

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 2¹



الحمد لله رب العالمين والصلاة والسلام على أشرف الأنبياء والمرسلين

Muḥammad bin Hādī pulled out a label from the labels used by an Imām from the Salaf for the original innovators—“Ṣa‘āfiqah”—with which to deride Salafi students and shaykhs, strip them of having any knowledge at all and to treat them in the same way that the original people of innovation are treated, in rulings and dealings.

☞ “It occurred previously from me—Ḥasan bin ‘Abd al-Wahhāb—that I explained Muḥammad bin Hādī to be in error in this path of his in accusing his Salafi brothers

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

without proof or evidence and that the truth is with Shaykh Rabī^c, and this was [presented by me] in a general way. We have not observed the path of Ibn Hādī from any of the Imāms of the Salaf in their behaviour towards Ahl al-Sunnah when they err in a matter or depart from the right way in an issue.

For many of the people of ijtihād from the Salaf—as Shaykh al-Islām [ibn Taymiyyah] said—had fallen into innovations for well-known reasons and alongside that, the refutation against them was limited to the realm of knowledge and making the realities clear [in the affairs in which they had erred], and it would not enter into the realm of rulings (aḥkām), descriptions (awṣāf) and name-calling (al-tanābuz bil-alqāb), as is done by Ahl al-Bida^c in their accusation of anthropomorphism (tajsīm) and lowliness (hashw) against Ahl al-Sunnah. This is due to the greater danger that results from this upon the ummah. The affair in that [matter] is entrusted to rigorous principles that are known by the senior people of knowledge such as ‘Allāmah Rabī^c and his likes.

And we were taken by surprise that Muḥammad bin Hādī had pulled out a description which Imām al-Sha‘bī had applied to the original people of innovations, those who affirm what the Messenger negated and negate what the Messenger affirmed through obscure interpolations (ta’wīlāt), and thus, named them “Şa‘āfiqah Juhhāl”—those who go to the marketplace

without having any wealth or goods [to trade with].² So Shaykh Ibn Hādī applied this [label] upon senior Salafi shaykhs and stripped knowledge from them completely, with the claim that they have errors.

This [label] is also mightily dangerous and disgraceful exaggeration (ghuluww), which can [equally] be applied to all the figureheads of the Sunni Salafi da‘wah in all parts of the world because no one is free of mistakes, not Muḥammad bin Hādī, nor anyone from the Salafis in the world. It is not possible for one or numerous errors—[errors] that arose from the ijtihād of a scholar among the scholars for whom religiosity and knowledge is testified to—[for such errors] to remove knowledge from him completely and for the word “Ṣa‘fūq” to be applied to him, [meaning], the one who has no knowledge, in the same way that is applied to the the people of kalām and the original people of innovations.

For this reason, no one described Shaykh Muḥammad bin Hādī with this description—Ṣa‘āfiqah—alongside their knowledge of his errors, out of protecting themselves from falling into and wallowing in this very dangerous, slippery [path]. For there is a difference between [the manner] of dealing with the original people of innovations and [dealing with] Ahl al-Sunnah when they err.

² This is a reference to the people of kalām who were paupers in ḥadīth from the Jahmiyyah and Mu‘tazilah.

For this reason, we showed patience with him in order that he might recant, but he did not recant, and we advised him but he did not take the advice and persisted on [his desire for] absence of unity. There have arisen mighty tribulations on account of his actions and great evil which has spread over all parts of the Islamic world. He filled the hearts [with enmity], split asunder the unity, and entered the youth into blind partisanship at the expense of [the principle] of loyalty and disloyalty (al-walā wal-barāʾ) for the sake of Allāh the Exalted.

The ignorance of many of the beginner students of knowledge of the principles of refuting the opposer became apparent, let alone their utter ignorance of the etiquette of differing and its mannerisms.”

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Note: The last point in the last paragraph is so true. We have observed that many of those who entered this fitnah have not even reached their mid-twenties, and many of them are beginner students of knowledge who—for some strange, unjustified reasons—have a very overconfident attitude about themselves and their abilities. In reality, it just exposed their ignorance and the fact that they have not had any nurturing upon Salafiyyah in reality.