Correction and Manifestation that

THE CLARIFICATION OF AḤMAD BĀ NĀJAH

Unveiled his cover and manifested his methodology.

—

Authored by the needy of Allāh, the Most High:

Abū Fayrūz ʿAbdur-Raḥmān bin Sūkāyā Al-Indonīsī Al-Jāwī

-may Allāh grant him success and forgive him-

Translated by Abu 'Abdirrahman 'Abdullaah bin Ahmed Ash-Shingaani

-may Allāh forgive him, his parents, his Mashāyikh and the Muslims-

-Left blank intentionally -

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

INTRODUCTION OF THE COMMENTATOR

All praise is for Allāh, we praise Him, we seek His help, we ask for His forgiveness, and we seek refuge with Allāh from the evils of our own souls and the wickedness of our actions, whoever Allāh guides, there is none that can lead him astray, and whoever Allāh allows to go astray, there is none that can lead him to the right path.

I testify and bare witness to that there is no deity worthy of worship in truth but Allāh, alone, without any partners.

And I testify and bare witness that Muhammed is His Slave and Messenger.

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ﴾

“O you who believe! Fear Allāh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except as Muslims with complete submission to Allāh.”

ĀL-I-ʿIMRĀN:102

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴾

“O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allāh through Whom

you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allāh is Ever an All-Watcher over you .”

AN-NISĀʾ:1

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَقُولُواْ قَوۡلٗا سَدِيدٗا ۝ يُصۡلِحۡ لَكُمۡ أَعۡمَٰلَكُمۡ وَيَغۡفِرۡ لَكُمۡ ذُنُوبَكُمۡۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَ ﴾

“O you who believe! Keep your duty to Allāh and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allāh and His Messenger (ﷺ) he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise).”

AL-AḤZĀB:70-71

Amma ba'd:

For indeed the best of speech is the book of Allāh, and the best of guidance is the guidance of the Messenger of Allāh ﷺ, and the wickedest of affairs are the newly introduced, and everything newly introduced is an innovation, and every innovation is a misguidance, and all misguidance is in the fire.

After this, I was asked by some brothers in Indonesia, and in Malaysia regarding the condition of Aḥmad Bā Nājah -may Allāh guide him-.

Then I say, whilst seeking aid with Allāh, that Aḥmad Bā Nājah -may Allāh guide him- was outwardly upon good, as he was showing *Salafiyyah*.

Some of the brothers sent me some of his writings which point to that he has some defense of the virtuous Shaykh of ours, the *ʿAllāmah* Yaḥyā *bin* ʿAlī

al-Ḥajūrī, and the scholars that are with him -may Allāh preserve them- when Hizbul Jadeed launched an attack on them[1].

But there isn't a heart except that it is between the two fingers of *Ar-Rahmaan*, He changes it how He wishes.

So this makes us continuously supplicate for steadfastness upon the truth, out of fear and hope[2], while abiding to *Taqwah*, and sitting with the people of steadfastness, and not opening the eyes and ears to the writings of the people of doubts, and their statements.

Then we were surprised that Aḥmad Bā Nājah -may Allāh guide him- publicized a statement containing ill speech regarding some Salafi *Mashāyikh*; the likes our *Shaykh Ḥasan Bā Shuʿaib*, and our *Shaykh Abu Bakr Al-Hamaadi*, and our *Shaykh Yusuf Al-Jazaa'iri* -may Allāh preserve them- and defense of Muḥammad bin Hizām Al-Fadhli -may Allāh guide him- the one that has deteriorated, the one who has undone the thread he has spun.

---

[1] *Abū Fayrūz -may Allah grant him success- said:*

I wasn't aware that Aḥmad Bā Nājah had writings on this subject, up until some of the brother sent me some of the writings of Aḥmad Bā Nājah, and they advised me to correct what I wrote in my first treatise, which is entitled: The clarification of Aḥmad Bā Nājah unveiled his covering and clarified his methodology, I accepted their advice and retracted from my previous thoughts; that Aḥmad Bā Nājah doesn't have a defense of our Shaykh Yaḥyā, and the brothers, in this fitnah.

