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# Clarification of the Methodology of Abul-Hasan, Alee Hasan and his Party in Britain.

Shaykh Rabee' ibn Hadee al-Madkhalee

Taken from Sahab.net

| <http://www.sahab.net/forums/index.php?showtopic=121132>

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All praise is due to Allaah and may the Praise and Security of Allaah be upon Muhammad, the seal of Prophets and upon his family and Companions.

The supervisors of the website by the name of "Kulu-as-Salafiyeen"<sup>1</sup> have spread an article titled **"Impurities of partisanship, and Ikhwaani residues, connected to the methodology of Shaykh Rabee Al-Madkhalee."**

Likewise in reply to their article which is full of oppression and distortions (is that) I say (line of poetry):

“She accused me of a disease which she had.”

They are the ones who portray the footsteps of the Ikhwaan al-Muslimeen, since their methodology stands to wage war against the Salafi methodology just like the methodology of the Ikhwaan. And the Ikhwaan have corrupt principles which oppose the Salafi methodology likewise (Alee Hasan) Al-Halabi<sup>2</sup> and his party have corrupt principles which oppose the Salafi methodology that are more dangerous than the corrupt principles of the Ikhwaan such as **"A broadened methodology"** which was innovated to accommodate and work with people of

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<sup>1</sup> [TN] - This is the forum podium which is administrated by Alee Hasan al-Halabi

<sup>2</sup> [TN] - He is Alee Hasan al-Halabi from the land of ash-Sham, Jordan. Listen here to the statements of the of the Salafee Scholars on warning against this man and his methodology - **From them are the major scholars Shaykh Ahmed an-Najmee, Shaykh Muhammed al-Bannah, Shaykh Abdullah al-Ghudayaan, Shaykh Saalih al-Fawzaan, Shaykh Saalih as-Suhaymee (all major scholars)** and the list continues. Yet, you see Masjid Ibn Taymiyah in Brixton continue to defend and promote him on their website ([www.SalafiManhaj.com](http://www.SalafiManhaj.com))  
<http://www.youtube.com/watch?v=pzQoJ98Avk0&feature=plcp&context=C49b5f6bVDvjVQa1PpcFMYnagDOUtM2iAebV1dQ70dyXpVdrEUyhc=>

methodology of the Salaf in al-Walaa wal-Baraa.

It also opposes their methodology in disparaging the people of falsehood, innovation and clarifying their misguidance. Likewise the (corrupt) principle that states **"we correct but we don't disparage"** which is also in opposition to the methodology of the Salaf in al-Walaa wal-Baraa and their methodology (of the Salaf) towards refuting the people of innovation and warning against them

Similarly, the (corrupt) principle **"it's not upon me/not necessary"** (to accept the refutation) and **"I'm not satisfied"** (with the refutation of such and such scholar) in order to reject the truth, and this is from the filthiest of their principles.

As for the enemies of the Messengers, then they didn't adhere to the truth, which the Messengers came with, and they weren't satisfied with it. The people of misguidance from the ar-Rawaafid, as-Soofiyyah, al-Khawaarij and the other misguided parties do not adhere to the truth which the Salaf adhered to and were satisfied with, and at the head of them (the Salaf) were the companions.

How many Salafi youth did this party corrupt? They corrupted them in their Aqeedah, and Manhaj and manners. However, the Ikhwaan sympathize with people of misguidance such as the al-Khawaarij, ar-Rawaafid, as-Soofiyyah and they invite them into their organisations whilst (Alee Hasan) al-Halabi insults the true Salafis who follow the methodology of the Salaf and he accuses them of extremism, partisanship to falsehood, while he and his party wage a severe war against them.

They (al-Halabi and his party) exalt those groups which are respected by the Ikhwaan, and he frees them from extremism, takes lightly the affair of their differing – in creed such as the doctrines of ar-Rawaafid, al-Khawaarij and as-Soofiyyah who sink into polytheism, the negation of Allaah's attributes, pantheism and other misguidance.

Al-Halabi and his party praised the treatise which included great misguidance. It included the unification of faiths, brotherhood of all religions, and equality of faiths, loving and befriending the people of different religions. They defend it while insulting those who rebuke it and accuse them of extremism. All of this is due to some of them following the methodology of the Ikhwaan upon arrogance, so their scholars speak regarding uniting religions and freedom of religions. Rather some of them speak regarding pantheism (the belief that Allaah existing within His creation).

So when the people of the Sunnah rebuke this misguidance, they wage war against them and deface them. All of this is in support of falsehood and its people, defending them and their misguidance.

Today, al-Halabi and his party are traversing this filthy methodology. They traverse upon the path of those who aid this treatise from various misguided groups. At the head of them are al-Khawaarij, ar-Rawaafid, the Ikhwaan and Secularists. There are more than 500 (groups in support of this) and al-Halabi mentions - in recommendation and praise of it: **"They are reliable scholars and trustworthy leaders"**.

He and his party announced this on their website which is wrongfully named "Kulu as-Salafiyeen" - rather it is like Masjid Dharaar<sup>3</sup>, however in reality it is "Kulu al-Khalafiyeen"

Al-Halabi increased upon them by praising the treatise and complimenting those who aided it. Rather he increased in his praise for the groups of misguidance which is destruction of the religion and manners.

And from the heads of al-Halabi's party are those who defend the people of innovations and wage a severe war against the Salafis. They lay down corrupt principles in order to fight the Salafi methodology, as well as defend the people of misguidance. An example (of a leader of this group) is Abul-Hasan, who defends the callers to unity of religions, brotherhood of religions, freedom of religions based upon lies and slander. He (Abul-Hasan) bears witness that the Ikhwaan al-Muslimoon – amongst whom are the Raafidha, Soofiyaah and Christians, to be people of the Sunnah. He (Abul-Hasan) also bears witness that the majority of the Ummah are Salafis, and that the Jamaa'at Tablighi are people of the Sunnah.

He opposes the (stance of) people of the Sunnah of the world with regards to these two misguided groups. At the head of them (people of the Sunnah) is Al-Allaamah Ibn Baaz, Al-Allaamah Al-Albaani, Al-Allaamah Al-Fawzaan, Al-Allaamah Al-Luhaydaan, Al-Allaamah Al-Ghudayaan and other than them from the scholars of the Sunnah who regarded these two groups to be misguided.

Likewise Adnaan 'Ar'oor, the one who glorifies Sayyid Qutb and his books, thinking that there was nobody like Sayyid Qutb who clarified the correct methodology, and he ascribes this through lies and deceit to the two Imaams, Ibn Taymiyyah and Ibn Abdul-Wahaab in "**Clarification of Tawheed and its Types**".

He (Adnaan) perceives that every group is from the saved sect, and he perceives Salafiyaah to be 90%, 70%, 1% relative (to the religion!), So the Rawaafid and other misguided groups enter into his "Salafiyaah" rather even the Jews and Christians in this perception enter into his "Salafiyaah" and Alee al-Halabi and his group perceive them two (Abul-Hasan and Adnaan 'Ar'oor) to be Salafi and fight anyone who exposes their mistakes. They ally with Jam'yyat Iyaah at-Turaath Al-Hizbiyyah<sup>4</sup> the Ikhwaaniyyah Al-Qutbiyyah, rushing to its wealth, despite its battle against the Salafi methodology and its people, despite its role upon earth to corrupt the Salafis and their schools, changing them to (follow) their methodology.

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<sup>3</sup> [TN] - The Shaykh referred this website as Masjid Daraar, which was built by the hypocrites at the time of the Prophet. Allah said about it, "And those who have built a mosque in order to commit mischief and spread infidelity and to cause dissension among Muslims, and as an ambush for him who is already against Allah and His Messenger from before. And they will surely swear that we desired only good. And Allah bears witness that they are certainly liars." [Surah 9, Verse 107]

<sup>4</sup> [TN] – Shaykh Ahmed an-Najmi was asked about seeking knowledge from a person who does not see Adnaan Aroor, al-Maghrawi, Abul-Hasan and Jam'yyat Iyaah at-Turaath to be innovators. He replied, "In reality, those who do not hold these people to be innovators are included amongst them because those people are innovators."

<http://www.youtube.com/watch?v=wFeRjv1fDU>

Some of these deviances throw al-Halabi and his party far away from Salafiyaah. Al-Halabi and his party alongside these calamities claim Salafiyaah, raising themselves to its summit, (whilst) upon the way of the people of misguidance from the Rawaafid and other than them, abandoning the true religion, whilst accusing the people of the truth with misguidance.

Therefore O' true Salafi, O' fair sensible Muslim, I will point out to you a major plot and a serious conspiracy against the correct Salafiyaah, against its truthful carriers from scholars and students of knowledge. This major plot and great conspiracy was constituted in Britain, in the year 1420 Hijri, not long before the death of Al-Albaani (may Allaah have mercy upon him) and Abul-Hasan Al-Ma'ribi<sup>5</sup> the fitna-maker is its author.

