

Clarifying Doubts Regarding Remaining Neutral in the Fitnah of Muḥammad bin Hādī

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والصلاة والسلام على رسول الله وعلى آهله وصحبه أجمعين

Q.1 Dear Shaykh (حفظك الله), there is a group of people in my country who are somewhat new to Salafiyyah and say that they do not want to take sides in the fitnah of Muḥammad bin Hādī and that it is just a difference of opinion between the Shuyūkh. They say that they want to stay neutral and consider Muḥammad bin Hādī as a scholar that they respect. Is it permissible for a Muslim to be neutral in this affair and to continue to associate and take knowledge from Salafīs on both sides because they consider all of them to be Salafī?¹

A.1 The disagreement that happens between the Scholars is of two categories:

1. There is the kind of disagreement that is for personal gain, or for matters that do not involve al-Walā’ wa al-Barā’ (allegiance and disassociation), or matters that are not tied to the foundation (uṣūl) of the People of the Sunnah—that is one category. That is not what we are talking about.
2. What we are talking about is the second category, which is the difference between the Scholars in accordance to the foundations of Ahl al-Sunnah wa al-Jamā’ah, especially if someone is against the foundations of Ahl al-Sunnah wa al-Jamā’ah

¹ Q.1 Audio Minute Marker: Arabic 00:00:00

English 00:03:28

and leads to the division of the ranks between the Salafīs, or other than that from the important matters amongst the People of the Sunnah.

If we are to look at the fitnah of Muhammad bin Hādī for example—may Allāh guide him and show him what is right—it is not for personal gains. This fitnah is not about personal gains. Rather, we can safely say that what is happening between Muhammad bin Hādī and Shaykh Rabī‘ (حفظه الله) has nothing to do with some land, or some car, or some property of the dunyā. The matter is much bigger than that. The proof for this is:

1. The fact that Muḥammad bin Hādī insulted and attacked honorable Scholars of the Sunnah.
2. Muḥammad bin Hādī broke the ranks of the People of the Sunnah all over the world.
3. Muḥammad bin Hādī has falsely accused a man of fornication in one of the Houses of Allāh (سبحانه و تعالی) just because this man was a witness against him in some incident. So Muḥammad bin Hādī took the man as an enemy of his.
4. Muḥammad bin Hādī used the methodology of looking down, pushing away and breaking up the people in regards to Scholars that are much older than him in age and well known to be honorable amongst the People of the Sunnah.
5. Muḥammad bin Hādī talked about several brothers, and we have discussed this in detail in another sitting.

So we cannot keep quiet about this disagreement. We cannot keep quiet about the fitnah of Muḥammad bin Hādī, just as our Shaykh Rabī‘ (حفظه الله), Shaykh ‘Ubayd al-Jābirī (حفظه الله) and Shaykh ‘Abd Allāh al-Bukhārī (حفظه الله) have stated. These are grave matters. These are very dangerous affairs to the People of the Sunnah. Look at how much this fitnah is affecting the people amongst you. It is a must upon you dear brother and sister to take a position, to take a stand and say that what Muḥammad bin Hādī has done is absolutely wrong. And if you do not do so, then you are falling into Tamyī‘ (diluting the religion of Allāh (سبحانه و تعالی)).²

² **A.1 Audio Minute Marker:** Arabic 00:00:25 English 00:04:03

Q.2 Some Salafīs here believe that when fitnah occurs they should not look into the affair at all because they are still new to the Salafī Da‘wah. Is there any harm for such a person to look into the speech of the ‘Ulamā’ regarding the fitnah, or should they remain ignorant of it altogether?³

A.2 This matter has some detail to it. If a fitnah happens and it is the kind of fitnah that has nothing to do with the foundations of the Sunnah and Salafiyyah or the foundations of the Manhaj (methodology), then you as a Muslim should not pay attention to it and should not care for it in any shape or form. Do not preoccupy yourself with any fitnah that has nothing to do with the uṣūl (foundations) of this religion. It is also not upon you to follow up if there is a fitnah happening or will happen as long as it has nothing to do with the uṣūl of Salafiyyah—this is beautiful speech. In regards to this, that is the most beautiful speech we can say.

But if it was a fitnah where the ranks are divided and it goes against one of the foundations of the foundations of Ahl al-Sunnah wa al-Jamā‘ah, then it is incumbent upon you, even if you are a new Muslim, to clarify this fitnah and be upon clarity regarding that fitnah and take the right position.

As was mentioned in a narration from Ibn Shaybah from the way of Ibrāhīm al-Nakhaī, in which he said, “We used to teach our young boys and warn them of any innovation and the People of Innovation.”⁴

Q.3 There is a Student of Knowledge who says regarding Muḥammad bin Hādī that he [i.e. the student] does not criticise any of the ‘Ulamā’ of Ahl al-Sunnah when they fall into error. Is this saying correct and can it be applied to Muḥammad bin Hādī?⁵

A.3 We say to this student, who decides such an affair? Is it for me to decide, is it for you to decide or is it for the Scholars to decide? The answer of course is that it is for the

³ **Q.2 Audio Minute Marker:** Arabic 00:07:42 English 00:09:20

⁴ **A.2 Audio Minute Marker:** Arabic 00:08:00 English 00:09:44

⁵ **Q.3 Audio Minute Marker:** Arabic 00:11:23 English 00:14:05

Scholars to decide. They are the ones to determine such affairs. They are the ones that have the final say. They are the ones who will tell you that this disagreement has done so much damage upon the Salafiyyīn. And if the Scholars see that an affair is breaking up the ranks and this person is a divider of the ranks, then this is a person that you must warn against. It is incumbent upon you, as a Student of Knowledge or anybody below a Student of Knowledge, to boycott such an individual and stay away from him.