There is none above the truth, and above correct advice.

[2] *Abū Fayrūz -may Allah grant him success- said:*

As found in Sahih Muslim no.2654, on the authority of 'Abdullah bin 'Amr bin Al-'Aus, may Allāh be pleased with him, that he said: that he heard the Messenger of Allāh ﷺ say:

> "Indeed the hearts of the children of Aadam, all of them are between two fingers of the fingers of Ar-Rahmaan, as one heart, He directs them as He wishes".

Then the Messenger ﷺ said:

> "O Allāh the changer of the hearts, direct our hearts to Your worship".

So we don't know what is the reason which changed the condition of Aḥmad Bā Nājah, except that actions are by their end results, and the evil end has its causes, some of them could be hidden, hidden in the intentions and inner affairs.

Al-Haafidh Abu Muhammad Abdul-Haq bin 'Abdurrahman Al-Ashbeeli -may Allāh have mercy upon him- said:

> "Know that the evil end -may Allāh protect us from this- has causes, and it has its ways, and the doors to the greatest of them is devotion upon the worldly life, and requesting it, and being eager for it, and turning away from the hereafter, and turning to, and having undauntedness of the disobedience of Allāh -the Mighty and Majestic-.
>
> Perhaps a person is overcome by a sin, and a type of disobedience, and an angle of turning away, and a share of undauntedness, thus taking hold of their heart and capturing their mind, and extinguishes their light, and sends obscuring towards them, thus being reminded is of no benefit to them, nor is admonishing of any effect to them, perhaps death comes to them whilst upon this and hears the call from a far place, and the meaning of this doesn't become clear to him, nor what is being intended, even if the caller repeats it to him".

AL-JAWAAB AL-KAAFI, IBN-UL-QAYYIM, P.116

Ibn-Ul-Qudaamah Al-Maqdisi -may Allāh have mercy upon him- said:

> "An evil end has its causes which precedes death, like innovation and hypocrisy and arrogance, and the likes of this blameworthy characteristics, for this the fear of the *Salaf* was severe in what relates to hypocrisy".

MUKHTASAR MINHAAJ AL-QAASIDEEN BY AL-MAQDISI, V.4, P.69.

And after this, it is from the *Sunnah* of Allāh - the Most High – that He doesn't cease to trial His slaves until He distinguishes the wicked from the good, and manifests the truthfulness of those that are upon the truth, and those that manifest what is correct, and uncovers the deceit of the wrongful, those that are hiding in the ranks of the people of the truth.

Allāh -the Most High- said:

﴿ وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ ٱلْمُجَٰهِدِينَ مِنكُمْ وَٱلصَّٰبِرِينَ وَنَبْلُوَاْ أَخْبَارَكُمْ ﴾

"And surely, We shall try you till We test those who strive hard (for the Cause of Allāh) and *As-Sabirun* (the patient), and We shall test your facts (i.e. the one who is a liar, and the one who is truthful)."

MUHAMMAD:31

And He -Exalted is He- said:

﴿ وَلَقَدْ فَتَنَّا ٱلَّذِينَ مِن قَبْلِهِمْ ۖ فَلَيَعْلَمَنَّ ٱللَّهُ ٱلَّذِينَ صَدَقُواْ وَلَيَعْلَمَنَّ ٱلْكَٰذِبِينَ ﴾

"And We indeed tested those who were before them. And Allāh will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allāh knows all that before putting them to test)."

AL-'ANKABUT:3

And He -Magnificent is His mention- said:

﴿ مَّا كَانَ ٱللَّهُ لِيَذَرَ ٱلْمُؤْمِنِينَ عَلَىٰ مَآ أَنتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ ﴾

"Allāh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good."

