

Shaykh Rabīʿ bin Hādī: “Comments on the Revilements of Shaykh Muḥammad bin Hādī Against People Who Are Innocent of What He Described Them With”: A Summary



Introduction: Shaykh Rabīʿ bin Hādī (حفظه الله) published a 13 page article on Sahab.Net with the above title recently (3 Shawwāl 1439H). It represents the first step in a series of steps that the Shaykh follows—from his wisdom and insight—in trying to correct the one who has fallen into errors in his methodology and give him opportunity to justify or correct his views, stances or judgements. This is an approach by which all excuses and avenues are cut off and on account of which it eventually becomes clear to everyone that evidences have been established in such a

manner that they cannot be disputed and are sufficiently clear. This leads to greater acceptance by the people.

Within the past year, the oppressive Muṣa'fiqah, led by Shaykh Muḥammad bin Hādī, have waged a war by attacking and maligning students of knowledge and shaykhs with words of *tabdī'* and *taḍlīl* (ملحقون بأهل الأهواء), (شر), (أحداث الأسنان وسفهاء الأحلام), (وإن تظاهروا بالسنة), (من الحدادية الأولى), (فإنهم والذي لا إله إلا هو شر على المسلمين وعلى أهل السنة عامة في كل مكان), (فاحذروهم غاية) and calls for an unrestricted boycott in all places (الحذر), as well as unnecessary insults and name-calling of a personal nature that only cloud the issues. They have done this on the basis of perceived, alleged or actual mistakes without following the principles of Ahl al-Sunnah in giving sincerity of purpose through advising and correcting, maintaining unity and brotherhood, and observing the principles in refuting a mukhālif (errant person) from Ahl al-Sunnah, especially one to whom people are attached and who has efforts and striving in da'wah. Instead, they followed the manhaj of the Ḥaddādiyyah of premature, hasty *tabdī'* and *taḍlīl* with harsh judgements and calls for blanket boycotts and for which they have been unable to provide evidence that justifies such oppressive judgements and behaviours.¹ Then, they began to make *walā'* and *barā'* on the basis of this affair, upon the acceptance or rejection

¹ For this reason, the reader should not be deceived by all the perceived, alleged or actual mistakes they bring in order to justify their Ḥaddādī rulings upon others and harsh behaviours towards them of name-calling and warning. Rather, they should be demanded to justify their *tabdī'* and *taḍlīl* and provide clear, explicit evidences for these oppressive judgements. And the fact and reality of the matter is that they have nothing at all.

of their harsh judgements, and this led to splitting, trials and tribulations and harm to the da‘wah.

This behaviour and its evils has been rejected by Shaykh Rabī and Shaykh ‘Ubayd and now Shaykh Rabī has begun to write on this matter after his period of patience.

The keen and observant person will watch and learn from Shaykh Rabī’s methodology in how to deal with and treat a person who has erred—something we have observed for over two and a half decades—which comprises wisdom, justice and fairness, and the keen observer will compare and contrast it with that of Muḥammad bin Hādī in the oppressive methodology he has manifested over the past couple of years—which represents lack of wisdom and the spreading of tribulations, tremors and splits.

In this first stage Shaykh Rabī is politely requesting evidences for the severe judgements of tabdī and taḍlīl, taḥdhīr and tajdī made by Muḥammad bin Hādī. We will provide a summary of the article here.

SUMMARY OF ARTICLE

The Shaykh began his article, after praising Allāh and invoking honourable mention and safety upon the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) by writing:

“To proceed: Then Shaykh Muḥammad bin Hādī has manifested conduct which has led to revilement of many Salafīs. He labels them ‘Ṣa‘āfiqah’ and says that they are to be ‘put alongside the Ahl al-Ahwā’’. And this is tabdī‘ of them [expelling them from Salafiyyah] without any mention of the evidences for his claim. So I desired to aid the oppressed, fulfilling the statement of the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), “*Aid your brother, whether he is the oppressor or the oppressed*”, and proceeding from the statement of Allāh (عَزَّوَجَلَّ), “**Say: Bring your proof if indeed you are truthful.**” (2:111).

For the readers, I present this critique of his claims which are devoid of evidences.” End of quote.

After this, the Shaykh then cites extensively from the various lectures and recordings of Shaykh Muḥammad bin Hādī and follows them up with questions (with respect to the claims made therein). We will summarise these questions here so the reader has an idea of what is being requested:

1. With respect to his claim of the obligation of following the major scholars and to leave taking from the aṣāghir (lesser ones), Shaykh Rabī asks that these major scholars be named, the ones that Shaykh Muḥammad alleges that he is keen to take from them.

