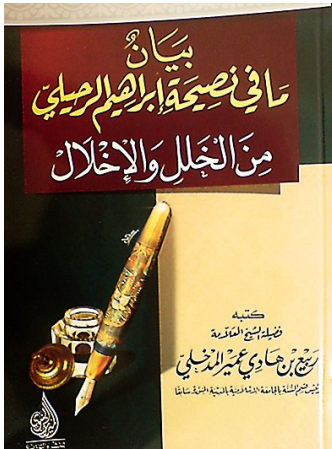


Lessons From the Affair of Ibrahīm al-Ruḥaylī: The Difference Between Knowledge Based Refutations Founded Upon Evidence and Fiery, Emotional Babble (ثرثرة)—The Criminal Court Ruling Against Muḥammad bin Hādī in 2015

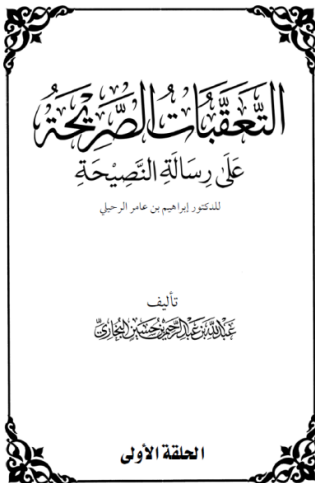


After the tribulations of the two innovators, al-Maʿribī and al-Ḥalabī and after the departure of ʿAbd al-Mālīk al-Ramaḍānī from the principles of the Salafi methodology, an individual known as Ibrahīm al-Ruḥaylī decided to step into the field and tried to offer advice to Ahl al-Sunnah. He authored a work which he called “al-Naṣīḥa”. The fact of the matter was that he was unqualified to speak in these affairs as they were much greater than his level and he made numerous mistakes. He tried to present what he thought were principles of Ahl al-Sunnah, when in reality they were errors based upon his lack of grounding. The end result of what he presented was that the wrongdoer could be considered the victim and the victim could be considered the wrongdoer. The one upon truth could be considered the one upon falsehood and vice versa.

In addition to this affair, he also had some serious errors in relation to some of the heads of innovation, whether those of the past such as al-Jahm bin Ṣafwān, or of modern times, such as the Surūrī neo-Khārijites. The Mashāyikh of Ahl al-Sunnah embarked upon advice and refutation. Over a period of time a number of works appeared, including the following:



A book by Shaykh Rabī in which he insightfully deconstructed the various errors made by Dr. Ibrahim al-Ruḥaylī and showed that he entered into a field he was not capable and fit for entering. Consisting of 80 or so pages, it was published in 2012. It is packed full of benefits and important tafṣīlāt.



A work by Shaykh ‘Abd Allāh al-Bukhārī in which he likewise follows up the errors of Ibrahim al-Ruḥaylī. It is replete with āthār from the Salaf and separates the tafṣīlāt and intricacies spoken of by the Imāms of the religion from the vagueness, ambiguity and generalisation made by al-Ruḥaylī. It is 107 pages and was released during 2013.

Likewise, Shaykh ‘Ubayd al-Jābirī wrote a treatise called (تحذير المحب والرفيق من سلوك بنيات الطريق) in which he clarified the severe misguidance of Ibrāhīm al-Ruḥaylī and refuted it through the speech of the Salaf, Ibn Taymiyyah, Ibn al-Qayyim and contemporary major scholars.

As a result of these works, Ahl al-Sunnah were upon insight with respect to the misguidance of al-Ruḥaylī and his inclination to the way of al-Ḥalabī and al-Ramaḍānī.