AAL-I-IMRAN:179

For indeed many people claim to be on the truth, but tests and trials manifest the reality of the affairs, and distinguish the truthful from those lying.

Imam Ibn Abdul-Bar -may Allāh have mercy upon him- said:

Abul Abbas An-Naashi said:

من تحلى بغير ما هو فيه * عاب ما في يديه ما يدعيه

وإذا حاول الدعاوى لما فيـ *ـه أضافوا إليه ما ليس فيه

يحسب الذي ادعا ما عداه * أنه عالم بما يعتريه

و محل الفتى سيظهر في النا * س وإن كان ذائبا يخفيه

And what is better than the statement of *An-Naashi* is the statement of another which carries the same meaning:

من تحلى بغير ما فيه * فضحته شواهد الامتحان

وجرى في العلوم جري سكيت * خلفته الجياد يوم الرهان

JAAMI' BATAAN AL-ILM WA FADLIHI, IBN ABDUL-BAR, V.2, P.204.

And *Abu Amr bin Al-Alaa'* said in poetry in this meaning:

من تحلى بغير ما هو فيه ... فضحته شواهد الامتحان

AL-AQD AL-FAREED, ABD-RABUH, V.1 P160.

Imam Ibn Battah, may Allāh have mercy upon him, said:

> "Indeed these tests and desires have exposed a great number of the creation, and it uncovered their veils to despicable conditions".

AL-IBAANAH AL-KUBRAA, IBN BATTAH, V.2, P.596.

Imam Ibn-Ul-Qayyim, may Allāh have mercy upon him, said:

> "Trials manifest the essence of the men, how quickly is the claimant exposed".

BADAA'IUL-FAWAAID, V.3, P.751.

And from those that have had their lies exposed in trials:

Aḥmad Bā Nājah Al-Ḥadhramī, the one hiding under Salafiyyah whilst hiding his deviated methodology whilst in the ranks of the Salafis that are aiding the truth which was established by the Esteemed Shaykh the *'Allaamah*, the flag bearer of *Al-Jarh wat-Ta'deel*: Yaḥyā bin 'Alī Al-Ḥajūrī -may Allāh preserve him-.

Aḥmad Bā Nājah has been uncovered his covering, and his new methodology has been unveiled after we have seen him for long years upon *Salafiyyah*, amongst the firm Salafis, upon the truth which was established by the esteemed Shaykh, the *'Allaamah*, the *Muhaddith*, Yaḥyā bin 'Alī Al-Ḥajūrī, and the scholars that are with him –may Allāh preserve them–.

And so to not again have many Salafis in Indonesia and Malaysia, and in other countries - become deceived by him, due to him hiding in front of them.

I will relay a post which was spread by the Barāmikah[3] which contains a conversation between a questioner from them, and Aḥmad Bā Nājah, and during the clarification of Aḥmad in it, it clarifies -with the permission of Allāh alone- the deviance of Aḥmad Bā Nājah to the intelligent.

[3] *Abū Fayrūz -may Allah grant him success- said:*

Barāmikah is the plural of Barmaki, and the people of *Hizbul-Jadeed*, which was headed by Abdurrahman Al-'Adani are called Barāmikah due to the many unknown authors which were attributing themselves to Al-Barmaki.

Exact text of the conversation alongside small commentary.

The author of the post wrote:

بسم الله الرحمن الرحيم

A question directed to the Shaykh, the Reciter, Abul-ʿAṭā Aḥmad Bā Nājah the head of Darul-Ḥadīth in Malaysia.

The Question:

The questioner: السلام عليكم ورحمة الله وبركاته.

How are you beloved Shaykh of ours Abul-ʿAṭā[4] inform me how you are doing?