He (Abul-Hasan) and his party carried out this policy and conspiracy, which was to tightly tie the youth to two men - whom I will mention shortly by name, keeping them (the youth) away from the scholars of Sunnah and its callers who are known and qualified in knowledge, religion, manners and integrity. Since the aforementioned time, this party began igniting the fire of tribulations and separating the Salafi youth in the East and West, in the various lands through doubtful methods and scouts. One of them would begin his tribulation built upon waging war against Salafiyaah and the Salafis, fighting their (correct) principles and methodologies. Then they exceeded in this fitna by inventing methodologies and principles which in result removes many out of the (correct) Salafi methodology that they once traversed, so they become of those who fight Salafiyaah and its people. Then he (the scout) is followed by another, who carries out the same as the previous but worse, then he is followed by another who carries out the same as the ones before him but worse, and his affects on those who follow him became worse and worse.

The war of this party is usually built upon lies, invented fabrications and corrupt principles and they cultivated those who follow them. They have (tried to) slaughter Salafiyaah in ways which the clear people of innovations could not, even if they were to combine their efforts. The motive for the plots and tribulations of this party is due to love of wealth and leadership, while being subservient to those who give them wealth from the sects who are against the Salafi methodology. They are those who prepared this party for this war and they created a filthy plan for it. The reader will find these dangerous facts throughout this (article) and he will come to know everything he sees and hears of the tribulations of this party which uses this religion to gain wealth, fight the truth and its people through transgression and enmity, defacing them upon plotting and lies.

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<sup>5</sup> [TN] - He is Abul-Hasan al-Misree then al-Ma'ribi – the student of Shaykh Muqbil whom every single Salafee scholar within the land of Yemen has abandoned and refuted, indeed the people of Mekkah know its roads best. Listen here to the statements of the scholars who have refuted this man and his statements, from them are: his teacher **Shaykh Muqbil al-Waadi'ee**, **Shaykh Ahmed an-Najmi**, **Shaykh Muhammed al-Bannah**, **Shaykh Zayd al-Madkhalee**, **Shaykh Abdullah al-Ghudayaan**, **Shaykh Saalih al-Luhaydan**, **Shaykh Saalih al-Fawzaan**, **Shaykh Saalih as-Suhaymee**, **Shaykh Wasi'ullah al-Abbas (all major scholars)** and the list continues. Yet, you see Masjid al-Ghurabaa in Luton continue to promote him on their website - [http://www.youtube.com/watch?v=2SkrAb5\\_SSI&feature=plcp&context=C44add31VDvjVQa1PpcFMYnagDOUtM2v\\_Rgxs1OZJrvSvs9xaXpXE=](http://www.youtube.com/watch?v=2SkrAb5_SSI&feature=plcp&context=C44add31VDvjVQa1PpcFMYnagDOUtM2v_Rgxs1OZJrvSvs9xaXpXE=)

Abul-Hasan said in what he wrote of conspiracy and plots in the name of "**Rectification between the Salafi youth in Britain**" this oppressive "rectification" which due to it (the youth) split and separated based upon the treaty and their unconditional allegiance to it.

## The First False Principle:

Abul-Hasan al-Ma'ribee al-Misree said,

**Everyone should give up their personal rights for the benefits of the Da'wah, and to protect its honour, because everybody has involved themselves in matters that are not praiseworthy. All of them must keep to the previous contracts arranged by Shaykh Ali al-Halabi and Shaykh Saleem al-Hilaali, and settle their affairs upon guidance, because the believers should keep to their conditions that are permissible in the legislation.**

Commentary (Shaykh Rabee ibn Hadee al-Madkhalee):

Nobody knows what this condition is, and it's not far off to believe this condition is one of falsehood which includes therein injustice, and every condition which isn't found in Allaah 's book is false even if its 100 conditions.

Thereafter these people began creating tribulations and splitting the Salafis. When they accomplished their mission they went to "rectify" between those who had split (youth) upon "conditions" and Allaah knows best if their desires and methodologies agreed (or not). For their actions are similar to the proverbs "He killed the deceased and then walked with his funeral" and "wound then heal". The worst healing is the healing of Abul-Hasan for verily his "healing" is a deadly poison.

## The Second False Principle:

Abul-Hasan said:

With regards to Abu Khadeejah (Abdul-Wahhid) and those with him making criticism of Abdul-Haqq and those with him that they are too lax with those who oppose the Da'wah, then it is upon Abdul-Haqq and those with him to be clear in the affairs of the Da'wah – even if it is the case that their previous conduct was due to the advice of scholars, then may Allaah reward them for their intentions, however, they must be clear in this.

Commentary (Shaykh Rabee ibn Hadee al-Madkhalee):

It appears that Abdul-Haqq<sup>6</sup> and those with him are upon the methodology of Abul-Hasan and his false principles.

So (we ask),

- Who were those scholars that advised Abdul-Haqq<sup>7</sup> and those with him to be lenient to the opposition? Who were those advising scholars?
- Were they from Abul-Hasan, Alee Hasan's and their likes or were they the masters of Abul-Hasan - 'The Ikhwaan al-Muslimoon'?

And that which is apparent is that after this "rectification" Abdul-Haqq and those with him haven't increased in anything except tribulation upon tribulation.

How couldn't they since the assuring signs of splitting amongst them never cease to stop? They haven't ceased blowing into the bellows of tribulations up until this day of ours. The more this party drowns into tribulation and filthy principles their followers increase in distance from the Salafi methodology and its people, and they increase in separation and enmity towards the people of truth.

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<sup>6</sup> [TN] - He is Abdul-Haqq Baker, The chairman of Masjid Ibn Taymiyaah, Brixton. Currently residing in Saudi Arabia operating an English Learning School.

<sup>7</sup> [TN] - Shaykh Muhammed al-Madkhalee said about Brixton and these people - **"(I fear) that their ending will be like that of Brixton (Masjid Ibn Taymiyaah), whom ended up with Abul-Hasan, Ali Hasan (al-Halabee) and those people, with Abdul-Haqq Baker and whoever was with him from the likes of Abu Haajir and those people. They came here (in Madeenah) many times, and I advised them. And it became clear after that they are untruthful people."** Click [here](#) to listen to the full audio.



## The Third False Principle:

Abul-Hasan said:

Abu Khadeejah and those with him must change point no.17 of "Our Call", since it contradicts mercy and the well known principles of Ahlul-Sunnah. It is binding upon them (Salafi Publication) and upon the other side (Masjid ibn Taymiyaah, Brixton) that they do not write anything in Da'wah except what the people of knowledge wrote in that. If they have to write any such thing, then we advise them to put that which occurs at the end of the publication, Al-Isaalah.

Commentary (Shaykh Rabee ibn Hadee al-Madkhalee):

- A. What is the 17<sup>th</sup> point that he obliges Abu Khadeejah and those with him to change? Perhaps it is the truth and it agrees with mercy and the known principle of Ahlul-Sunnah and what is written at the end of "Al-Asaalah Magazine"? It would not be far off in believing that it is falsehood.<sup>8</sup>
- B. This obligation - for whoever remembers, opposes the (false) principle "**It is not upon me** (to accept the refutations)" which Abul-Hasan and his party set down as well as whoever followed his methodology such as Alee Hasan al-Halabi. This dangerous principle which accommodates rejecting all of the truth, which (in reality) is upon them to accept and take (the correct refutations). This principle includes rejecting all rulings which the scholars of the Salafi methodology pass on the people of desires and innovations such as the Ikhwaan Al-Muslimoon and Jamaa'at Tableegh.

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<sup>8</sup> [TN] Point 17: Refuting every person in opposer (to the Sunnah) whether he is a Muslim or other than that, whatever level his slip or mistake might be, regardless of whether his opposition to the truth occurred deliberately or as an error, whatever methodologies he may ascribe to, with whatever is possible from the use of evidence, clarification and struggling against him, exposing him and revealing his true condition by the foundations of Islaam. So that this Noble Religion retains its purity and innocence and so that the people can drink from it, certain of its sweet taste. – The Aqeedah and Methodology of the Great Imaams of the Past, Mountains of Knowledge. Chapter – Our Da'wah, Page:260 (Salafi Publications)

## The Fourth False Principle:

Abul-Hasan said:

If they differ then they must all refer their affairs to the shaikhs – Alee Hasan al-Halabi and Saleem ibn Eid al-Hilaali, since they are known to me who know best about the Da’wah in this country and the state of its people. Also most of the differences that occurred refer back to the affair of “as-Siyaasatush-Shar’iyaah,” in understanding the situation of the Da’wah and the callers, and understanding the giving weight to benefit over harm.

Commentary (Shaykh Rabee ibn Hadee al-Madkhalee):

- A. Likewise, this how he obliges the two oppositions to return their affairs when they differ to the "The Two Shaykhs" Alee Hasan Al-Halabi and his colleague? Where is this Hizbee who calls to allegiance to himself, Al-Halabi and Al-Hilaalee in respect to the statement of Allaah :

**“If you differ in anything amongst yourselves, refer it to Allaah and His Messenger, if you believe in Allaah and in the Last Day. That is better and more suitable for final determination.”<sup>9</sup>**

- B. This Hizbee obliges returning the affairs of differences back to Al-Halabi, and he doesn't oblige himself or Al-Halabi to return back the Book, Sunnah, the principles of the Salaf, their foundations and their methodology. Rather he and his party - Adnaan 'Ar'oor and Al-Halabi invent for themselves principles which destroy the methodology of the Salaf and from their (false) principles are; **“It is not upon me”** and **“I’m not satisfied** (with the refutations made by the scholars on some individuals)” in order to reject the truth which (in reality) is obligatory for them to abide by and accept. So instead they hold on to falsehood which opposes the methodology of the Salaf and (what) the current scholars are upon.
- C. Does he assign the solving of problems in the affair of the Islamic methodology and giving precedence to benefits over harms to the like of Alee Hasan (Al-Halabi)? The one who gives precedence to his financial benefits over the

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<sup>9</sup> An-Nisaa (4:59)



from his (current) situation and stances.

