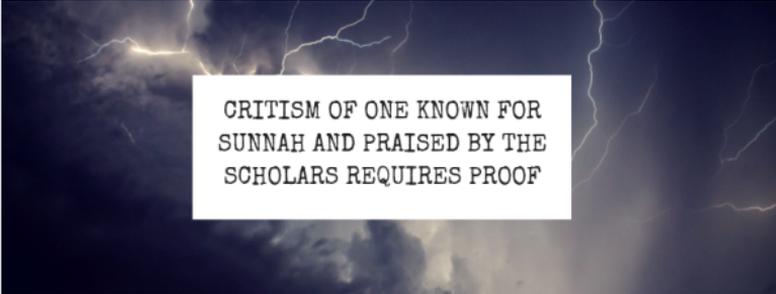
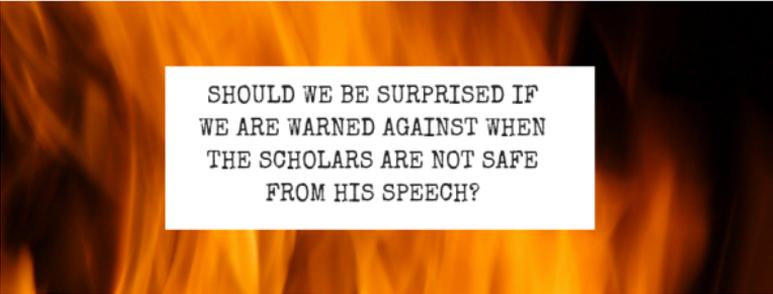


MUHAMMAD IBN HADI'S  
ALLEGATIONS & THE RESPONSE  
OF THE MAJOR SCHOLARS



CRITISM OF ONE KNOWN FOR  
SUNNAH AND PRAISED BY THE  
SCHOLARS REQUIRES PROOF



SHOULD WE BE SURPRISED IF  
WE ARE WARNED AGAINST WHEN  
THE SCHOLARS ARE NOT SAFE  
FROM HIS SPEECH?

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# MUHAMMAD IBN HĀDĪ'S ALLEGATIONS & THE RESPONSE OF THE MAJOR SCHOLARS IN LIGHT OF THE MANHAJ OF THE SALAF

ضيع نفسه وضيع علمه بسبب هذه الفتنة

**“Muhammad ibn Hādi has wasted himself and  
wasted the knowledge he had due to this fitnah.”**

*Words of the Scholar, Shaikh Rabee' ibn Hādi Al-  
Madkhāli*

Booklet written by Abu Khadeejah Abdul-Wāhid Alam



*Al-'Allāmah Al-Fawzān said regarding Muhammad ibn Hādi's  
accusations, "This is futile speech, backbiting and rumour-  
mongering. It is not permitted to speak about the honour of  
the people."*

## INTRODUCTION

الحمد لله والصلاة والسلام على رسول الله وعلى آله وصحبه ومن  
اتبع هداة، أما بعد

Shaikh Muhammad ibn Hādi has known Al-Maktabah As-Salafiyyah (Salafi Publications) for close to 25 years and he has praised us, individually or collectively, many times over these years extolling our truthfulness, honesty and adherence to the Salafi Manhaj. So, this short article was not written except by one who is well-acquainted with Muhammad ibn Hādi, may Allah guide him and rectify him. Salafi Publications were from the closest of the people to Shaikh Muhammad ibn Hādi, so there is certainly ‘no axe to grind’ or any personal issues between us. We have always mentioned him with good and have been guests at his home too many times to enumerate. He likewise has visited us a few times. He first arrived in Birmingham in 1996, at the age of 30, as a young shaikh who had respect for the elder Scholars; and from those who he respected greatly was Ash-Shaikh Al-‘Allāmah Rabee’ ibn Hādi ‘Umayr Al-Madkhali (حفظه الله) who was 63 at the time — this highlights the age difference between the two men. As for their knowledge, writings, studies, wisdom, experience and scholarship, then there is no doubt that Shaikh Rabee’ is the Imām and Muhammad ibn

Hadi is a younger student in comparison. It is sad that a man who had so much potential has embarked upon a path of his own demise. O Allāh, the turner of the hearts, keep our hearts firm and steadfast upon your Religion.

After reading this article, I hope that those who were previously indecisive, confused or even convinced by Muhammad ibn Hādi's "refutations" and may have held something in their hearts towards other Salafis will see the truth, inshā'-Allāh. They will realise that the Major scholars are correct in their assessment of Muhammad ibn Hādi. I can say in all honesty, and Allah knows best, that anyone who returns back to the truth will not be vilified or ostracised; this is from the advice of our scholars who seek unity and brotherhood between the people of Sunnah. It only brings joy to the hearts of Ahlus-Sunnah when they see a person return to the truth and make amends. I have seen brothers who were initially deceived by Muhammad Ibn Hādi but when the affair was made clear to them, they returned to the truth and were welcomed by Shaikh Rabee', Shaikh 'Ubaid, Shaikh Abdullāh Al-Bukhāri and the students of knowledge without any recrimination or bad-feelings. The campaign-group around Muhammad ibn Hādi has used social media to push its agenda, so the fitnah

engulfed the Salafis worldwide very quickly leading to differing and discord — but, alhamdulillah, the scholars clarified and continue to clarify, so that the rifts are mended, and we ask Allah, the Mighty and Majestic, to hasten that for us.

## “IT IS FUTILE SPEECH, BACKBITING AND RUMOUR-MONGERING”

In December 2017, during a public and planned lecture which Muhammad ibn Hādi entitled, “The time has come for Muhammad ibn Hādi to break his silence”, he made some particularly derogatory and insulting comments and serious allegations against some of the well-known Salafis which justifiably caused consternation among the people, who then turned to the elder Scholars for guidance. A question was put to Ash-Shaikh Al-'Allāmah, **Sālih Al-Fawzān** (may Allah preserve him) mentioning some of the terms employed by Muhammad ibn Hādi. So, Shaikh Al-Fawzān was asked, **“Is it allowed to slander and accuse a Muslim of being a fornicator (‘āhir) and being an ill-mannered drunk and a seller of alcohol? Is it allowed to take knowledge from a person who does that?”**

The Shaikh responded, “This is not permitted, this is falsehood — it is futile speech, backbiting and rumour-mongering. It is not permitted to speak about the honour of the people. Allah (the Majestic and Most High) said, **‘And do not backbite one another. Would one of you like to eat the flesh**

of his dead brother? You would hate that — and fear Allah. Verily, Allah is the one who accepts repentance, the Most Merciful.”<sup>1</sup> The Prophet (صلى الله عليه وسلم) was asked about backbiting. So, he said, ‘It is that you say about your brother that which he hates.’ They said: ‘O Messenger of Allah, what if it is true what I say about my brother?’ He replied, ‘If there is in him what you say, then you have backbitten him. And if there is not in him what you say, then you have slandered him.’ Meaning: You have lied upon him.” Here is the recording of the question [Shaikh Al-Fawzān](#) and his answer:



<sup>1</sup> Al-Hujurāt 49:12

## WHAT DID MUHAMMAD IBN HĀDI ACTUALLY SAY?

Muhammad Ibn Hādi stated, **“And I return to this, to that which I wrote in Kashf an-Niqāb regarding the principle of these people: That the praise of a person and being pleased with him, is for the one who is with them even if that person is the most immoral and wicked of people with respect to honour, such as the fornicator and the wicked, immoral Abu Ayoub Al-Maghribi Al-Hollandi, a fornicator and wicked, immoral person.”**

Other insults he directed at some of the Salafi shaikhs and students of knowledge:

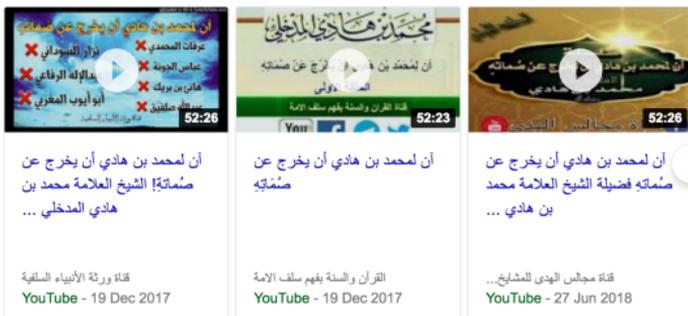
- “Ill-mannered drunk (*‘irbīd*)”,
- “Wicked and immoral (*fājir*)”,
- “A frequenter of wine-bars (*sāhib al-hānāt*) and pubs (*al-khammārāt*)”,
- “... you should not be surprised at the liar (*kadh dhāb*) impudent (*safīq*), Shaikh Abdullāh ibn Salfīq.”
- “... Salfīq the impudent (*safīq*) and liar (*kadh dhāb*) praised him...”
- “*As-Sa’fūq Al-kadh dhāb*”,

- “Traacherous betrayer (*khā’in*)”,
- “Small chickens (*farārīj/farrūj*)”,
- “*Sa’fūq* and *sa’āfiqah*”,
- “Bacteria/germs (*jurthūmah*)”,
- “The head of evil (*ra’s ash-sharr*)”, etc.