---

[4] *Abū Fayrūz -may Allah grant him success- said:*

With the severity of the hatred of the Barāmikah of our *Shaykh Yaḥyā Al-Ḥajūrī* -may Allāh preserve him- and the Salafis that are with him, this Barmaki made Abul-ʿAṭā (Aḥmad Bā Nājah) a Shaykh, and called him beloved, and this took place after Aḥmad manifested his aid to the deviant Muhammad bin Hizām -may Allāh guide him- alongside his evil speech of some Salafi *Mashāyikh*, like our *Shaykh Hasan Ba Shu'ayb*, and our *Shaykh Abu Bakr Al-Hamaadi*, and our *Shaykh Yusuf Al-Jazaa'iri* -may Allāh preserve them- and Aḥmad didn't rebuke this veneration and love, which points to nearness of the hearts of the deviants, and the obtainment of coinciding of their ideologies in speaking ill of those firmly upon the truth in this Marʿi Fitnah.

And the intelligent uses the universal signs of Allāh as a proof, similarly to how he uses the legislated signs of Allāh as a proof for the realities of affairs and for the knowledge of the coinciding of the hearts of ideologies which are the same, for indeed Allāh -the Most High- set up signs which are used to reach knowing the situations.

Imam Ibn-Ul-Qayyim, may Allāh have mercy upon him, said:

> "Allāh -Exalted is He- has set up signs to the truth which is present and legislated, and indications which point to it and clarify it, the Most High said:
>
> ﴿ وَأَلْقَىٰ فِى ٱلْأَرْضِ رَوَٰسِىَ أَن تَمِيدَ بِكُمْ وَأَنْهَٰرًا وَسُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ ۝ وَعَلَٰمَٰتٍ ۚ وَبِٱلنَّجْمِ هُمْ يَهْتَدُونَ ﴾
>
> "And He has affixed into the earth mountains standing firm, lest it should shake with you; and rivers and roads, that you may guide yourselves. And landmarks (signposts during the day) and by the stars (during the night), they (mankind) guide themselves."
>
> AN-NAHL:15-16
>
> And He set up signs to the *Qibla*, and indications, and He set up signs for *Eemaan* and *Nifaaq* and indications, = until he said=
>
> And what this sign necessitates doesn't disconnect from it, whereby if it's found what it necessitates is found, so if you find the sign to be truth, the truth has been established, and it being established doesn't fall away from its sign and its indication, thus making the ruling of other than it a ruling of falsehood.

The Shaykh: وعليكم السلام ورحمة الله وبركاته

Alhamdulilah, we praise Allāh to you.

The questioner: Our Shaykh, did you have any previous speech on the Mashāyikh and scholars of Yemen regarding them being Ḥizbi?

The Shaykh: In summary I haven't on any day at all declared the Mashāyikh, may Allāh grant them success, to be Ḥizbi, or Innovators, refuge is sought with Allāh[5].

> And the Prophet ﷺ and his companions after him have taken these signs into consideration at rulings, and made it clarify it".
>
> AT-TURUQUL-HUKMIYYAH, P.116, PR. DARUL-ARQAM.

How good is this statement, and how beneficial, the people are in need to know it, and to implement it, so that the affairs are placed in their rightful places, so that Allāh makes the truth as the truth and invalidates falsehood, however much the wrongdoers would hate this.

But some people, due to the meagreness of their awareness are quickly deceived by the people of Falsehood that are in hiding.

[5] *Abū Fayrūz -may Allah grant him success- said:*

This is the reality of the method of Aḥmad Bā Nājah -may Allāh guide him- he used to declare ʿAbdurrahman Al-ʿAdani a *Ḥizbi*, and it is not far-fetched that he declared ʿAbdullah Al-Marʿi a *Ḥizbi* also, and both of them are from the *Mashāyikh* of Yemen with the Barāmikah, and some

others, either Aḥmad is hiding this declaration of *Ḥizbiyyah*, as an appeal to the Barāmikah, and to attract their love, or he deteriorated and retracted from this declaration of *Ḥizbiyyah* upon them, as the switching and changers deteriorated before him.