In contrast, **Muḥammad bin Hādī landed himself in court proceedings due to his agitating, emotion-rousing speech** in which he made five or so accusations that angered al-Ruḥaylī. It is said that al-Ruḥaylī challenged him to either a written or spoken debate and if not, then to take the affair to court if he refused these first two options. After al-Ruḥaylī gave him many months to respond and Muḥammad bin Hādī failed to do so, al-Ruḥaylī took the affair to court. The judgement was awarded to al-Ruḥaylī and it is said that Muḥammad bin Hādī was to be imprisoned, lashed and fined according to the original judgement. However, to escape this, Muḥammad bin Hādī strove for a resolution [with the aid of intercessors presumably who advised Ibrāhīm al-Ruḥaylī to revoke the original sentence].¹ The end-result was the following which occurs in the resolution agreed in the Criminal Court of al-Madīnah (refer to the specimen at end of article):

¹ These affairs have not been widely publicised and have been concealed by Muḥammad bin Hādī for obvious reasons. The finer details can be looked into but this is the gist of what has been said and narrated within the limits of our knowledge.

Criminal Court of al-Madīnah al-Munawwarah

Resolution No. 361190668

Date : 23 / 06 / 1436H [12 April 2015]

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“I—Shaykh Muḥammad bin Hādī bin ‘Alī Madkhalī—affirm that I attended the department specific to the governership of the region of al-Madīnah al-Munawwarah in relation to the differing that occurred between me and Shaykh Ibrahīm bin ‘Āmir bin ‘Alī al-Ruḥaylī...

And I was made to understand [that I must]:

- adhere to not tarnishing [the reputation] of Shaykh Ibrahīm al-Ruḥaylī,
- or others besides him from the students of knowledge and the scholars in the future
- through revilement, defamation, disparagement or belittlement of their status and rank
- or by attacking them, whether directly or through insinuation
- whether in special [private] gatherings or general gatherings
- whether through social media other forms of media.
- And to keep away from everything that leads to differing and splitting.

And if I have a view (on a matter) then it is to be raised to the respected Muftī of the Kingdom of Saudi Arabia or to his royal highness, the Amīr of the region.

Upon this, I pledge to adhere to what I have been made to understand out of obedience to Allāh, His Messenger and to

the leader, may Allāh protect him, out of the desire to maintain a united rank, and a united word and to repel tribulation and differing. And Allāh is the bestower of success.

The one who affirms what is therein, Shaykh Muḥammad bin Hādī bin ‘Alī al-Madkhalī.”

Assistant to the Chief of the Criminal Court in al-Madīnah al-Munawwarah, Aḥmad bin Muḥammad Mūsā al-Mūsā.

Both during this affair and after this resolution was made, Muḥammad bin Hādī would boast how he had “a huge file of evidence against Ibraḥīm al-Ruḥaylī” and other inflated, boastful claims. But he kept this judgement concealed and did not make it known that he has been prohibited by the walī ul-amr to speak about anyone with disparagement, whether in private or public and to keep away from everything that causes splitting. What did he do next? Lo and behold, “**Sharr, Sharr, Sharr. Ṣa‘āfiqah! Ṣa‘āfiqah! Ṣa‘āfiqah!**” A mighty word of oppressive falsehood! He disobeyed Allāh and His Messenger and the walī al-amr and caused splits not just in Madīnah, but across the whole world! Here are some of the words of the leader of the Muṣa‘fiqah:

— وهم الصّعافقة ، فإنّهم ملحقون بأهل الأهواء

They are the Ṣa‘āfiqah and they are to be added to the People of Desires.

— وإن تظاهروا بالسنة

Even if they outwardly pretend to display the Sunnah

— أحداث الأسنان وسفهاء الأحلام

Youthful in age, foolish of mind [i.e. descriptions of the Khārijites].

— فإنهم والذي لا إله إلا هو شر على المسلمين وعلى أهل السنة عامة في كل مكان

For by He besides whom none is worthy of worship, they are evil upon the Muslims and upon Ahl al-Sunnah in general in every place.

Likewise, calls for an unrestricted boycott in all places such as:

— فاحذروهم غاية الحذر

Beware of them with the severity of caution.

