

Why Shaykh Rabī Bin Ḥādī Is An Insightful Imām Given Tawfīq In Speaking With Truth And Wisdom

The Striking Parallels Between The Fitnah Of Fāliḥ Al-Ḥarbī And That Of Muḥammad Bin Hādī And The Blind-Following Muṣa‘fiqah



Everything you need to know about the fitnah of Muḥammad bin Hādī, its nature and form, its direction and that of his followers, then you will find it—(إن شاء الله)—in this treatise, if read slowly, with care and deep reflection.



الحمد لله رب العالمين والصلاة والسلام على أشرف الأنبياء والمرسلين

INTRODUCTION

Muḥammad bin Hādī—after rejecting the advice given to him by Shaykh Rabī in how to treat the alleged, perceived or actual mistakes of Salafīs—made unfounded **tabdī** of Salafīs in no ambiguous terms—(هم ملحقون بأهل الأهواء) and (هؤلاء ليسوا سلفيين)—without any evidence to justify this harsh ruling and all of its corollaries such as **tahdhir** (warning), **hajar** (boycotting) and **tajdī** (cutting off). He and his followers then made **walā**’ and **barā**’ around this issue and split the Salafīs alongside labelling those who do not agree with their unjustified rulings as “Sa’āfiqah”. They spent a good part of a year at least spreading and publicising this issue openly online and via social media, the while we remained completely silent.

We present here the first of our writings—formatted for easier reading—on this subject in Jumādā al-Ākhirah 1439 corresponding to early March 2018. It consists of excerpts of advice given by the Imām and ‘Allāmah, Shaykh Rabī bin Hādī to Fāliḥ al-Ḥarbī and in which the intellect (‘aql), insight (baṣīrah) and wisdom (ḥikmah) of the Shaykh is apparent.

Abu ‘Iyaad

17 Dhul Hijjah 1439 / 28 August 2018

(1)

WHAT HAPPENS WHEN YOU MAKE PREMATURE JUDGEMENTS WITHOUT HAVING EVIDENCE TO JUSTIFY AND WARRANT THOSE JUDGEMENTS



Shaykh Rabī bin Hādī (حفظه الله) stated during one of his refutations of Fāliḥ al-Ḥarbī:¹

إنكم سُئِلْتُمْ عن أشخاص معيّنين مشهورين عند الناس بالسّلفية والدعوة إليها وفيهم علماء - في نظر الناس - فأخرجتهم من السّلفية. وهذا الإخراج جرحٌ شديد فيهم، يحتاج إلى أدلّة، فإذا لم تأتِ بالأدلة وأسباب هذا الجرح: رأى الناس أنك قد ظلمتهم وتعدّيت عليهم وطعنت في دينهم بغير وجه حقّ، فصرتَ متّهمًا عند الناس، فتحتاج إلى استبراء دينك وعرضك.

فإن لم تفعل: طعن فيك الناس ولن ترضى أنت ولا غيرك بهذا الطعن، فتقوم الفتنة ويحصل الاختلاف بين السّلفيين وتكثر الطّعون المتبادلة، ولا يُحسَم ذلك إلا بذكر الأسباب المقنعة بهذا الإخراج، وقد تطالبت أنت نفسك بذكر الأسباب إن جرحك أحدٌ أو أخرجك من السّلفية.

¹ *Majmū' al-Kutub wal-Rasā'il* (9/147-148).

Let us take this piece by piece:

The Shaykh wrote: **“You have been asked about certain individuals who are well-known amongst the people for Salafiyyah and calling people to it, and in the eyes of the people, there are scholars among them too. And you expelled them from Salafiyyah.”**²

When there are students of knowledge who have efforts in da‘wah and some are taken as shaykhs—[due