If it's the first, then his uprightness has become corrupt, because the uprightness of the liar is corrupted, so their news is rejected.

If it's the second, then we say that the treatises written in clarification of the different falsehoods of the *Mashāyikh* of the Barāmikah, and their followers, are more than two hundred and fifty.

And the clarifications of our *Shaykh Yaḥyā*, and other than him of the scholars, regarding the Ḥizbiyyah of ʿAbdurrahman Al-ʿAdani, and the Mashāyikh of "Al-Ibānah", and those with them were plenty, with manifest evidences and decisive proofs, and Aḥmad didn't accept it and didn't submit to truth, nor give it any consideration, with the establishment of the principle of the scholars of Hadith:

> "Those that know are a proof over those that don't know", "those that have memorized are a proof over those that haven't memorized", "the detailed criticism takes precedence over the general appraisals".

The clarifications of the scholars in the exit of the *Mashāyikh* of the Barāmikah from *Salafiyyah*, have become prevalent, and it didn't benefit Aḥmad, and this is sufficient in unveiling the deviation of the methodology of Aḥmad Bā Nājah, whilst he is persisting in remaining in the ranks of the Salafis, who are aiding our *Shaykh Yaḥyā*.

I only declared them to be mistaken in some what took place of them being mistaken during those days, regarding certain affairs, whilst I venerate all of them[6].

And when entrance into those affairs became plentiful those days, the conditions became burdening upon me, so I traveled by myself for the sake of Allāh to Malaysia, for this you won't find at all - with the permission of Allāh - in my speech, and my articles, and my research in Arabic and other languages which I write in and speak, mentioning the declaration of Ḥizbiyyah and being Innovators upon the Mashāyikh of the Wasiyyah[7].

---

[6] *Abū Fayrūz -may Allah grant him success- said:*

The *Ḥizbiyyah* of the *Mashāyikh* of the Barāmikah was established by some of the *Salafi* scholars; by way of evidence and proofs, and clarifications, which Aḥmad Bā Nājah is incapable to dismantle and to tackle.

Aḥmad Bā Nājah was from those that refuted the *Mashāyikh* of the Barāmikah, and declared some of them to be *Ḥizbi*.

After this, the transgression of the *Mashāyikh* of the Barāmikah upon the *Salafi Da'wah* is great, and they perpetrated what is in opposition to the foundations of *Ahlussunah wal-Jamaa'ah*, as mentioned by some of the scholars, so how is Aḥmad Bā Nājah venerating them?

[7] *Abū Fayrūz -may Allah grant him success- said:*

Aḥmad Bā Nājah has writings which he was thanked for in defending *Salafi* scholars, and aiding them at a time many assaults by the *Ḥizbi* Barāmikah were launched against the people of the truth.

Whilst at a time when he was in the ranks of the Salafis, and got to know the affair at hand, but with this being the case he doesn't accept the evidences of the *Salafi* scholars on those that are deserving of being declared innovators due to their innovations - be he a Shaykh or other than this - and Aḥmad Bā Nājah didn't aid them in the declaration of some of the *Mashāyikh* of the *Wasiyyah* being innovators, whilst the proofs and evidences were established upon them, and they became stubborn to the truth and battled its folk.

After this, those *Mashāyikh* of the *Wasiyyah* who Aḥmad Bā Nājah -may Allāh guide him- is indicating towards, they are the ones that are mentioned in the will of Imam Muqbil -may Allāh have mercy upon him- before he passed away, he named them:

Shaykh Muhammed bin Abdulwahaab, Shaykh Abul Hassan Al-Maribi, Shaykh Muhammad Al-Imam, Shaykh Abdulaziz Al-Bur'i, Shaykh Abdullah bin Uthman, Shaykh Yaḥyā Al-Ḥajūrī, Shaykh Abdurrahman Al-Adani and Shaykh Muhammad As-Sawmali.