The question here is, do we follow your statement as a Student of Knowledge, or do we follow the statements of the Scholars of the Sunnah? Is it not true that we have to adhere to following the Scholars of the Sunnah in such difficult, catastrophic affairs? This is an analogy for you O Student of Knowledge, along with knowing the difference that you should be upon. Ibn Hādī has taken such a methodology and has taken certain steps—and we seek refuge with Allāh—in which he went absolutely against the way of the People of the Sunnah.

Let me ask you this, what is the difference between you and the deviant group al-Ḥaddādiyyah? What methodology did al-Ḥaddādiyyah take to drop the Scholars, belittle the Scholars [and] take them out from being a Scholar altogether? And refuge is sought with Allāh (سبحانه و تعالی).

What did Shaykh Rabī (حفظه الله) say in refuting al-Ḥaddādiyyah? Is it not upon the student to know his status in Islām and know his position? Is it not upon the Student of Knowledge to refer the matters to the people that are in charge of such affairs? It is obligatory upon us, my dear brother, to always refer to the People of Knowledge and leave this methodology of remaining silent [in this affair].

This is what we say to a Student of Knowledge upon such a methodology. Is it not that Shaykh Rabī (حفظه الله), Shaykh 'Ubayd (حفظه الله) and Shaykh 'Abd Allāh al-Bukhārī (حفظه الله) and other than them know more than you do regarding such affairs? So please my dear brother, return to the Scholars of the Sunnah, especially when matters are so difficult upon us.⁶

⁶ A.3 Audio Minute Marker: Arabic 00:11:40 English 00:14:23

Q.4 Some of the brothers have said regarding the fitnah with ‘Alī (رضي الله عنه) and Mu‘āwiyah (رضي الله عنهما), that many of the Ṣaḥābah chose not to take a position and remained neutral and therefore, we can apply that situation to the fitnah of Muḥammad bin Hādī and not get involved and not take a position. Is this comparison correct?”⁷

A.4 Of course this is not correct. ‘Alī (رضي الله عنه) had his proofs when that fitnah happened between him and Mu‘āwiyah (رضي الله عنه), and ‘Alī (رضي الله عنه) was upon the truth. Mu‘āwiyah likewise had proofs and evidences, and yet he had some doubt with it. So that was the case and it was known who was wrong.

In brief, ‘Alī was upon the opinion that they should first have Mubāya‘ah (swearing allegiance towards a leader amongst the Muslims) and then go after the killers of ‘Uthmān bin ‘Affān (رضي الله عنه). However, Mu‘āwiyah held that they should go after the killers of ‘Uthmān bin ‘Affān first and then have Mubāya‘ah towards the ruler of the Muslims. In other words, this is in contrast to what the Shī‘ah claim, that Mu‘āwiyah (رضي الله عنه) and ‘Alī (رضي الله عنه) fought over the rulership. That was not true; they never fought over leadership of the Muslims.

According to Shaykh al-Islām [Ibn Taymiyyah] (رحمه الله), as we said, ‘Alī was upon the opinion of having Mubāya‘ah (having a designated leader for the Muslims) and then going after the killers of ‘Uthmān, while Mu‘āwiyah was upon the opposite (which is still the same), which was to go after the killers first and then have Mubāya‘ah and choose the leader of the Muslims, but some of the Ṣaḥābah refrained from getting into that altogether. Now, if you are to use that analogy, there is no such analogy between the affair of ‘Alī and Mu‘āwiyah and what is happening with Ibn Hādī.

The fitnah of ‘Alī and Mu‘āwiyah both had foundations of the foundations of the People of the Sunnah. They both were correct. But the fitnah of Ibn Hādī, if you look at it, you find that Ibn Hādī has wronged several of his brothers. Ibn Hādī has falsely accused a brother, in the middle of the masjid, of fornication. In reality, all of the actions of Ibn Hādī that people are using in defense of Ibn Hādī do not have even a single atom of evidence to

⁷ **Q.4 Audio Minute Marker:** Arabic 00:17:41 English 00:21:59

support him, and that covers Ibn Hādī from the top of his head to the bottom of his feet. He is not upon any right whatsoever. Rather, everything that Ibn Hādī has done, if you return to the People of Knowledge and ask them about it, then you would get clarity on such a matter. And it is only for the People of Knowledge, in reality, [who are] to be returned to in such a fitnah and not for the Students of Knowledge to have a say in the fitnah of Ibn Hādī.

This case of the fitnah of Muḥammad bin Hādī has nothing except cursing, insulting, division and false accusations etc. on the side of Ibn Hādī, so tell me one single matter that is right on the side of Ibn Hādī that makes you hold on and try to support and aid Muḥammad bin Hādī. In addition to the fact that many honorable Scholars that the People of the Sunnah always return to in times of hardship, trials and tribulations, those whom the far and the near have testified that these are the Scholars to return to in such affairs, have already had a say in this fitnah, yet you, or anybody else, after all of this has been said and done say maybe this, maybe that while we still have those honorable, major Scholars amongst us? How could that be? And Allāh's Aid is sought.⁸

وصلى الله على نبينا محمد وعلى آله وصحبه وسلم

⁸ A.4 Audio Minute Marker: Arabic 00:18:03 English 00:22:20