

Unwarranted, Oppressive Tabdī‘ is the Way of Muḥammad bin Hādī, Fālīḥ al-Ḥarbī and the Ḥaddādiyyah

بِسْمِ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ وَبَعْدُ:

Shaykh Rabī‘ bin Hādī (رَحِمَهُ اللَّهُ) said:¹ “Those Ḥaddādīs, when they disparage a person, they destroy him. If he falls, then that’s it, he should not get up again and just perish. **Or if they imagine that he erred or fabricated it against him, then he must die.** So this is not a methodology that is Islāmic, nor Salafī and nor even a humane one. **This (methodology) is barbarism (brutal, beastly). It is a barbarous methodology that preys on people, unjustly and transgressively.** It is a methodology traversed only by the most vile and filthy beasts. **So this methodology is rejected dear brothers,** it is a methodology devised to enable splitting and splintering, may Allāh bless you. **Every methodology that splits and splinters, then this is a clear sign for you (regarding it), as (clear as) the sun.**”

He (رَحِمَهُ اللَّهُ) also said: “[The Ḥaddādiyyah] used to lie and slander (people), and slander (more). So we explained their shaykh’s lie, and his errors and misguidance, but they only increased their exaggeration in him. **Everyone who resembles them, who exaggerates in individuals and rejects proofs and evidences, and reviles Ahl al-Sunnah, then he is a Ḥaddādī,** and worse than the [original] Ḥaddādīs.”²

It has reached me that the individual known as ‘Arafāt al-Muḥammadī has made **explicit tabdī‘** of me some days ago in the presence of a group of people. He said (نَحْسِبُهُ مَبْتَدِع) “We consider

¹ Listen to audio: <https://abuiyaad.com/d/rabee-haddaadiyyah-barbarism>.

² *Fatāwā Fī al-Manhaj wal-‘Aqīdah*, first part.

him an innovator”.³ This is not surprising because his behaviour during the past couple of years has been reflective of that, and I believe that he has maintained this conviction in his private circles, with his close confidantes for many years.

Last year some of his followers in Europe repeated an earlier accusation, that I am upon the way of ‘Amr bin ‘Ubayd al-Mu‘tazilī towards the scholars. So this tabdī‘ has been present in concept and meaning without being verbalised for a while, otherwise they would not have made such a large-scale, planned, public attack in the manner that they did.

Now that ‘Arafāt is under scrutiny himself for having his hand in sedition and conspiring to lie to scholars (Shaykh Rabī‘) for fatwās supporting secession, and is unable to answer for his lies, he is lashing out openly, hoping that his evils do not get exposed in the English-speaking Salafī da‘wah. This is the reason for his outburst, he wants to totally undermine those who will convey the refutations against him and his crooked conspirational methodology.

The grounds he used for his tabdī‘ were that I advise against returning to scholars and that I belittle the Arabs. As for the first, then this is a fabrication as is clear to everyone, and no one believes this except those who are deceived or deceive themselves, and we do not know what he intends by “scholars”, for I love the scholars and defend them and have done so for decades. ‘Arafāt knows this full well and has been spoken to by numerous parties on various occasions, directly and in person, about this false claim, yet he knowingly persists in this slander, and Allāh is swift in reckoning and justice.

³ The brother Abū ‘Abd al-Razzaq Muḥsin al-Jabartī narrated that ‘Arafāt al-Muḥammadī said this to him on the night of 4 Shawwāl 1447H, corresponding to 23 March 2026. This was outside the house of ‘Arafāt in the presence of some Albanian brothers and other than them.

As for the second, I made a casual and time-bound observation regarding the contemporary status of health and medicine in certain modern Arab nations, who moved rapidly from desert life to modernity with very heavy reliance on foreign expertise. This was in a private conversation, and I have clarified this over and over again, many times.⁴ There is nothing here that warrants tabdī‘.

However, ‘Arafāt al-Muḥammadī has made it clear through his speech and behaviour that he has corrupted scales, taking the way of the Ḥaddādiyyah towards Salafīs who stand in his way, and the way of the Mumayyi‘ah towards disparaged innovators such as Hishām al-Beily who attacks and belittles senior scholars.

