

A Refutation of the Doubts and Diversions of the Muṣa‘fiqah¹ in Denying the Role of Wisdom, Justice and Foresight in Criticism and Refutation



Recently, Shaykh Rabī bin Hādī made open his rejection of the harm caused by premature **tabdī** (declaring someone an innovator), **taḍlīl** (declaring someone misguided in religion) and **tajdī** (amputation, isolation, cutting off people from the body of Ahl al-Sunnah) without sufficient grounds and what it has led to of schisms and splits in various places. This dampened the commotion and harm caused by the people of trials and tribulations who latched onto this affair in order to pursue their personal agendas, thinking that they were on the verge of victory. The Shaykh’s clear position on this matter put an end

¹ The Muṣa‘fiqah are a group of “oppressive” and ignorant “blind-followers” who accept **tabdī**, **taḍlīl** and **tajdī** of well-known Salafi students of knowledge and shaykhs without evidence that warrants such extreme, harsh and mighty judgements.

to that and it led the people of personal interests and those with scores to settle to severe disappointment and frustration.

In response, they have already started spreading their doubts and misconceptions. This proves their ignorance and their lack of nurturing upon Salafiyyah. They are spreading these doubts as a means of sidelining what Shaykh Rabīʿ invites to of wisdom and justice in accordance with what Islām and the qawāʿid of Ahl al-Sunnah demand.

In this article we will first revisit the extremely profound words that were quoted in Part 1 of our series on **“Why Shaykh Rabīʿ bin Ḥādī is an Insightful Imām Given Tawfiq in Speaking With Truth and Wisdom”** and look at those words in some detail. That analysis will lay the foundation for firstly defining and framing the specific points of objection of Shaykh Rabīʿ in this fitnah. Thereafter, we will analyse the doubts being thrown by the Muṣaʿfiqah to justify their stubborn opposition to what should be apparent to every sane, thinking person with at least some understanding of the uṣūl of Salafiyyah and with at least some appreciation of how previous deviants were dealt with by Shaykh Rabīʿ upon the wisdom and justice demanded by Islām and the qawāʿid of Ahl al-Sunnah.²

² Such as ʿAdnān ʿArʿūr, ʿAbd al-Raḥmān ʿAbd al-Khāliq, Muḥammad al-Maghrāwī, Abū al-Ḥasan al-Maʿribī, Fāliḥ al-Ḥarbī, ʿAlī Ḥasan al-Ḥalabī, Yaḥyā al-Ḥajūrī and others. All of these were well-known for Salafiyyah, or at least ascribed to it, and had recognised efforts in daʿwah but then manifested falsehood in one form or another. They were dealt with by establishing the proof upon them with wisdom and justice, until these people essentially declared themselves innovators

REVISITING THE ADVICE TO FĀLIḤ AL-ḤARBĪ

Shaykh Rabī bin Hādī (حفظه الله) stated during one of his advices to FāliḤ al-Ḥarbī:

إنكم سئلتهم عن أشخاص معيّنين مشهورين عند الناس بالسلفية والدعوة إليها وفيهم علماء -في نظر النَّاس- فأخرجتهم من السلفية. وهذا الإخراج جرحٌ شديد فيهم، يحتاج إلى أدلّة، فإذا لم تأتِ بالأدلة وأسباب هذا الجرح: رأى الناس أنك قد ظلمتهم وتعدّيت عليهم وطعنّت في دينهم بغير وجه حقّ، فصرتَ متهمًا 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 السلفيين وتكثر الطعون المتبادلة، ولا يُحسم ذلك إلا بذكر الأسباب المقنعة بهذا الإخراج، وقد تطالب أنت نفسك بذكر الأسباب إن جرحك أحدٌ أو أخرجك من السلفية.

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 Salafiyah and calling people to it, and in the eyes of the**

by their own stubborn opposition after their innovated principles were demolished. That is why refutation of these individuals was only ever a uniting process for Ahl al-Sunnah and made Ahl al-Sunnah clearer and stronger. This is to be distinguished from hasty, unwarranted *tabdī* and *taḍlīl*, without sufficient evidence, which only leads to schisms and weakening of Ahl al-Sunnah.

people, there are scholars among them too. And you expelled them from Salafiyyah.”

When there are students of knowledge who have efforts in da‘wah and some are taken as shaykhs—[due 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 and
- c) Call for boycotting them, treating them 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 Rabīʿ, 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 *taḍlīl* 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 ihtimālāt (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**.