All of these revilements are recorded from Muhammad Ibn Hādi, most of which he uttered during his lecture at Masjid Badri Al-’Utaybi which was then distributed by audio with the title, “*Āna li Muhammad Ibn Hādi an Yakhruja ’ an Sumātihi.*”<sup>2</sup>

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<sup>2</sup> Translated as, “*The time has come for Muhammad ibn Hādi to break his silence.*” 19<sup>th</sup> December 2017 / 1st Rabi Ath-Thāni. Still accessible on the site of Muhammad Ibn Hādi as of 22<sup>nd</sup> September 2018.



أن لمحمد بن هادي أن يخرج عن صُنَمَاتِهِ – [1] - ربيع المدخلي

<https://mdkhly.com/1862> • Translate this page

... على الشبكة .. أن لمحمد بن هادي أن يخرج عن صُنَمَاتِهِ – [1]. العنوان : أن لمحمد بن هادي أن يخرج عن صُنَمَاتِهِ – [1]. التصنيف : قسم

المحاضرات [1]. تاريخ الإضافة : 19 ديسمبر 17 ...

*The lecture of Muhammad ibn Hādi filled with abusive speech and insults continues to be spread online and through his website.*

## ACCUSATIONS OF FORNICATION (QADHF) & THE ISLAMIC RULING

Since that time, Dr Muhammad ibn Hādi has increased in his insulting comments and disrespectful speech and extended them to Shaikh ‘Ubayd, Shaikh Rabee’ and Shaikh Abdullāh Al-Bukhāri. He has not visited either Shaikh Rabee’ or Shaikh Ubayd since then.

From the worst of what he uttered was the accusation of fornication against a fellow Muslim by calling him **‘āhir**. This is a clear word of accusation of fornication/adultery which amounts to slander. The Prophet (صلى الله عليه وسلم) stated in a hadeeth:

الْوَلَدُ لِلْفِرَاشِ، وَلِلْعَاهِرِ الْحَجَرُ

**“The child is attributed to the owner of the bed [in which he was born] and the stone [of legal punishment] is for the adulterer (‘āhir).”**<sup>3</sup> This hadeeth makes clear that the ‘āhir refers to a fornicator and adulterer. Ibn Abdul-Barr (d.463H) stated: **“The ‘āhir is a fornicator (zānī). And al-’uhr is**

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<sup>3</sup> Al-Bukhāri 2053, Muslim 1457.

**fornication. This is well-known amongst a group of scholars. And the scholars of *fiqh* do not differ in this regard.”<sup>4</sup>**

So, the truth is that the speech of Dr Muhammad Ibn Hādi cannot be carried upon any meaning other than the accusation of zinā (fornication). Many earlier scholars of verification from the Hanābilah affirmed that the term ‘āhir is an accusation of fornication, such as Ibn Muflih in *Al-Furū’* (10/79), Al-Mardaway in *Al-Insāf* (26/373), Al-Hajāwi in *Al-Iqnā’ Fī Fiqhil-Imām Ahmad Ibn Hanbal* (4/262), Al-Futūhi in *Muntahā Al-Īrādāt* (2/291), Al-Buhūti in *Ar-Rawd Al-Murabbi’* (p.229) and *Sharhu Muntahā Al-Īrādāt* (3/356), and there are many other scholars who have narrated the same. The accusation of fornication against an innocent Muslim is forbidden by the Qur’an, Sunnah and Ijmā’ — it is a major sin. In Sharee’ah Law, it is punishable by 80 lashes, after which Allah declares the slanderer to be a sinner (*fāsiq*) and his witness is no longer accepted unless he brings forth four witnesses who saw the act of fornication in person, with their eyes. Allāh, the Most High, said:

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<sup>4</sup> See *At-Tamhīd* 8/195.

وَالَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ  
ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ -

24:4

**“And those who accuse chaste women and do not produce four witnesses, lash them with eighty lashes — and thereafter, do not ever accept testimony from them. And they are defiantly disobedient.” (An-Nūr 24:4)**

## A MAJOR SIN DESERVING OF PUNISHMENT FOLLOWED BY LOSS OF TRUSTWORTHINESS

Al-‘Allāmah Al-Fawzān (حفظه الله) commented on this verse (An-Nūr 24:4) in his explanation of *Bulūgh Al-Marām*, under the chapter: **“The Prescribed Punishment for Accusing a Muslim of Fornication (القذف)”** saying, “It is a major sin and its prohibition is proven by the Book, Sunnah and ijmā’. And three punishments are for those who make such accusations:

- The first punishment: Eighty lashes.
- The second punishment: Their trustworthiness (*‘adālah*) is nullified so, their bearing witness is not accepted.
- The third punishment: They are described as sinful, and that means exiting obedience to Allah.

The Prophet (صلى الله عليه وسلم) said, **‘Avoid the seven deadly sins...’** and he mentioned one of those sins as,

**‘accusing chaste pious believing women [or men] of committing fornication.’<sup>5</sup>”<sup>6</sup>**

Based upon this, the reports and witness of Muhammad ibn Hādi cannot be accepted, and his trustworthiness is nullified until he brings forth his four Muslim witnesses (who themselves are trustworthy) who saw the act of adultery committed with their own eyes. It is no wonder Al-‘Allamah Rabee’ recently stated:

ضيع نفسه وضيع علمه بسبب هذه الفتنة

**“Muhammad Ibn Hādi has wasted himself and wasted the knowledge he had because of this fitnah.”** When asked about those who side with Muhammad ibn Hādi, he responded:

يشاركونهم في الإثم

**“Such people are participating in the sin.”<sup>7</sup>**

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<sup>5</sup> Al-Bukhāri 6857, Muslim 89.

<sup>6</sup> See Tas-heel Al-Ilmām, 5/256.

<sup>7</sup> After ‘Ishā, 11th of Muharram 1440AH / 20th September 2018 at the house of Al-‘Allamah Rabee’ (source: Uthmān Sudāni).

And this is our Religion before Allah, that Muhammad Ibn Hādi should be treated in accordance to scales of the Sharee’ah. And his witness and claims against others should not be accepted since he has, “wasted himself and wasted the knowledge he had due to this fitnah.” A fitnah in truth that he himself ignited after being advised, by the one who is over 30 years senior to him, not to sow discord in the ranks of the Salafis.

Imām Muhammad ibn Badr Ad-Deen ibn Balbān Ad-Dimashqi (d. 1083H) stated, **“The one who accuses a chaste person is lashed — if he is a free person, with 80 lashes.”** Al-’Allāmah Al-Fawzān explained, “The meaning here is to accuse someone of the immoral act of fornication or homosexuality such as saying, ‘so-and-so fornicated’ or ‘so-and-so committed the act of homosexuality.’ So, it is said to the accuser if the one who is accused requests that, **‘Either you bring four witnesses to what you have said otherwise the prescribed punishment of slandering a Muslim will be established upon you.’**” The Shaikh continued, “This is so as to protect the honour of the individual Muslims from filthy accusations, and to prevent the tongues from foul speech. **Also, Islam demands that the shortcomings**

**of the Muslims are concealed as much as possible, and to offer advice to the one accused.”<sup>8</sup>**

As for those who spread this speech and affirm this speech, then they too are sinful according to the Sharee’ah. Imām Ash-Shinqīti (رحمه الله) said, **“Know that the clearest speech of the ‘ulamā with me in the issue wherein a man accuses another man of fornication, and a third one says: ‘You have spoken the truth’ then this one has also slandered, and it is obligatory to establish the prescribed punishment upon him too.”<sup>9</sup>**

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<sup>8</sup> See *Idāhul-‘Ibārāt fi Sharhi Akhsar Al-Mukhtasārāt* 3/311-312.

<sup>9</sup> *Adwā Al-Bayān* of the Allāmah and Mufasssir, Muhammad Amīn Ash-Shinqīti 6/111, see also *Majmu’ Al-‘Allāmah Ibn Sa’di* 12/58.

## IT IS NOT PERMISSIBLE TO EXPOSE AND HUMILIATE A MUSLIM

Furthermore, it is not permissible for one Muslim to humiliate another or to expose and uncover his sins (or his perceived sins). The Prophet (صلى الله عليه وسلم) stated, **“Do not harm the Muslims, nor revile them, nor pursue them to expose their secrets and sins. For indeed whoever tries to expose his Muslim brother’s sins, Allah will expose his sins even if he were in the depth of his house.”** One day Ibn ‘Umar looked at the Ka’bah and said, **“What is it that is more honoured than you! And whose honour is more sacred than yours! Indeed, the believer’s honour is more sacred to Allah than you.”**<sup>10</sup>

The Prophet (صلى الله عليه وسلم) said, **“The one who repented from a sin is like the one who has no sin.”**<sup>11</sup> Ibn Taymiyyah stated, “The one who repented from a sin is like the one who has no sin. And it is not permitted to blame the repentant [sinner] by the agreement of the people.”<sup>12</sup>

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<sup>10</sup> Tirmidhi 2032, see *Sahīh Al-Jāmi’* 7985.

