

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 1¹



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

¹ 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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