² **Note:** No person well-known for Salafiyyah is expelled from it except with clear evidence that he has opposed an aṣl from the uṣūl of Ahl al-Sunnah and thereafter—depending on the nature of the issue—has persisted upon his opposition after advice, admonition, removal of doubts and establishment of proof. We have seen historically for well over two and a half decades that it is from the methodology of Shaykh Rabī that he first shows years of patience, giving private verbal advice, advising others to give private advice and writing to clarify errors in a general sense. Then after a person shows stubbornness and persists upon his false principles and errors, then the Shaykh authors and writes with what leaves no doubt for Ahl al-Sunnah as to where the truth lies. These writings are usually extensive and detailed and provide satisfaction for the one to whom the truth has not become clear. For that reason, the rudūd of Shaykh Rabī have only ever led to strengthening of Ahl al-Sunnah and cementing of their unity, whilst clearing out the pretenders and opposers. And this is a sign of tawfīq from Allāh in speech and deed.

to what they perform of da‘wah and teaching in masājid through official channels or teaching of communities in various places that are in need of educating and teaching]—then expelling them from Salafiyyah is a grave and mighty affair that has consequences that go beyond the ones being spoken against.

The Shaykh wrote: **“And this expulsion is a severe disparagement upon them that requires evidence. If you do not bring evidence [for this expulsion] and the underlying causes for this disparagement, the people will observe that you have oppressed them, transgressed against them and reviled their religiosity without any due right.”**

These are tremendous words and shows what great insight Shaykh Rabī has. If you make severe judgments against such people who:

- a) Are qualified graduates with certification,
- b) Have commendations from major scholars and
- c) Have large numbers of people attached to them

And you belittle them by:

- a) Declaring them misguided and ignorant
- d) Openly warn against them
- c) Call for boycotting them and
- d) Treating them essentially as innovators

Then the burden of evidence upon you **has to be on a par** with the severity of judgements you have made. If

you do not tread with care in this matter and do not provide evidence that is commensurate with the severe claims and judgements you have made, then in the eyes of people—the very ones you are trying to convince and guide away from those with the alleged mistakes and deviations—you will have oppressed them. They will see that you have made ṭaʿn (revilement) upon the dīn (religiosity) of a people whom they hold to be upright and righteous. So straight away, you have turned the people whom you are supposed to be guiding away from people of the alleged errors away from yourself. This is not wisdom.

The Shaykh then wrote: **“As a result you will become one who is suspect [in the eyes] of people and you will henceforth be in need of clearing your honour and your religiosity [from blame].”**

The reader should note that this is sincere, brotherly advice from Shaykh Rabī, out of tremendous concern for the honours of all people involved, the **refuter** and the **refuted**, the **followers of the refuter** and the **followers of the refuted**. So here the Shaykh is saying that when you prematurely and without sufficient evidence expel such people from Salafiyyah and speak with them in such a manner that you portray them as evil, misguided innovators, and call for open boycott of

them, then in the eyes of the people who are attached to those students and shaykhs, **you are an oppressor.**

So a few things have happened now. First, you have made yourself suspect (of oppression). Secondly, you have polarised the people away from you and from listening and accepting whatever legitimate criticism you may have had in the first place. And thirdly, you now have to expend extra efforts just to clear your name of what the people are suspecting you of, which is oppression and transgression.

Then the Shaykh wrote: **“And if you do not do so, then people will revile you and others [who are attached to you] will not be pleased with this revilement [upon you].”**

So now, when you have hastily made *tabdīʿ* and *tadlīl* without sufficient evidence and you are unable to clear yourself from the accusations of oppression that are naturally going to come from those people who are understandably attached to the ones being spoken against—because they see that they have been benefited a great deal by them in religion—then they will revile you. Now, when they revile you, then those who are attached to you and who love you, they in turn will not be pleased that you are being reviled, criticised or spoken against.

So what will happen next?

The Shaykh wrote: **“As a result of this, tribulation will arise and differing will occur among Salafis and the revilements made by each side upon the other will increase.”**

So what will happen next is that trials and tribulations will ensue, schisms will be caused and revilements will be exchanged. And in all of this, the original issues—let us say for argument’s sake that you had genuine criticisms—they have now been buried and forgotten and cannot be sustained any longer because the affair has now been drowned altogether. So now what will happen is that the side who is with you, they will only care for defending you because they see that you have been reviled. And the side that is against you won’t accept anything from you, because it is established with them that you are an oppressor.