It is astonishing that deviants who openly attack and revile scholars such as Shaykh Ḥasan bin ‘Abd al-Wahhāb al-Bannā (رحمة الله) and prohibit asking for Allah’s mercy upon them, and accuse Shaykh al-Albānī of agreeing with the Murji’ah, and who have been exposed and warned against by the scholars of the land are declared good Salafīs and recommended for knowledge by ‘Arafāt while those who spent decades calling people to the senior scholars and defending them from these and other false accusations can be expelled from

⁴ Prominent statesmen such as Prince ‘Abd al-‘Azīz bin Salmān bin ‘Abd al-‘Azīz Āl Saudī, The Minister of Energy for Saudi Arabia, have said words such as the following: “Just to give a word or two about what we are. What we are is simply bedouin, we have been bedouin, and continue to [be] bedouin, albeit, modern bedouin. And we are transitioning, yet we are maintaining our bedouinness.” As for my speech, I never used the word “bedouin” anywhere, it was fabricated against me by ‘Arafāt and his followers and they twisted my speech to mean that I am belittling the scholars.

For more details on this topic refer to:

<https://abuiyaad.com/d/albani-ibn-taymiyyah-arabs> and
<https://abuiyaad.com/a/virtue-arabs/print>.

For a response to the various doubts in this matter, refer to:

<https://abuiyaad.com/a/response-doubts-audios/print>.

As for ‘Arafāt’s lies, refer to: <https://abuiyaad.com/w/arafat-lies>.

Salafiyah on a whim, based on lies and fabrications, even after it has become clear to everyone that they are outright lies and fabrications.

These are the scales of ‘Arafāt al-Muḥammadī in the affair of al-jarḥ wal-ta’dīl in which his blind followers claim that he is returned to!

Further, ‘Arafāt has been criticised recently for numerous other violations of the Salafī creed and methodology, in addition to being exposed as a liar and schemer with clear, irrefutable evidences.

He and his staunch followers have been unable to repel these evidences. They refuse to address them and resort to smokescreens and diversions, selective outrage and tazkiyah-washing instead.

In reality, Allāh has exposed this individual for his oppression, mischief and corruption in affairs of da‘wah and geopolitics, his scheming against scholars, and his unjust attacks upon Salafī shaykhs and students. It was only a matter of time that this would happen due to him boldly exceeding the limits, over and over.

The issue of ‘Arafāt al-Muḥammadī is now a clear dividing line between those who love the Salafī methodology and traverse upon it not just verbally, but practically, upon the just way of the senior scholars, in between extremism and neglect, and between those who have made the contemporary Salafī da‘wah to revolve around one or two personalities—loving, hating, uniting and separating for their sake, requiring Salafis to enter their orbit of presumed authority with threats and intimidation.

It is impossible for anyone who opposed Muḥammad bin Hādī for his violations and transgressions against the Salafī methodology years ago, when he made similar tabdī‘ but was unable to provide evidence for it, to fail to take the same clear uncompromising stance regarding ‘Arafāt al-Muḥammadī. He has followed the very same way of Ibn Hādī of **unwarranted tabdī‘** (heresification), **taḍlīl** (imputing misguidance) and **tajdī‘** (cutting off) of Salafis, in addition to his

calamities in affairs of geopolitics which continue to be exposed day by day. Ironically, he and his followers, while traversing this way, accuse those who rightfully defend themselves from tabdīʿ with “following the ways of the Muṣaʿfiqah”, what deception!

As this matter is as clear as daylight, ʿArafāt having revealed to us the reality of his twisted methodology and corrupt scales through his own tongue, this is no longer a confusing issue or one that requires continued, ongoing patience.

I once again repeat my request from May 2025, that Salafīs in every place who value and venerate the Salafī methodology take a clear, open, united, uncompromising, galvanizing stance towards this errant approach and its practitioners—as it is harmful and destructive—in order to prevent further weakening of the daʿwah and erosion of Salafī unity.

Therafter, when this harmful, toxic pollution has been cleared from the air, whatever differences and contentions Salafīs may have between themselves in other affairs can be easily resolved with Allāh’s permission and success.

Abu ʿIyaad

12 Shawwāl 1447 / 31 March 2026