

# Shaykh, ‘Allāmah, Imām Rabī bin Hādī on the Fencesitters in Canada in the Fitnah of Muḥammad bin Hādī and His Supporters Who Are Working to Split the Da‘wah and Divide Communities



Shaykh Rabī bin Hādī was asked a series of questions on the night of 25 Dhul-Qa‘dah 1439 by Nāṣir Ḥamīd al-Kanadī—[a brother residing in the city of Madīnah and a graduate of the Islāmic university who also holds a Masters]<sup>1</sup>—in relation to callers in Canada in the context of the fitnah of Muḥammad bin Hādī. We present a translation of it here along with appropriate notes.

It should be noted that the Salafī Da‘wah has long been established in Toronto since the late 1990s and has grown in strength by Allāh’s tawfīq from that time till today. This is due to the brothers from Troid striving to maintain links with major scholars and with the students and callers in the

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<sup>1</sup> We mention this so that the reader knows the great lie of the Muṣa‘fiqah when they label those who do not accept Muḥammad bin Hādī’s oppression as “Sa‘āfiqah”—even if they have qualifications.

West. Along the way, there were trials brought to the da‘wah by power-hungry individuals, such as what occurred in the failed coup of 2011. In the current fitnah, there are people like al-‘Umaysān and Ilyās al-Kanadī who have had plans to either take control of the da‘wah or to split the da‘wah in Toronto. The fitnah of Muḥammad bin Hādī has simply led them to be more bold and open about their previous undeclared plans. They have managed to influence and affect bodies of Salafis in various locations in Canada because those communities do not have a long history of connection to major scholars or the local presence of students who nurtured them upon the principles of the Salafi creed and methodology. As a result, they have become victims in this fitnah and simply been dazzled by characters like al-‘Umaysān. May Allāh protect them, open their eyes and direct them to the truth, āmīn.

The report below is support and aid for the brothers at Troid against agitators such as al-‘Umaysān and the ignorant blind-follower Ilyās al-Kanadī. It is an exposition of these people and shines the spotlight on fencesitters who pretend to be impartial but are in reality with Muḥammad bin Hādī and his followers, allying with them and supporting and aiding them in their divisive and harmful activities.



**Questioner:** “I asked al-Imām Rabī al-Sunnah—may Allāh the Exalted protect him: There is a Libyan caller [present]

with us whose name is Muḥammad ‘Ajjāl.<sup>2</sup> He has come to Canada during these [past] days and he says: ‘I am not with Muḥammad bin Hādī and I am not with Shaykh Rabī.’ And he rebuked one of the brothers for spreading the declarations (bayānāt) against Muḥammad bin Hādī.<sup>3</sup> So what is your advice O Shaykh for the brothers in Canada?”

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<sup>2</sup> Muḥammad ‘Ajjāl is a Libyan Canadian, a graduate of the Islamic University of Madīnah, who resided in Ottawa, Canada, for about 15 years before returning to Libya. During his time in Canada, he was not known to publicise his stances — if any — against those warned against by Shaykh Rabī. He was always distant from the Salafis in Canada at large, his students supporting the stances of madeenah.con during their trial, and he was quiet during crucial matters which affected the da‘wah in Canada and overseas. After remaining silent during the trials of the past, including but not limited to: Ma‘rabī, Ḥalabī, Ruḥaylī, Ḥajūrī et al., now, suddenly, he has jumped into the foray by supporting the stance of Muḥammad ibn Hādī, backing ‘Abd al-Raḥmān al-‘Umaysan on the lecture circuit, and choosing to oppose Shaykh Rabī and align himself with the divisive Muṣā‘fiqah, who have sought to split communities from the West to the East. He has also recently attacked Abū Khadījah of Salafi Publications in a Facebook post and written other pieces insinuating ḥizbiyyah amongst the Salafis.