We recommend that you read the remaining four parts of our series—“**Why Shaykh Rabī bin Ḥādī is an Insightful Imām Given Tawfīq in Speaking With Truth and Wisdom**”—as they provide illustrative examples of this phenomenon that has harmed the da‘wah in the past, affecting entire countries where tremendous efforts built the da‘wah. However, these efforts were laid to waste and destroyed, if not weakened, by lack of wisdom and hasty, oppressive, out of place, premature judgements.

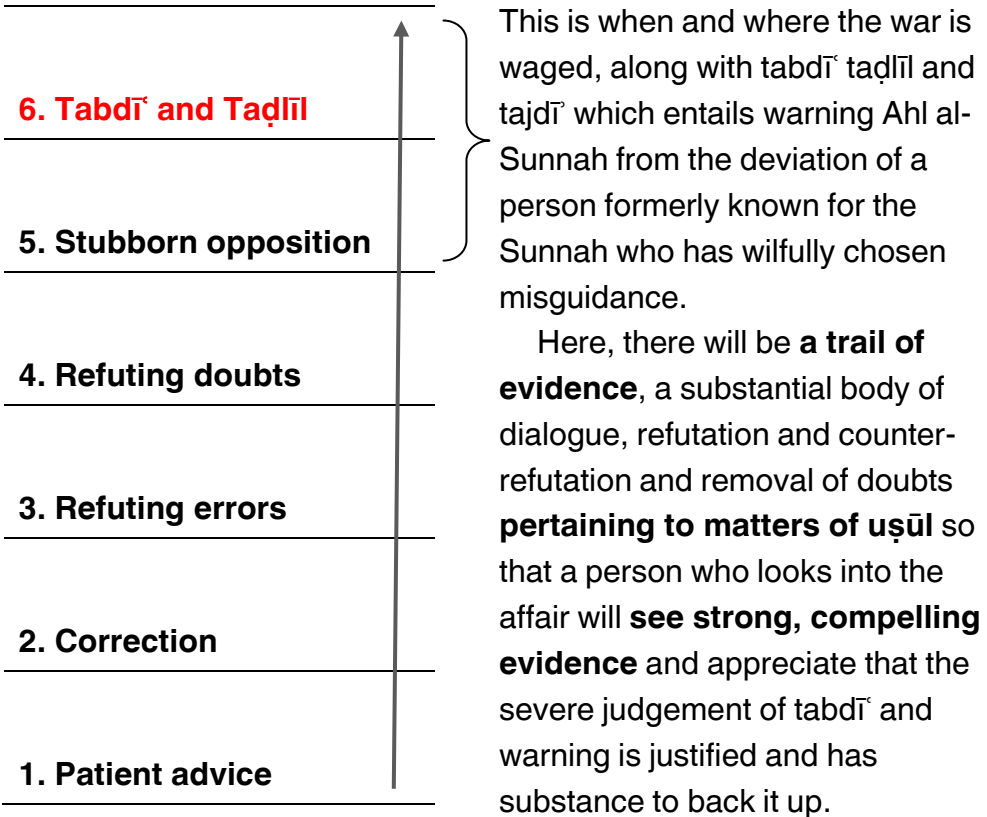
So this is the issue of bringing trials and tribulations into the da‘wah and splitting Salafis by exceeding the bounds and making judgements that one cannot back up with evidence. By exceeding the bounds and falling into oppression, you have undermined whatever genuine criticisms you might have had in 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.

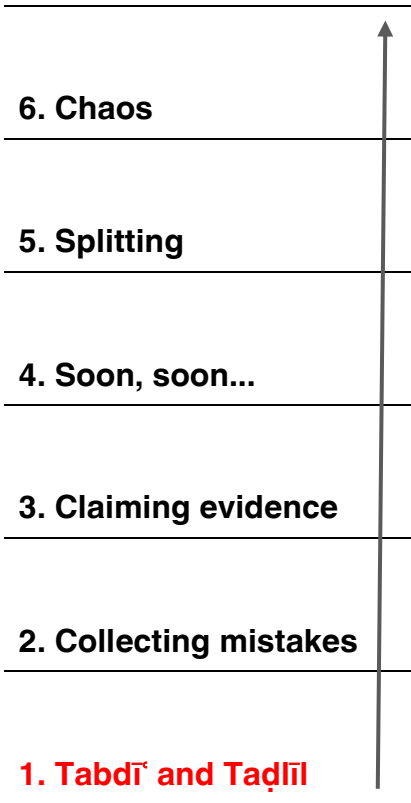
We can present what has preceded in the form of the figures that follow on the next two pages.

