

[OBSERVATIONS ON DR. MUHAMMAD BIN ḤĀDĪ'S EVIDENCES]

All praise is due to Allāh and may honourable mention and safety be granted to the Messenger of Allāh, his family and his companions. Likewise, upon whoever traversed his way, followed his track and adopted his Sunnah, until the Day of Judgement.

When the Shaykh, the Imām, Rabī—may Allāh preserve Him—requested Dr. Muḥammad bin Hādī—may Allāh guide him—to sit with those whom he spoke against, he displayed agreement and promised the Shaykh with a sitting. However, after that he refused the sitting. So then Shaykh Rabī requested from the Dr. whatever [observations] he has against them. So he gave him some papers on which he had written “Evidences”! And though the Shaykh, the Imām, Rabī—may Allāh preserve him—did not see within them anything that necessitate warning and revilement, he nevertheless asked us to respond to them.

And some of these alleged evidences have already come out and been spread. From them is what the brother, the shaykh, ‘Abd al-Ilāh al-Rifāī clarified in the first part in his series called “al-Ibānah”. And from them is what was spread regarding Shaykh Bandar’s announcement of the lessons of some of his brethren.¹

I shall add—in what is before the respected reader—one of these alleged evidences which Dr. Muhammad gave to al-‘Allāmah Rabī,

¹ See end of document.

just so that everyone knows the weakness of these people, the weakness of their proof and that evil suspicion has overwhelmed them, and the [nature] of their conjectures upon which they have built their positions. And Allāh is the granter of success...

ابوسفهند البتار
@samsam_battar

الذين يطعنون في الشيخ عبيد كانوا من قبل يعظمونه
ويحترمونه.
وما يظهرونه اليوم من تعظيم بعض المشايخ سيؤول إذا
ما انتهت المصلحة.
والأيام خبلى

٢٢:٤٦ ٢٠١٩/١٧

١٢٠ تعديلات ٧٧ إعادة تغريد

سيروان الأشقر @sirwanashqr ٢٠١٧/١١/١٨
رذا غلى @samsam_battar



@bander7464 الشيخ عبيد لا يتكلم عن حجة
وبرهان وصبر وتان...
والذين جرحهم الشيخ الوالد عبيد يستحقون
الجرح..
والامر واضح جدا جدا



← وهذه تفرقة المهذب البتار
في دفاعه عن شيخ
عبيد في جميع
جرحه جرحهم الشيخ
وانهم يستحقونه الجرح.
قلت: طيب وايد دلائل
عبيد في كل الذين
تكلم فيهم؟

Translation of the above:

TWEET by Abu Sayf Muḥannad al-Battār: “Those who revile Shaykh Ubayd used to respect and revere him before. And what they are displaying today of reverence for some of the shaykhs will come to an end as soon as the personal interest comes to an end. And the days are laden [with affairs to transpire].”

COMMENT by Muḥammad bin Hādī: “This tweet of Muḥannad al-Battār is in defence of Shaykh ‘Ubayd with respect to all of those whom the Shaykh has disparaged and that they are deserving of the disparagement. I say: Fine, and where are the evidences of the Shaykh for all of those whom he has spoken against?”

[Note: Dr. Muḥammad bin Hādī wrongly thought that the tweet of @sirwanashqer (who is the one who said that those disparaged by Shaykh ‘Ubayd were deserving of it) was the speech of Muḥannad al-Battār, when it is clearly not.]

I have some observations on this weak evidence:

The first observation:

This tweet was specific to those who revile the Shaykh, al-‘Allāmah ‘Ubayd al-Jābirī—may Allāh protect him—and that their reverence and alleged respect for the remaining shaykhs is only for some [personal] interest and need! And that has [now] become plainly clear to everyone! Where is their alleged reverence and respect for Shaykh Rabī today?!

And then I ask: What is the connection of Dr. Muḥammad bin Hādī to this tweet? It can only be one of two affairs:

The first: That he used to praise some of the shaykhs and display respect for them out of some personal interest, or he was reviling al-‘Allāmah ‘Ubayd al-Jābirī—may Allāh protect him—and hence he entered into the generality of my speech!

The second: That those who were actually intended by this speech gave it to Dr. Muḥammad and made him suspect that he was the one intended by it. Then he did not verify and did not read it well. And as a result there occurred what you can see of suspicion and oppressive judgement!

