

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ وَبَعْدُ:

I was sent the following which was reportedly tweeted on 27 September 2022:

THIS WORKBOOK HAS BEEN PREPARED BY MOOSAA RICHARDSON FOR BAKKAH PUBLICATIONS, AS A SERVICE TO OUR ELDER, SHAYKH ABU MUHAMMAD AND HIS CLASSES. AS MY SHAYKH, 'ALLAAMAH RABEE' IBN HAADEE (MAY ALLAH PRESERVE HIM) PERSONALLY ENCOURAGED ME TO WORK UNDER ABU MUHAMMAD AND SUPPORT HIM, I ENCOURAGE OUR SHUYOOKH & CENTERS IN THE WEST TO DO LIKEWISE, AND I ENCOURAGE OUR BROTHERS AND SISTERS IN GENERAL TO BE VIGILANT ABOUT BENEFITTING FROM HIM AS A PRIORITY.

The meaning of “**work under**” is: to work in an inferior position to someone else, to report to a higher authority, to be employed, supervised or instructed and what is similar.

This is a call to ḥizbiyyah similar to the Brixton Contract of 1999 in which Abū al-Ḥasan al-Maʿribī tried to place all the Salafis and their centres under Salīm al-Hilālī and Alī Ḥasan al-Ḥalabī. Al-Maʿribī tried to deceive the Salafis by using his good standing with Shaykh Rabī at that time and claiming Shaykh Rabī had agreed with this and endorsed it. Shaykh ʿUbayd called it “the contract of ḥizbiyyah” and Shaykh Rabī refuted it in detail, describing it as a “mighty plot” (against Salafiyyah).

In that contract, Abū al-Ḥasan al-Maʿribī wrote:

يُفَرِّقُ بَيْنَ الْمَسَائِلِ الْإِدَارِيَّةِ الْخَاصَّةِ بِكُلِّ مَسْجِدٍ أَوْ جِهَةٍ مَا وَبَيْنَ الْمَسَائِلِ الْعِلْمِيَّةِ الدَّعْوِيَّةِ الْمُنْهَجِيَّةِ، فَفِي الْمَسَائِلِ الْإِدَارِيَّةِ: لِكُلِّ جِهَةٍ أَنْ تَتَّخِذَ فِي جِهَتِهَا مَا يَصْلِحُ لَهُمْ، دُونَ أَنْ يَتَعَارِضَ مَعَ الشَّرْعِ، وَأَمَّا الْمَسَائِلُ الْعِلْمِيَّةِ الْمُنْهَجِيَّةِ فَيُرْجَعُ فِيهَا لِلشَّيْخِينَ -حَفْظُهُمَا اللَّهُ تَعَالَى

“It is to be distinguished between administrative affairs unique to each mosque or direction (i.e. party, faction) and between daʿwah and manhaj issues. So in the administrative affairs, each party can adopt what is appropriate for them without there being any conflict with the

legislation. As for issues pertaining to knowledge and methodology, then the two shaykhs are returned to, may Allāh preserve them both.”

In other words, each mosque or centre should only be concerned with administrative affairs, meaning running the mosque, keeping it clean, paying the bills, opening and closing it and so on. And as for da‘wah affairs, then they return back to “the two shaykhs”. In this manner, al-Ma‘ribī in collusion with “the two shaykhs” (al-Hilālī and al-Halabī) tried to control the da‘wah of each masjid and markaz.

This and many other elements of ḥizbiyyah were refuted by Shaykh Rabī bin Hādī after al-Ma‘ribī revealed his true colors after the passing of the Major Scholars such as Shaykhs al-Albānī, Bin Bāz and Ibn ‘Uthaymīn (رَحِمَهُمُ اللهُ).

That which we know from Shaykh Rabī for over two and a half decades, travelling to him and translating his works and his advice to Salafis is his advice for Salafis to **always follow truth and evidence**, to **cooperate with** each other (ta‘āwun) and **give mutual advice (tanāsuḥ)**. We do not know of any advice from the Shaykh for Salafis in the West or the East, individually or as a whole, to **come under** a single man. Rather this is recognised by every Salafī as nothing but a call to ḥizbiyyah.

Also, the above speech can leave the impression to the reader that the encouragement made by its author for all “shuyookh and centers” in the West to come under a single man is from Shaykh Rabī himself, but we have never known from Shaykh Rabī to give such advice, not to any individual, nor to any masjid or markaz, nor in any gathering among the gatherings.

Abu ‘Iyaad
3 Rabī al-Awwal 1444 / 29 September 2022