HOW ITS DONE WITH WISDOM AND FORESIGHT



This will lead people to be satisfied. The severity of warning will be understood and accepted **with least resistance**. Effectively, in this scenario, the refuted and disparaged has declared himself an innovator by his own stubborn opposition after it has become clear to everyone, through the body of material available in the historical record of his fitnah, that he has chosen misguidance after guidance. The scholars then speak with it as a waşf (description) of the deviated person because it has become evident.

HOW ITS NOT DONE



This is the effect of **premature tabdī and taḍlīl**, before its proper time and without sufficient evidence and without considering the harms and benefits to the followers of the refuted and to the da'wah in general.

And this is what Shaykh Rabī is speaking about and he is correct and insightful in this regard.

So in this situation we do not see any substantial body of advice, correction, dialogue, debate, refutation, counter-refutation, removal of doubts, proof of stubborn opposition in uşūl and so on.

This will lead people to be unsatisfied. It will lead them to believe that the one being refuted has been wronged. This is especially so when **unnecessary revilements of a personal nature, name-calling and appeal to matters of sin are made** rather than sticking purely to matters of uşūl. And because the tabdī was not backed up by evidence of deviation in uşūl, then the one refuting will be forced to start seeking and collecting evidence that is dubious because the original claimed evidence was weak not sufficient to justify the severe judgement of tabdī, taḍlīl and tajdī.

So now let us do a quick reminder of some past tribulations so we get an idea of what is this due process. If a person is going to be declared misguided, then the evidence has to be as clear as the daylight sun and cannot be disputed. It has to be strong and compelling.

‘Abd al-Raḥmān ‘Abd al-Khāliq: After much advice and dialogue, Shaykh Rabī wrote many books in refutation of his attempts to bring Ikhwāniyyah into the ranks of the Salafis and to misguide them into the path of Sayyid Quṭb. The Shaykh demolished all of his principles one by one and refuted whatever shubuhāt could be adduced for them. He was eventually declared an innovator by Shaykh Muqbil and by that him being an innovator was already apparent due to his stubborn opposition and persisting upon his Ikhwāniyyah. He was originally from Egypt and wore the gown of Salafiyyah as a means of promoting Ikhwāniyyah. So warning against him was on the basis of clear evidences which had accumulated and were in the historical record with ample, sufficient refutation and removal of all doubts. Shaykh Rabī wrote entire books against his falsehood which one can refer back to today to verify that the innovator was deserving of what he received, with truth and justice.

Abū al-Ḥasan al-Ma‘ribī: He became well known among Salafis in various places due to some recordings he made with the major scholars, such as Imām al-Albānī. However, he started introducing disguised Ikhwānī principles into his writings which led to sympathy for the people of innovation such as the

Ikhwānīs and Quṭbīs and he tried to insert them, mixed with known principles of Ahl al-Sunnah, in his own lectures, writings and books. Shaykh Rabī started to advise him in private from 1997 but he took no heed in correcting his mistakes until he came out openly in 2002 to launch his revolution. Shaykh Rabī wrote amply in refutation of his numerous false principles such as “al-manhaj al-wāsi” and “tathabbut” and so on. Years later in 2011 when the Arab Spring revolutions took place, his realities came out, that he was a concealed Ikhwānī all along upon the manhaj of Ḥasan al-Bannā. But Shaykh Rabī’s refutations of him years earlier, were sufficient for any person nurtured upon Salafiyyah to know and recognise that he was indeed an innovator. **A very large body of written evidence**³ exists in refutation of al-Ma’ribī with clear proofs of his deviation in uṣūl and today, when one wishes to see the build up towards his ejection from Salafiyyah and the warning against him, he will see compelling written evidence, readily available.

Fāliḥ al-Ḥarbī: He was a well-known shaykh at the time and was spoken highly of by the scholars. However, he was hasty and impetuous in tabdī and taḍlīl. He would often speak first in a matter without evidence and without consideration of the harms and without thinking of the consequences. Then when requested for evidence for his hasty judgements, and realising his inability to provide them, he had to invent false principles to justify his behaviour. Shaykh Rabī gave him private, sincere, brotherly advice on numerous occasions which he rejected.