— احذروا كل الحذر من هؤلاء الصّعافة

Beware with full and complete caution from those *Ṣaʿāfiqah*.

— فاحذروا معشرة الأحبة من الركون إلى هؤلاء كما تحذرون من الركون إلى أهل

الأهواء

So gathering of loved ones, beware from inclining to these just as you beware of inclining to the People of Desires.

And these warnings are made, in the course of the same speech, along with references to People of Desires and Innovators:

— فاحذروا -حفظكم الله- أهل الأهواء

Beware, may Allāh protect you, from the People of Desires.

— واحذروا كل الحذر من المبتدعة

Beware with full and complete caution from the Innovators.²

He also said of them:

— أخس من الإخوان المسلمين

More vile than the Muslim Brotherhood.

² All from the same lecture on 15 Ṣafar 1439H (4 November 2017) and these quotes are taken from a 7 minute audio clip. The lecture was given via telelink to Markaz Abū Bakr al-Ṣiddīq over which ‘Abd al-Raḥmān al-‘Umayṣān presides, and he is a supporter and promoter of Muḥammad bin Hādī’s oppression against other Salafīs.

Dear reader, you should know with conviction that just like Shaykh ‘Abd al-Muḥsin al-‘Abbād’s intervention in the fitnah of Abū al-Ḥasan al-Ma’ribī during the early 2000s did not help al-Ma’ribī whose misguidance became clear to the whole world after the Egyptian revolution of 2011—proving that Shaykh Rabī was a decade ahead of Shaykh ‘Abdul-Muḥsin in this affair and that he is an unrivalled Imām in this field in this era³—then likewise, the intervention of no one is going to allow Muḥammad bin Hādī to escape untouched for the oppression, splitting, turmoil he has created upon the way of the Ḥaddādite Extremists whom Shaykh Rabī has been refuting for over two decades. Given this experience and insight, the Shaykh most certainly knows the difference between advice and criticism upon the uṣūl of Ahl al-Sunnah relating to a Salafi who errs, in which there is mercy, justice and unity, and between the uṣūl of the Ḥaddādī extremists in making tabdīr and tahdhīr of Salafis and their scholars upon oppression without due right and due process.

Abū ‘Iyaḍ ♦ @abuiyaadsp
26 Dhul-Qa‘dah 1439H v1.25

³ Refer to our article “Regarding Abū al-Ḥasan al-Ma’ribī al-Ikhwānī: Why Shaykh Rabī Was Correct and Shaykh ‘Abd al-Muḥsin al-‘Abbād Was Wrong (Yet Both Are Rewarded).” at <http://www.themadkhalis.com/md/?nvskb>