## **The Fifth False Principle:**

Abul-Hasan said:

**No one from either of the two sides (Salafi Publication and Masjid Ibn Taymiyaah, Brixon) may go to another scholar – who is ignorant of the situation here, and who does not have comprehensive awareness of it as the two aforementioned shaykhs do – and then ask him and take his fatwa, and cause fitnah with it between the brothers. Rather, referring back to other scholars will only be for the two aforementioned shaykhs, to do.**

**Commentary** (Shaykh Rabee ibn Hadee al-Madkhalee):

Have your ears ever heard the likes this partisanship towards Al-Halabi and Al-Hilaalee?

Have your ears ever heard fanatic plots (like these) which hinder the Salafi youth from the major scholars of the Sunnah, whilst connecting the youth to these two young fanatics (al-Halabee and al-Hilaalee). Themselves are fanatics towards the likes of him (i.e Abul-Hasan) and the likes of 'Adnaan 'Ar'oor, and those who are fanaticized towards the most dangerous financial organisations, (and have your ears heard the likes of someone calling the youth) to the Salafi methodology and partisanship at the same time?

If the youth do return their affairs back to Al-Halabi will he refer them to other than Abul-Hasan and his likes, those who stand to wage war against the Salafi methodology and (stand for) defending people of innovations and misguidance and making principles to destroy (Salafiyaah) in defence (of falsehood)

Verily Abul-Hasan and those behind him such as Al-Halabi were wise in their plan to conquer the Salafi youth in Britain and other places, and to fanaticize them upon ignorance and false principles, and to break them away from the scholars of the Sunnah and we haven't seen a fanatic plot which exceeds the likes of this destructive plot before, which they had sold their religion with!

## The Sixth False Principle:

Abul-Hasan said:

**The two shaykhs (al-Halabi & al-Hilaali) should not respond and give fatwa to one of the two sides, regarding the disagreements, or matters leading to it, until the two sides have agreed upon the wording of the Question, in order that neither of the two sides be able to take a fatwa to achieve his own goal, whilst claiming to be following the people of knowledge, and the other side doing the same.**

Commentary (Shaykh Rabee ibn Hadee al-Madkhalee):

- A. He hasn't ceased connecting the youth to the "The Two Shaykhs", and when The Two Shaykhs is used in a general context, the meaning of this is Al-Halabi and his colleague. He dropped the scholars without looking back; long live "Shaykhaan" and their Shaykh Abul-Hasan!!!
- B. When the two groups (Salafi Publication and Masjid Ibn Taymiyaah) agree on the way the question is put forth, isn't it possible for the other scholars excluding Al-Halabi and his colleague to answer the question upon knowledge and strong proofs?

Why did he tighten the ropes around the necks (of the youth) towards Al-Halabi and his colleague? Doesn't the intelligent one see that which is up the sleeves from evil, useless and lowly hizbi intentions? And who says that Al-Halabi and his colleague are from the known scholars and that their rulings are free from desires and blind fanaticism from those who are inclined or has partisanship towards them?

## The Seventh False Principle:

Abul-Hasan said:

**Administrative matters for the mosques will remain as they are, unless the two shaykhs hold any administration to be corrupt, then these two will have the right to change it, after advising them and striving to rectify its affairs.**

**Commentary** (Shaykh Rabee ibn Hadee al-Madkhalee):

- A. Abul-Hasan mentions that the affairs of the managements should remain as they are, and his ruling isn't changed except by the "The Two Shaykhs". The word "The Two Shaykhs" has become specific to only these two (i.e Al-Halabi & Al-Hilaalee), as for the other scholars, then they've been placed in a waste basket.

So which criminal partisanship can compete with this destructive one?

- B. And is Alee Hasan (Al-Halabi) and his colleague from the people of authority who put in charge, remove, replace, change managements and managers, to what level have you raised these two O' you Hizbee!!!!?

## The Eighth False Principle:

Abul-Hasan said:

**After this judgement has been presented and seen it will not be allowed for anyone to put anything in his mosque connected with the previous disagreement, since that will start the differences again, especially if it is badly worded and so on.**

**Commentary** (Shaykh Rabee ibn Hadee al-Madkhalee):

It would be said: if this is an unjust rule which was imposed for the benefit of one party over the other, would then "Al-Imaam" Abul-Hasan not allow (someone) to object to his ruling and to present the problem over to other scholars (apart from the The Two Shaykhs and Abu-Hasan) so a word of truth is said?

## **The Ninth False Principle:**

Abul-Hasan said:

**Administrative matters for the mosques will remain as they are, unless the two shaykhs hold any administration to be corrupt, then these two will have the right to change it, after advising them and striving to rectify its affairs.**

**Commentary** (Shaykh Rabee ibn Hadee al-Madkhalee):

This man wishes to tighten the grip of criminal partisanship on the youth, who used to value the scholars and return their affairs of differences back to. This wrongful infiltrator to Salafiyaah wants to come between them and the scholars of Sunnah.

## The Tenth False Principle:

Abul-Hasan said:

**“A distinction will be made between the private administrative affairs of each mosque and the matters of knowledge, da’wah and manhaj. So in the administrative affairs, each area can choose whatever befits it, without going against the share’ah. As for matters of knowledge and manhaj, then the two shaykhs, are to be referred back to.**

**Commentary** (Shaykh Rabee ibn Hadee al-Madkhalee):

Initially he connected the management affairs to the two he attributed the title "The Two Shaykhs", and now he differentiates between management affairs, methodology and knowledge-based affairs. So, (he claims) these two affairs (methodology & knowledge) are only for the "The Two Shaykhs", as for the rest of the scholars, then they are not aware of the knowledge-based affairs and methodology. He forbade returning to them (other scholars) especially when Abul-Hasan placed them in the waste basket.

This insures that when Abul-Hasan's fitnah and corrupt principles became apparent – (which he used to hide) was announced as a war against the Salafi methodology, the scholars advised him to retract from this tribulation and these futile principles. But he refused these advices, rather he and his party dropped those advising scholars; and behind them (i.e. taking their footsteps in this false principle and dropping the scholars that advise them) are Al-Halabi and his party.

This explains to us Abul-Hasan's intent behind 'knowledge-based and methodology issues' - which he used to hide, when he gave this "clarification" and "rectification" between the youth in Britain.

From these 'affairs of methodology' and his (false) principles are:

- The broad methodology - which accommodates Salafiyaah and the whole Ummah, - meaning even the Rawaafid.
- He then widened its borders until he began defending those who call to the unification of religions and brotherhood between religions and freedom of religions.
- Through following this principle Alee Hasan Al-Halabi began aiding the call in unifying the religions, the brotherhood of religions and the equality of religions. Other than this



statements of kufr which Alee Hasan has defended). He described the letter to be 'an explanation of Islam' and an explanation of the modesty of Islaam.

- He describes those who defended this letter as reliable scholars, and from them are the heads of the Rawaafid, Khawaarij, Soofiyyah and Secularists, while describing those who uphold and defend the Salafi methodology as extremists.

## The Eleventh False Principle:

Abul-Hasan Said:

**A Salafi teaching in mosques of those who oppose us is something that refers back to understanding of “As-Siyaasatush-Shar’iyyah” and taking into account matters of benefits and harm – with regards to the present situation and future results, and this is referred back to the two shaykhs alone. Either they order something from that, otherwise it will be, and it is binding upon everyone that they submit to what the two of them say, and not to open the door to all and sundry.**

Commentary (Shaykh Rabee ibn Hadee al-Madkhalee):

- A. Who are those 'opposers'? He hasn't revealed this, and it wouldn't be wrong to believe his intent is the Ikhwaan al-Mufliseen and Jama'at at-Tableegh. And it is believable that he permits learning in the masaajid of the Rawaafid.

Who is the Salafi that would learn or teach with those innovators except an ill mutamayi<sup>10</sup> person who is upon the way of Abul-Hasan and his party. Because it's not possible that the innovators would allow a Salafi to clarify the belief of the Salaf, their methodology and to refute the misguidance of innovators in a masjid belonging to innovators. As for someone who is upon the way of Abul-Hasan and his party, those who illuminate the people of innovation, defend them and wage war against Salafiyeen, accusing them of extremism then their brothers from the people of desires will accommodate them with open arms.

- B. Abul-Fitan thinks that teaching in the masjid of his brothers (of misguidance) is an issue of Islamic politics and giving priority to benefits. His Islamic politics are politically based on a vastly broadened methodology, which accommodates the whole Ummah except the Salafiyeen, it cannot accommodate them (Salafis) because according to his vast methodology they are extremists.