But what caused all of this in the first place? It is because you made harsh, hasty, premature judgements without having sufficient evidence to justify such judgements. So you will think you were right. But the followers of those criticised and spoken against will think you are an oppressor. And your followers will think that the followers of those who are criticised are the oppressors for not accepting the alleged truth. So now chaos and turmoil arises **and no one really knows what the true underlying issue is anymore.** And thus

everyone argues blindly, trying to adduce evidence for their stance, **out of mere defence and attachment to personalities** and not out of knowledge of what are the true and real issues at stake and of how and why this mess was created in the first place.

Then Shaykh Rabī wrote: **“Nothing will put an end to all of this except by mentioning sufficiently the underlying reasons for this expulsion [from Salafiyyah]. You yourself would ask for a mention of the underlying reasons if someone disparaged you or expelled you from Salafiyyah.”**

Nothing will end all of this tribulation except by backing up your judgements of *tabdī*, *taḍlīl* and calls of general boycott with detailed evidences. Such evidences that are definitive and do not carry any *iḥtimālāt* (can be subject to interpretation) and which clearly justify these mighty judgements. Only this will placate and satisfy the people who believe you have committed oppression and transgressed the limits. No other affair is going to end this tribulation, because its absence is what caused and started it in the first place.

As such, the affair will simply continue and continue, and the two sides will remain arguing and reviling each other until and unless you bring your clear evidences that those people you spoke against are innovators, misguided and misleading others. And if you know that

this affair is causing splits and harming the da‘wah and polarising Salafis into groups who are arguing and reviling each other, and you know that you have been demanded to end this affair by providing your proof, and you do not or are unable to, then you are guilty of splitting Ahl a-Sunnah and harming the da‘wah and whatever truth you might have had with you, has been washed away and rendered void. All of this speech is not merely theoretical and speculative. It is from the harsh realities of past history. So these are not empty words, they are words of tremendous wisdom and insight.

Shaykh Rabī also said in the same treatise some pages later: **“Finally, I say: Issuing judgments upon people who ascribe to the Salafi methodology whilst their voices reverberate [with their saying] that they are indeed Salafis—without explaining the underlying causes and without proofs and evidences—has caused mighty harms and great splits in all places. It is obligatory to extinguish these tribulations by manifesting the proofs and evidences which explain [the affair] to the people and satisfy them that these judgements are correct and are deserving [upon those whom they were made]. Or else, to apologise for [issuing] these judgements.”** The reader should reflect carefully on

these profound words of wisdom and foresight, whilst noting that they were written around **13 years ago**.

So this is the issue of bringing trials and tribulations into the da'wah and splitting Salafis by exceeding the bounds and making judgements that one cannot back up with evidence. By exceeding the bounds and falling into oppression, you have undermined whatever genuine criticisms you might have had in the first place. So you never attained what you set out to attain and brought more harm than good. You neither corrected the ones who had the alleged, perceived or actual errors and nor did you convince their followers and those attached to them of their errors. Further, those scholars who have commended them and known good from them, they will not accept this from you and will not support you, and you will end up being isolated. Especially when their repeat demands for such evidence that is equivalent to the severe judgements being made are not met.

This matter transcends the specific personalities involved in this current fitnah, because it is a matter that is recurring, it has happened before as is clear from what has preceded. Hence, we are not here defending or siding with any personality, rather we are partisan to the truth and wherever it is found. And the truth in this matter, is with Shaykh Rabī, just as it has been with him

in the past trials, which is *tawfīq* from Allāh. And this is not on the basis of blind following, but on the basis of facts and evidence and accurate rendering of the actual problem at hand. We are not disputing that individuals from Ahl al-Sunnah may make mistakes, this is not the dispute here. Hence, trying to argue and refute this article by trying to bring evidences of mistakes is missing the point and a lack of understanding.