³ Note that “a large body of evidence” is not a condition, it only has to be compelling evidence which justifies the judgement being made.

Then he corrected his errors and the false principles that he innovated, again with advice and concern and using language of gentleness. Then when Fāliḥ showed stubborn opposition and made war, Shaykh Rabīʿ wrote openly, removed all of his doubts and exposed the harm he had been causing with his particular methodology. If you go to Shaykh Rabīʿ’*s* Majmūʿ, you will see **ten treatises** that the Shaykh wrote in relation to Fāliḥ, **spanning 450 pages**. When one reads these advices and refutations you see wisdom, insight and truth and you are satisfied that indeed, Fāliḥ was misguided, misleading others and causing harm.

These are only three examples to illustrate the point. We have gone to these lengths to make all of this clear because it allows us to put the noose around the Musaʿfiqah and their misconceptions, all of which are anticipated and known already. This is because they cannot respond except with the same falsehoods and diversionary tactics brought by those who came before. They are centred around the following themes:

a) Trying to undermine and discredit Shaykh Rabīʿ through indirect means. **b)** Claiming that they are followers of evidence when they do not actually have any for the judgements they have blindly followed others in. **c)** Focusing around the topics of taqlīd and ghuluww (of certain scholars) when they themselves are unable to furnish evidence for their stances.

Let us look at how the Muṣaʿfiqah are spreading shubuhāt and diverting attention from the core issue after their bankruptcy in evidence for their unjustified tabdīʿ and their blind following in the matter has become apparent. These are not sophisticated

shubuhāt. By the very nature of the situation, they can never be. These are just cheap attempts to divert away from the obvious. And this is why the answer to them is very simple. The background we have laid down so far is sufficient on its own to expose the spurious nature of these tactics.

THE SHUBUHĀT OF THE MUṢAʿFIQAH

01. The claim of following evidence. This is from the greatest of their deceptions. They are not people of evidence, but people of taqlīd. **They have made taqlīd in the tabdīʿ of others and do not have a shred of evidence to justify it.** They are silenced by asking them: “Bring one bidʿah—that was not a mere slip or error—that the accused have brought and which they have argued for and persisted upon, through verbatim quotes of their words, written or spoken.” And they will not be able to bring a single bidʿah. So they are blind followers.

One must remember—as we have pointed out in previous writings—that this is not an issue about mistakes, whether alleged, perceived or actual, and we are not debating or discussing mistakes. No one is immune from slips and mistakes whether large or small. But we are speaking about premature tabdīʿ and taqlīl and launching an offensive war and bringing about tremendous harm by way of this which includes splitting Ahl al-Sunnah and causing them to revile each other and become preoccupied with each other at the expense of the daʿwah. So the point here is that the Muṣaʿfiqah have zero evidence for the tabdīʿ they have blindly followed others in, exactly as Shaykh Rabīʿ pointed out. So when you see them in their social media posts and writings with all these lofty slogans of “following the evidence” and “shunning taqlīd” and so on, they are empty words founded upon compound ignorance of the realities on the ground and of total ignorance—and perhaps it is feigned ignorance—about what they are being criticised for in their positions.

02. The doubt of the evil “biṭānah” (inner circle). This is essentially promoting the idea that there is an evil entourage around Shaykh Rabīʿ, Shaykh ʿUbayd which has misled them, overpowered their intellects and altered, if not clouded their perceptions. Then they try to cover this by saying that just because we criticise and expose the biṭānah does not mean that we are reviling the shaykhs themselves. And the answer to this is that this constitutes a non-response to the **actual core issue** and is a diversionary tactic whose inner reality is revilement upon Shaykh Rabīʿ and Shaykh ʿUbayd because both of these scholars deny and reject this claim. Their positions are based upon full awareness of what is going on and not due to being deceived.