- C. Abul-Hasan re-iterates that these affairs (of knowledge and methodology) and politics should be referred only to the (great) "The Two Shaykhs". This is because they are upon his methodology, as for the other scholars, they're not people to refer to, because they don't know the Islamic politics according to the manhaj of Abul Fitan, and they don't know how to weigh the benefits and harms (pros and cons).

Doesn't the intelligent one realise this plot against the Salafi manhaj and its people, the connection and reckless hizbiyaah, which manifested after this oppressive paper from the

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<sup>10</sup> Someone who waters down the Manhaj of Salafiyaah to allow the accommodation of the people of innovation.

## The Twelfth False Principle:

Abul-Hasan Said:

**Yearly Da'wah conferences and other than them in Britain will be unified. The shaykhs who will take part in them will be chosen after consulting the two shaykhs. Work and organisation and so on will be carried out by them all, with love and mercy. Unless the two shaykhs hold some view on that regard, since they know best about whether it will be beneficial for so and so to be allowed to take part in the affair or not.**

Commentary (Shaykh Rabee ibn Hadee al-Madkhalee):

- A. What is the intent behind uniting conferences (in Britain)? Is there anything preventing Abul-Hasan and his party from the participation of the Ikhwaan al-muflisoon, Jamaa'at Tableegh and other than them in these united conferences? Especially when he regards them to be from the people of Sunnah and while he wages war against the people of Sunnah because of them?
- B. He says **“The shaykhs who will take part in them will be chosen after consulting the two shaykhs.”** Will the The Two Shaykhs elect someone who opposes Abul-Hasan’s methodology? Especially when they plotted this overnight.
- C. He says: **The shaykhs who will take part in them will be chosen after consulting the two shaykhs. Work and organisation and so on will be carried out by them all, with love and mercy.** and this affection and mercy is for those who are upon the methodology of Abul-Hasan and his groups, as well as those who defend it.
- D. He says: **“Unless the two shaykhs hold some view on that regard, since they know best about whether it will be beneficial for so and so to be allowed to take part in the affair or not.”** According to Abul-Fitan everything should be referred back to these two “Imaams” whom there is no comparison to them in knowing the benefits and harms (in Da'wah), and they have the right to permit the participation of someone and the rejecting of someone. Especially if the rejected ones are Salafis and those who are pleased with are Hasaniyoon, Halabiyoon, Ikhwaani or Tablighi.

split the Salafis in every part of the world and this is due to their intense "acquaintance" of benefits and harms which nobody benefitted from except the enemies of the Salafi dawah!!!

## **The Thirteenth False Principle:**

Al-Allaamah Abul-Fitan says:

**Labelling people, particularly those who are working with us upon this Da'wah, is not open to all of the people. Rather, it is for the two shaykhs, and the Ahlul-Sunnah here (in Britian) should just carry their sayings in this. Whoever sees – and is from the people suitable for thus – something different to the sayings of the two shaykhs, then he must consult with them. He should not cause trouble between the Salafi Muslims. This is so that the matter of disagreement is terminated and likewise that which will lead to evil amongst the Salafis, in a land whose condition is not hidden from anyone. Particularly since i do not find anyone who is fitting to carry out Jarh and Ta'deel in it.**

**Commentary** (Shaykh Rabee ibn Hadee al-Madkhalee):

So categorising people is an affair Allaah chosen the "The Two Shaykhs" for, those who were made scholar by al-Imaam Abul-Hasan, with the Salafis humbling themselves to their wishes!!!?

They cannot move a finger except with the permission of the "The Two Shaykhs", they cannot rebuke falsehood nor forbid evil except with their permission, even if they (followers of Abul-Hasan's party) were separated from them (The Two Shaykhs) by seas and rivers and thousands of miles away.

As for the other scholars then this "Imaam" has pushed them away, and they have no right of getting involved in the affairs of these two great "The Two Shaykhs". They (the) other scholars are not allowed to pass a ruling on anyone, even if he was from the worst of people in manners, belief and methodology. This is because that (scholar's interfering) would be a violation of the rule of "The Two Shaykhs" which there is no comparison to them in their leadership, their knowledge of politics, their extensive ability of categorising and their precision of the affairs of al-Jarh wal Ta'deel upon a methodology other than the people of Sunnah, since the people of Sunnah have become "inappropriate" for al-Jarh wal Ta'deel.

## The Fourteenth False Principle:

Abu-Hasan said,

**As for any (monetary) assistance given for the da'wah, without any conflicting condition upon the callers, then it will not be allowed for anyone to speak ill of those who accept it, unless it is connected to some harm, judging this harm will be left to the two shaykhs, not everyone.**

**Commentary** (Shaykh Rabee ibn Hadee al-Madkhalee):

It is said: this is from the main points, that Abul-Hasan, Al-Halabi and their parties are known to eat off the Da'wah in the name of "As-Salafiyaah", and it has reached us that they oblige those who are deceived by them to give their wealth, and it won't be allowed for them (ones who give their wealth) except to submit themselves to the greatness of those who eat off the Da'wah (Abul-Hasan & Al-Halabi).

The reality of the statement of al-Imaam Ibn Mubarak has appeared from them:

*"O' you who made for himself knowledge to be an Eagle hunting with it the wealth of the poor."*

Verily they have made their deceiving knowledge based upon greed of an eagle hunting the wealth of the weak and even the strong. This is something clear to the people as the midday Sun. And he (Abul-Hasan) said by exception: **"unless it is connected to some harm, judging this harm will be left to the two shaykhs, not everyone."**

As for the "Shaykhaan" they do not see any harm in collecting money, so anything which is given to them (The Two Shaykhs) and Abul-Hasan is considered sweet fresh water, no matter what it is, no matter what the methodology and goals of the person giving (the wealth), whether it be to destroy Salafiyaah and to tear apart its people.

Look at his statement: **"left to the two shaykhs, not everyone."** It is as if there isn't anybody left on the face of the earth knowledgeable about the Halal and Haraam and the harms and benefits except his two shaykhs (Al-Halabi & Al-Hilaalee). So which splitting and despicable hizbiyaah is equal to this one? Which judgment upon the people is equal to this one which the Muslims and non-Muslims all reject?

## The Fifteenth False Principle:

Abu-Hasan said,

**“This Da’wah is not for the desire to attain leadership or prominence in front of the people. So whoever intends to gain many followers, or to gain increase through lowly desires, then Allaah will uncover him. And He, the Mighty and Majestic says:**

**“And know, all of you, that Allaah knows what is in your souls – so beware of him.” (2,235)**

**Commentary** (Shaykh Rabee ibn Hadee al-Madkhalee):

“Verily Allaah has exposed you, for He has shown the people that you are chasing leadership. He has exposed your affair of chasing wealth and your despicable greed, which even the lowest of Allaah 's creation, the most greedy and pursuing the haraam wealth wouldn't stoop as low as you. This wealth which the people of good give to the poor, needy and those inflicted with trials, you (Abul-Hasan) collect it to established partisanship which you recruit in order to wage war against the Salafi methodology and its people in the name of al-Islaam and Da’wah to Allaah . You are worse than those who sabotage the Da’wah to Allaah .

Look at the criminality of this man towards Allaah and how he uses this verse as evidence, and He is the first to know that he's a liar in using it as proof.

Isn't this hizbiyaah and gathering masses of the youth (specifically) around the "The Two Shaykhs" and tying them tightly to them from the clearest proofs of you chasing leadership? Whilst leaving the honest and honourable scholars of Sunnah those (scholars) who do not tie the Salafi youth to the love of leadership, rather they tie the youth to love for the sake of Allaah and mutual respect?



## **The Sixteenth False Principle:**

Abu-Hasan said,

**"Whoever takes the advice of the two shaykhs regarding deserting a certain person, or openly rebuking him, then others may not criticise them for this. Rather, they should rebuke him for his action, as long as it proceeded in accordance with previous points.**

**Commentary** (Shaykh Rabee ibn Hadee al-Madkhalee):

As for the two "Imams" and "the two shaykhs", it is obligatory to obey them, and to take their advice, even if this advice is upon falsehood. If they command to boycott an individual - even if he is oppressed – it is obligatory upon those who glorify the The Two Shaykhs to boycott this individual in obedience of the two “Imaams” (Al-Halabi & Al-Hilaalee)!!!

Woe to the one who defends him (the boycotted one) even if you're sure he's the oppressed one.

## The Seventeenth False Principle:

Abu-Hasan said,

" Abu Ubaydah return the waqf of the mosque which he took after Mahfooz left the administration. Since it is not allowed to change the waqf, since Allaah says:

**Commentary** (Shaykh Rabee ibn Hadee al-Madkhalee):

- 1) I don't know the story of Abee Ubaydah nor do I know him, and I could not completely dismiss the possibility that he could be oppressed.
- 2) Why are the "The Two Shaykhs" specified in the ruling of monetary issues and not issues concerning the methodology and belief and perhaps they would favour themselves to take the money in order to end the dispute.