(2)

**FAILING TO PROVIDE EVIDENCE TO
JUSTIFY TABDĪʿ OF SALAFIS WILL LEAD TO
YOUR FOLLOWERS EXAGGERATING IN
YOU—TO DEFEND AND EXONERATE YOU—
AND THEN THE FOLLOWED AND
FOLLOWERS WILL BECOME A TRIAL FOR
EACH OTHER**



Shaykh Rabī bin Hādī (حفظه الله) stated during one of his refutations of Fāliḥ al-Ḥarbī:

“Fāliḥ used to impetuously rush into tajdīʿ (cutting off from others) and tabdīʿ (expelling from the Sunnah) and some of the youth used to request evidences for this tabdīʿ, but no evidences were to be found with him...

... So he would consider that it was a right to ask about the reasons for disparagement of [ḥadīth] narrators but as for those whom he considered innovators, then there was no right to ask [him] about the reasons for disparaging them and declaring them innovators, even if they were from the best of the Salafīs... This foundation led him to the saying of the obligation of making taqlīd of

the scholars [meaning himself] and of not asking them for evidence [for this *tabdī*]... Then he and his followers began to consider him to be the unique Imām, [sole] protector of the sanctity of the religion. So he began to rouse them and they too roused him and [as a result] he began to strike the heads of Ahl al-Sunnah—both the strong and the weak among them— with baseless *tabdī* and oppressive rulings.” *Majmū’ al-Kutub wal-Rasā’il* (9/106-107).

Note: To make **explicit *tabdī*** of those well known with Salafiyyah is a matter that requires clear, unequivocal evidence. When these rulings are made and the evidence is not forthcoming it will lead to tribulations, chaos, splitting and oppression. What we know from Shaykh Rabī for over two and half decades is that he does not declare anyone an innovator and expel them from the Sunnah except with clear, unequivocal evidences, after the *ḥujjah* has been established and the person in question has stubbornly chosen his misguided path. The Major Scholars have supported Shaykh Rabī in his refutations and warnings and placed trust in them because they are based on clear evidences which show that the disparaged person has violated and opposed an *aṣl* from the *uṣūl* of Ahl al-Sunnah and then stubbornly persisted upon it after plenty of advice, admonition and establishment of the proof. When things are done thoroughly in this manner, with wisdom, it is made easier for the followers of the disparaged person to leave him with ease and not be put through unnecessary trials.

- @abuiyaadsp

21st Jumādā al-Ākhirah 1439 / 10th March 2018

(3)

**ERRORS REQUIRE PATIENCE AND
BROTHERLY ADVICE, NOT AN ALL OUT
SEVERE WAR OF TABDĪ', TAḌLĪL AND
TAJHĪL AND HOW FĀLIḤ WAS INSTIGATED
BY PEOPLE OF INTERESTS WHO DESIRED
TO SPLIT AHL AL-SUNNAH**



In his advice to FāliḤ al-Ḥarbī regarding his attacks upon a person of knowledge and caller in Algeria, Shaykh Rabī bin Hādī noted the following:

“And al-Azhar [the person in question]—as I know him—is from the carriers of knowledge and from the callers to the Salafī methodology. And what I know is that he is against the people of innovation and [the various] parties (aḥzāb), all of them, [whether] the International Ikhwānīs or the people of al-Jaz'arah³, the Quṭbis, Surūris, Takfīrīs and others. He was also opposed to Abū al-Ḥasan and ʿĪd Sharīfī and their

³ This refers to an offshoot of the Ikhwān whose call was localised to Algeria.

methodology. He has some errors which call for brotherly advice, **but not this severe war** which Shaykh Fāliḥ has launched against him, and this taḍlīl (declaring others misguided) and tajhīl (declaring others ignorant), [doing this] in response to the instigations of unknown people of interests who strive to split Ahl al-Sunnah and scatter them.” End of quote.

Majmū' al-Kutub wal-Rasā'il (9/125).

