

# The Statements and Rulings of Shaykh, ‘Allāmah Rabī Upon Muḥammad bin Hādī and his Blind-Followers



First, a quick reminder: Shaykh al-Albānī (رحمة الله) stated in his well known cassette regarding the innovation of al-Muwāzanah brought by the Sūrūrīs, Ikhwānīs and Turāthīs:

In short, I say: Certainly, the carrier of the flag of al-Jarḥ waL-Ta'dīl today, in the current times—and in truth—is our brother, Doctor Rabī. **And as for those who refute him, then they do not do so on the basis of knowledge ever. And the knowledge is actually with him...** But as for the claim that he does not weigh matters correctly, **then this is an extremely weak (meagre) saying.** No one says such a thing except one of two people. Either **an ignoramus** and it is desirable that such a one be taught, or **a deviant** and we have no control over such one except that we supplicate to Allāh that he guides him to the Straight Path. This is the answer to the question, and perhaps this is sufficient, and all praise is due to Allāh.

Since this statement was made around 20 years ago, not much has changed as evidenced by the Shaykh's continued stance against people of falsehood, his abundant authored works since that time, his refutations, both spoken and written

of what opposes the Salafī creed and methodology, his constant meetings with people involved in da‘wah from all over the world, and his insightful and wise pieces of advice regarding events and circumstances, all of which continue to benefit Islām and Muslims. To this day, well into his eighties, the Shaykh continues to research, analyse, author and clarify.

Once we have grasped this, then Muḥammad bin Hādī is the renewer of the Ḥaddādī manhaj that was followed by Fāliḥ al-Ḥarbī towards Salafīs and Salafī scholars. It is making tabdīr without legitimate proof and without adhering to the principles of Ahl al-Sunnah regarding the refutation of opposition (mukhālafah) and the opposer (mukhālif) from Ahl al-Sunnah and the process of making tabdīr of a Salafī who is well-known for Salafiyyah.

However, Muḥammad bin Hādī differs from Fāliḥ al-Ḥarbī in the following respect:

— As Shaykh Rabī has explained in his writings, Fāliḥ al-Ḥarbī was unable to substantiate his hasty tabdīr and tahdḥīr of those whom he made tabdīr of, **so he invented a principle** to allow him to escape from his quagmire. This principle was that for narrators of ḥadīth you can request evidence but as for disparaging people as it relates to matters of innovation, then you do not need to request evidence and sufficient is the saying of a scholar. Basically, his solution was to call to taqlīd of himself upon the argument that his authority is sufficient for his tabdīr of Salafis to be accepted, the same as what Muḥammad bin Hādī is doing now.<sup>1</sup> This was a false principle and Shaykh Rabī refuted it.

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<sup>1</sup> Though Muḥammad bin Hādī, put in a corner by Shaykh Rabī’s recent questions to him, is now trying to diplomatically and unsuccessfully claim that

— As for Muḥammad bin Hādī, when he was demanded to justify and substantiate his oppressive tabdīʿ and tahdhīr, he knew full well that he would be unable to do so. He was smart enough to know—at least until now—that inventing principles and trying to play the knowledge game is not going to work with the Imām of al-Jarḥ wal-Taʿdīl in this era, as he knows full well what happened with previous Ḥaddādīs like Fāliḥ al-Ḥarbī and al-Ḥajūrī, they were in a losing battle from the start. He knows he will be quickly exposed in that respect, because as Imām al-Albānī said twenty years ago about Shaykh Rabīʿ, **“And as for those who refute him, then they do not do so on the basis of knowledge ever, the knowledge is actually with him”**—a word that has remained true since then. So instead, he sowed seeds of distrust in Shaykh Rabīʿ by saying that he is old and sick, surrounded by evil company, led and influenced by them, not knowing what is happening around him and is prevented from information reaching him. Then his blind-followers took this up and spread it as a means of undermining Shaykh Rabīʿ. All of these claims are rejected by Shaykh Rabīʿ.

This cowardly approach is more lowly than that of Fāliḥ al-Ḥarbī who at least gave it a shot by being a man and “coming into ring” so to speak—as misguided as he was in the endeavour—by trying the knowledge-based route. As for the

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he did not make tabdīʿ of those students, even though his tabdīʿ is very clear and plain in his speech and is very apparent from his behaviour and the behaviour of his followers. They are not behaving the way that they are upon a belief that they are dealing with Salafis with errors who are still upon Salafiyah. Rather, their behaviour is the behaviour one would have towards the people of innovations and desires, and this is apparent to see and is undeniable. None denies it save a liar.

path of Muḥammad bin Hādī who began speaking about his own Shaykh and teacher, who is old enough to be his father twice over, with such words of denigration, it is one of cowardice. It amounts to backstabbing Shaykh Rabīʿ rather than facing him head on in person with the alleged evidences he claims to have. If he was brave and fearless, he would take the alleged file of the 300 pages of evidence that has been claimed to be in his possession and go and sit with Shaykh Rabīʿ and argue it out, such that the truth becomes known to everyone and the fitnah is ended. Shaykh Rabīʿ would welcome him for the occasion. But Muḥammad bin Hādī has abandoned his teacher and has begun to revile him and insult him.