## The Eighteenth False Principle:

Abu-Hasan said,

**The Salafi Da'wah in Britain is a call for everyone. It may not be said, "Such and Such mosque is the only one for the Salafi, and whoever does not come to it is not a Salafee." Whoever says that is splitting the ranks. Such a fatwa can only come from the two shaykhs.**

**Commentary** (Shaykh Rabee ibn Hadee al-Madkhalee):

What is known is that most Salafi masjids in Britain are rented houses. They rent it from the sweat of their foreheads, so that it can be used for the Salafi Da'wah. So when a person of tribulation appears and carrying the ideology of the Ikhwaan or the ideology of Abul-Hasan and his likes – in order that he may conduct a lesson filled with tribulations in order to split the Salafis and to confuse their religion, then they (the Salafi Masjids) have the right to prevent him. As for Abul-Hasan, the one with the broadened methodology, then he considers protecting Salafi Da'wah and its people from the wolves (innovators) is splitting and extremism and the strangest of things is that this man firmly ties the Salafis, their mosques and their managements to the "The Two Shaykhs" and this monopolisation exceeds that of oppressive governments and exposed parties.

## The Nineteenth False Principle:

Abu-Hasan said,

**No one from the opponents (of the Salafi Da'wah) may be invited to give lectures or the likes in the Salafee mosque. If something of this occurs without someone inviting him, or without their being pleased with his presences, then the affair of harm and benefit is to be considered. In the case of any disagreements, then the matter will be referred back to the shaykhs, and their advice will be acted upon. Likewise, the Salafis will not distribute articles by the opponents, and the previous details apply.**

Commentary (Shaykh Rabee ibn Hadee al-Madkhalee):

- A. According him the (real) opposers- such as Ja'maat Tableegh or the Ikhwaan al-Muslimoon, are Ahlul-Sunnah
- B. It's known that the Ikhwaan are a mixture of the ar-Rawaafidh, al-Khawaarij and as-Soofiyah, rather Christians as well! And Ja'maat Tableegh iare a mixture of as-Soofiyah, al-Qubooris and other than them. They pledge upon 4 Soofi principles which includes Shirk, the belief that Allaah is everywhere, pantheism, and every utensil spills out its fill. What urged to mentioned Abul-Hasan what he mentioned in this paragraph is the existence of true Salafis whos Da'wah Salafiyaah doesn't permit them to listen to lectures or lessons of these deviant sects. Rather, the Salafi methodology itself prohibits sitting with people of desires and inclining towards them, let alone calling them to give lectures and lessons! That which is apparent is that he has people making their Salafiyaah apparent, lurking around for him in Britain within the ranks of the Salafis, upon path of Abul-Hasan. Nothing prevents this undercover softened category from calling of the people of desires to give lectures and lessons in the masaajid of the people of Sunnah so they can split them and confuse their religion. Rather to conquer (the minds) of some of them, and the methodology of Abul-Hasan and his party accommodates all of this. And Al-Halabi and the other "Shaykh" hold that which Abul-Hasan traverses and believes to be good and beautiful. And Abul-Hasan ensures that those he describes as "The Two Shaykhs" traverse his methodology; referring people to them and that it is upon the Salafis to act according to their advice whatever it may be with no conditions or restrictions.

**not distribute articles by the opponents, and the previous details apply. (i.e. if any dispute takes place it should be returned back to the "The Two Shaykhs" to make the decision)**

The content (of this affair) is to return it back to "The Two Shaykhs" instead of other (scholars). So if they (Alee Hasan and al-Hilaalee) allow the distribution of deviant publications, then it is upon the Salafis to submit themselves to the command of the "The Two Shaykhs" no matter what is written in these publications, no matter how much misguidance is in them.

As for the rest of the scholars then he embalmed them and he and his opposing companions have relieved themselves from them (the other scholars).

It is said (a line of poetry)

**"The atmosphere is vacant for you, so do as you with"**

## The Twentieth False Principle:

The expert Abul-Fitan said,

**Referring to the ijtihaad of a scholast who is aware of the situation and of the Shar'ree proof, and leaving aside the ijtihaad of people who are not like that – in favour of the ijtihaad of the scholar – this is not called blameworthy taqleed, as will not be hidden from the people of this affair in that regard.**

**Commentary** (Shaykh Rabee ibn Hadee al-Madkhalee):

So, the only diligent scholar who is acquainted with current affairs and the Islamic evidences in these times is Alee Hasan Al-Halabi and his colleague (Saleem Al-Hilaalee). These two are the ones deserving of Ijtihaad and their followers are not blind-followers; even though Abul-Hasan tightly fastened collars around their necks (made it compulsory to obey the "The Two Shaykhs"). As for other than Al-Halabi and his colleague from the (other) scholars; then they are not people fit for Ijtihaad, and the one who takes their verdict, even if they are established with Islamic evidences then he is indulging and falling into dispraised blind-following!

And beware O' Salafis of exceeding (limits and participating) in these acts of partisanship, playing with minds and softening the Salafi methodology and its people. Because you're traversing a tight methodology (which is a correct methodology that doesn't accommodate people of innovations). Abul-Hasan and his party are leaving (correct) principles for (corrupt) principles. At the head of those (corrupt principles) is this broadened methodology, which accommodates the whole Ummah except the Salafi methodology and its people.



## The Twenty-First False Principle:

Abul-Hasan says:

**It is not allowed to accuse the intentions of our brothers and none of them should be accused of being spies, or of other than that, except after referring back to the two shaykhs, then our Da'wah is, and all praise is for Allaah, such that it does not contain – in its totality – anything that causes us to enter upon such dangerous matters. Because our call is such that it's outer aspect is the same as its inner aspect, and all praise is for Allaah. Both it's outer aspect and its inner aspect are upon the Book and the Sunnah with the understanding of the Salafus-Saalih.**

Commentary (Shaykh Rabee ibn Hadee al-Madkhalee):

Abul-Hasan sees that it's not allowed to suspect the intentions of his brothers, and no accusations of spying should occur except after returning back to "The Two Shaykhs". So if then the "shaykhaan" permit accusing the Salafis or some of them of spying or anything like this, which could possibly be worse than the accusation of being a spy; its upon both groups to accept this great fatwa from the "The Two Shaykhs", and this submission to the "The Two Shaykhs" is from the methodology of the Salaf and isn't considered blind following nor despicable partisanship, all of which are from virtues Abul-Hasan (given to the people). And it is possible that some of those upon his methodology are spies but the "shaykhaan" don't permit accusing them; and submission to them (shaykhaan) is compulsory.

Then he begins praising the people of his Da'wah as you see (saying) **it's outer aspect is the same as its inner aspect**,. What is known is that his Da'wah has within it all kinds of tribulations and that its interior goes against its apparent. His actions and stances bears witness to this; and from them (his tribulations in Da'wah) are his actions and rulings in this "declaration" of his.

## The Twenty-Second False Principle:

Abul-Fitan says

Calling the people to understand politics and culture has to be according with the principles of the Ahlul-Sunnah, not upon the understanding of the people of fitnah. So whoever speaks in this regard should make his intention clear, or leave it, to repel harm. Because repleeling harm takes precedence over seeking to bring good,

Commentary (Shaykh Rabee ibn Hadee al-Madkhalee):

A. We have Islamic methodology which is understood from the Book and Sunnah upon the understanding and implementation of the Pious Predecessors. Modern methodologies came from the enemies of al-Islam to corrupt the belief and character of Muslims. They have in Britain and the West corrupt methodologies which is based upon disbelief and oppression in the name of Democracy, Freedom and Equality which the people of misguidance engaged in from the Ikhwaan al-Mufliseen (the bankrupt brotherhood), ar-Rawaafid and their likes and people claiming Salafiyaah also engaged in it. They delved into parliaments and voting. Abul-Fitan never clarified which (type) politics and culture he sees people should be called to. From what appears is that Abul-Fitan intends the latter kind of politics and culture (entering parliaments etc) and the proof for this is his current situation, which is politics based upon Western Democracy. That which, follows it from constitutions, legislations, voting and rotating leadership. Al-Islam is free from this kind of politics let alone to make principles for it and every utensil will spill out its fill!

If Abul-Hasan was Salafi he would have called the Salafi youth to give importance to (learn) the Salafi methodology and its beliefs, rulings and manners. He wouldn't order them with the distractions of despicable partisanship and blind-following which blinds the insight. He wouldn't call

hasn't placed (correct) principles for those weak ones; - and you cannot give what you do not possess, and the evidence for this is that he indulges in the midst of Western politics without following (the correct) principles.

B. His (Abul-Hasan) statement: **"so whoever talks regarding this (politics and culture) then he either has to clarify his intent or leave it warding off any evil"** it is said: and when he (the person who speaks about these affairs) clarifies his intent which are corrupt; then what's the solution? Nothing (is the solution) O' Abul-Hasan! Your methodology is based on giving precedence to corruption and spreading tribulations and destroying benefits, and from it (this atrocious act which you carried out for the people of falsehood and this false partisanship.