Note: Shaykh Rabī has pointed out a matter here that led to great harms in da'wah in the past: Namely, that when there is a person with knowledge, a caller to Salafiyyah, who has good effects in da'wah and to whom people are attached, but with whom there are some errors, then those errors require brotherly advice, not the instigation of an all out war and **making tabdī and tajhīl of such a person**. This will only lead to confusion, chaos and turmoil and the splitting of Ahl al-Sunnah.

This has been repeated today, when the word “Ṣa'āfiqah” has been employed to make tabdī and tajhīl of people who are known for knowledge and calling to Salafiyyah and of whom the scholars have spoken well—and in turn, has led to harm in the da'wah in various parts of the world. This is why Shaykh Rabī has sternly rejected this label, because it is unjust and baseless and is out of place for the errors (alleged or actual) that have been claimed against the ones being attacked and who have been “put alongside Ahl al-Ahwā” and treated as being “more severe than the first Ḥaddādites”.

With Fāliḥ, there were people of interests, goals and objectives around him, who would instigate him and goad him. He would speak, revile, abuse, insult others and declare them misguided and innovators, but then find he had **not a shred of evidence to**

back up his tabdī. This put him in an awkward position and led him to invent principles to justify his oppressive tabdī. So Shaykh Rabī refuted him and pointed out the harms of his actions upon the da‘wah in letter after letter, and advice after advice, all to no avail. Shaykh Rabī has experienced this bitter episode previously—and others like it—and tried his best to treat and cure it, as he himself notes in these writings to Fāliḥ.

Today we have seen people of interests who have **scores to settle from the past**, all of them got excited and thought they could jump on the back of this latest tribulation, seek vengeance and settle their scores and give relief to their grievances by riding its wave. To this end, they tried to their hardest to attack callers in the West with this label, and likewise, the various masājid and marākiz, using all the tactics of filth employed in the past by the Qutbīs and Takfīrīs through the use of social media. Unfortunately, the erudite and insightful Imām, Shaykh Rabī bin Hādī, has **immobilised their caravan** through his insightful words in recent weeks and it has now come to **a grinding halt**. Having realised that the party is now over and their long-standing agendas have failed (again), they have immediately began to vent their frustrations through their social media accounts.

Finally, it is important for us to understand the nature of Shaykh Rabī’s methodology in refuting the opposer, for it is tremendous. First, the Shaykh advises privately for long durations of time. He also encourages other who are close to advise the person in question. He also debates the issues with the person and directs him to what is right through the speech of the Salaf. He continues with this, all the time showing respect and kindness. Often, he will honour the person by speaking well of him and allowing him to do a speech to a gathering in his house—despite the Shaykh’s knowledge of his errors. This is so that perhaps the person’s heart may soften and become more accepting of the truth. Then, after

this period is over, which may sometimes last years, if the person persists, the Shaykh clarifies the actual issues under contention and establishes the truth regarding them through evidences in written form and spreads these clarifications. If after this, the person persists and shows stubbornness, the Shaykh will start writing and removing the misconceptions and doubts that the person might start raising about his position or his erroneous views or erroneous principles. During all this time, the Shaykh does not make *tabdī* and *taḍlīl*. Rather, he will simply allow this person to expel himself from the Sunnah. This happens because the knowledge-based issues have been exhaustively treated by Shaykh Rabī in such a manner that it has already become clear to everyone that the person in question is in error and upon falsehood and that the proof has been established. It is simply the person's own actions after this point which amount to **a self-declaration of being an innovator and a judgement (ḥukm) upon the self**. When the person has gone this far, then the Shaykh will simply describe this person as an innovator, on the basis of that person's open declaration and his own witness against himself through his actions that he is an innovator. In all that while, the Shaykh behaved in the most honourable way, despite himself being abused and belittled by the person in question. This is what we know from the Shaykh's way for over two and a half decades and through the trials of 'Abd al-Raḥmān 'Abd al-Khāliq, 'Adnān 'Ar'ūr, Safar, Salmān, Maḥmūd al-Ḥaddād, Abū al-Ḥasan al-Ma'ribī, Fāliḥ al-Ḥarbī, 'Alī al-Ḥalabī, Yaḥyā al-Ḥājūrī and others. And in all that while, the Shaykh cared not that he was being spoken ill of, but only that the Sunnah and manhaj of the Salaf was being opposed.