<sup>3</sup> After one of the supporters of Muḥammad bin Hādī known as Ruzayq al-Qurashī boasted in front of Shaykh Rabī that “the whole world is with Muḥammad bin Hādī” save Shaykh Rabī and a few others, statements of support for Shaykh Rabī’s position and his rejection of Muḥammad bin Hādī’s ḡulm

**Shaykh Rabī:** “He says he is not with anyone, in that case, where is the truth then? Who is the truth with?”

**Questioner:** “He says: Do not impose your view upon anyone.”<sup>4</sup>

**Shaykh Rabī:** “The Prophet (ﷺ) says: ‘Aid your brother, whether he is the oppressor or the oppressed.’ and Allāh (عَزَّوَجَلَّ) says: ‘**Say: Bring your proof if indeed you are truthful.**’ (2:111). Muḥammad bin Hādī does not have any proof, may Allāh bless you. He defamed a people who are Salafī and then spread this defamation across the world. He defamed a people who proceed upon the Salafī methodology.”<sup>5</sup>

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(oppression) began to appear from various parts of the world, East and West. This falsified this argument of al-Qurashi and anyone else who parroted it and it was nothing but an appeal to numbers, absent truth and evidence.

<sup>4</sup> This is the same manhaj as Abū al-Ḥasan al-Ma’ribī and ‘Alī Ḥasan al-Ḥalabī and others, who, when the truth is made clear with respect to the errors of Muḥammad al-Maghrāwī or Muḥammad Hassān and their likes, they say, “It is not binding upon me”.

<sup>5</sup> The Blind-Following Muṣāfiqah are demanded to provide evidence for Muḥammad bin Hādī’s oppressive tabdī’ and tahdhīr upon the principles of Ahl al-Sunnah as it relates to refuting the opposer and making tabdī’ of a Salafi, well known for his Salafiyah and with efforts in da’wah. There is none! And Muḥammad bin Hādī knows this full well. Rather, his oppressive judgements can only be justified by the principles of the Ḥaddādī

**Questioner:** “Muḥammad ‘Ajjāl says: ‘Do you want to destroy everything that Muḥammad bin Hādī has done from the year 1989?’<sup>6</sup>

**Shaykh Rabī:** “How much has he [himself] demolished? And the speech of how many people has he demolished? He has a work that he has demolished [through his current fitnah].”<sup>7</sup>

**Questioner:** “O Shaykh, in relation to the conference of al-‘Umaysān in which Muḥammad bin Ramzān and Muḥammad bin Hādī are participating in, do you advise with its attendance?”

**Shaykh Rabī:** “No.”<sup>8</sup>

**Questioner:** “And the brothers who have organised it, do you have any advice for them?”

**Shaykh Rabī:** “It is upon them to fear Allāh (عَزَّوَجَلَّ) and to remain firm upon the truth.”

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methodology and not the Salafī methodology in which there is mercy, unity and justice.

<sup>6</sup> This is purely an emotional argument.

<sup>7</sup> This is most likely a reference to the work published by Muḥammad bin Hādī, “Al-Iqnā’ bimā Jā’a ‘an A’immat al-Da’wah min al-Aqwāl Fīl-Ittibā’” which is on the subject of making Ittibā’ (following the evidence) in light of the statements of the mashāyikh of the da’wah to Tawḥīd. Muḥammad bin Hādī has invalidated and demolished the content of that work because he has violated what it invites to.

<sup>8</sup> The Shaykh does not advise with those who cause splits among Salafīs whilst pretending to be rectifiers and unifiers.

**Questioner:** “And this Muḥammad ‘Ajjāl, do you advise with attending [his lessons]?”

**Shaykh Rabī:** “This ‘Ajjāl has hastiness within him.”

**Questioner:** “Do you advise with attending [his lessons]?”

**Shaykh Rabī:** “I do not know him. This al-‘Umaysān, I know him and warn against him. And if he [‘Ajjāl] participates with him, then he has erred and is put alongside him [al-‘Umaysān].”<sup>9</sup>

**Questioner:** “Most of the the Canadian students here in Madīnah are with Muḥammad bin Hādī and some of them claim to be in middle.”

**Shaykh Rabī:** “Treat them with gentleness and say to them: ‘Bring the evidences of Muḥammad bin Hādī for warning against these [students] and we are with you. But if there aren’t any evidences then fear Allāh with respect to yourselves, **‘Say: Bring your proof if indeed you are truthful.’** (2:111). Bring the evidences of Muḥammad bin Hādī and we are with you. Bring the evidences that [prove] the misguidance of these [students] and that they are “more

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<sup>9</sup> Upon the known principle that a man is judged by his company and those whom he allies with. Claiming that you are neither with Shaykh Rabī and nor with Muḥammad bin Hādī and then participating in a conference in which Muḥammad bin Hādī and al-‘Umaysān is not being entirely truthful. Alḥamdulillāh for the manhaj of the Salaf because it does not allow anyone to conceal his true realities and camouflage his actual colours.