## **The Twenty-Third False Principle:**

Abul Fitan says

**Each side must pardon from the other side and free itself from the backbiting and that has polluted itself with, in attacks upon their deen and Da'wah, or from any abuse, or supplication made against them and so on. This before there comes a Day when there will remain no dirham or deenaar, rather all that wil remain is good and bad deeds (to be taken from).**

**Commentary** (Shaykh Rabee ibn Hadee al-Madkhalee):

Nobody knows about the pardoning of these two sides; did it actually happen or not? The only thing which came as a result from this false peace-treaty built upon scheming and humiliating partisanship was splitting which has no limit. This is an inevitable result of the scheming of Abul-Hasan and whoever calls to their partisanship. Whosoever has the least amount of awareness will realise what is hidden in this “peace-treaty” and its conditions and that which it entails from obscenity, great plots and that which followed after.

## The Twenty-Fourth False Principle:

Abul-Fitan says

People who are such that they are hot-headed, or who obstinately persist upon their opinions, from either of the two sides, or those of them who love to be conspicuous – and this is hardly to be found, inshaa’Allah – then it is upon them to repent to Allaah, the Mighty and Majestic, otherwise the end that awaits them is not praiseworthy, except for those whom Allaah has mercy upon. Rather, what is binding is that the intention of each of us should be concerned with their own souls, and should not seek to go to great lengths to gain praise of themselves or seek excuses of their own selves.

Commentary (Shaykh Rabee ibn Hadee al-Madkhalee):

It is said: (lines of poetry)

**“O’ man who teaches others; why don't you direct this teaching to yourself**

**You prescribe the cure for the sick and young so they are cured, whilst your sick**

**Start from yourself by forbidding its straying; when you forbid yourself then you're wise**

**Then it will be accepted (from you) if you admonish and your speech will be followed  
and your teaching will benefit**

**Do not forbid the people (from doing something) and you do the same; Shame on you if  
you do for it is great.”**

methodology; and you'll see the disastrous consequences, which you warned against those who are below you by levels. Except if you repent to Allaah with a sincere repentance.

## **The Twenty-Fifth False Principle:**

Abul-Hasan says

**I remind all of them of the covenant that they took upon themselves to give precedence to the benefits of the da'wah over themselves and that they seek to repair the cracks and bring unity.**

**Commentary** (Shaykh Rabee ibn Hadee al-Madkhalee):

Who is the Imaam who took the covenant from them? Was it Abul-Hasan or "Imaam" Alee Hasan  
Al-Halabi?

Then it should be said: Allaah knows best about this Da'wah which everyone took upon themselves. To precede it's benefits over their own. What is known about Abul-Hasan and his party here and there is that give precedence to their benefits over the benefits over the true Salafi Da'wah. They haven't sufficed with just that, rather they have laid principles, waging war against this Salafi Da'wah and its people, and until this day they carry on sloping down and down, worse than the time this plan was created until this day.

## The Twenty-Sixth False Principle:

Abul-Fitan says

Whoever opposes what is contained in this judgement, then he is opposing what I hold to be what will draw the brothers closer together in Britian, and will unite them together. So in such a case, then his affair will be referred back to the two shaykhs to decide what should be done about him according to the sharee'ah. Even if that should result in a fatwa being given that he is boycotted and that none of the Salafis of this country should turn to him. This is because our Da'wah is not connected to individuals, and our Da'wah can proceed without so and so, and so and so just as they say, "The final cure is cauterisation." So if the two shaykhs give a verdict in this regard with anything from that, connected to the people of knowledge of da'wah here, they should be aided and assisted in this because their fatwa is to be acted upon from the angle of acting upon the report of a just person, as is known from Ahlul-Sunnah. This is the way in which we will be able to block the doors of fitnah, because we do not possess any prison for one who opposes, and they do not take any income or wages from us, such that we could cut it off from them, or withdraw from them, Allah said:

"So fear Allah and keep your duty to him as far as you are able."

**Commentary** (Shaykh Rabee ibn Hadee al-Madkhalee):

1 - This ruling was based on whims and partisanship, which aims to cause evil and tribulations. It wasn't based upon the book of Allaah and the Sunnah of His Messenger and the methodology of the pious predecessors. The Salafi would know

reality how does this bring one closer to Allaah ?

2 - Thereafter I state: I do not know the status that these "shaykhaan" have reached. Have they reached the level of the Great Caliphate so as to be given these rights which have no comparison? Maybe at the least Abul-Hasan sees that they (The Two Shaykhs) have absolute authority over the Salafi Da'wah in the world; that is if he doesn't believe them to have the Caliphate authority.

Look at his statement **So in such a case, then his affair will be referred back to the two shaykhs to decide what should be done about him according to the sharee'ah.** i.e. regarding the one who opposes his Abul-Hasan's ruling, or the affair of such person is left to the "two imams of the Muslims" (al-Halabi and al-Hilaali

He said: **"this may mean issuing a fatwa for all the Salafis in this country (Britain) ordering them to boycott this person and not to pay any attention to him"** Do these rulings come from a modest scholar who knows his value? When the terms of his rulings reached this serious limit he adjusted and said deceptively **"Because our Da'wah isn't tied to people."** So it should be asked of him: why all of these restrictions and ropes that you have tightened and shackled to these youth, if you're Da'wah isn't attached to people O' you deceiver? So which attachment is worse than you attaching the people to individuals from the beginning of this document till its end? You believe that it won't proceed (the Da'wah) except through so and so. Woe to (your) exposed mistakes.

Look at how he continues to change his words. One moment he's flying in the sky and the next he's falling to earth. You see him threatening the one who opposes his ruling by issuing a fatwa for all the Salafis in the country from high authorities (The Two Shaykhs), ordering them to boycott and not to pay any attention to him (the opposing one). He says **"The final cure is cauterisation."** then you see him trying to humble his scheme by stating **"because their fatwa is to be acted upon from the angle of acting upon the report of a just person,"** He states this despite the fact they wage war against (accepting) the information received by one trustworthy individual and trustworthy individuals. They make principles in rejection of it, and they cling to difference of opinion, and they are appalled by it. They reject the detailed refutations which are based upon strong proofs and evidences.

1 - This Alee Al-Halabi requires a consensus for the word ghuthaa (scum) to be an insult, this filthy word which Abul-Hasan labelled the honoured companions - may



Alee Hasan came confirming the stance of his friend (Abul-Hasan), defending him sinfully in this heinous insult, making a requirement that it needs a consensus (to claim it's an insult) see "Al-Asaalah" magazine edition 45 p. 22. Which manipulation, stubbornness and arrogance does this party insist on?

2 - Alee (Al-Halabi) and his group believe that it's not necessary to accept the tabdee (declaration of someone being an innovator) of any innovator except through consensus of his tabdee. He said: **"so the stance of the general masses of students is that when the people of knowledge have a consensus on the tabdee of someone it's not allowed for them to oppose this"** So according to his statement if 99% of scholars make tabdee on someone it cannot be accepted until the consensus is 100%.

This principle is false. It rejects accepting information of one trustworthy person and the scholarly rulings upon people of falsehood and innovation. It also opposes the Book, the Sunnah and the methodology of the pious predecessors.

Here you see Al-Halabi ambushing, standing in the way of the scholars of Sunnah, opposing them in their rulings upon people of desires in what they deserve (by way of refutations). He sees that his opposition to them (in not making tab'dee) nullifies the rulings of those scholars, because his opposition will pierce the consensus. Even if those scholars have compelling evidences to prove the correctness of their rulings.

He invents these false principles to combat the truth and its people. Do you find principles like the ones of this party (anywhere else), especially those of Al-Halabi and his objectives which he has in setting these principles?

Rather al-Halabi alleged that there is no proof for Jarh wa Ta'deel in the Book nor in the Sunnah he admitted this to me and other than me, then he said mistakenly and arrogantly: **"It was a verbal error"**, so I said to him: **"No, rather it's a fundamental error."** This great calamity to him and others is like a fly that flies past his nose.

Say the same about his party those who despise making a sincere repentance and turning to Allaah and the truth. He (Al-Halabi) never announced a clear repentance from his involvement in this misguidance. Thereafter I say to Abul-Hasan: If you are from the people of sunnah - God forbid - then why do you drop the scholars of sunnah and their fatawa. You cut the ties between them and the youth, those who you gathered in a tighter place than a glass bottle's neck; cuffing them to your shackles and restrictions (principles) that you set which no one preceded you in.

In conclusion I say to every sincere Salafi: Have you seen partisanship like this one that excelled the partisanship of as-Soofis, the Raafidah and the partisanship of those authoritarian political parties? Have you ever witnessed O' Muslim the likes of this partisanship and cuffing with shackles on the necks of the innocent Salafis?

Approximately 16 tight restrictions he shackled the Salafis along with those who Abul-Hasan calls "The Two Shaykhs". Those (The Two Shaykhs) who live in Jordan with their authority crossing over countries; past oceans all the way to Britain. This is what we've noticed perhaps their authority extends to the rest of the continents, and perhaps them being named "The Two Shaykhs" is out of humbleness, as in the saying "Act humble until you establish yourself", and he publicises, labelling them as "The two Imams (leaders) of the ummah" this is not leadership in knowledge; rather it's something else which is taken from their scheming, methods and aspirations that initiate to drop the scholars of the Salafi manhaj from the time this restriction-filled plot was written in the year 1420 – (1999).

Their continuous actions confirm this (their treachery) from that date until now. Since they put the Salafis and Salafiyaah into ongoing tribulations which no one does except the most severe enemies of this methodology from the people of political ambitions who its people run towards false scheming leadership upon the method of the Machiavelli way of "The goals justify the means".