2. With respect to his advice of maintaining brotherhood and keeping away from the causes of difference, Shaykh Rabī states that this speech contradicts what was done by Shaykh Muḥammad wherein he explicitly told the group of Ferkous (in Algeria) not to sit with another group of Salafīs who were desiring unity. This is found in an audio recording in his own voice. Then Shaykh Rabī cites numerous texts which have been opposed by Shaykh Muḥammad in this affair and they are: (8:1), (49:10), which make reference to brotherhood and rectification between parties. Likewise, the ḥadīth which mentions that rectifying between two parties is superior to [supererogatory] prayer, fasting and charity.

3. Shaykh Rabī, then asks a series of questions based upon claims made by Shaykh Muḥammad, after he cited from his speech:

a) Where are the evidences that those whom you call Ṣaʿāfiqah have torn apart the Salafīs in every land?

b) Do not forget that you told the Algerians who are attached to you to not unite with their brothers who were eager for unity.²

² There were attempts by Salafis in Algeria to bring about unity and both Shaykh Rabī and Shaykh ʿUbayd played a role in trying to bring about this unity in accordance with the commands in the Book and the Sunnah. However, a recording surfaced wherein Shaykh Muḥammad bin Hādī was advising those who follow him and are partisan to him in this fitnah to not sit with the other side at all and to effectively beware of them. This shows that behind the scenes Shaykh Muḥammad bin Hādī was undermining the efforts

c) Name those major scholars whom you claim have been destroyed by the “Ṣa‘āfiqah” as you claim.

d) Name those major scholars who have been affected by the “Ṣa‘āfiqah” as you claim, and then mention these clear effects.

Here Shaykh Rabī is requesting Muḥammad bin Hādī to be clear about the various insinuations he has made. Specifically, who are these major scholars he alleges are being led, have been destroyed by the Ṣa‘āfiqah, are being influenced and brainwashed, and so on from the various statements that have come from his direction and that of his followers.

4. Shaykh Rabī also asks for evidences for the claim that some of those whom Shaykh Muḥammad calls “Ṣa‘āfiqah” have displayed loyalty and allegiance to those who have “sold their religion for the world” and whom “Shayṭān has caused to stumble” as he claimed.

5. Shaykh Rabī also asks for evidence for the claim that those called “Ṣa‘āfiqah” have given fatāwā that have led to great and serious affairs in Islām.

6. With respect to Shaykh Muḥammad’s statement in which he warns from turning to the ṣighār (lesser ones)

of his seniors. On 6 Sha‘bān, Shaykh Rabī wrote an article titled, (منزلة إصلاح) (ذات البين في الإسلام) “The Status of Rectifying Between Two Parties in Islām” in which he spoke of this tremendous affair in which there is benefit for Muslims in putting an end to splitting.

whilst the major ones are present, Shaykh Rabī states: “And I ask you: Have you [yourself] accepted the advice of the major scholars, such that this acceptance [of their advice] on your behalf becomes a key to opening a great deal of goodness [for Ahl al-Sunnah] and locking a great deal of evil that leads to destruction?”

7. With respect to Shaykh Muḥammad likening those whom he reviles and attacks to the Khawārij, Shaykh Rabī states: “Resembling those whom you are contending with to the Khawārij is falsehood (bāṭil).” Then Shaykh Rabī reminds Shaykh Muḥammad that most of those whom he labels “Ṣaʿāfiqah” [which means those with zero-knowledge] have credentials. Some of them have doctorates, others masters degrees and others have university certifications. So this accusation is a great error and ascribing ignorance to them is an oppressive mistake.³ Shaykh Rabī goes on to say that in

³ From **the greatest signs** that the Muṣaʿfiqah are **oppressive blind-followers** is that they cannot even see the great lie in this very label they use to slander others. A Ṣaʿfūq is one who is bankrupt in knowledge, like the one who comes to the marketplace with no capital and no goods to trade. This is false-witness and it is opposed to factual reality. The fact that these people have blindly followed Shaykh Muḥammad in this oppressive, false label is the greatest of signs that they are not using their intellects, and that is if they possess any to begin with. Let’s say that even if the people being spoken against had genuine errors which deserved taḍḍīr and taḍlīl, then even in that situation, the label of “Ṣaʿāfiqah” would still be false witness, slander and a blatant lie. So this is from the clearest of affairs from these people to show that they are ignorant blind-followers. This matter is easy and clear to see and hence, this is the first issue they should be challenged with, their false witness

the era of the two Imāms, Muḥammad bin Ibrahīm and ‘Abd al-‘Azīz bin Bāz, there were the likes of these ones [who today are being called “Ṣa‘āfiqah”] who were appointed as teachers and judges. No one from the people of knowledge opposed them.⁴