Look at how Aḥmad Bā Nājah, may Allāh guide him, didn't restrict his statement:

> "*for this you won't find at all - with the permission of Allāh - in my speech, and my articles, and my research in Arabic and other languages which I write in and* speak*, mentioning the declaration of Ḥizbiyyah and being Innovators upon the Mashāyikh of the Wasiyyah"*

Without restricting it to as long as they are firm upon the truth, or the likes of this.

But the issue and the mistake by us is that we were silent upon the falsehood of the extremists out of love of Shaykh Yaḥyā and the Dar[8], and wishing good and

---

The efforts of the scholars in putting forth evidences for the deviation of Abul Hassan Al-Misri - and those that tread after him of the Mashāyikh of the *Wasiyyah* -and that they have exited from *Salafiyyah*, is not taken into consideration nor is accepted with Aḥmad Bā Nājah -may Allāh guide him-.

[8] *Abū Fayrūz -may Allāh grant him success- said:*

Like this is how Aḥmad speaks the likes of how the *Ḥizbi* Barāmikah speak, calling the Salafis those that are with our Shaykh Yaḥyā Al-Ḥajūrī extremists, Aḥmad Bā Nājah has resembled the *Ḥizbi* Barāmikah, and this is also from the characteristics of *Ḥizbiyyah* in Aḥmad Bā Nājah for those that reflect over his condition, we quote from the statement of Allāh, the Most High:

﴿ كَذَٰلِكَ قَالَ ٱلَّذِينَ مِن قَبْلِهِم مِّثْلَ قَوْلِهِمْ تَشَٰبَهَتْ قُلُوبُهُمْ ۗ قَدْ بَيَّنَّا ٱلْءَايَٰتِ لِقَوْمٍ يُوقِنُونَ ﴾

"Thus spoke those before them like their words. Their hearts resemble each other. We have shown clearly the signs to a people who are certain [in faith]."

AL-BAQARAH:118

Rather Aḥmad manifested his sadness, and declared himself mistaken for his lack of rebuking the falsehood of those so-called extremists.

correction of the situation, but as you can see the affair doesn't increase except to the worse by the likes of them[9] being put forth, and to Allāh are the complaints.

So none doubt the deviation of Aḥmad Bā Nājah but those ignorant of his condition, or watering down, or someone stubborn.

[9] *Abū Fayrūz -may Allah grant him success- said:*

This is how the efforts of the scholars, and the students of knowledge those that are aiding our *Shaykh Yaḥyā* are portrayed, that this is the cause of worsening of the situation.

Aḥmad Bā Nājah doesn't love their refutations even though some of them are scholars, and some others are students who our *Shaykh Yaḥyā* -may Allāh preserve him- has given permission to spread their refutations on the *Ḥizbis*, and some others are known by the scholars for the vastness of their knowledge and steadfastness of their methodology, even if they didn't present all of their authorings to the scholars.

All of this Aḥmad Bā Nājah doesn't like, and portrays their refutations as worsening of the situation, this suffices as a great ill speech to our *Shaykh Yaḥyā* and those with him; of *Salafi* scholars and students, in this *fitnah*.

There is no doubt that Aḥmad Bā Nājah has changed and became an enemy in ambush to the Salafis, and whoever was to be an enemy to the Salafis due to their efforts in aid of the truth, is not from them even if he adorned himself with a thousand adornments.

And the intelligent are not in doubt of this, with the permission of Allāh, the Most High.

Allāh, the Most High, said:

﴿ فَلَعَرَفْتَهُم بِسِيمَٰهُمْ ۚ وَلَتَعْرِفَنَّهُمْ فِى لَحْنِ ٱلْقَوْلِ ۚ وَٱللَّهُ يَعْلَمُ أَعْمَٰلَكُمْ ﴾

And all praise is to Allāh in all situations.