For verily by Allaah they have defaced Salafiyaah and the Salafis in ways which even the most quarrelsome spiteful enemies couldn't. In many tapes, magazines filled with deceit, lies, distortion and defacing. Even in forums, persevering in these treacherous acts without fatigue nor boredom, whilst wearing the garments of Salafiyaah, so their destructive plots and deeds succeed under this guise and like the political deceit of (Abdullah) ibn Saba (the founder of the Shee'ah sect) and his group.

We ask Allaah that He makes their scheming against themselves and that He awakens the heedless and negligent Salafis and from what's being plotted against the Salafi methodology and its people, from plots and political partisan schemes which traverse modern political paths of the people of schemes and the spiteful.

May Allaah's praise and salutations be upon Muhammad and His family and companions.

Rabee' bin Haadee bin Umayr Al-Madkhalee

**Copy of the original agreement.**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

دار الحديث بجوارب  
 راهب ميسرة  
 ابو الحسن مصطفى بن اسامه بن  
 الصليبي  
 مارب - الجمهورية اليمنية

١

تاريخ: ١١ / ٥ / ١٤٢٩ هـ  
 الموافق: ١٩ / ١ / ٢٠٠٨ م

رقم القاسم عندنا من برقيات  
 ٠٠٤٤١٧١٢٦٤٠٩٨

المحدد لكش، ورسالة على عبادة الذرية اجتمعوا . اما بعد ،  
 فقما طلعت على اسباب النزاع بينه الاخوة الصليبيين من برقياتنا . وجماعتهم  
 جماعتهم تقياً ، رسمت من كل طرف ما يجده على الآخر . رسمت حساب العارفين من ذلك ،  
 الذين في من مجموع ذلك انما مجموع غيور على نصح الحق ، والدفاع عن هذه الدعوة المباركة ،  
 ولا انكرهم جميعاً بل المزمع من انكم قد سمعتم من بعض الامور ، او حياها من اجتهاد عند تطبيق  
 ما امر به الصالحين من الله ، وعلى كل حال فمثل هذا الخلاف لا يسيء في الفتنة والتماخر ، لا سيما ما امر  
 به من فعل طائفاً انه يجب عند سنة رسول الله صلى الله عليه وسلم في ذلك . هناك ما يتجلى من اجتهاد  
 على ذلك في ان الحق حكيم بينهم فعدة امور :

١) انه يتنازل كما منهم عند حقه استوفى بها على نصح الدعوة والحق على من حياها . ولا كل منهم عند  
 فخاص غير لا يحمده ، والله المستعان .

1 Everyone should give up their personal rights for the benefit of the da'wah and to protect its honour, because everybody has involved themselves in matters that are not praiseworthy, wallaahul-musta'aan.

٢) يلتزم الجميع العرف والشرع الذي تم بينهم من برقيات شيخنا العلامة الشيخ سليمان الحلبي  
 - حفظهم الله - ورسالة امرها من ابيهم - فانه انهم عليه على شرطهم الجائزة شرعاً .

2 All of them must keep to the previous contracts arranged by Shaikh 'Ali al-Halabee and Shaikh Saleem al-Hilaalee., and settle their affair upon guidance, because the believers should keep to their conditions that are permissible in the legislation.

( من خصص ما انكره الاخ ابو حنيفة ومنه معه ما في الاخ عبد الله ومنه معه حول الشئ من الخلاف  
 للصليبي . فليتم الاخ بها كقول الله مع الصالحين في امر الدعوة مع الرخصة والدين . والله كالموتة فعلوا  
 ذلك في الصالحين العلم والهم بدار . فبما هم فيه خيراً على نيتهم ، كما لا بد من الصالحين في ذلك .



3 With regard to Aboo Khadeejah and those with him making the criticism of 'Abdul-Haqq and those with him that they are too lax with those who oppose the *da'wah*, then it is upon 'Abdul-Haqq and those with him to be clear in the affairs of the *da'wah*—even if it is the case that their previous conduct was due to the advise of scholars, then may Allaah reward them for their intention, however, they must be clear in this.

( يلزم الأخ بالحدود وصحة أنه يعزوا المادة السابعة عشر من فتاوىهم ، لما فيها الرحمة والعترة المعروف عنها أهل السنة ، ويلزمهم والعزيمة الأخرى لا يكتبوا من الدعوة إلا ما كتبه أهل العلم من ذلك ، ما يحرم كتابته ما من نظرية حجة الأجدالة - وهذا الباب ، أنه كان ولا بد عند فهم كتابته - فليس )

4 Aboo Khadeejah and those who are with him must change point no. 17 of "Our Call", since it contradicts mercy and the well known principles of *Ahlu-Sunnah*. It is binding upon them and upon the other side that they do not write anything in *da'wah* except what the people of knowledge wrote in that. If they have to write any such thing, then we advise them to put that which occurs at the end of the publication, *Al-Isaalah*.

( يلزموا الجميع أمرهم - إذا اختلفوا - لتخصه عليهم حسب الأصل - بسلامة بشره لئلا )

لا يجب استجوابه من فتوى من أحد الطرفين - تنجلى بالنزاع أو فتوى إليه - إلا بعد استأذنه من الطرف صفة السؤال ، كما لا يتبرح كما هو المظهر من فتوى فتدريج بما مراده ، بحجة اتباع أهل العلم - والإمر ليس كذلك ، وبسببها .

7 The two shaikhs should not respond and give a *fatwaa* to one of the two sides, regarding the disagreements, or matters leading to it, until the two sides have agreed upon the wording of the question , in order

( الأمور الإدارية من إسناد أحمد تبقى كما هي ، إلا أنه يرى استيضا - فساد أحوال إدارة مظهرها الحمدي تصيرها بعد ذلك ، وبذلك ما يمكن من إصلاح شأنها .

that neither of the two sides be able to take a *fatwaa* to achieve his own goal, whilst claiming to be following the people of knowledge, and the other side doing the same, *wallaahul-musta'aaan*.

( بعد عرض هذا الحكم والدعوى عليه - لا يسع لأحد أن يعلم من سببه مظلوماً يتجلى بالنزاع السابق ، لأنه ذلك يثير اختلاف من بعده - لا سيما إذا حدث سوء تعبير أو نحو ذلك .

8 After this judgement (*hukm*) has been presented and seen it will not be allowed for anyone to put up anything in his mosque connected with the previous disagreement, since that will start the differences again, especially if it is badly worded and so on.

( الأمور الإدارية من إسناد أحمد تبقى كما هي ، إلا أنه يرى استيضا - فساد أحوال إدارة مظهرها الحمدي تصيرها بعد ذلك ، وبذلك ما يمكن من إصلاح شأنها .

9 Administrative matters for the mosques will remain as they are, unless the two shaikhs hold any administration to be corrupt, then these two will have the right to change it, after advising them and striving to rectify its affair.

( تقرره بغير المسائل الإدارية الخاصة بكل مسجد أو غيره شأنه بغير مسائل العلمانية المدعوية للمرجعية وفق مسائل الإدارية : كما جرت أنه تتخذ من جهتها ما يصلح لهم ، وده أنه يتعارض مع الشريعة ، وأما مسائل العلمانية المرجعية فيرجع إليها ليست بغيره - حفظها الله تعالى -

10 A distinction will be made between the private administrative affairs of each mosque and the matters of knowledge, *da'wah* and *manhaj*. So in the administrative affairs, each area can choose whatever befits it, without going against the *share'ah*. As for matters of knowledge and *manhaj*, then the two shaikhs, *hafizahumullaahu ta'aalaa*, are to be referred back to.



الشيء ليس منه السلف من سماجد الله المحاذية راجع لغرض السياسة الشرعية وتقدير الصالح  
 طبقاً من إعمال المال ، وهذا أمر جليل لا يجوز فيه فقط ، فإنه أمرنا شيئاً من ذلك والاعلام  
 من غير الجمع التام بما آتاه ، وعدم فتح المجال له ، دسب ووزج .

11 A Salafi teaching in mosques of those who oppose us is something that refers back to understanding of, 'As-Siyaasatush-Shar'iyah,' and taking into account matters of benefit and harm—with regard to the present situation and future results, and this is referred back to the two shaikhs alone (faqar), either they order something from that, otherwise it will not be, and it is binding upon everyone that they submit to what the two of them say, and not to open the door to all and sundry.

(توقد المؤتمرات الدولية السنوية أو غيرها من بردينا ، ويكون اختيار المشايخ المشاركين بعد  
 استشارة الشيخين ، والعمل بترتيبهم ، وفي ذلك يكون من قبل الجمع مع المودة والرحمة ، إلا أنه  
 رأى الشيخان من ذلك شيئاً ، فمما عرفنا بالمصلحة من استمرار فلان من ترتيب أهل أمرنا .

12 Yearly da'wah conferences and other than them in Britain will be unified. The shaikhs who will take part in them will be chosen after consulting the two shaikhs. Work and organisation and so on will be carried out by them all, with love and mercy. Unless the two shaikhs hold some view on that regard, since they know best about whether it will be beneficial for so and so to be allowed to take part in the affair or not.