The second observation:

The oddities of the Dr. in this tribulation and his suspicions do not seem to end! You, dear respected reader, can reflect upon what the Dr. has ascribed to me and see whether it is from my speech or not, or even whether it can be understood from my speech at all?!

For I did not defend Shaykh ‘Ubayd—may Allāh preserve him—in this tweet! Though he is worthy of that. And nor did I mention anything about those whom Shaykh Ubayd spoke about! And nor did I allude to them being deserving of disparagement or anything of this nature! And I do not know whether Dr. Muḥammad bin Hādī read this paper which was submitted to him before he wrote a single letter on it or not. This is because you can see that he has ascribed to me the tweet that was a comment on [my tweet] by (sirwanashqer), and his name was clear, [right next to the words in question]. And this by Allāh is from the strangest of affairs.

And again, he does not fall outside of two affairs, and the sweetest [least] of them is still bitter—as it has been said:

The first: That he fabricated a lie against me! And thought that he could deceive Shaykh Rabī and deceive the people who are behind him.

The second: That he was hasty and did not read properly. And that the one who made him fall into this error was the slanderer and tale-carrier who is from his inner circle, when he deceived him about this and made him presume that Muhannad is the writer [of the speech in question]. In other words, “it was dictated to him and so he accepted it”.

And if he had just made the effort, reflected, observed and then verified before he started speaking about the honours of people, he would not have fallen into this evil oppression.

And from this you will come to know—my respected brother—the type of evidences of the Dr. and the reason for the statement of al-Imām Rabī: “He does not have with him even an atom’s of evidence.”

The third observation:

Regarding his question about the evidences of Shaykh ‘Ubayd! And this, by Allāh, is also from the strangest of affairs! When Shaykh ‘Ubayd spoke about those whom he spoke against, the relationship between the Dr. and al-‘Allāmah ‘Ubayd was good and strong! So why did he not ask him then?! And why all of this delay in asking?

And even stranger than all of that, how can he ask for the evidences when he himself used to speak about those whom Shaykh ‘Ubayd spoke about, and would criticise them and advise them! Rather, words against them have been preserved from him and transmitted.

If he claims that declaring them innovators (tabdīʿ) was not his intent by his prior criticism of them—as has been spread by his close confidant, al-Kūrī—then likewise there was not tabdīʿ in the speech of al-ʿAllāmah ʿUbayd.

And who is the one who said about the resident of Makkah: “I advised him to leave Falāḥ Mundakār for the [senior] shaykhs to deal with, but he did not accept this.”

And who is the one who said about the resident of Madīnah: “Liar, not to be trusted with Allāh’s dīn, evil, evil, corrupt, harmful upon the daʿwah”... and so on.

And who is the one who warned against the resident of Jeddah, as he himself has said clearly in a statement.

And who is the one who said about the resident of Riyāḍh: “Shaykh ʿUbayd spoke the truth, it is upon him to repent from these errors and to write his repentance”... and other such words.

And the question whose answer I and the people are in need of is this: Was his previous speech about [those mentioned] based upon evidence? Or was it based upon desire (hawā), or what?

And the bitter truth is: That the scale of the Dr. by which he measures people has changed and differed. Now, anyone who is with him receives his pleasure, even if he was disparaged with him previously! And whoever does not accept his saying and does not become led by

him, then he is his enemy² even if he was upright and commended with him previously.