The questioner: O our Shaykh okay, good, have you retracted or repented from the methodology of *Ghulūw* (transgressing the boundaries) and *Shaghab* (creators of

---

"and you would know them by their mark; but you will surely know them by the tone of [their] speech. And Allāh knows your deeds."

MUHAMMAD:30

Imam Ibn Kathir, may Allāh have mercy upon him, said:

> "i.e.: in what manifests of their speech which points to their intent, the person being spoken to will understand which of the two parties they belong to, due to the meanings of their speech and what it necessitates, and this is the intent of "the tone of [their] speech".
>
> TAFSEERUL-QURAAN-IL-ADHEEM, V.7, P.324, DARUL HADITH

And **Shaykh-Ul-Islaam Ibn Taymiyyah**, may Allāh have mercy upon him, said:

> "Rarely do you find those that have corruption in their creed and they don't manifest it in their actions".
>
> "IQTIDAA..., V.1, P.120".

trials and *fitnah*)[10] which is tread upon by some of the companions of Shaykh Yaḥyā?

The Shaykh: I wasn't ever a person of *Ghulūw*, and all praise is to Allāh, and all virtue is to Him alone[11].

---

[10] *Abū Fayrūz -may Allah grant him success- said:*

Shaghab and *Tashgheeb* is with the meaning of kindling evil, *fitnah* and disputes.

So and so is a *Misghab* if they were stubborn against the truth.

REFER TO LISAN-UL-ARAB, V.1, P.504

This accusation, and what preceded it, has been repeated by the Barāmikah and Muhammad bin Hizām, and this is considered severe ill speech of the Salafis; those that stood in aid of *Shaykh Yaḥyā Al-Ḥajūrī* -may Allāh preserve him- against the people of corruption in the Da'wah, whilst those that are speaking ill they are the people of *Ghulūw* and *Shaghab*, we quote from the statement of Allāh -the Most High-:

﴿ أَتَوَاصَوْاْ بِهِۦۚ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴾

"Did they suggest it to them? Rather, they [themselves] are a transgressing people."

ADH-DHARIYAT:53

[11] *Abū Fayrūz -may Allah grant him success- said:*

Aḥmad Bā Nājah has freed himself from *Ghulūw*, and he didn't free the Salafis that are aiding our *Shaykh Yaḥyā* from the accusation of *Ghulūw* and *Shaghab*.

And Aḥmad has acknowledged the Barāmikah of the accusation they directed to the Salafis, whilst he knows of this and is able to rebuke it, so

this points to his agreement to the Barāmikah in this accusation towards the Salafis.

So there isn't any doubt that Aḥmad Bā Nājah is deserving to be aligned with the Ḥizbi Barāmikah.

But we used to see it and we were silent, preceding the side relating to brotherhood, here is the mistake, what was obligatory was that we spoke and we clarified[12], even if they left us and we left them[13].

---

[12] *Abū Fayrūz -may Allah grant him success- said:*

Aḥmad Bā Nājah clearly stated that his silence on the people of *Ghulūw* and *Shaghab* - and with him they are the followers our *Shaykh Yaḥyā* - was a mistake, rather he sees it to be obligatory to rebuke their falsehoods, whilst Aḥmad is silent regarding the falsehoods of the Barāmikah.

So O Salafi brothers, do you still have good thoughts that Aḥmad Bā Nājah is with you, whilst he sees you to be people of *Ghulūw* and *Shaghab*, and he testifies his mistake to the Barāmikah of being silent regarding you for these many years?

Hasn't it become clear to you - O Salafis - where Aḥmad Bā Nājah has placed his feet, and which of the two sects he has turned towards?

Which clarification are you requesting after these clear evidences, O Salafis?!

﴿ إِنَّمَا يَتَذَكَّرُ أُوْلُواْ ٱلْأَلْبَٰبِ ﴾

"But it is only the men of understanding that pay heed."