8. With respect to Shaykh Muḥammad referring them to as young (aḥdāth) and introducing things (iḥdāth), Shaykh Rabī rejects this and states that in your statements about them you are opposing scholars who are older and more senior than you from the people of knowledge and who surpass you in sticking to the Sunnah.

9. Then Shaykh Rabī addresses another statement in which a series of claims are made: The Shaykh requests the names of those major scholars whom Shaykh Muḥammad keeps advising the youth with. Who are they, name them. Then the Shaykh says that those

in this respect. If they are not willing to concede this, then they are like the one who sees white to be black and an empty glass to be a full glass, and it then becomes clear that it is not possible to discuss anything further with them, beyond this issue of this slanderous label itself, and that they are Muqallidah who follow their desires. This is the first and greatest test of their honesty, sincerity and the presence of sound mind.

⁴ From the objections of Shaykh Muḥammad bin Hādī is that those whom he labels as “Ṣa‘āfiqah” are just youths with no knowledge and that in their lessons and teaching people is evil and a trial. So Shaykh Rabī is informing him here that in what has passed, during the era of the Imāms he mentioned, there were many people like them who, in their young age, were appointed to teach, and no one objected to this or attacked and demeaned them.

whom you are attacking are Salafī students of knowledge. Scholars have appointed them to serve as teachers and callers to Allāh. The Shaykh’s point here is that these individuals have not just sprung out of nowhere, of their own, accord, complete ignoramuses without knowledge. Rather, they are students of knowledge with recognised qualifications, and they have been appointed either by scholars to teach in masājīd or through official channels to serve as teachers in institutions and as callers to Allāh (عَزَّوَجَلَّ).

10. Shaykh Rabī then requests proof for more of the claims of Shaykh Muḥammad by saying, “Explain to us the harms that these ones have introduced and mention to us the names of the major scholars which you command the people to become attached to, and leave aside all of these generalisations [in your speech].”

11. With respect to Shaykh Muḥammad’s claim that these people [the so-called “Ṣa’āfiqah”] only pretend to be with the major scholars, that they do not begin with their falsehood at the beginning [out of deception], and that in reality they are liars and they revile the major scholars and belittle them when they are in private gatherings, Shaykh Rabī requests evidence for this claim that they revile the major scholars and are liars in their claim of attachment to them. Since Shaykh Muḥammad swore by Allāh in this matter, Shaykh Rabī

wrote: “You have sworn by Allāh that they are liars and revilers of the scholars”.

12. With respect to Shaykh Muḥammad’s warning against the so-called “Ṣa’āfiqah” and the claim that they cut off the path [to knowledge and to scholars] and that they have a doubt represented in the statement, “Sticking to the major scholars” and “We are with the major scholars”, and that they are in reality liars, and that when they are alone, they bite their fingertips in rage and that you should say to them, “Die in your rage”, then Shaykh Rabī says in response to all of this: Mention the names of the scholars and shaykhs that they revile and then mention to us the verbatim quotes or texts of these revilements. And likewise mention to us how they cut off the path to the scholars and mention their judgements against the people of knowledge.

13. With respect to Shaykh Muḥammad’s claim that Allāh has exposed those whom he reviles through their statements on Twitter, their retweets, on Facebook, and Whatsapp etc., then Shaykh Rabī requests the evidence for this claim that Allāh has exposed them.⁵

⁵ From the alleged evidences are just a jumbled collection of statements from social media which are subject to interpretation. Note the difference between these alleged evidences that are being used to justify the harsh judgements of *tabdī* and *taqlī*—which are all dubious, subject to interpretation and so on—and between the evidences on account which past deviants like al-Ma’ribī, al-Ḥalabī, al-Ḥajūrī and others were declared innovators and astray. All of those people opposed clear *uṣūl* (or innovated new ones and defended

14. The Shaykh cites again the same claim being made that these so-called “Ṣa‘āfiqah” have only recently become known and that they speak against the people of knowledge and he requests Shaykh Muḥammad to establish these claims by presenting these judgements they have made upon the people of knowledge and to mention these alleged revilements and their cutting people off from the people of knowledge.