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**DOES SPEAKING AGAINST A
SCHOLAR'S INNER CIRCLE
NECESSITATE AND
CONSTITUTE SPEAKING
AGAINST THAT SCHOLAR?**

The aim of this doubt is to divert away from the factual realities on the ground, which are:

Transgression in judgements of tabdīʿ and taḍlīl upon Salafi students and shaykhs without having sufficient evidence prior to making these judgements and initiating an intense, premature war against them. This, alongside the inability to actually provide evidence for the tabdīʿ when demanded for it. There is no Muṣaʿfiq in the dunyā who has been able to bring evidence that is equivalent to the weight and size of the severity of the war that has been launched against the so-called “Ṣaʿāfiqah”. If they bring evidence, we will be the first to follow it behind the

scholars. But in reality, they have nothing in their hands. And hence, the use of these shubuhāt.

Shaykh Rabī's position is that this approach is harmful and weakens Ahl al-Sunnah through splits and schisms and that mistakes, where they genuinely exist, are not treated like this. And all people who are honest and look at the facts know that these words of Shaykh Rabī are in accord with actual reality. The blind-following Muṣa'fiqah have no response to this except to bring these diversionary doubts. They cannot refute this observation of Shaykh Rabī because reality bears witness to it. There is no evidence against the so-called "Ṣa'āfiqah" like the evidence against 'Adnān 'Ar'ūr, Maḥmūd al-Ḥaddād, 'Abd al-Laṭīf Bāshmīl, Muḥammad al-Maghrāwī, Abū al-Ḥasan al-Ma'ribī, Fāliḥ al-Ḥarbī, 'Alī Ḥasan al-Ḥalabī, Yaḥyā al-Ḥājūrī and others, all of whom are innovators and against whom their exists strong, compelling evidence.

When it is asked as to why these past deviants were innovators, a person can go back, find a **substantial body of written evidence**, list the **uṣūl they erred in or innovated**, and see **clear evidence** of their **stubborn rejection** after advice and correction and of them **waging a war against the truth** after it had been made apparent to them and after their shubuhāt had been removed.

But when it is asked as to why the so-called "Ṣa'āfiqah" are "thrown with Ahl al-Ahwā" and are "worse than the first Ḥaddādites" and are to be boycotted in every place, then there is no evidence that exists which justifies and warrants these extremely harsh and premature judgements. There are no rasā'il (letters) of advice. There are no written refutations of the

errors in uṣūl. There is no evidence of stubborn rejection of whatever truth was supposed to have been opposed or whatever uṣūl were supposed to have been violated. There is no expansive set of writings refuting the shubuhāt of the so-called “Ṣaʿāfiqah” in spreading their alleged misguidance. All of this body of evidence is absent and unlike what we have with the likes of al-Maʿribī, al-Ḥarbī, al-Ḥajūrī and others.

03. The claim of enjoining the good and prohibiting the evil. The Muṣaʿfiqah—whilst being bankrupt in evidence for their oppressive stances—deceive themselves into thinking they are upon the truth. They make social media posts about enjoining the good and forbidding the evil, and how they will never abandon it, even if they lose all their friends.

As people are now abandoning them—because the realities Shaykh Rabī has alluded to are becoming apparent to people—the stubborn ones need some self-comfort and self-reassurance for the wrong path they have chosen. Hence, these statements about “speaking the truth”, “enjoining the good”, “being firm” and other forms of self-cajolement. This also constitutes a non-response to the actual issues that Shaykh



Rabī is pointing out. It is nothing but the action of a loser who is trying to convince his soul that he is a winner. This is known as self-delusion and make believe.

04. The claim of being firm and stable in trials and clinging to the truth.

Another non-response and it is similar to the previous one. It is simply self-delusion and make-believe. The truth they claim they are clinging to is the **blind-following of others in**

oppressive tabdī and taḍlīl which they are unable to justify through clear-cut evidences.



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“The difference between us and those that oppose us in this fitnah is that we - all praise is for Allah - cling to the truth while they cling to the people”

Sheikh Abdullah al-Ahmed

05. The claim that Aḥmad Bazmūl was spoken about without evidence. Some of the scholars spoke about Aḥmad Bazmūl on account of some of his statements and his dealings, and their speech was limited and kept within the confines of the nature of the error and did not transgress beyond it. This has no connection or comparison to making outright tabdī of a group of students of knowledge, some of whom are taken by the people as shaykhs and others who are recognised by Major Scholars such as Shaykh al-Fawzān.⁴ So making baseless tabdī of

⁴ Shaykh al-Fawzān has written an introduction to a book by one of the so-called Ṣa'āfiqah. .