<sup>11</sup> Ibn Mājah 4250, *Sahīh Al-Jāmi’* 3008.

<sup>12</sup> *Majmū’ Al-Fatawa* 8/178-179.

## ANOTHER QUESTION TO SHAIKH AL-FAWZĀN REGARDING THE INSULTING TERMS USED BY MUHAMMAD IBN HĀDĪ

Ash-Shaikh Al-'Allāmah, Sālih Al-Fawzān was asked:

**What is the ruling of describing a sinner with terms like, “so-and-so is a fornicator (‘āhir)” or “so-and-so is a fājir”, or “so-and-so is an ‘irbīd”?**

So, Al-'Allāmah Al-Fawzān answered,

**“It is not permitted to humiliate a person due to sins, rather it is upon him to advise him and to conceal his sins. The Prophet (صلى الله عليه وسلم) said, ‘Whoever hides [the sins of] a Muslim, Allah will hide [his sins] in this world and the Hereafter.’”<sup>13</sup>**

So, Muhammad ibn Hādī’s humiliating people, and making accusations of fornication against a Muslim by name are *harām* by *ijmā’* (agreement of the

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<sup>13</sup> Question after his class, *At-Ta’leeq ‘Ala Fathul-Majeed*, Tuesday 3rd Rajab 1439H/ 20th March 2018.

scholars). Al-Faqīh, Al-'Allāmah, Muhammad Ibn Sālih Al- 'Uthaimen (may Allah have mercy upon him) stated, "**Revilement and insult without accusing someone of fornication, such as saying, 'O donkey!', 'O dog!', 'O miser!', 'O ill-mannered one!' and with what is similar to these insults is deserving of discretionary punishment and there is no specified prescribed punishment. So, if the one who was transgressed against gives up his right then the discretionary punishment falls away. However, if the matter reaches the ruler or the judge, then there remains with us the general right – so for us to leave the people in a state of chaos so that every person who wants to revile, insult and accuse others of fornication is left to carry on! That is not befitting.**"<sup>14</sup>

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<sup>14</sup> See *Ash-Sharh al-Mumti'* 14/314.

## THE SALAFIS ARE NURTURED UPON PROOFS NOT INSULTS & REVILEMENT

Muhammad Ibn Hādi is aware and knows from the greater scholars (some of whom are 30 to 40 years older than) him such as Ash-Shaikh ‘Al-Allāmah Sālih Al-Fawzān, Ash-Shaikh ‘Al-Allāmah Rabee’ Al-Madkhali, Ash-Shaikh ‘Al-Allāmah Abdul-Muhsin Al-‘Abbād, Ash-Shaikh ‘Al-Allāmah Ubaid Al-Jābiree and Ash-Shaikh ‘Al-Allāmah ‘Ali Nāsir Al-Faqīhi (may Allah preserve them) — that their *Manhaj* and the *Manhaj* of *Ahlu-Sunnah Wal-Jamā’ah* in their speech against those who oppose the Sunnah is that they base their refutations on quoting the speech of the opposer; and to make clear its falsehood with proofs from the Quran and Sunnah and to explain where that person has opposed the Salaf of this ummah. Knowledge-based refutations are not based upon revilement, dishonouring and insults, or by inventing terminologies that are unbecoming and devoid of truth, such as labelling anyone who differs with Muhammad ibn Hādi as a “*kadhhab sa’fooq*”, as has become the hallmark of his group.

The Salafis are nurtured upon proofs and evidence, not insults, revilement and accusations of

fornication. The disastrous path of Muhammad ibn Hādi is made worse when we come to know that his proofs were weak, to begin with, and not grounded in the Salafi Manhaj, and were rejected by the scholars. Muhammad ibn Hādi sat with ‘Allāmah Rabee’ (حفظه الله) on a few occasions before his “breaking the silence” public lecture in which he insulted and spoke unjustly about a group of Ahlus-Sunnah, and Shaikh Rabee’ sternly instructed him not to cause dissension and discord among Ahlus-Sunnah. For this reason, since then Al-’Allāmah Rabee’ has repeatedly stated, **“I read everything Muhammad Ibn Hādi presented, word-for-word, and he has no proof whatsoever for his oppression!”** <sup>15</sup> That which Muhammad ibn Hādi described as proof turned out to be vague and false allegations, and certainly not deserving this amount of turmoil and disruption.

Since then, much has been written and published refuting and nullifying his baseless accusations. See, for example, the thirteen-part series authored by Shaikh Fawwāz ibn ‘Alī Al-Madkhali entitled, *“Fathul-’Aliyy Lil-Kashfi ‘an Akhtā’i wa Mughālatāt*

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<sup>15</sup> From Abukhadeejah.com ([Read here](#))

*Muhammad ibn Hādi,*” which has been commended and approved by the scholars.

I remember back in April 2017, a group of us sat with Muhammad Ibn Hādi after he invited us to his home.<sup>16</sup> So, in that gathering, he started to refute these students of knowledge of Madinah and warning us from them with very harsh words. So, I asked him, **“Our shaikh, is Shaikh Rabee’ with you in what you say?”** He replied, **“Yes, Shaikh Rabee’ is with me.”** I further asked, **“And is Shaikh ‘Ubaid with you?”** He responded, **“I will visit Shaikh ‘Ubaid soon, inshā’-Allāh, and he too will be with me, inshā’-Allāh.”** It turned out that Shaikh Rabee’ (حفظه الله) was not with him in what he was saying, quite the opposite in fact. As for Shaikh ‘Ubaid (حفظه الله), then Muhammad ibn Hādi did not visit him and nor has Shaikh ‘Ubaid ever agreed with him in his attacks.

Al-’Allāmah Rabee’ said in a rebuke of Muhammad ibn Hādi, **“My methodology in refuting Ahlul-Ahwā and Bid’ah is to quote their speech. I would say: ‘so-and-so said in such-and-such a book, in such-and-**

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<sup>16</sup> From those present: Abu Hakeem Bilal Davis, Abdulilāh Lahmāmi, Uwais Taweel, Abu Khadeejah Abdul-Wāhid, Hasan As-Somāli and Abu Abdil-Ghafūr.

**such a chapter, on page such-and-such.’ Then I would expose him and quote from him. So, I would quote him to the letter, verbatim, with proof and evidence.”<sup>17</sup>**

Shaikh Rabee’ (حفظه الله) also stated in his *Majmū’*, “Do you not see that the Scholars of the Salaf would establish the proofs and evidence against the misguidance of the sects such as the Rawāfid, the Jahmiyyah, the Mu’tazilah, the Khawārij, the Qadariyyah, the Murji’ah and others. It did not suffice them to just issue rulings against groups and individuals without establishing the proofs and evidence that is appropriate and categorical. Rather they authored many numerous and expansive works to explain the truth that Ahlus-Sunnah Wal-Jamā’ah are upon and to clarify the falsehood of these sects and individuals.” He continued, “Do you see that if their criticism had been weak and their proofs meagre and insufficient — though they were never they like that... and that when they were asked for proof, and to explain the reason of the misguidance of these groups [and individuals] that they would

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<sup>17</sup> See [Sahab.net](http://Sahab.net), 1st March 2018 / 13 Jamāda Al-Akhirah 1439.

respond with, 'We do not have to!'? This is a misguided principle that misguides the Ummah...<sup>18</sup>

**So, if someone stands to criticise those who are well-known for the Sunnah, then he needs proofs that are even stronger and even clearer!**

So, anyone who gives his attention to refute innovations and the people of *bid'ah*, then he must proceed upon the path of the Book and Sunnah. **And he must proceed upon the path of the Righteous Salaf in showing precision in criticism (naqd) and disparagement (jarh), and in establishing the proofs and evidence in order to make clear and explain what he has of the truth;** and what he has against those who he has refuted among the sects, parties, individuals and erroneous ones with respect to their misguidance, falsehood and errors."<sup>19</sup>

Instead of taking the path of verification and returning back to the elder, wiser, grounded 'ulamā such as Al-Fawzān, Rabee' Ibn Hādi, Abdul-Muhsin Al-'Abbād, 'Ubaid Al-Jābiri, etc, as is the way of the

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<sup>18</sup> Abridged to get the point of the Shaikh across.