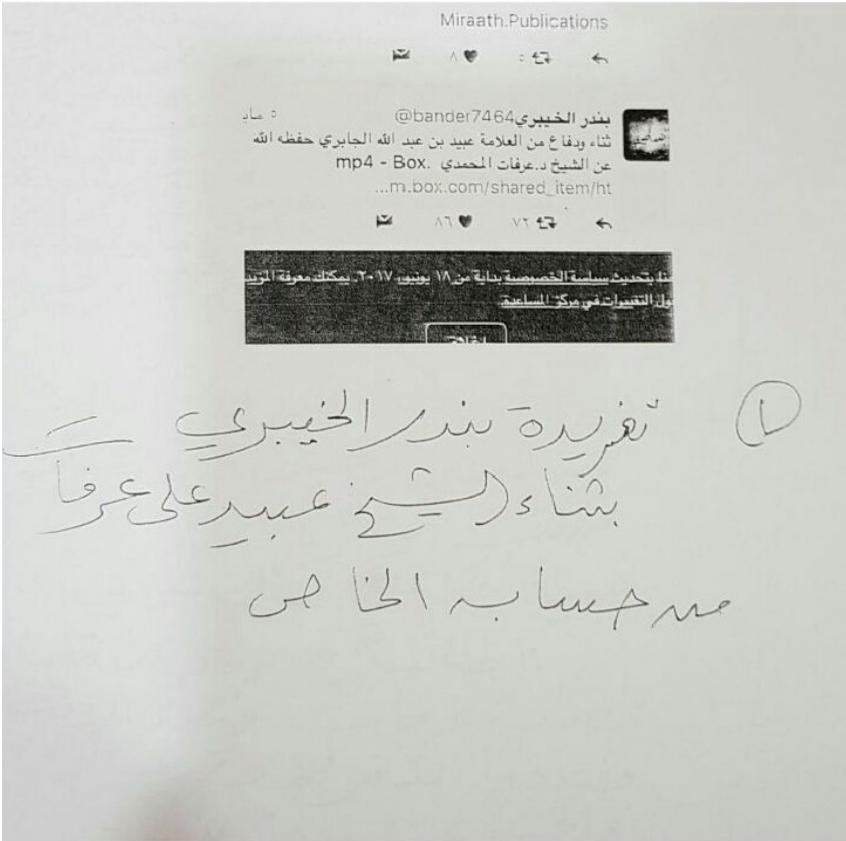
And from Allāh is aid sought.

May Allāh make honourable mention of our Prophet Muḥammad, his family and his companions and grant them safety.

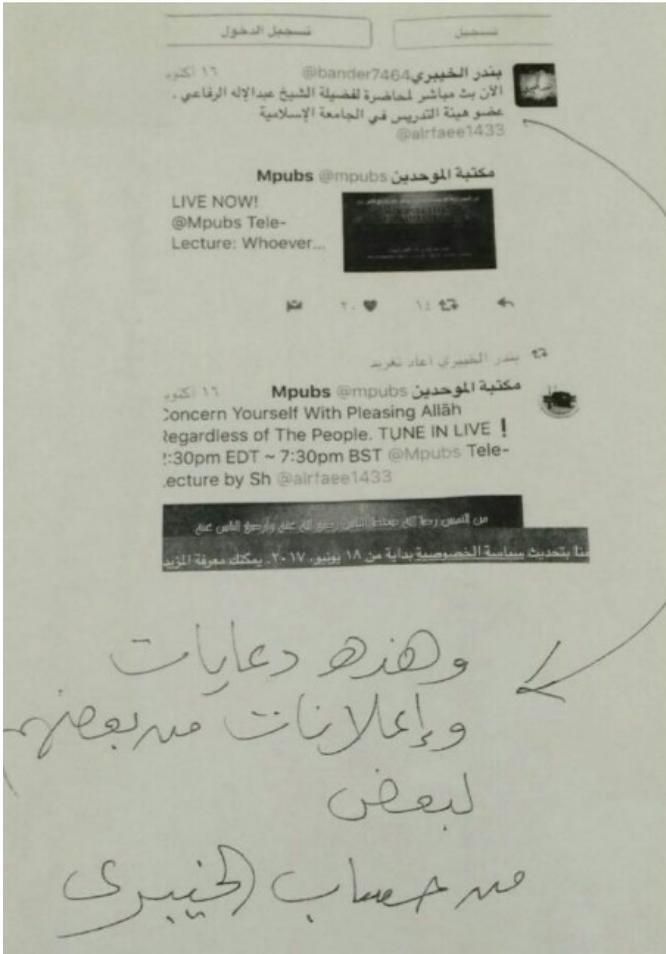
Written by Abū Saif Muḥannad al-Battār
7/9/1439H.

² And the examples of the inconsistent scale and its alteration with the Dr. are very many, may Allāh facilitate their compilation and release.

Some of the evidences of Dr. Muḥammad bin Hādī given to Shaykh al-Allāmah Rabī which he readily dismissed as amounting to nothing:



This alleged evidence: Bandar al-Khaybarī tweeted a defence by Shaykh ‘Ubayd of ‘Arafāt al-Muḥammadī. Dr. Muḥammad bin Hādī’s comment that turns it into an evidence: “A tweet of Bandar al-Khaybarī from his personal account with the praise of Shaykh ‘Ubayd for ‘Arafāt”.



This alleged evidence: Bandar al-Khaybarī tweets about a live lecture by ‘Abd al-Ilāh al-Rifā’ī taking place online. Dr. Muḥammad bin Hādī’s comment that turns it into an evidence: “These are advertisements and announcements made by some of them for others, from the account of al-Khaybarī.”