تصنيف الناس - لا سيما العالمين من أمم هذه الدعوة - ليس المجال فيه مفتوحاً لكل أحد (إما  
 من الشيخين ، وإما من السنة هنا نقولهم من ذلك ، من رأى - وهو أهل لذلك - خلاص  
 قولنا في توجيهه ، فليست أمورهم ، ولا يريد من بليلة سيدنا محمد السلفين ، جسمه طاعة الخراج ،  
 يسأل لدرية أمرهم السلفين ، من بل لا يخفى حاله على أحد ، لا سيما لأهل الغرض من أمرنا صلوات الله

13 Labelling people, particularly those who are working with us upon this da'wah, is not open to all of the people. Rather it is for the two shaikhs, and the Ahlus-Sunnah here should just carry their sayings in this. Whoever sees - and is from the people suitable for this - something different to the saying of the two shaikhs, then he must consult with them. He should not cause trouble between the Salafi muslims. This is so that the matter of disagreement is terminated and likewise that which will lead to evil amongst the Salafis, in a land whose condition is not hidden from anyone. Particularly since I do not find anyone who is fitting to carry out Jarh and Ta'deel in it.

من ما عدت الدعوة بعده شرط مخالفة على الدعوة ، لا يجوز لأحد أن يستفتح على من قبله ، إلا إذا كانت  
 تتعلق بنفسه ، وتقدير هذه المسألة راجع للشيخين ، لا لكل أحد .

14 As for any (monetary) assistance given for the da'wah, without any conflicting condition upon the callers, then it will not be allowed for anyone to speak ill of those who accept it, unless it is connected to some harm. Judging this harm will be left to the two shaikhs, not to everyone.



التدبير من الله سبحانه وتعالى في ما جعله الله من أجلنا، فراجع لغرض السياسة الشرعية وتقرير المصالح  
 وفقاً لما سطره الإمام، وهذا هو وجه الشك فيه فقط، فإنه أيضاً مستحباً من ذلك والإعلان  
 والبرهان بالبرهان المستقيم بما قاله، وبعد من فتح المجال لهذه ديب وورج.

11 A Salafi teaching in mosques of those who oppose us is something that refers back to understanding of, 'As-Siyaasatush-Shar'iyah,' and taking into account matters of benefit and harm—with regard to the present situation and future results, and this is referred back to the two shaikhs alone (faqah), either they order something from that, otherwise it will not be, and it is binding upon everyone that they submit to what the two of them say, and not to open the door to all and sundry.

توقفة المؤتمرات الدولية السيوفية أو غيرها من بريطانيا، وبكونها اختيار المشايخ المتأخرين بعد  
 استشارة الشيخين، والعمل وترتيبهم وبغير ذلك يكون من قبل الجميع مع المودة والرحمة إلا أنه  
 رأي الشيخين من ذلك شيئاً، وهذا عرف بالمصلحة في استشارة من فلا من ترتيب العمل أو منعه.

بين المراد من هذه الآية كسب زعامة أو حيازة من الناس، فإنه من كسب كثرة التباع أو زيادة  
 في ربه الأوطاع، فإنه الله كما سلفه، والله عز وجل يقول: (والله أعلم بما كنا نفعل).

15 This *da'wah* is not for the desire to attain leadership or prominence in front of the people. So whoever intends to gain many follower, or to gain increase through lowly desires, then Allaah will uncover him. And He, the Mighty and Majestic, says:

وَأَعْلَمُوا أَنَّ اللَّهَ يَلْقَا أُنْفُسَكُمْ تَأَخَّرُوا

And know, all of you, that Allaah knows what is in your souls—so beware of Him.<sup>1</sup>

[There is no point no. 16]

من أخذ بنصيحة الشيخين من حمير بن منقر أو غيره من الكبراء عليه، فلا ينكر عليه إلا خوفاً، بل يؤازرونه على عمله،  
 إلى أن يصدر من الله ما لا يتطابق معه.

17 Whoever takes the advice of the two shaikhs regarding deserting (*hajr*) a certain person, or openly rebuking him, then others may not criticise them for this. Rather they should rebuke him for his action, as long as it proceeded in accordance with the previous point.

لزم الإمام عبيدة بن موسى أنه يرد ما وقف المسجد من الحرمة، الذي أخذ به بعد خروج صفوان بن يحيى،  
 لأنه قد بين الموقف لا يجوز، والله عز وجل يقول: (منه من يصعد ما سوره، فما ناله على الذي يهدون)، والله كان  
 هناك مسائل ما دية خاصة فلهذا حكى الإمام عند من يهدون.

18 Aboo 'Ubaydah must return the *waqf* of the mosque in Luton, which he took after Mahfooz left the administration. Since it is not allowed to change the *waqf*, since Allaah, the Mighty and Majestic, says:

فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ

Then whoever changes the bequest after hearing it, then the sin will be upon those who change it.<sup>2</sup>

Then if there are some particular/private monetary matters, then their judgement in particular is for the two shaikhs.

19 الدعوة السلفية في بريطانيا دعوة الجميع، ولا يقال: إنه مسجد العلان هم سلفنا فقط، ومن لم يأت  
 إليه عليه ليل، ومنه قال ذلك فهو مغفلة لا تصف. أما هذه المثوى تكون من الشيخين.

19 The *salafi da'wah* in Britain is a call for everyone. It may not be said, "Such and such mosque is the only one for the Salafi, and whoever does not come to it is not a Salafee." Whoever says that is splitting the ranks. Such a *fatwaa* can only come from the two shaikhs.

<sup>1</sup> Soorah al-Baqarah (2):235.

<sup>2</sup> Soorah al-Baqarah (2):181.





٢٠ لا يُدعى أحد من مخالفينا للحاضرات من أمثولها من المساجد السلفية ، وإن وقع شئ من ذلك  
 دون دعوتهم له أو رضاهم بوجوده ، فنحن نرى بأس المصلحة المفسدة ، ومنها الإختلاف في طريق التعليم  
 فيعمل بتصحيحها ، وكذا الامتزاج السلفي - ستورات مخالفيهم ، ويرجع لنفسه بالتفصيل إلى الله

20 No one from the opponents (of the salafi da'wah) may be invited to give lectures or the like in the Salafee mosques. If something of this occurs without someone inviting him, or without their being pleased with his presence, then the affair of harm and benefit is to be considered. In the case of any disagreement, then the matter will be referred back to the two shaikhs, and their advice will be acted upon. Likewise the Salafis will not distribute articles by the opponents, and the previous details apply.

٢١ المرجع لإجتراح العالم المحيّر بالواقع الدليل الشعي ، ويرجع اجتهاد من ليسوا كذلك لإجتراح  
 ذلك العالم ، لا يسير تقليد أندورا ، كما لا يحق على أهل إشتهاد ذلك

21 Referring to the *ijtihaad* of a scholar who is aware of the situation and of the Shar'ee proof, and leaving aside the *ijtihaad* of people who are not like that - in favour of the *ijtihaad* of the scholar - this is not called blameworthy *taqleed*, as will not be hidden from the people of this affair in that regard.

٢٢ لا يجوز للخصم من نيات أخواتنا ، ولا يترجم أحد منهم بجانسية أو غير ذلك ، إلا بعد الإجماع  
 للتخمين ، ثم إن دعوتنا ودين محمد ليس في شئ من أوجهه على الخط ولوج هذا الباب  
 الخطير ، فإنه من دعا ظاهرها كما طرأ ما نرى من دعاها ، باطنها على كتاب الله سنة فيمضى على ما

22 It is not allowed to accuse the intentions of our brothers and none of them should be accused of being spies, or of other than that, except after referring back to the two shaikhs, then our *da'wah* is, and all praise is for Allaah, such that it does not contain - in its totality - anything that causes us to enter upon such dangerous matters. Because our call is such that its outer aspect is the same as its inner aspect, and all praise is for Allaah. Both its outer aspect and its inner aspect are upon the Book and the *Sunnah*, with the understanding of the *Salafus-Saalih*.

٢٣ دعوة الناس لفهم سياسته وانتمائه يكون حسب جنواها من السنة - لا على فهم أهل الفتنة  
 منه نكح من هذا طريق صحابه ، أو لغيره ، فدروا المفسدة ، فإن دروا كما سددتم على جلبت المصالح

23 Calling the people to understanding politics and culture should be in accordance with the principles of the *Ahlus-Sunnah*, not upon the understanding of the people of *fitnah*. So whoever speaks in this regard should make his intention clear, or leave it, to repel harm. Because repelling harm takes precedence over seeking to bring good.

٢٤ يلزم كل طرف أن يسبح من الآخر خطا ما لوقت به دينه ودعوته مدغميته أو شتمه أو دعاؤه على  
 الآخر من غير ذلك ، قبل أن يأتي يوم لإدخالهم فيه ولاديتاره ، إنما هي حسنة من السنة

24 Each side must seek pardon from the other side and free itself from the backbiting that it has polluted itself with, in attacks upon their *deen* and *da'wah*, or from any abuse, or supplication made against them, and so on. This before there comes a Day when there will remain no *dirham* or *deenaar*, rather all that will remain is good and bad deeds (to be taken from).



