

# Excerpts from the Statement of Shaykh ‘Alī al-Waṣīfī and Shaykh Ḥasan bin ‘Abd al-Wahhāb al- Bannā on the Fitnah and Ghuluww of Muḥammad bin Hādī: Part 1<sup>1</sup>



الحمد لله رب العالمين والصلاة والسلام على أشرف الأنبياء والمرسلين

**The feud stirred by Muḥammad bin Hādī has no equal to it in the da‘wah for close to seventy years and he turned his lessons and tele-links as a means of defamation and discord—despite being prohibited from that—and as a means of entering hatred and enmity and partisanship into the hearts.**

☞ “I Ḥasan bin ‘Abd al-Wahhāb al-Bannā have lived through this da‘wah for close to seventy years and I have not observed a feud between the scholars and students of knowledge similar to what I have seen from

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<sup>1</sup> Full Arabic text is here: <http://www.manhaj.com/manhaj/?uyryh>

you—[O Muḥammad bin Hādī]—in this feud [of yours]... Have you seen a man like Ibn Taymiyyah (رحمة الله) and whoever is like him [in knowledge, stature and wisdom] traverse a path with the disputants of the da‘wah similar to this path of yours, let alone [taking this path of yours with] the scholars of the Sunnah [who have always been upon it], originally—such that he [Ibn Taymiyyah] began to describe them with ignorance (jahl) and bankruptcy (ṣa‘faqah) as you have done with your brothers? You have transformed all of your lessons into [means] of defamation of your Salafi brothers, throwing abhorrent labels upon them. And I had [personally] forbidden you from doing that, and I said to you: ‘Employ upright [rectifying] words.’ However, you paid no attention to my advice and you did not retract...”

☞ “And you have striven to contact and speak to all the centres of knowledge [in various lands] that follow Shaykh Rabī‘ and [associate] with his way in order to stir up disputes and to kindle battles between a people who have no knowledge of those issues and which do not concern them, until you split them and entered them into partisanship. You roused them [by filling] their hearts with enmity and hatred towards their brothers... Do you have from among the scholars, [one who is] a precedent for what you have done?”

“I found that you have explicitly [stated] your [desire] for the absence of unity and [your desire] to not sit with those whom you have defamed as a means of resolving the matter, and for which the Imām, ‘Allāmah, Shaykh Rabī embarked upon with respect to you... So do you desire to abandon him and become a disputant to him and to whoever agreed with him in the view that he has taken, such as Shaykh ‘Ubayd and Shaykh ‘Abd Allāh al-Bukhārī and others?! Why do you not strive for rectification, and abandon [your] persistence upon separation and disputation? Do you desire to be like Maḥmūd al-Ḥaddād when he began the fitnah on Madīnah by abandoning its shaykhs and scholars?”

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