them, expelling them from Salafiyyah, name-calling them, and warning Ahl al-Sunnah in all places not to sit with them or take knowledge from them because they are evil and so on. How does that compare to saying about a person that he is a “fattān”, as one who puts people into difficulties and trials. The Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said to Mu‘ādh bin Jabal (رَضِيَ اللهُ عَنْهُ), “Are you a fattān O Mu‘ādh?” in the issue of prolonging the prayer which caused hardship for the people. So when a major scholar says about someone that he is a fattān, having a basis for it from the speech and action of that person, then what connection has that got, if any, to the issue we are discussing which is outright tabdīʿ, taḍlīl, tajdīʿ and announcing an all out war as if we are dealing with the worst of the Ikhwānīs and their likes? **There is none.** This is (القياس مع الفارق), **with a qāf not a ghayn** and it is only adduced by the ignorant with lack of understanding.

06. Shaykh Rabīʿ is not infallible. We have heard this many times over the decades in its various forms. “There is no ‘father figure’ for the da‘wah”—that was al-Ma‘ribīʿs rendition of this doubt in order to fight against the truth that was spoken regarding him. At other times, it is presented in the form of “ghuluww towards certain scholars”. At other times it is presented in the form of “blameworthy taqlīd of certain scholars”. All of these doubts are approximate and they are just embellished slogans and mere diversionary tactics. A mere non-argument adduced by the feeble in intellect or conniving of heart through which they try to divert others from the factual realities.

07. False exaggerated claims: And from their gross exaggerations, lies and fanciful tales is the claim that **all the Salafi shaykhs** detest the so called “new Ḥaddādiyyah”, “Saʿāfiqah” and that they do so based upon clear evidences, as implied in this tweet by ʿAbd al-Raḥmān al-ʿUmaysān who is one of the main leaders of this fitnah in the West. And the response to this is: Name **“all”**



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Translate from Arabic

6:56 AM - 1 Mar 2018

these shaykhs of the Salafis if you are truthful and manifest these clear evidences on account of which they detest these people of alleged misguidance. These are mere lies, nothing more than fanciful empty slogans aimed at deceiving the ill-informed and gathering the foolish.

08. Revilements upon Shaykh Muḥammad bin Hādī: Shaykh Rabī was very insightful in this regard when he said to Fāliḥ al-Ḥarbī 13 or so years ago that you if you make hasty and harsh judgements upon people without having valid evidence up front and without due processs, then the people will perceive that you have wronged them, and then they will revile you, and then in turn, the people who are attached to you will revile those people and then schisms will occur and mutual enmity will arise.

So this is exactly what has happened here. It is inevitable that those who are attached to students of knowledge and shaykhs—[who have benefited them greatly]—and see that they have been declared astray, expelled from Salafiyyah, targeted with an unrestricted boycott and declared worse than the first Ḥaddādites, that they will speak about the person responsible for this. Some of them may exceed the bounds. This is human nature, though it is not excusable. We are free of everyone and anyone who exceeds the bounds. Oppression is not returned with more oppression and one wrong does not justify another.

However, **the reader must be smart** and be subtly aware of what is going on here. This type of turmoil arises because of mistakes of judgement, due to lack of justice, wisdom and foresight as alluded to by Shaykh Rabī in what has passed. These revilements that are taking place are only a symptom. The true physician looks at the root causes whereas the pretender directs attention only to the symptoms and treats them alone. The blind-following Muṣaʿfiqah are counterfeit physicians trying to pretend they have a good grasp of the malady and are trying to treat it, when in reality, **they are the malady**.

After reviewing the file of evidence against the so called “Ṣaʿāfiqah”, Shaykh Rabī said there is nothing in it that warrants the harsh position and attitude that has been taken. Shaykh Rabī is almost **forty years older** than Shaykh Muḥammad—he is a father to him, nay even a grandfather—and he has around five decades of experience in dealing with Salafis or those who ascribed to Salafiyyah and became well

known, but who then fell into errors and were rightfully declared misguided, after due process. So Shaykh Muḥammad was advised not to pursue this matter without having sufficient evidence as it will lead to harm. This advice was not heeded.