<sup>19</sup> *Al-Majmū Al-Wādhīh Fi Raddi Manhaj wa Usūli Fālih in Majmū Kutub wa Rasā'il wa Fatawa* of Shaikh Rabee' 9/158-159.

humble younger scholar; and instead of concealing the alleged sins of the Muslims and advising them (since he knows them well), Muhammad Ibn Hādi took it upon himself to accuse them without proof, to dishonour them, insult them, to disgrace and slander them — all of this huge effort against his brothers from Ahlus-Sunnah wal-Jamā’ah?! This is from the strangest of affairs I have seen in all of the years of da’wah, as our Shaikh, the elder Scholar, Hasan ibn Abdul-Wahhāb Al-Bannā (may Allāh preserve him) stated after his return from visiting Muhammad ibn Hādi, **“We have not observed this path of Muhammad ibn Hādi from any of the Imāms of the Salaf in their behaviour towards Ahlus-Sunnah when they err in a matter, or when they depart from the right way in an issue.”**

Even if (just for the sake of argument) some of what Muhammad ibn Hādi claimed had aspects of the truth, then it was upon him to return back to the elder scholars so that they may weigh up the benefits and harms of spreading this speech amongst Ahlus-Sunnah all over the world — and to take their advice. He is not exempt from returning back to major scholars.

Shaikh Al-Islām Ibn Taymiyyah (رحمه الله) said concerning speech that contains insult and defamation of others, “This type of language does not contain proofs and evidence — it is not right that the scholars should speak with it. **A refutation that is based upon insults and intimidation, then no one is incapable of that.** If a person was to debate the polytheists or Ahlul-Kitāb then it is necessary for him to mention the proofs that he has in order to clarify the truth that is with him and the falsehood that is with them. Indeed Allah (the Mighty and Majestic) said to his Prophet (صلى الله عليه وسلم), “**Call to the way of your Lord with wisdom, good admonition and debate with them in a manner that is best.**” And He, the Most High, said, “**And do not argue with the People of the Book except in a manner that is best.**” So, if the one who speaks with this [abusive] speech debates [his point], whether it is Abul-Faraj [Ibn Al-Jawzī] or other than him from among the well-known sects of innovation such as the Rāfidah — **then it is necessary that he makes mention of the evidence and abstains from that in which there is no benefit.**”<sup>20</sup>

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<sup>20</sup> *Majmū al-Fatāwa* 4/186-187

## IT IS NOT PERMISSIBLE TO SPLIT THE RANKS OF AHLUS-SUNNAH & WEAKEN THEM

There is no doubt that Muhammad ibn Hādi has ignited a fire that has harmed Ahlus-Sunnah everywhere, split their unity and opposed the mighty command of Allah:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

**“And hold fast altogether to the Rope of Allah and do not be divided.”** Muhammad ibn Hādi has encouraged the Salafi youth to separate from one another, boycott one another and warn against one another — and this is not permissible. Allāh, the Most High, said:

وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ  
فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ

**“And verily this religion of yours is one religion, and I am your Lord, so keep your duty to Me and fear Me. But they broke their religion among themselves into sects with each group rejoicing with that which they have.”** So, whilst the Scholars like Shaikh Al-

Fawzān, Shaikh Rabee', Shaikh Ubaid, Shaikh Hasan Ibn Abdul-Wahhāb Al-Bannā and Shaikh Abdullāh Al-Bukhāri work and strive to unite the Salafi ranks and bring the youth together in mutual love and brotherhood, Muhammad Ibn Hādi continues to fan the flames of discord and enmity.

We know that those with devious motives love the path that Muhammad ibn Hādi has taken and they rejoice each day as this fitnah continues and spreads. Under its cover, they have made apparent their previously hidden enmities [towards certain scholars and callers] and have sought nearness to Muhammad ibn Hādi under the guise of this fitnah, and they feel protected in his shadow — so they speak and attack without refrain, and they do not listen to Shaikh Al-Fawzān, Shaikh Rabee', and Shaikh 'Ubaid. Shaikh Rabee' (حفظه الله) was asked about Muhammad ibn Hādi on 29th Ramadān 1439 (2018CE) and his recent sayings. Shaikh Rabee' responded, **“Do not take the speech of Muhammad ibn Hādi, he wages war against Salafiyah and the Salafis.”**<sup>21</sup> Shaikh 'Ubaid (حفظه الله) said regarding him, **“Do not be deceived by the warnings of Ibn Hādi. The warnings of Shaikh**

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<sup>21</sup> Narrated by Shaikh Abdullāh Adh-Dhafiri in a document present with the author.

**Muhammad ibn Hādi, then do not be deceived by them, and do not pay them any concern...”<sup>22</sup>**

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<sup>22</sup> Recording: <https://www.youtube.com/watch?v=RZN-CJtxHro>



Figure 1

## ALLEGIANCES & ENMITY: TREATING SALAFIS AS THOUGH THEY WERE AHLUL-BID'AH

Whilst this clear breach in the ranks of Ahlus-Sunnah widens [in some places], Muhammad Ibn Hādi stubbornly refuses to recant from his qadhf (accusation of adultery) or to cease from his insults and baseless warnings against some of the scholars, shaikhs and students of knowledge. On the contrary, he encourages the youth to establish allegiance and enmity (walā' and barā')

based around his positions. So, whoever Muhammad Hādi has made his enemy is also their enemy. He has cajoled, encouraged and instructed impressionable

youth to abandon certain scholars (such as Shaikh ‘Ubaid and Shaikh Al-Bukhāri) and students of knowledge and to warn against them. This is the partisanship and fanaticism that has developed and evolved around Muhammad ibn Hādi. Those being defamed by him are from Ahlus-Sunnah wal-Jamā’ah, known for adherence to the Book and Sunnah, and praised by scholars far greater than himself. Many of them have degrees, masters and doctorate PhDs from the Islamic University of Madinah — they have not displayed any of the usūl (principles or beliefs) of Ahlul-Bid’ah, nor do they support the innovators in any way. If they slip or make a mistake or hold an erroneous position, they are quick to recant and rectify as is the way of *Ahlu-Sunnah* throughout the ages. Alongside all of this Muhammad ibn Hādi desires that they should be treated like Ahlul-Bid’ah and has stated as much in his saying, **“Put them alongside Ahlul-Ahwā”**<sup>23</sup> and his saying to Abdullāh Muhāwish, **“They (the Sa’āfiqah) are not Salafis! And the splitting of the Salafis is less harmful than these**

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<sup>23</sup> See *Ta’līqāt ‘ala Ta’ūnāt Ash-Shaikh Muhammad Ibn Hādi*, by Al-Allāmah Rabee’ Al-Madkhali, p1.

**people remaining among them.”**<sup>24</sup> (see figure 1)  
Muhammad Ibn Hādi also said:

وهم الصّعاقة، فإنّهم ملحقون بأهل الأهواء... وإن تظاهروا  
بالسنة

**“They are the Sa’āfiqah so they are to be put alongside Ahlul-Ahwā...”** and he said, **“even if they outwardly manifest the Sunnah.”**<sup>25</sup> The Imām of Al-Jarh wat-Tadīl of this era and the expert in this field stated, **“This is tabdī’ of them (a declaration that they are innovators) without any mention of the proofs for his claim. So, I love to stand and help the oppressed in fulfilment of the saying of Allāh’s Messenger (صلى الله عليه وسلم), ‘Help your brother whether he is the oppressor or the one oppressed.’”**<sup>26</sup>

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<sup>24</sup> Abdullāh Muhāwish from Makkah witnessed that Muhammad Ibn Hadi declared those he defamed to be non-Salafis.

<sup>25</sup> Tele-link with Markaz Abu Bakr As-Siddīq, USA, 15<sup>th</sup> Safar 1439H (4<sup>th</sup> November 2017). See manhaj.com article, “Shaykh bin Hādi’s Oppressive Tabdī’” by Abu Iyād for a fuller discussion.

<sup>26</sup> See *Ta’līqāt ‘ala Ta’ūnāt Ash-Shaikh Muhammad Ibn Hādi*, by Al-Allāmah Rabee’ Al-Madkhali, source:

<http://rabee.net/ar/articles.php?cat=8&id=336>

Muhammad ibn Hādi's later claim that his speech does not necessitate tabdī' belies his clear statements and dealings with those Salafi students of knowledge and shaikhs. Muhammad ibn Hādi's response was, **"No one understands from that speech [of mine] tabdī' except an ignoramus or a person of desires (sāhib hawā)..."**<sup>27</sup> This type of insulting and disrespectful language from Muhammad ibn Hādi no longer surprises us. He knows full well that it was the Imām of Sunnah, Shaikh Rabee' Al-Madkhali (حفظه الله) who made that comment concerning him since the article was written by Shaikh Rabee' and addressed Muhammad ibn Hādi directly. So, we must ask ourselves the question (as Shaikh Rabee' asked him), when Muhammad ibn Hādi demands from the Salafis that they are to return to the major, elder scholars (the akābir), who exactly is he referring to?!