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23rd Jumādā al-Ākhirah 1439 / 12th March 2018

(4)

WHAT HAPPENS WHEN YOU HASTILY MAKE TADLĪL OF PEOPLE WHO ARE UPON SALAFIYYAH, HAVE STRONG POSITIONS TOWARDS DEVIANTS AND HAVE MANY PEOPLE ATTACHED TO THEM, BUT WHO HAVE A WEAK POSITION IN AN ISSUE AND WHOM THE MAJOR SCHOLARS ARE TRYING TO RECTIFY BUT YOU RUSH HEAD FIRST INTO A PREMATURE WAR OF TABDĪ'



In one of his advices to Fāliḥ al-Ḥarbī, Shaykh Rabī spoke of how Fāliḥ wrongly dealt with ‘Abd al-Malik al-Ramaḍānī, and within his words are important lessons:

“We take issue with ‘Abd al-Malik on his position in the affair of ‘Abū al-Ḥasan [al-Ma’ribī]. I have already debated him on this issue with earnest. Why? Because he [‘Abd al-Malik] had very strong and explicit positions on the deviants [who were astray] from the Salafi methodology. But as for the affair of Abū al-Ḥasan, then he was weak. However, alongside that, he did not wage

war against us like others did from those who sided with Abū al-Ḥasan. Rather, it reached me that when Abū al-Ḥasan claimed that ‘Abd al-Malik and a group of scholars are with him, he belied Abū al-Ḥasan and said, ‘I am not with him’.

And I know that when he is asked about the problem of Abū al-Ḥasan, he refers the questioner to Shaykh Rabī. [Thus], showing gentleness to him would have been more befitting. This is because harshness (severity) would only increase the affair in aggravation. Rather, reviling him only lead to a great tribulation in Algeria and France, wherein the Salafis were split and scattered in all directions, and their harm upon each other was made severe.

Mighty efforts were spent in spreading the Salafi da‘wah in France such as the distribution of beneficial books, and tapes and Salafi lectures. An endeavour that clarifies the Salafi methodology and repels the misguidances and falsehoods of the people of desires. A large number of people then gathered upon the Salafi methodology, united upon the truth, mutually aiding each other upon the truth, showing brotherhood for the sake of Allāh. This affair crushed the people of falsehood from Jamā‘at al-Tablīgh, al-Ikhwān and their various divisions. And [the likes of that] is what aids the spread of Salafiyyah.

But when you [O Fāliḥ] spoke against ‘Abd al-Malik, tribulations came, and the fire of tribulation was kindled which then halted the da‘wah and destroyed it. And then [the consequences of the split] brought about harm between them. But thereafter, there was no cure [solution] that came from you [for this harm].

And I have toiled a great deal, here and there, in treating the [harmful] effects of the speech of the one who does not look at the outcomes, and does not observe the benefits and harms [arising from his speech], and does not use gentleness and wisdom. These are mighty affairs and principles that are obligatory to consider and observe. The da‘wah does not remain upright except through them. But it is unfortunate that everyone who knows the size of this problem, and supports these legislated forms [of treating the problem] is accused of tamyī‘ (being soft and watering things down) and of being from the parties of tamyī‘.” End of the quote.

Majmū‘ al-Kutub wal-Rasā’il (9/136-137).

Note: ‘Abd al-Malik al-Ramaḍānī was the author of “*Madārik al-Nazar fil-Siyāsah*” a book which exposed the Qutbiyyah such as Safar and Salmān. This book received great acceptance and praise in the 1990s and its author, ‘Abd al-Malik, was also praised and recognised by the major scholars for this effort. There were large numbers of people attached to him in Algeria, France and elsewhere because he was spoken well of by the scholars and he was bringing about benefit to people and directing them to the

scholars. However, in the affair of Abū al-Ḥasan al-Maʿribī (a concealed Ikhwānī who tried to infuse cleverly-disguised Ikhwānī principles into Salafiyah) in the early 2000s, he became weak and did not take a sound position.