We present here a compilation of statements of Shaykh Rabīʿ which contain his ruling upon Muḥammad bin Hādī and his fitnah based upon factual realities on the ground:

— “He [Muḥammad bin Hādī] is more severe than them, He is more severe than the Hāddādites, because he broke the back of Salafiyyah, he defaced the Salafi daʿwah and split it all over the world”.<sup>2</sup>

— “He is the one who is affected by Ahl al-Bidʿah! He wages war against Salafīs... Muḥammad Hādī is the one who is affected by Ahl al-Ahwā, he wages war against Salafīs... then he proceeds to cause splits all over the world...”<sup>3</sup>

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<sup>2</sup> Questions of Students from Jāzān, 19 Ramaḍān 1439, as relayed by Shaykh Yaḥyā bin ʿAlī al-Nahārī.

<sup>3</sup> A gathering on 9 Shaʿbān 1439, details of which were released in writing on 1 Ramaḍān 1439 by a group of students of knowledge who visited Shaykh Rabīʿ including Abu Ḥudhayfah Mukrim al-Majdūb.

— “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>4</sup>

— “[The path of Muḥammad bin Hādī] it is more vile than that of the Ḥaddādiyyah...”<sup>5</sup>

— “We have been patient with him [Muḥammad bin Hādī]... however, ‘Abd al-Raḥmān ‘Abd al-Khālīq, his fitnah is just a tenth of that of Muḥammad bin Hādī... he has split [Salafis] all over the world...”<sup>6</sup>

As for those who blindly follow Muḥammad bin Hādī and ally with him and speak ill of Salafīs, then this is the ruling of Shaykh Rabīʿ:

— “Those who show partisanship towards the speech of Muḥammad bin Hādī in falsehood and who blindly follow his speech in falsehood without any evidence, they have been nurtured upon an evil cultivation. They have not been nurtured upon Salafiyyah. They have not been nurtured upon the cultivation of Imām Aḥmad, Shaykh al-Islām Ibn Taymiyyah, Ibn al-Qayyim and others from the righteous Salaf.”<sup>7</sup>

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<sup>4</sup> Questions to Shaykh Rabīʿ by Nāṣir Ḥamīd al-Kanadī, 25 Dhul Qaʿdah 1439.

<sup>5</sup> From a meeting of a group of Tunisian students of knowledge with the Shaykh on 9 Ramaḍān 1439 including Muḥammad al-Ṣayd, Muḥammad ‘Alī al-Mājirī, Mahdī al-Suwaysirī, Muḥammad ‘Alī al-Hufyān.

<sup>6</sup> Refer to <https://www.sahab.net/forums/index.php?topic&id=167268>

<sup>7</sup> From a meeting of Tunisian brothers with the Shaykh on 29th night of Jumādā al-Ākhirah 1439 and they include Aḥmad Ṣaqar, Sharīf Muṣaddaq, Amīn Lubayḍ, Muḥammad Muṭaymiṭ, Riḍwān Majīʿiy.

— “Do not sit with them, they defend falsehood. How can they be sat with?”<sup>8</sup>

In closing, Shaykh Ṣālih al-Luḥaydān, when asked:<sup>9</sup>

Why has speech increased regarding Shaykh Rabī and why do they revile him, may Allāh preserve you?

Replied:

The man, what an excellent man in his ‘aqīdah and in his jealousy for the religion. No doubt, those who speak about him, it is because he refutes the opposers of the Sunnah, the opposer harbours malice against him because he refutes the opposers. And (as for the one) who does not oppose (the truth), then perhaps he envies him because he (Shaykh Rabī) is aware of what he did not become aware of. The man, what an excellent man, in knowledge and dīn.

Though these statements were said in the past, they are as true now as they were then. As for the people of knowledge who defend Muḥammad bin Hādī, then there were people of knowledge who defended al-Ma’ribī and al-Ḥalabī and others, but the truth became clear after the passing of time. This always happens and is inevitable because it is just how things work in the real world, and this is why there are principles that apply to these situations to preserve and draw out the truth, and prevent it from being lost.

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27 Dhul-Qa‘dah 1439H v1.0

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<sup>8</sup> Questions of Students from Jāzān.

<sup>9</sup> On 6th Safar 1435H. Refer to <http://themadkhalis.com/md/?tpiqg> for audio.