Alhamdulillah for 'ulamā like our Shaikh, Al-'Allāmah Muqbil Al-Wādi'ī (رحمه الله) who explained how a person exits the Salafi Manhaj, "When does a person exit the Manhaj of the Righteous Salaf? It is when he

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<sup>27</sup> See the article by the noble brother, Abu Iyād Amjad Rafiq, <http://www.manhaj.com/manhaj/articles/uqalw-ilyas-ibn-aidarus-al-kanadi-and-his-refutation-of-shaykh-rabi-bin-hadi.cfm>

falls into innovations, *'Whoever lives for long after me will see much differing. So, upon you is to adhere to my Sunnah and the Sunnah of the Rightly Guided Caliphs. Hold fast to that and bite onto it with your molar teeth. And beware of the newly introduced matters into the Religion for verily every newly introduced matter is an innovation.'* So, a person exits the Manhaj of the Salaf to Sūfism, Shi'ism, celebrating the birthday [of the Prophet], or he welcomes and entertains secular laws, or he has constricted allegiance such as partisanship (hizbiyyah) – so he has allegiance and enmity towards others due to his party."<sup>28</sup>

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<sup>28</sup> *Tuhfatul-Mujīb*, p. 111.

## MUHAMMAD IBN HĀDĪ'S WARNINGS AND CALL TO BOYCOTT OTHER SALAFIS

We at Maktabah Salafiyyah and our brothers elsewhere have been first-hand witnesses to this reality of Shaikh Muhammad Ibn Hādī and we have seen ample proof of his unbefitting conduct in this fitnah.

For example, Muhammad Hādī stated in a text message, **“It has reached me that the Salafi Maktabah in the Maldives have arrived here in Madinah to us. Yesterday they sat with this evil-doer and schemer, Abdulilāh Ar-Rifā’i Al-Juhani. And one of them tweeted that he had given them some fine pieces of advice. If you have any**



Figure 2. Text from Muhammad Ibn Hadi reviling and defaming the brother, Shaikh Abdulilāh Ar-Rifā’ee (a teacher at the Islamic University).

acquaintance with them, warn them from this untruthful, fabricator (affāk) and liar (kadhdhāb). He is, by Allāh, from the heads of evil (sharr) and tribulation (*fitnah*) with us here in Madinah. Maybe they do not know this, and they are deceived by him due to the fact that he sits with some of the shaikhs.” (See figure 2)

These types of warnings and insults have now become a hallmark of Muhammad ibn Hādi, may Allah guide him.

It was said to Al-Allāmah Rabee’ Al-Madkhali (may Allah preserve him), **“They say: Muhammad Ibn Hādi has three hundred pages [of proof] with him in his house and his house is open to anyone who wants to come.”** Shaikh Rabee’ answered, **“Māshā’-Allāh! Māshā’-Allāh! So why did he not spread them from the beginning?! Rather, he defames people who do not deserve defamation.”**<sup>29</sup>

This is, in fact, a defined and detailed *jarh* (disparagement) upon Muhammad ibn Hādi by an Imām of *al-jarh wat-ta’dīl*, one of many

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<sup>29</sup> Question to the Shaikh by Nāsir Hāmid Al-Kanadi, 25th Dhul-Hijjah 1439.

disparagements based upon proofs. Muhammad ibn Hādi launched a campaign against individual scholars, shaikhs and students of knowledge with insults, defamation, warning and boycotting — and what he possessed of evidence did not (and still does not) amount to anything that necessitates the hatred, enmity and abandonment that he has engendered in many of the Salafi youth.

# MUHAMMAD IBN HĀDĪ WARNS AGAINST THE SCHOLARS OF SUNNAH & REVILES THEM

MUHAMMAD IBN HADI'S OPPRESSION AGAINST THE SCHOLARS

Mahdi Thaweer said: Muhammad ibn Hadi said to me in front of his house after Asr on 17th Jamada al-Ula 1439H: "Shaikh Ubayd has principles and Shaikh Abdullah al-Bukhari has principles which oppose the principles of the Salaf and Shaikh Rabee' aids the two of them in that. But I will deal with them with the very same principles that they themselves have made up."

This witnessed statement is present with Shaikh Rabee' with the date and the names of the witnesses.

من هم الصمافقة  
2486 subscribers

Chats

من هم الصمافقة

جديد

شهادة الأخ مهدي توير - وفقه الله - على الظالم محمد بن هادي حول ما قاله في حق المشايخ الثلاثة "الشيخ ربيع و الشيخ عبيد والشيخ البخاري"

قال الأخ مهدي توير وفقه الله : قال لي محمد بن هادي أمام بيته بعد العصر بتاريخ 17 جمادى الأولى 1439هـ :

(الشيخ عبيد له قواعد والشيخ عبدالله البخاري له قواعد ، وتخالف قواعد السلف ، والشيخ ربيع يؤيدهما في ذلك ، ولكن ساعاغلهم بالقواعد التي جعلوها لهم).

الشهادة موجودة عند الشيخ ربيع بالتاريخ وبأسماء الشهود.

من هم الصمافقة ؟

<https://t.me/sa3af19a>  
<https://fb.com/sa3af19a>

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*Muhammad ibn Hadi claims the scholars have principles which oppose the principles of the Salaf.*

Mahdee Thawīr narrated: “Muhammad Ibn Hādi said to me in front of his house after ‘Asr on the 17th Jamāda Al-Ūlā 1439AH: **‘Shaikh ‘Ubaid has principles and Shaikh Abdullah Al-Bukhari has principles which oppose the principles of the Salaf and Shaikh Rabee’ aids the two of them in that. But I will deal with them with the very same principles that they themselves have made up.’**”<sup>30</sup> So where are these false principles of the Scholars?!

<sup>30</sup> This witnessed statement is present with Shaikh Rabee’ with the date and names of the witnesses.

**Al-'Allāmah Ash-Shaikh 'Ubayd:**  
about Hānī Buraik, "The man has changed, he  
is ruined/destroyed, so whoever is able to  
advise him, let him do so."



*Shaikh 'Ubayd refutes Hānī Ibn Buraik,  
posted by Salafi Publications in Jan.  
2018.*

The fact that Muhammad ibn Hādi speaks in such a disrespectful manner regarding the scholars did not surprise us due to our experiences with him over the last eighteen months or so. For example, I received

a message on Saturday 25th November 2017 that Muhammad ibn Hādi needed to speak to me regarding an important matter. So, I called him, and during this conversation, he informed me that **Shaikh 'Ubayd had opposed the Salafi Manhaj and the ijmā' of the Salaf in the issue of Hani Buraik; and that Maktabah Salafiyyah should no longer organise durūs and telephone lectures with Shaikh 'Ubayd. He further added that Maktabah Salafiyyah should remove the lectures and classes of Shaikh 'Ubayd from their websites.** At the time I was in Cardiff, Wales at a conference with Abu Iyād, Abu Hakīm, Hasan As-Somāli, Moosā Richardson, Abu Idrees, Abu

Mu'ādh and other brothers. In another call he made a few days later, he informed me that he considered the 'Ālim, **Abdullāh Al-Bukhāri to be alongside the "sa'āfiqah"**.