So Fāliḥ al-Ḥarbī waged a war against him **prematurely** and started reviling him, belittling him and abusing him with words and making tadlīl of him, opposing the way of Shaykh Rabī which is to consider the consequences of one’s speech and the benefits and harms and to use wisdom and gentleness, **instead of a brazen all out war and tirades of unwarranted taḍlīl and tabdī**. This led to a destruction of the daʿwah in various places (in Algeria and France) and led to splitting and harm, and then allowed the jamāʿāt of hizbiyyah and ḍalālah to rejoice and gain ground. Further, this approach of unfounded tabdī and tadlīl only pushes the person in question further from the truth, because that person perceives he has been treated unjustly and unfairly, and thus, becomes closed off from recognising the truth that might be with the disparager. Unfortunately, ‘Abd al-Malik’s situation became worse after that, over the passing of years, because he saw that he had been oppressed and spoke with false principles.

So the reader should note the tremendous difference between the approach of Shaykh Rabī and the approach of the likes of Fāliḥ al-Ḥarbī of unjustified, unwarranted tabdī and taḍlīl outside of its proper time and place and without due process and without wisdom and foresight, all of which brings untold harms.

Today, we are seeing a repeat of this same problem and **Shaykh Rabī knows the score perfectly well**. To say that he is “old” or “weak” or being “led like an animal”—upon whatever may be intended by these unbecoming words—is to speak with ignorance and oppression.

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25th Jumādā al-Ākhirah 1439 / 14th March 2018

(5)

**WHEN YOU PREMATURELY START MAKING
TADLĪL, TABDĪ' AND TAJDĪ' OF STUDENTS
THE SNAKES, SCORPIONS, FOXES AND
HYENAS WILL GATHER AROUND YOU IN
ORDER TO BELITTLE AND ATTACK ANYONE
WHO DOES NOT AGREE WITH YOU**



Shaykh Rabī bin Hādī opened his dialogue of advice to Fāliḥ which he titled: “Munāqashat Fāliḥ Fī Qaḍiyat al-Taqlīd” (Contending with Fāliḥ on the Issue of Taqlīd) with the following words:

“To proceed: For indeed, Shaykh Fāliḥ has appointed himself as a muftī in very grave affairs both inside the kingdom and outside of it. He harmed many people by making tabdī' of them and reviling them and defaming them [and their standing in the eyes of people] both inside the kingdom and outside of it. As a result, he harmed the Salafi da'wah and its people and he and his followers disfigured its appearance.

⁴ *Majmū' al-Kutub wal-Rasā'il* (9/103-104).

And the scholars of the Salafi methodology had perceived the danger of this lack of restraint in striking Salafis and bringing them down. So they advised him time and time again, repeatedly and directed his sight to the danger of this orientation and to the dangerous outcomes that were to result from this dangerous approach.

However, he refused to show anything but wallowing [in what he was upon] and reviling people without proofs and evidences. **Then the ignoramuses and those who were lying in wait for the Salafi methodology found their wish (desire) in Fāliḥ and they gathered around him, inciting him through praises, both in poetry and prose...** and this is alongside him accusing the one who opposes the methodology of Fāliḥ—from the scholars of the Salafi methodology and its students—with his saying: ‘Those who belittle his right and dispute with him are the factions of tamayyu’ (softening, watering down). Those who when they argue, resort to evil, and those who flock around everyone but Fāliḥ al-Ḥārbī because he is clear [about the truth] and they remain obscure, and hence they desire to belittle him, just as he belittled them with the truth, for the sake of Allāh.’ And his faction of followers who incited him with exaggeration and praise supported him on a website on the Internet which initiated tribulations and controversies against the Salafi methodology, and this is the website ‘al-Athari’!!” End of the quote from Shaykh Rabī.