vile than the Muslim brotherhood”, bring your evidences [for these judgements].”<sup>10</sup>

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<sup>10</sup> One should not be deceived by the alleged, perceived or actual mistakes that are being brought by the Muṣāfiqah against those whom they warn against. The actual issue being requested from them is to justify with evidences that the tabdīʿ and taḥdhīr they are upon has been made upon the principles of Ahl al-Sunnah of refuting the opposer from within Ahl al-Sunnah and the principles of Ahl al-Sunnah in making tabdīʿ of a person formerly known to be upon Sunnah and Salafiyyah with commendations and efforts in daʿwah. They are unable to demonstrate this and hence, the various doubts they are spreading to conceal this fact. From the doubts they use is that they say Shaykh Rabīʿ himself has made tabdīʿ of Muḥammad bin Hādī. Shaykh Rabīʿ actually described the manhaj that Muḥammad bin Hādī has traversed recently as being “more vile than that of the Ḥaddādiyyah” and did not say that Muḥammad bin Hādī is “more vile than the Ḥaddādiyyah”. As for Muḥammad bin Hādī, then his words of tabdīʿ of those students of knowledge are explicit from numerous angles: a) He said they are “put alongside Ahl al-Ahwāʾ”, b) The word “Ṣaʿāfiqah” itself has been used by some of the Salaf to refer to innovators, c) This slanderous label has been used historically to refer to a group of the Khawārij, d) He also spoke of them with the well-known traits of the Khawārij mentioned in the ḥadīths, e) He warned against them, calling for their boycott in an unrestricted, general manner, f) He has made walāʾ and barāʾ to be based around this issue such that a person becomes a Ṣaʿfūq overnight by not accepting Muḥammad bin Hādī’s oppression, even if that person had a

**Questioner:** “They say: ‘Muḥammad bin Hādī has 300 pages with him in his house and his house is open to anyone who wants to come [and see them]’?”

**Shaykh Rabī:** Māshā‘Allāh! Māshā‘Allāh! And why did he not spread them from the [very] beginning?! He defames those who do not deserve defamation.”<sup>11</sup>

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prior relationship with him for decades. All of these are clear indications of tabdī. As for what Shaykh Rabī said about this particular manhaj of Muḥammad bin Hādī, then it is an accurate, factual description based on openly known realities.

<sup>11</sup> Muḥammad bin Hādī did the same in the issue of Ibrahīm al-Ruḥaylī. Whereas Shaykh Rabī, Shaykh ‘Ubayd and Shaykh ‘Abd Allāh al-Bukhārī all wrote detailed knowledge-based refutations against Ibrahīm al-Ruḥaylī to show how he had erred in various principles, Muḥammad bin Hādī caused commotion and agitation through fiery speech. He was subsequently taken to court by Ibrahīm al-Ruḥaylī and a judgement was eventually issued ordering him to remain silent and not to attack and criticise anyone until and unless he first refers the matter to the authorities. While the case was ongoing, he would boast to people that he has a huge file against al-Ruḥaylī and lots of evidences and that he fears no one. He did not publicise the fact that he had been ordered by the authorities to cease and desist from speaking against people. He declared his agreement with this order and is now in violation of it and in opposition to the command of the walī ul-amr. In this fitnah he is making similar claims of having lots of evidences. If he had all that evidence, he would have released it from the beginning and ended the whole affair. The reality is that he has nothing to justify his oppressive



This gathering was attended by a number of students of knowledge.

Note: The Shaykh, ‘Allāmah Rabī bin Hādī al-Madkhalī, may Allāh protect him, read this and permitted for it to be spread.

Written by Nāṣir Ḥamīd al-Kanadī

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Translated with notes by Abū ‘Iyaad ♦ @abuiyaadsp  
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tabdī and he is unable to answer the questions Shaykh Rabī has put to him a few weeks ago. Just like his issue with Ibrahīm al-Ruḥaylī—when he could not justify his judgements upon al-Ruḥaylī through knowledge based evidences, in contrast to the way and approach of Shaykh Rabī, Shaykh ‘Ubayd and Shaykh ‘Abd Allāh al-Bukhārī—in this fitnah he has made serious accusations and attacks that he has been unable to justify and has thereby, once more found himself being dragged into legal proceedings for his oppression.