بسم الله الرحمن الرحيم  
الحمد لله والصلوة والسلام على رسول الله وعلى آله وصحبه  
أجمعين  
ويهد  
فقد كان السلفيون في العالم أجمع على قلب رجل واحد  
يسمعون كلام كبار العلماء ويفقهون صفاً واحداً ضد الفتن التي  
تصنف بالأمة فكان لهم أثر كبير في التصدي للبدع والخرافات  
والجماعات الإرهابية بمختلف مسمياتها وصورها وأشكالها  
فكانوا يحرقون خط الدفاع الأول عن بلاد المسلمين  
ففي هذا التاليف وأزيع هذا البيان المرصود القوي أهل الشتر  
والفن  
فانتم من جماعة السلفية (وهي منهم براء) بهدف لتفريق  
وتمزيق الصف السلفي  
ومع كل أسف أعتر بهم بعض من كنا نعددهم من الأخيار  
فأخذوا يقفون في بعض طلبة العلم الفئات ويصفونهم بعبارة  
سيئة شديدة الفجح لا تمت للنصيحة الأخوية ولا للرد العلمي بأي  
صلة  
فما كان من الففاد والأخبار إلا أن هبوا لمحاولة الإصلاح وجمع  
الأطراف على الحق فربح كل محب للدعوة السلفية بهذه  
المحاولات  
وكان على رأس الجميع فضيلة الشيخ ربيع المدخلي حفظه  
وباره في عمره وعلمه والذي سعى جاهداً أرباب الصرع وإخعاد  
الفتنة التي عمت وطغت ولم يبق مكان في العالم إلا وصلته  
فسرع نصيحته كل سلفي صادق وأعرض عنها من تعصب لنزوات  
الأشخاص لا للدليل من كتاب الله تعالى وسنة رسوله صلى الله  
عليه وسلم فما كان من الشيخ ربيع حفظه الله إلا أن كتب مقاله  
الأخير والذي تجلت به الحقائق (تعليقات على فتاوات الشيخ  
محمد بن هادي في أناس أربياء مما يصفهم به )  
فما كان من هؤلاء المتعصبة الجدد إلا أن زعموا أن الشيخ لم  
يكتب المقال وأنه أملي عليه فرد عليهم الشيخ صوتياً وأثبت أنه  
صاحب المقال  
فما كان منهم إلا الطعن في الشيخ ربيع وأنه قد تغير وغير ذلك  
في الكتاب والبهتان  
وقد أشاع بعض أهل الفن أن الشيخ ربيعاً محاطاً بأناس يسمعون  
زيارته إلا أن يمدون وهذا من الكذب الصراح فبيد الشيخ كان  
ولا زال مفتوحاً أمام طلبة العلم إلا أن دعت ظروف الشيخ  
الصحية للراحة فقط بل والذي لا إله إلا هو أن الشيخ يستقبل  
طلاب العلم وهو في أمس الحاجة للراحة طلياً للأجر والتواب  
وحرصاً على الأمة  
ولم يتحصر الشيخ ربيع لنفسه وقد وصفوه زوراً وكذباً أنه لم  
يكتب المقال وأنه أملي عليه وأنه لا يدري بما يدور حوله  
ووصفوا بعض أبناء الشيخ بأشيع الأوصاف  
فأمهرهم الشيخ بالصبر على الأذى واحتماب الأجر  
وأما تجزواته فهي محمد بن هادي هذا الله وإياه في حق  
إخوانه من العلماء فهي طامة لا تحتمل  
وقد ذهبت إليه بنفسه محاولاً الإصلاح فإذا به يفلق كل أبوابه  
تعتنا وتعصبا بالباطل ودون حجة أو برهان  
ناهيك عن قوله سامحه الله : الشيخ ربيع محاط ( بالصاعفة)  
ولا يعرف ما يدور حوله والشيخ عبيد لا قيمة له ولا وزن ولا  
يساوي هلته ولا فئسا وأقسم بالله العلي العظيم الذي رفع  
السماء بلا عمد سمعها بأذني ولم أرد نشرها أملا في رجوعه  
إلى الحق غير أنه تمادي في ظلمه لإخوانه وتفرق السلفيون في  
مشارق الأرض ومفارها بسبب موقفه وفضله فكان لابد من  
الوضوح والبيان  
وأما الشيخ ربيع المدخلي حفظه الله فهو يوصي إخوانه وطلبة  
العلم والجمعاء على الحق والتناصح بالحنس وعدم التفرق  
مردداً الآيات والأحاديث في كل مجلس  
ومع ما كنا نكته للاخ الشيخ محمد بن هادي من حب إلا أن  
الحق أحب إلينا منه ونصرة الدعوة السلفية أحب إلينا من  
التعصب لأي أحد كانا من كان  
والله من وراء القدر

Figure 3. Ali Ibn Ahmad Al-Madkhali witnesses that Muhammad ibn Hādi defamed the scholars.

In yet another witness statement, the brother, Shaikh ‘Alī ibn Ahmad al-Madkhālī stated, “I swear by Allāh, the Greatest, the Most High, Who raised the heavens without any pillars, that I heard this statement with my own ears. I did not want to spread it because I hoped that he [Muhammad ibn Hādī] would return to the Haqq. Muhammad ibn Hādī said: **‘Shaykh Rabī’ is surrounded by the Sa’āfiqah and he does not know what goes on around him. As for Shaykh ‘Ubaid, he is worthless and insignificant. He does not amount to a halalah or a fils (i.e. not even a penny)!’**” (See figure 3) These statements of Muhammad ibn Hādī are insults and revilements against the scholars of *Ahlus-Sunnah wal-Jamā’ah*. It is clear that he is

overtaken by emotions, and Shaitān has deceived him; and his speech is not supported by any proof that would necessitate this type of vile speech and this amount of tribulation.

## WISE WORDS FROM A WISE SCHOLAR: HASAN IBN ABDUL-WAHHĀB

The “proofs” of Muhammad ibn Hādi are not judged by the scholars to be suitable, categorical or decisive as the noble elder Scholar, Hasan Ibn Abdul-Wahhāb (hafidhahullāh) said, **“I had previously explained that Muhammad Ibn Hādi was in error in this path of his where he accused his Salafi brothers without proof or evidence and that the truth is with Shaikh Rabee’.** And I presented this in a general way. We have not observed this path of Muhammad ibn Hādi from any of the Imāms of the Salaf in their behaviour towards Ahlus-Sunnah when they err in a matter, or when they depart from the right way in an issue.”<sup>31</sup>

He also stated, **“Indeed our silence regarding refuting Shaikh Muhammad ibn Hādi does not mean that we were pleased with his path, nor with his behaviour in this dispute.”**<sup>32</sup>

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<sup>31</sup> The clarification issued by Shaikh ‘Ali Sayyid Al-Wasīfi and Shaikh Hasan Ibn ‘Abdul-Wahhāb Al-Bannā, 18th Dhul-Hijjah 1439, p.2.

<sup>32</sup> *ibid*, p.2.

He continued, **“And we were taken by surprise that Shaikh Muhammad ibn Hadī had plucked a description that Imām Ash-Sha’bi had applied to the actual Ahlul-Bid’ah, those who had affirmed what the Messenger negated and had negated what the Messenger affirmed, through their contrary [and false] interpretation; and he (Ash-Sha’bi) labelled them as the ignorant Sa’āfiqah – those who head off to the marketplace without money or merchandise. And Shaikh Muhammad ibn Hadi applied this label to the Major Salafi Shaikhs! So, he stripped from them knowledge in totality with the claim that they have errors.”**<sup>33</sup>

The Shaikh added, **“This is extremely dangerous and a disgraceful exaggeration which can be applied to all of the figureheads of the Da’wah of Sunnah and Salafiyyah in every corner of the world because there is not a single person who is free from having mistakes; not Muhammad ibn Hādi and nor anyone else from the Salafis around the world.”**<sup>34</sup>

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<sup>33</sup> ibid, p.2.

<sup>34</sup> ibid, p. 2-3.

## ‘ALLĀMAH RABEE’ AL-MADKHALI REFUTES AND REBUKES MUHAMMAD IBN HĀDI IN THE ISSUE OF IMĀN AND THE ACCUSATION OF IRJĀ’

Muhammad ibn Hādi is quick to revile and attack Ahlus-Sunnah and their scholars, but he himself has blundered several times in some major issues. Muhammad ibn Hādi stated in a recording that is widespread, **“The one who abandons actions, as I said to you, whilst that person is able to act, yet he claims that he is a Muslim, and he turns away from performing deeds altogether – and it is said [by people] that he is a Muslim? Then this [saying] is irjā.”** In the same audio, he said, **“They strike some ahādeeth against others and they take from the ambiguous ahādeeth and abandon the clear-cut narrations. This is from the way of the people of deviation – and we ask Allah for safety and wellbeing.”**<sup>35</sup> This speech is a revilement of a body of scholars from Ahlus-Sunnah, such as Ahmad Ibn

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<sup>35</sup> See *Al-Ibānah ‘an Awhāmi wa Aghālīt mā fil-Kinānah* of our brother, Shaikh Abdulilāh Al-Juhani, p.1-2 with the link to the recording. Permission was granted by Al-‘Allāmah Rabee’ to circulate this refutation against Ibn Hādi.

Hanbal (in a report from him), Ibn Rajab, Al-Albāni and Rabee' Al-Madkhali. Many of the Haddādi innovators used this speech of Muhammad ibn Hādi to aid their falsehood and to launch further attacks against our Shaikh, Rabee' ibn Hādi Al-Madkhali (حفظه الله).