Note: There were people of desires, grievances and agendas who flocked around the personality of Fāliḥ when they saw that he had entered into this affair of making baseless tajdī (cutting off), tabdī (declaring someone an innovator) and taḍlīl (declaring someone misguided in his religion). They took this as an opportunity to try and reach their own objectives and goals whilst not caring for the evil outcome this may have on the Salafi da‘wah, its people and its appearance. So they flocked around him, supported him and goaded him on—as stated by Shaykh Rabī—and they became accessories (tools) to each other. Fāliḥ was a tool for those who flocked around him and saw utility in the harmful approach that he had adopted of treating errors [alleged, perceived or actual] in severe, harmful ways, through unjustified tabdī and taḍlīl. And so both of them, the followers and the followed, led each other into causing tremendous harm.

Some of these people took to the Internet, to the form of social media that was popular in those days, which was **the discussion forum**, and they initiated tribulations by way of it. They spread shubuhāt, many lies, and slandered and reviled the scholars and the students of knowledge who did not agree with their way, the way of Fāliḥ and his rulings and judgements.

This is a phenomena that Shaykh Rabī tried to treat 14 years ago and there are many lessons to be learned from the Shaykh’s advices in this regard. In particular, about the people of goals and ambitions who behave opportunistically in this type of scenario.

Some of these people seek ascendancy for themselves and the downfall of those for whom they have hatred and envy through the tribulation at hand, having convinced themselves that the tribulation at hand will turn in their favour.

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25th Jumādā al-Ākhirah 1439 / 14th March 2018

CLOSING NOTES

The truth in this matter of the fitnah of Muḥammad bin Hādī and his traversal of the Ḥaddādī manhaj of those before him such as Fāliḥ al-Ḥarbī and Yaḥyā al-Ḥajūrī is very clear to anyone who has had a half-decent nurturing upon Salafiyyah. As for the blind-following Muṣāʿfiqah, then they have two responses:

The first is to do everything in their capacity to make sure people do not understand the reality of what they have been asked for by the Major Scholars. **And this is to provide evidence—upon the uṣūl of Ahl al-Sunnah—for their tabdī, tahdhīr and tajdī of Salafis.** Pay attention: They are not asked for evidence of mistakes, but evidence that warrants tabdī and all of its corollaries of warning, cutting off and boycotting. So if you carefully analyse what they put out as arguments and evidences, you will see all of it as calculated diversion from what Shaykh Rabī has asked from the leader of the Muṣāʿfiqah, Muḥammad bin Hādī. When they were pushed into a corner by this request, then Muḥammad bin Hādī and the blind-followers began to claim that tabdī was never made. This is an outright lie, known as such by their behaviour from its beginning to its end and from the splitting, chaos and turmoil they have unleashed, let alone from the clear words of tabdī that have come from Muḥammad bin Hādī.

The second is to attack the students and callers who are with the major scholars and who reject the evil that Muḥammad bin Hādī has brought upon the Salafī daʿwah.

Hence, you see them—being bankrupt of the standard of evidence requested of them—doing their utmost to attack, character-assassinate, defame and bring down the likes of Abu Khadījah, Mūsa Richardson, Ḥassan al-Somālī and others. And this is done in a cowardly manner, through the use of anonymously written articles, anonymous social media accounts and so on. This actually exposes what their hearts contained from the beginning and why they are involved in this fitnah to begin with. It is exactly as Shaykh Rabī said about many of those who flocked around Fāliḥ al-Ḥarbī during his fitnah. They were people with goals, agendas, past grievances, scores to settle and so on.

Once again, to the sincere person, the affair is clear, and anyone who takes even a cursory glance at what has happened will come to the immediate realisation that the truth is with the major scholars and that Muḥammad bin Hādī has wreaked havoc in the da'wah.

As for the hate-filled blind-followers, we have been silently watching and observing them slowly digging their pit, deeper and deeper, driven and blinded by their desires, grievances and aspirations, not realising that there will come a point after which they will be unable to climb out because they invested too much in this fitnah and committed themselves too far to be able to pull out of it. They paid no heed to these tremendous advices of Shaykh Rabī we presented to them, much to their own detriment.