AR-RA'D:19

[13] *Abū Fayrūz -may Allah grant him success- said:*

O Salafi brothers, the statement of Aḥmad Bā Nājah regarding the Salafis; those that are aiding *Shaykh Yaḥyā*: "Even if they left us and we left them" contains a clear extra indication to that Aḥmad Bā Nājah is not from you, rather he is part of another *Hizb* which is in opposition to you.

I ask Allāh to pardon us all.

Rather he when speaking to the Ḥizbis; who are your enemies, he manifests his sorrow and declares himself to be mistaken for not manifesting rebuke against you - O Salafis -, and that you are people of *Ghulūw* and *Shaghab* who perpetrated falsehoods, and worsened the situation of the Da'wah - per Aḥmad Bā Nājah -.

Aḥmad Bā Nājah had writings in aid of our *Shaykh Yaḥyā*, and the Salafis with him, and he now changed and sees good to be bad, and bad to be good, and this is sufficient in misguidance.

Khalid bin Sa'd said:

> "Abu Mas'uud entered upon Hudhayfa -may Allāh be pleased with them both- he said:
>
> "Enjoin upon me", he said: "Didn't certainty come to you?", he said: "Yes it did", he said: "Indeed misguidance, true misguidance, for you to recognise/see to be good what you use to reject/see to be bad, and for you to reject/see to be bad what you use to recognise/ see to be good, beware of switching and changing in the religion of Allāh; for indeed the religion of Allāh is one".

THE NARRATION IS AUTHENTIC, REPORTED BY IBN 'ABDULBAR IN "JAAMI' BAYAAN AL-'ILM WA FADHLI", 1775/ CHAPTER OF WHAT IS DISLIKES AT DEBATING AND DISPUTING..., PR. DAR IBN AL-JAWZI, AND IMAM IBN BATTA, MAY Allāh HAVE MERCY UPON HIM, IN "AL-IBAANAH AL-KUBRAA" NO.25, MENTIONING THE STORIES AND NARRATIONS..., PR. DAR AL-KUTUB WAL-WATHAAIQ, AND IMAM AL-LAALAAKAA'I, MAY ALLĀH HAVE MERCY UPON HIM, IN "SHARH USUUL AL-'ITIQAAD", 120, PR. DAR ATHAAR SAN'AA.

The questioner: O Allāh to You is all praise, may Allāh reward you with good, do you permit me to spread this, our Shaykh?

The Shaykh: No problem…may Allāh grant you success[14].

Our telegram channel https://t.me/*******[15].

End of what has been relayed[16].

---

[14] *Abū Fayrūz -may Allah grant him success- said:*

In this manner Aḥmad Bā Nājah permits to the Barāmikah to spread his ill speech regarding the Salafis; those that are aiding our Shaykh Yaḥyā against this *Ḥizbi fitnah*, I don't known for how long his heart has been changed, and how long he was hiding this change, and how long he having hid his *Ḥizbiyyah*, until he saw a change to manifest his horns.

Imam Al-Waadi'i, may Allāh have mercy upon him, said:

> "Indeed a person will hide, and not manifest their *Ḥizbiyyah* except after having strengthened their muscles, and seeing it to be the case that speech on them doesn't affect them".
>
> GHAARATUL-ASHRITAH V.2, P.14, MAKTABAH SAN'AA AL-ATHARIYYAH

[15] Withheld by the translator, may Allāh grant him success.

[16] *Abū Fayrūz -may Allah grant him success- said:*

The end of the small commentaries.
سبحانك اللهم وبحمدك لا إله إلا أنت أستغفرك وأتوب إليك.
And all praise is to Allāh, Lord of all that exists.
Malaysia, Qadah Province.
Date: 16, Ramadan, 1443H.

Translated by:
Abu 'Abdirrahman 'Abdullaah bin Ahmed Ash-Shingaani
May Allāh forgive him, his parents, his Mashāyikh and the Muslims.
Ad-Dees Ash-Sharqiyyah, Hadhramawt, Yemen
21/Shawwaal/1443H