Instead, an all out war was launched with words of *tabdī'* and *taḍlīl* (أحداث), (وإن تظاهروا بالسنة), (شر من الحدادية الأولى), (ملحقون بأهل الأهواء), (فإنهم والذي لا إله إلا هو شر على المسلمين وعلى أهل السنة عامة), (الأسنان وسفهاء الأعلام), (في كل مكان), and calls for an unrestricted boycott in all places (فاحذروهم غاية الحذر), as well as unnecessary insults and name-calling of a **personal nature** that only cloud the issues. This is not the way of Shaykh Rabī' and it is not the way of wisdom and justice. Indeed, Allāh (عَزَّوَجَلَّ) says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۗ

O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. (49:11)

And also:

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ ۗ
وَاصْبِرُوا ۗ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

And obey Allāh and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart. And be patient, indeed, Allāh is with the patient. (8:46).

CLEARING THE TURMOIL AND CLEANING UP THE MESS

Shaykh Rabīʿ said in relation to Fāliḥ al-Ḥarbī: **“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 daʿwah does not remain upright except through them.”**⁵ And this is exactly what is taking place now for the one who has eyes to see and a heart to understand!

Those who do not grasp this, or choose not to grasp this, will continue to spread doubts. And whilst the doubts are many, the reader should be aware that they will not fall outside of the categories we have mentioned. Thereby, any future doubts can be seen for what they are: mere fluff and deception.

⁵ Majmūʿ al-Kutub wal-Rasāʿil (9/136-137).

CLOSING REMARKS

Let us make clear the various stages in this fitnah so far:⁶

The first stage: Shaykh Rabīʿ did not have any declared position in this issue of labelling people as “Ṣaʿāfiqah” and warning against them. Some of the Muṣaʿfiqah began to claim that Shaykh Rabīʿ supports Shaykh Muḥammad in this issue and is with him against those being criticised. Shaykh Rabīʿ falsified this claim. So they became unhappy.

The second stage: Shaykh Rabīʿ issued a tazkiyah for those who have been disparaged. So the Muṣaʿfiqah claimed at this point that Shaykh Rabīʿ does not know their realities and has not seen the evidences that Shaykh Muḥammad has with him. Shaykh Rabīʿ then falsified this and explained that he has read and studied the evidences and found that there was nothing in them which justifies such a warning.

The third stage: Shaykh Rabīʿ explicitly rejects the jarḥ of Shaykh Muḥammad and defends those who were spoken against. Here it was claimed that the file of evidences submitted to Shaykh Rabīʿ was kept and concealed from him by the evil “Ṣaʿāfiqah”, the “evil inner circle” and “conspiring entourage”. So this was falsified when Shaykh Rabīʿ said that he read the submitted evidence, “letter by letter” and that he had requested evidences (for the tajrīḥ and taḍlīl) but none were brought.

The fourth stage: Shaykh Rabīʿ makes clear his position regarding Shaykh Muḥammad in this issue of the Ṣaʿāfiqah, that

⁶ As in the article (الوقفة الرابعة مع عبد الله الأحمد), 1 Jumādā al-Ūlā 1439H and this chronology is backed up by the various statements that have been made by and related from Shaykh Rabīʿ.

he does not agree with him and rejects his view and approach. So here it was claimed that the “Ṣaʿāfiqah” have affected Shaykh Rabī, that they are an evil entourage (biṭānah sayyiʿah) who have influenced Shaykh Rabī and so on. This is also a lie because the Shaykh’s position is based on the fact that there is no evidence forthcoming for the mighty judgements that have been made in declaring others astray. In the meeting with the Tunisians, the Shaykh said: “Shaykh Muḥammad bin Hādī does not have any evidence with him, and not even a half-piece of evidence, **‘Say: Bring your evidence if you are truthful.’** (2:111). Use this verse as proof against them and its likes and demand evidences from them.” He also said: “Shaykh Muḥammad does not have any evidences. He came with his speech and we read it, and we did not find any [evidence] within it.”⁷

So this is where the situation is and the way to silence the blind-following Muṣaʿfiqah in every place is to demand from them—exactly as Shaykh Rabī advised—to furnish the proof for the taḍlīl, tabdī and tajdī and to justify why these warnings are such that it is as if we are dealing with Jahmites or Qadarites. So when they do not bring such evidence and they continue in this path, then it is known that they are blind-followers and people of trials and tribulations who bring harm to the unity and ranks of Ahl al-Sunnah.

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1st Rajab 1439H v1.27

⁷ Refer to “Question and Answers with Shaykh Rabī bin Hādī Regarding False Labelling of Salafis as ‘Saʿāfiqah’” and it can be found on Sahab.Net, published with the Shaykh’s approval.