So, Shaikh Rabee' refuted Muhammad ibn Hādi in a gathering at his house where Shaikh Rabee' clarified the affair to him with proofs and showed him his error clearly. Muhammad ibn Hādi was not able to respond to any of that, except with, **“Who am I to contradict the hadeeth of Allah’s Messenger (صلى الله عليه وسلم) and the sayings of the scholars. I am nothing, I am not even counted.”**<sup>36</sup> So, Shaikh Rabee' requested from him, since Muhammad ibn Hādi admitted his mistake, to repent and retract. Our Shaikh, Abdullāh Al-Bukhāri (حفظه الله) suggested to Muhammad ibn Hādi that someone reads to him one of the refutations of Shaikh Rabee' on the Haddādiyyah in his Masjid revolving around this issue, and in particular the “hadeeth of intercession on the Day of Resurrection”; then Muhammad ibn Hādi could affirm that it is correct, and this would constitute a recantation and would abrogate his

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<sup>36</sup> Ibid, p.4. And how true is what he said here!

previous error. Muhammad ibn Hādi agreed to that, yet till this day he has not recanted. To highlight this error of Muhammad ibn Hādi, I will mention just a handful of the sayings of the Scholars. Ibn Battah (رحمه الله) said, **“A man exits from the level of Imān to the level of Islam, but he does not exit Islam except by committing [major] shirk with Allah; or by outright rejection of an obligation commanded by Allah (juhūd). However, if he abandons the obligations out of neglect or laziness, then he is under the Will of Allah – if He Wills, He will punish him, and if He Wills, he will forgive him.”**<sup>37</sup> And similarly is reported from Imām Ahmad.<sup>38</sup>

Ibn Al-Bannā (رحمه الله) said regarding the lengthy hadeeth of intercession wherein the Prophet (صلى الله عليه وسلم) will intercede for the major sinners among the Muslims, **“Whoever enters the Fire as a punishment, then we hold that he will be taken out from it due to the intercession of the Messenger, or the intercession of someone else, or by the Mercy of Allah (the Mighty and Majestic) until not a single person at all remains in the Fire who uttered just once in this world, *Lā ilāha illallāh* sincerely, and**

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<sup>37</sup> *Ash-Sharh wal-Ibānah*, p. 124-125.

<sup>38</sup> *Tabaqāt Al-Hanābilah*, 1/343.

**believed in it even if he did not act with obedience after that.”<sup>39</sup>**

Regarding the hadeeth of Abu Sa’īd (رضي الله عنه) wherein the Prophet (صلى الله عليه وسلم) said, **“Allāh will then take a handful from the Fire and bring out from it, people who had never performed any good deeds at all and they had been turned into charcoal.”<sup>40</sup>** Ibn Rajab (رحمه الله) commented, **“The intent of his saying, ‘people who never did any good deeds at all’ means: from actions of the limbs; so long as the origin of Tawhīd was present with them [they will be removed from Hell].”<sup>41</sup>**

Imām Al-Barbahāri (رحمه الله) said, **“Whoever says, ‘Imān is speech and action, it increases and decreases.’ He has exited from [the innovation of] irjā’, its beginning and its end.”<sup>42</sup>**

Imām Ibn Bāz (رحمه الله) was asked, **“Is a person who does not make takfir of the one who abandoned**

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<sup>39</sup> *Ar-Radd ‘alal-Mubtadi’ah*, p.489.

<sup>40</sup> Muslim, 183.

<sup>41</sup> *At-Takhwīf min An-Nār*, p. 259.

<sup>42</sup> See *‘Awnul-Bāri 2/926*, Shaikh Rabee’s explanation of *Sharhus-Sunnah*.

**actions [altogether] considered to be a Murji?” He responded, “No. He is from Ahlus-Sunnah.”<sup>43</sup>**

Though the issue [of Imān] can be discussed in much more detail, this is not the place for that discussion. Nevertheless, this point further illustrates the oppression of Muhammad ibn Hādi towards the people of Sunnah. He himself falls into huge errors and gives an opening to the Haddādiyyah to attack Ahlus-Sunnah, so instead of rectifying his errors, he turns his attention to insulting, demeaning and accusing the people of Sunnah. We have seen websites of Ahlul-Bid’ah that have used the direct statements of Muhammad ibn Hādi to revile and attack our Shaikh, Al-‘Allāmah Rabee’ ibn Hādi ( حفظه الله ) and make vile accusations against him!<sup>44</sup> He and his followers have opened the door to Ahlul-Bid’ah and invited them to attack the Salafis, whether they perceive that or not.

Sincerity, truthfulness and honesty is a must when correcting others and refuting them, otherwise, the result is oppression of innocent Muslims. Imām Adh-

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<sup>43</sup> See *Mujallatul-Furqān*, issue no. 94, Shawwāl 1418H

<sup>44</sup> See *Al-Ibānah ‘an Awhāmi wa Aghālīt mā fil-Kinānah* of our brother, Shaikh Abdulilāh Al-Juhani.

Dhahabi (رحمه الله) stated, **“Speech concerning narrators requires the utmost piety, and freedom from following whims, desires and personal inclinations, and a complete acquaintance with the [science of] hadeeth and [the science of] defects in hadeeth.”**<sup>45</sup>

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<sup>45</sup> *Al-Mawqidhah* of Adh-Dhahabi.

## HOLD FAST TO THE ELDER SCHOLARS, THE UPHOLDERS OF THE MANHAJ OF THE SALAF

In conclusion, I wish to mention a narration that the scholars oft-repeat wherein Abdullāh bin Mas'ood (رضي الله عنه) stated: **“The people will not cease to be upon goodness so long as they take knowledge from their Scholars, their greater ones and their elders. So, when they take knowledge from their young ones and their foolish ones, they are destroyed.”**<sup>46</sup>

Shaikh Abdus-Salām ibn Barjis<sup>47</sup> (رحمه الله) stated: “Ibn Qutaibah (رحمه الله) said that young ones are those small in age; so, he said regarding the narration of Ibn Mas'ood (radiyallāhu ‘anhu), **“He intends by this that the people will not cease to be upon goodness so long as their ‘ulamā are the elders, and they not the young ones. This is because the delights of youth have left the elder one; and likewise, his rage and anger are no longer present; nor his hastiness, or foolishness. So, now [in old age] he is accompanied**

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<sup>46</sup> Reported by Ibn Mandah in the *Musnad* of Ibrāheem bin Adham, pg. 34 and reported by other compilers.

<sup>47</sup> See Shaikh Abdus-Salām ibn Barjis' (رحمه الله) excellent treatise entitled, *Awā'iq At-Talab*, p. 31.

**by experience, practice and expertise — and doubts do not enter his knowledge, he is not overcome by desires and he does not incline towards greed. The Shaitān cannot cause him to slip as he causes the younger scholars to slip. So along with [old] age comes composure, dignity, sobriety, reverence and awe. The [blameworthy] affairs that the elder scholar is secure from may befall the younger one! So when they befall him, and then he issues fatawa, he ruins others and ruins himself.”<sup>48</sup>**

Shaikh Abdus-Salām also made the point that this is not absolute since there was a group from the Sahābah and Tābi’īn who excelled in their younger years, and they taught and delivered fatwā while the elders were alive. However, they honoured and respected the elder scholars and imāms — and it is important that each person is given the station he deserves and placed in his correct position.

This brief discussion should be sufficient for any seeker of the truth to leave alone differing and disputation, to stay away from the hateful, insulting and disrespectful speech of Muhammad ibn Hādi and to cling to elder and major scholars. And we ask Allāh,

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<sup>48</sup> *Nasīhatu Ahlil-Hadīth* of Khatīb Al-Baghdādi, p. 16.

the Mighty and Exalted, to guide him back to the truth.

And all praise is due to Allāh, the Lord of all creation.

## WHERE ARE THE DETAILED PROOFS FOR THE CRITICISM (OR JARH) AGAINST THE SCHOLARS OF SUNNAH?

The article below is a follow-up where Muhammad ibn Hādi made general and unproven accusations against the Scholars of Sunnah. So, take time to read and understand the principles.

After Muhammad ibn Hādi's criticisms of Al-'Allāmah Rabee' Al-Madkhali, Al-'Allāmah 'Ubaid Al-Jābiri, Al-'Ālim 'Abdullāh Al-Bukhāri and his warning the Salafis from them (and from listening to them) – then we say that this criticism of his requires clear-cut proof that is detailed and evidenced because this is a disparagement of a groups of scholars of Ahlus-Sunnah, so where is the proof that “they have principles which oppose the principles of the Salaf and Shaikh Rabee' aids the two of them in that” (as he claims) and where is the proof for the other disparaging remarks against them?

Al-Hāfidh Ibn Hajr (رحمه الله) stated: **“If the jarh (criticism) of an individual is general, and the criticised one is declared trustworthy by one of the scholars of this science [of jarh wa ta'deel], then**

that criticism of him is not accepted from anyone regardless of who he is unless it is detailed (i.e. with proofs). That is because the standard of trustworthiness (i.e. that he is *thiqah*) has been established for him – and it is not removed from him except with something clear-cut.”<sup>49</sup>

The Imām of *Al-Jarh wat-Ta’dīl* of the era, Shaikh Rabee’ ibn Hādi Al-Madkhali (حفظه الله) stated, “When there is a contradiction between a criticism and praise of an individual, then it is a must that the reason for the criticism is explained. So if an ‘Ālim who is an expert in the field of *jarh wa ta’dīl* and is a worthy scholar explains his evidence, or explains his evidence which is valid, then in that situation criticism is given precedence over praise even if tens of those who praise him differ with his criticism – even if one goes to excess in praising him after the proof has been established, that person has fallen [due to the proofs against him].”<sup>50</sup>

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<sup>49</sup> *Tadreeb Ar-Rāwi*, p. 308.