المحكمة الجزائية بالمدينة المنورة

رقم القرار: ٦٦٨/١١٩١٩٠

تاريخه: ١٤٣٦/٠٦/٢٣ هـ

تهميش على قرار قضائي

صلحة رقم: ٢٧ من ٢٧

الحمد لله وحده وبعد لدي أنا أحمد بن محمد الموسى مساعد رئيس المحكمة الجزائية بالمدينة المنورة والقائم بمسئولية القاضي محمد بن أحمد العويش في إجازته وفي هذا اليوم الخميس ١٦/١٠/١٤٣٧ هـ افتتحت الجلسة الساعة الواحدة وفيها حضر المدعي الخاص إبراهيم بن عامر بن علي الرحيلي بحمل السجل المعنى رقم ١٠٢١١١٨٤٤٠ وقد ورد قرار محكمة الاستئناف ذي الرقم ٣٧٣١٧٤٣٢ والتاريخ ١٤/١٠/١٤٣٧ هـ والمستضمن أن فضيلته لم يجر اللازم حيال ماورد في التقريرين الأولي والثلاثة من قراراتنا السابق رقم ٣٦١٣١٦٨١٨ والتاريخ ١١/٨/١٤٣٦ هـ كما ينتب محاولة السلاح بين الطرفين مرة أخرى وإدخال من يرى فضيلته نفعه من المصلحين من أهل العلم والفضل لأن مثل هذه الأحكام لها تأثيرات سلبية على طلبة العلم والله الموفق * ونظراً لحضور المدعي الخاص وطلبه إثبات التنازل وبسؤاله عما لديه قرر قائلاً: بآقرر تنازلي عن الدعوى ضد محمد بن هادي المدخلي استجابة لشفاة سمو ولي العهد وسمو أمير منطقة المدينة المنورة تقييداً؛ منها لرعاية المسلحة العامة وبعد أن تم أخذ التعمد على المدعي عليه محمد بن هادي المدخلي من قبل إمارة منطقة المدينة المنورة بتاريخ ١٤/٩/١٤٣٧ هـ ونصه قوله (أقرر أنا الشيخ محمد بن هادي بن علي مدخلي هوية وطنية رقم ١٠٤٢٢٢٤٢٦٧ بأنني حضرت لدى القسم المختص بإمارة منطقة المدينة المنورة بشأن الخلاف الحاصل بيني وبين الشيخ إبراهيم بن عامر بن علي الرحيلي هوية وطنية رقم ١٠٢١١١٨٤٤٠ الصادر به حكم قضائي ابتدائي برقم ٣٦١١٩٠٦٦٨ بتاريخ ١٤/١٠/١٤٣٧ هـ وألهمت بالالتزام بعدم التعرض للشيخ إبراهيم الرحيلي أو لغيره من طلبة العلم والعلماء في المستقبل بعبء أو قدح أو تجريح أو انتقام من قنفرهم و مكائتهم أو النيل منهم تسريحاً أو تشميحاً في المجالس الخاصة أو العامة أو عبر وسائل التواصل الاجتماعي وغيرها من وسائل الإعلام والبعث عن كل ما يؤدي إلى الخلاف والتفرق وإذا كان لدي وجهة نظر فيتم الرفع فيها لسامحة مقي السلكة العربية السعودية أو لصاحب السمو الملكي أمير المنطقة وعليه فإني أتعهد بالالتزام بما ألهمت به طاعة له ولرسوله ثم لولي الأمر وحفظه الله حرصاً على وحدة الصف واجتماع الكلمة وندراً للفتنة والخلاف والله ولي التوفيق المقر بما فيه الشيخ محمد بن هادي علي مدخلي) وبعد مقابلتي لسمو أمير المنطقة وموافقته على الطلبات التي تقدمت بها لسموه وفق خطابي المرفقة صورة منه وبناء على ماتم الاتفاق عليه في مجلس الصلح الذي كان بتوجيه من سمو أمير المنطقة ومشاركة فضيلة الشيخ صلاح البدير والتي تضمنت رفع الضرر عنى وتوجيه سموه بتفديها وكان ذلك بحضور فضيلة الشيخ صلاح البدير وشهادته على ذلك كما أقرر تنازلي عن المدعي عليه (ساندر بون) أيضاً هكذا قرر بحضور موظفي المحكمة كل من سلمان بن مصلح بن عيث الجهني سعودي الجنسية بحمل السجل المعنى رقم ١٠٥٣٠٧٧٥٣١ وعبدالله بن صالح بن عبدالله الزويهي سعودي الجنسية بحمل السجل المعنى رقم ١٠٥٠١١٤٩٧٢ ونظراً لمستور هذا التنازل من المدعي الخاص أسالة بطوعه والخياره وهو بكامل حالته المعبرة شرعاً لذا فقد ثبت لدي هذا التنازل وبالله التوفيق وصلى الله وسلم على نبينا محمد وعلى آله وصحبه وسلم

مساعد رئيس المحكمة الجزائية بالمدينة المنورة

الختم الرسمي

أحمد بن محمد موسى الموسى