15. With respect to Shaykh Muḥammad’s open, blanket warning against them and his claim that the enemies of the Salafi Da‘wah have benefited from their speech, Shaykh Rabī request him to explain these benefits that have been gained by the enemies and to explain the disgraces of these so-called “Ṣa‘āfiqah” so that he himself can share with Shaykh Muḥammad in warning against them.

Ending his article, Shaykh Rabī says:

“Your statement, after all of these revilements, that ‘Allāh, the Lofty and Exalted, is on the verge of exposing them and lifting their cover...’ is from the evidences that you yourself did not find any evidences with which you were able to

them) and this was established from their writings, extensively. Then after debate and argument they persisted in defending erroneous, innovated principles or their incorrect positions. Hence, their misguidance was apparent and clear through the efforts of Shaykh Rabī who used wisdom, patience and justice.. All of what we have in this fitnah is just agitation, commotion, claims and unwarranted harshness. And the alleged evidence—that is yet to be presented—just does not justify or warrant this behaviour.

expose them. You have made frequent your speech against individuals whom you wage war against and warn from, but you did not present a single piece of evidence for their deviation. Your inability to establish the evidences through which you convicted them—[i.e. as misguided deviants] shows that you have nothing in your hands in terms of evidences. So fear Allāh with respect to yourself and them and put the speech of the Exalted, **‘He does not utter a word but there is an observer prepared to record.’** (50:18) in front of your eyes. And likewise, the Exalted’s saying: **‘O you who believe. Fear Allāh and speak an upright word of justice. He will rectify your deeds and forgive you your sins. And whoever obeys Allāh and His Messenger has certainly attained a great success.’** (33:70-71).” End of quote.

In closing, the reader should note that this, from Shaykh Rabī, is a formality through which Shaykh Muḥammad is being politely requested, publicly this time, to present his evidences which justify his tabdī and taḍlīl. This is despite the fact that he has been requested over the past two years by Shaykh ‘Ubayd, Shaykh ‘Abdullāh al-Bukhārī and Shaykh Rabī for his evidences and nothing has been forthcoming which justifies the severity of the judgements made.

There are shouts and slogans of the “thick green folder” of evidences and “bags of papers” and so on. That which we know from the people of knowledge is that when they refute, warn and make judgements—in an affair that will

have impact upon the da‘wah—they actually author something in writing in order to make the affair clear to the people and to satisfy them that any judgements made were warranted, justified and based upon clear evidences, with verbatim quotes which show that the uṣūl of Ahl al-Sunnah were opposed. One can take examples from what Shaykh Rabī has written in the past against Maḥmūd al-Ḥaddād, Safar al-Hawālī, Salmān al-‘Awdah, ‘Abd al-Raḥmān ‘Abd al-Khāliq, ‘Adnān ‘Ar‘ūr, al-Ma‘ribī, al-Ḥalabī, al-Ḥājūrī and many others. Shaykh Muḥammad bin Hādī has not brought anything in this respect.

Finally, it should be pointed out that many individuals have invested emotions and resources into this fitnah because they thought it would fuel and serve their agendas which are driven by resentment, hatred, jealousy, love of leadership and other poisons of the heart. You will recognise these people straight away through their activities of raging, ranting and trolling on social media and forums. The caravan has been halted and arrested and the faulty merchandise has been requested for scrutiny, and they are not happy about it.

Just so that everyone understands where we are in the saga: Requests have been made for the evidence on the basis of which **tabdī‘** (declaring someone an innovator), **taḍlīl** (declaring someone astray in his religion), **taḥdhīr** (warning) and **tajdī‘** (cutting someone off from the body of Ahl al-Sunnah) has been made.

The evidence has to be such that it confirms to and is in accordance with the principles of Ahl al-Sunnah in advising

or correcting the errors of a person from Ahl al-Sunnah and not in accordance with the manhaj of the Ḥaddādiyyah, of premature tabdīr and taḍlīl without due process. And this is on the basis that all the claimed and alleged errors are actual errors in the first place. So we wait for the merchandise to be produced as per the request of Shaykh Rabī (حفظه الله), even though the Shaykh has stated numerous times, that no such evidence exists and that Muḥammad bin Hādī has nothing in his hands.

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