<sup>50</sup> *Majmū’ Al-Wādhīh fī Raddi Manhajī wa Usūli Fālih from Majmū’ Kutub wa Rasā’il wa Fatāwā Fadeelah Ash-Shaikh Al-‘Allāmah Rabee’ Ibn Hādi Al-Madkhali*, 9/325.

Shaikh Rabee' said something which gives this further weight and clarity, **"A person who is well-known for Religion, Sunnah and Salafiyyah, and calling to that – then this itself is stronger than him having a praise (ta'dīl) from a scholar or two scholars."**<sup>51</sup> He also said, "This is a principle when there is a contradiction in praise and criticism – it is from the principles of Ahlus-Sunnah without any doubt. And it is obligatory to apply it when declaring a Muslim known for Salafiyyah to be an innovator, or a sinner, or when accusing someone of kufr, or of spying or betrayal."<sup>52</sup>

So where are the proofs and details to the criticism of Muhammad ibn Hādi of these scholars of Sunnah? He has attacked and vilified scholars and students alike, and maligned the honour of good people, and this is why the older scholars have spoken against him. Till this day, Muhammad ibn Hadi has not brought four witnesses for his allegation of fornication against another Muslim. That alone nullifies the trustworthiness of a person as the scholars have stated: "Trustworthiness (*'adālah*) is nullified so their bearing witness is not accepted."

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<sup>51</sup> ibid, 9/148.

<sup>52</sup> ibid, 9/155.

Likewise, attacking the scholars and reviling them opposes the behaviour expected from Ahlus-Sunnah. Abu 'Uthmān Ismā'īl as-Sābūnī (رحمه الله d.449H) said: **“One of the distinguishing signs of Ahlus-Sunnah is their love of the Imāms of the Sunnah, its Scholars, its helpers and its allies.”**

Those who continue to defend the gross errors of Muhammad ibn Hādi need to seriously reflect on the above and think about the yardstick they use to measure truth and falsehood. May Allah guide him and them.

## THEY SAY, “MUHAMMAD IBN HĀDI WARNS AGAINST ABU KHADEEJAH, ABU HAKEEM AND ABDULILĀH LAHMĀMI.” ARE WE SURPRISED?

Recently, a message has been circulated where an unknown person (majhūl) apparently called Muhammad ibn Hādi from Britain the day after ‘Eid Al-Adhā 2018 (1439H) asking him how one is “to conduct themselves with those who agree with the Sa’āfiqah”. During this conversation, Muhammad Hādi is reported to have **“warned against Abu Khadeejah, Abu Hakeem and Abdulilāh Lahmāmi”** and he warned from **“sitting with them and listening to them.”**

If this is true, then, in reality, this is not surprising, and we are not shocked in the least. A man who can say about ‘Allāmah ‘Ubaid Al-Jābiri (who is old enough to be his father), **“He is worthless and insignificant. He does not amount to a halalah or a fils (the smallest amount of currency)”** —and that the Salafis should no longer organise durūs and telephone lectures with Shaikh ‘Ubaid and to remove his lectures and classes

from their websites — then why should we feel safe from his tongue?

Should we be surprised with a man who, when confronted with the comments of ‘Allāmah Rabee’ al-Madkhali wherein he said: Muhammad Ibn Hādi has made tabdee’ of the students of knowledge and shaikhs by saying they should be put alongside Ahlul-Ahwā, even if they manifest the Sunnah — so he (Muhammad ibn Hadi) responded to these words of Shaikh Rabee’ with, **“No one understands from my speech that I made tabdee’ except an ignoramus or a person of desires.”** Is this how an imām of the Sunnah and Salafiyyah is spoken about?

Are we to be in consternation with his warnings against us when he has no regard for the scholars? Look here at what Muhammad Hādi said: **“Shaikh ‘Ubaid has principles and Shaikh Abdullah Al-Bukhari has principles which oppose the principles of the Salaf and Shaikh Rabee’ aids the two of them in that. But I will deal with them with the very same principles that they themselves have made up.”**

If the ‘ulamā of Sunnah and Salafiyyah are not safe from his speech, why should we expect to be safe? A

man who can say about another Muslim in an open lecture, **“The fornicator, wicked and immoral Abu Ayoub Al-Maghribi from Holland, a fornicator...”** And still, nearly a year later, has not produced four witnesses to his accusation? And then to attack him further by saying, **“an ill-mannered drunk”** and, **“a frequenter of wine-bars (sāhib al-hānāt) and pubs (al-khammārāt)”** – are we to be shocked with a man who, after this, warns against us?

A man who openly exposes and uncovers the [alleged] sins of others, should we feel safe from his tongue? The Prophet (صلى الله عليه وسلم) stated, **“Do not harm the Muslims, nor revile them, nor pursue them to expose their sins. For indeed whoever tries to expose his Muslim brother’s sins, Allah will expose his sins even if he were in the depth of his house.”** Are we to feel safe from a man who the honour of others means nothing such that he dishonours them publicly? Ibn ‘Umar looked at the Ka’bah and said, **“What is it that is more honoured than you! And whose honour is more sacred than yours! Indeed, the believer’s honour is more sacred to Allah than you.”**

Every Salafi knows that the Pious Predecessors of this Ummah never spoke with this type of foul speech. We ask Allah for well-being and safety.

So, a message to those deceived and whose hearts have become hardened against Ahlus-Sunnah due to their blind-following of Muhammad ibn Hādi: Where is the proof for this boycotting and warning against Abu Khadeejah, Abu Hakeem and Abdulilāh Lahmāmi and his warning from “sitting with them and listening to them”?

Have we opposed the *‘aqeedah* of Ahlus-Sunnah? Have we opposed the Manhaj of the Salaf? Have we defended or promoted Ahlul-Bid’ah? Did we contradict the *‘aqeedah* and methodology of Imām Ahmad ibn Hanbal, Shaikhul-Islām Ibn Taymiyyah, Imām Muhammad ibn Abdul-Wahhāb and Imām Abdul-‘Azeez Ibn Bāz? If so, show us, otherwise, this disparagement (or jarh) is rejected outright. And those who spread it, speak with it and agree with it have committed clear oppression (dhulm), and **“oppression is layers of darkness on the Day of Resurrection”** as the Messenger (صلى الله عليه وسلم) said, so, be warned.

It is not permissible to disparage and warn against a person of Sunnah without detailed proofs as Al-Hāfidh Ibn Hajr Al-Asqalāni (d. 852H, رحمه الله) stated, **“If the jarh (criticism) of an individual is general, and the criticised one is declared trustworthy by one of the scholars of this science [of jarh wa ta’deel], then that criticism of him is not accepted from anyone regardless of who he is unless it is detailed (i.e. with proofs). That is because the standard of trustworthiness (i.e. that he is thiqah) has been established for him – and it is not removed from him except with something clearcut.”** So, this is our Manhaj, the Manhaj of Ahlul-Hadeeth, Ahlus-Sunnah! It is not the path of abusing, cursing, insulting, tabdee’ and tafseeq without proof.

It is not permitted to criticise and disparage those who have been declared trustworthy and have been praised by the scholars. Do you, O Salafi, believe that this baseless criticism against Abu Khadeejah, Abu Hakeem, Abdulilāh Lahmāmi (i.e. Maktabah Salafiyah) is acceptable in light of the trustworthiness established for them by the likes of Allāmah Muqbil Al-Wādi’ee (رحمه الله), Allāmah Abdullāh Al-Ghudayān (رحمه الله), Allāmah Muhammad Al-Bannā (رحمه الله), Allāmah Ahmad An-

Najmee (رحمه الله), Allāmah Rabee' Al-Madkhali (رحمه الله), Allāmah 'Ubaid Al-Jābiree (رحمه الله), and many, many others?

Do you believe, O Salafi, that the praises of these Scholars can be wiped out with a baseless generalised criticism without clear-cut proof that has no ambiguity?

If you say, **“Yes, we can reject those commendations”** then you have opposed the way of Ahlul-Hadeeth in Jarh wa Ta'deel. Look at this speech of a true 'ālim of Ahlul-Hadeeth: Shaikh Rabee' said, **“A person who is well-known for Religion, Sunnah and Salafiyyah, and calling to that – then this itself is stronger than him having a praise (ta'dīl) from a scholar or two scholars.”**

And he said, **“When there is a contradiction between a criticism and praise of an individual, then it is a must that the reason for the criticism is explained.”**

So, I say as our Shaikh, Al-Wālid, Rabee' Al-Madkhali always says, **“Between us and you are the books of the Salaf; between us and you is the Manhaj of the Salaf.”** So, talk to us on that basis, otherwise go away. This is our Manhaj, the Manhaj of Ahlul-Hadeeth of

old, not the meanderings and baseless attacks of those who seek to sow hatred and enmity between Ahlus-Sunnah and to break their unity in order to settle personal scores.

And all praise is due to Allāh, the Lord of all creation; may the peace and blessings of Allah be upon our Prophet, his family, his Companions and all those who follow him precisely until the Day of Resurrection.