah* - was asked, "Noble Shaykh, there is a man who claims that he is *Salafee*. However, he sits with the *hizbiyyeen*. And we advised him about that, so he replied, 'I do it in order to instruct them and advise them.' So how do we judge this individual?"

So he - *rahimahullaah* - replied, "Advising them does not necessitate that you walk with them. And advising is done at certain times. As for you walking with them with the excuse that you are advising them, then if you were truly advising them, then a change would be seen in their actions and they would be different than what they used to be. So if you say - for example - that you are advising them and they are not listening to you, or they are not accepting it from you, then why do you sit with them, or travel with them and come and go with them? So if they do not listen to you, then do not come and go with them and do not sit with them. However, when we see that you are coming and going with them and you are sitting with them, then we come to know that you are from them."²³

²³ Refer to *al-Fataawaa al-Jaliyyah* (2/141) of Ahmad an-Najmee.

Then look at your condition - O Halabee: You have praised and defended the leading innovators of this time, such as al-Maghraawee, al-Ma'ribee, al-Huwaynee and other than them from the *Takfeeriyyeen* and you have named them and you have described them, unfortunately, as callers to the correct *'aqeedah* and as companions. Rather, you have opposed your own statement here when you described them as callers to the *manhaj* of the *Salaf*, as occurs on (p. 24, 49, 189). Yes, he did not name them explicitly, he kept them ambiguous. However, his disagreement with the *Salafee* Shaykhs is over them and about them. And his gatherings that are recorded with his voice contain the praise and defense for them, and he mentions therein that he fears Allaah with regards to making *tabdee'* (declaring one an innovator) of them.

Indeed, you were asked the following question at one of your gatherings, "What is your opinion about those who have opposed the *manhaj* of *Ahlus-Sunnah*, such as al-Huwaynee, al-Maghraawee, al-Ma'ribee and 'Ar'oor?"²⁴

So from your answer was, "Their *usool* (foundations) are the *usool* of the *Sunnee*, *Salafee* *'aqeedah*. And there is no one from amongst them who says, 'I am not *Salafee*, or I am *Qutbee*, or I am *hizbee*, or I am *Takfeeree*.' Rather, all of them are free from that, even if they are at intervals and stages. So I am afraid of Allaah and I fear Him with regards to saying that those ones are *Takfeeriyyeen*, or *Qutbiyyoon*, or *hizbiyyoon*." End of al-Halabee's words.

However, these ones are the heads of *fitnah* (trial, tribulation) for the *Salafee* youth and against the *Da'watus-Salafiyyah*!!!

So here you have judged with your desire and your personal experience and your emotions. And this is the very thing that you have rejected in your book, *Ru'yah Waaqi'iyyah* (p. 22), as I have previously quoted.

And it is enough at this time to quote the statement of Shaykh Rabee', as occurs in *al-Mawqifus-Saheeh min Ahlil-Bida'*, "We warn the *Salafee* youth from mixing with those ones and being sociable with them and having confidence in them. So let them give consideration to those who have come before them, such as the one who was amazed with himself and he thought that he would guide the people of misguidance and make them recant from their deviation and misguidance. And then he got carried away with that and began to act haphazardly and rushed into the midst of the people of innovation..."

So you see this one walking in the *Salafee* arena and the *Salafee* field - *maashaa' Allaah* - except then he begins to revolve around the *miskeen* (pitiful) one. So he begins to wage a

²⁴ **'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.

war against *AhluSunnah* for him and what was evil according to him becomes good and what was good according to him becomes evil. And this is the utmost extent of misguidance. So we warn the *Salafee* youth against being deluded by the people of innovation and having confidence in them.

So I advise the *Salafee* youth firstly: to seek knowledge and to sit with the people of goodness and to beware of the people of evil. Since, the noble Messenger (*'alayhis-salaatu was-salaam*) struck an example for the evil companion and his evil effects and the good companion and his good effects. So he said, "The example of a good companion and an evil companion is like that of a seller of musk, and the one who blows blacksmith's bellows. So as for the seller of musk, then either he will grant you some, or you buy some from him, or at least you enjoy a pleasant smell from him."²⁵ Meaning, you gain and you benefit from him in any situation. You do not find from him anything but goodness, like the date palm, all of it is good and all of it is beneficial, as is the likeness of the Believer. And the evil companion is like the one who blows the blacksmith's bellows; he will either burn your clothes, or you will not be safe from his fumes. So harm will be inevitably connected to you and it is inevitable that evil will reach you in a large or slight form.

So when there is no escape from the harm in sitting with the people of evil, then why are you so eager to sit with them and mix with them? What is your proof for permitting this? The Messenger (*sallallaahu 'alayhi wa sallam*) warned! The Messenger (*sallallaahu 'alayhi wa sallam*) cautioned! The Messenger (*sallallaahu 'alayhi wa sallam*) clarified the danger!

So what is your excuse when the Imaams of Islaam warned and cautioned and carried out the instructions of the Messenger (*'alayhis-salaatu was-salaam*) and the instructions of the Noble *Qur'aan* and the *Sunnah*? So with which proof have you opposed the *manhaj* of *AhluSunnah wal-Jamaa'ah* and defied the brothers who love good for you and who fear that you will fall into evil?" End of Shaykh Rabee's words.

And at the conclusion of this discussion, I direct questions to every fair and equitable reader who is zealous for his Religion and for the *manhaj* of the *Salafus-Saalih*. He must answer them for himself so that he realizes the danger and the lack of correctness in this principle.

Does 'Alee al-Halabee understand the Religion of Allaah better than our *Salafus-Saalih* and the Scholars of the *Ummah*? Does 'Alee al-Halabee have more zeal than the *Salaf* for the guidance of the people? Is 'Alee al-Halabee able to say: I guarantee that the people will not be deviated by mixing with the people of corrupt *manaahij*?

And lastly, this is but one example of a false principle that 'Alee al-Halabee has formed in order to justify his dangerous path in dealing with the people of innovation who oppose

²⁵ Related by al-Bukhaaree (4/323) and Muslim (no. 2628), it is part of a longer *hadeeth* from Aboo Moosaa al-Ash'aree (*radiyallaahu 'anhu*).

the *manhaj* of the *Salafus-Saalih* and in order to enter groups from the people of innovation and desires into *Ahlus-Sunnah* and *Ahlul-Haqq* (people of truth) and so that the people of truth who hold onto the *madhhab* of the *Salafus-Saalih* are no longer distinguished (*tamyeez*) from the people of falsehood who follow the desires.

I ask Allaah, Lord of the magnificent Throne to allow 'Alee al-Halabee to see the truth and to guide him to the Straight Path and that he traverses the correct path in da'wah to Allaah. And I ask Allaah the Glorified to safeguard all of us from every evil and detestable thing and to make us firm upon the Book and the Sunnah upon the understanding of the Salafus-Saalih in 'aqeedah and manhaj. And may the choicest peace and salutations of Allaah be upon our Prophet Muhammad and upon his Family and his Companions.

Your loving brother,
Ahmad Ibn 'Umar Ibn Saalim Baazmool
In 1/23/1430H
With praise and thanks to Allaah,
And peace and salutations upon
Our Prophet Muhammad