

From Haddadi to Madkhali: Why the Classification “Madkhali”

This classification is quite significant and has ramifications for all people directly involved in the circles of knowledge and the generality of the studious members of the Muslim community involved with the students of knowledge and the scholars; the extent of these ramifications of which have caused people to not utilize this classification and others to have adopted it. I will proceed to explain this whole ordeal utilizing the explanation given by our dear brother, Abu Aaliyah Abdullah bin Dwight Battle, hafidhahullah

There are three distinct groups within the Salafi movement that are distinct based on this label “al-Madkhali”

1. The Madkhalis: These are individuals who will consider the utilization of this label as outright heresy. They will consider all who use the term as “misguided” and “kharijis” “ikhwaani” as well as “Suroori” “Qutbi” “Mumayyi” and all types of labels denoting the misguidance and heresy of such people. This camp is a small fringe with no diverse views except on two personalities. They are the Ubaydis (those who sided with Ubayd al-Jaabiri against Yahya al-Hajoori) and the Hajooris (those who sided with Hajoori against Ubayd al-Jaabiri). These two imbecilic and useless groups declare each other upon misguidance despite their complete unison agreement and synchronous views based on the entire framework of Madkhalism. They agree on every single point targeted in this document as heresy or false concepts, of course “justified” by their decrepit Madkhali twisted interpretations. Their only disagreement they have of each other is that the Ubaydis declare the Hajooris upon misguidance and vice versa, as each side clings to those two personalities.
2. Anti-Madkhalis: This group is Salafi but who differ with Madkhalis in everything mentioned in this document and whose main difference with Madkhalis are on political lines. Within this segment of Salafis exist some people easily inclined to revolutions and takfir of the Muslims. Because of the diverse array of this audience, the Madkhalis simply brush this segment as an entire sect of Kharijites. Hence they are labeled as Ikhwaanis, Qutbis, Surooris etc.
3. Neutral Salafis: Again, this segment of Salafis is also as diverse as the second. You will find that a segment of this group are anti-Haddadis, and who will identify Madkhalis as “haddadis” but who will disagree, remain quiet, or oppose the label “Madkhali”. Every neutral Salafi is in agreement to the existence of the Haddadis, including the Madkhalis (*which is one of their pivotal reasons for the legitimization of the label “Madkhali” as will be discussed later on*). Every neutral Salafi is also likewise agreed to the misguidance of the Haddadis. Where the neutral Salafis and the anti-Madkhali Salafis diverge is in the application of the term “Madkhali” and to

some extent, depending on the level of knowledge and understanding the neutral salafi is at, on political grounds.

It is quite ironic that the only credible and sound opposition to the application of the term “Madkhali” comes from none other than anti-haddadis within the neutral salafi camp. In other words, there is NO Madkhali who is capable of producing a viable academic response to the utilization of this term as an unsound or unreasonable on Islamic grounds. In short, the defense of Madkhalis comes from non-Madkhali sources. This is just one proof among a plethora of realities demonstrating the complete utter lack of aql in life that stifles the Madkhali from anything related to fiqh, or any intellectual stimulation for that matter.

There are two sources I will use that defend the Madkhalis from the ascription of this name. Such anti-Haddadis along with the Madkhalis are agreed upon using the following riwaayah¹ as a means to identify the identifying of the hizbi sect known as the Madkhalis as an attribute of ahlul-bid’a, and it states from Abu Hatim Muhammad ibn Idris Ar-Razi said: *“A sign from the people of innovation is they throw insulting titles on the people of Sunnah.”*²

I will begin by using two authorities in this regard. The first is from Abu Aaliyah Abdullah bin Dwight Battle, who runs the website <http://abuaaliyah90.blog.com> , and the second comes from Abu Khuzaimah al-Ansaari who runs the ahlul-hadeeth website at <http://ahlulhadeeth.wordpress.com>

I will begin with responding to their opposition to using the term Madkhali, and then proceed to explain why it is actually more accurate and possibly necessary to identify the group as such.

Abu Aaliyah, when responding to a critique Yasir Qadhi made against the factionalism that does exist within the salafi *movement*, and not the actual principles of Salafism, Abu Aaliyah quotes Qadhi and states

“Dr Yasir Qadhi says: This methodology is the defining group of the ‘Madkhalīs’

Allahu Musta’an! You avoided using the term Wahhabbi, but it’s easy for you say, “Madkhalis“.

Abu Hatim Muhammad ibn Idris Ar-Razi said: “A sign from the people of innovation is they throw insulting titles on the people of Sunnah.

¹ narration

² Al-Lalaka’ee , Sharh Usul It’qad Ahlis Sunnati wal Jama’ vo1 1, page 200, 5th edition (Riyadh, Darun Taybah 1418h) checked by Dr. Ahmed ibn Sa’d Al-Ghamadi.

Dear Doctor Qadhi, this narration serves as a dire warning against blackening the names of Sunni scholars with disgracing titles, names or descriptions.”

I, Ali Boriquee, say in response to this, that this is *non sequitur*, why? They amount to the following reasons

1. There exist in Islam a plethora of Imams from ahlu-sunnah for which exists groups of bid'a that are identified by the names of those Imams, and rightly so. We have the Alawis, outright kuffar, who are known by this name directly because of the association of that name to ahlul-bayt. None of the Imams of Islam who spoke about the kufr of this group factor in the ahlul-bayt from the sahabah and their direct descendants into their critiques of this groups. We likewise have Imam Abdul-Qadir al-Jilaani al-Hanbali for which we know the qadari order of the sufis are attributed to, and the Imams of Islam including Shaykhul-Islam Ibnul-Taymiyyah accept Shaykh Abdul-Qadr as an Imam of Ahli-Sunnah wal-Jama'ah. None of the critiques of any of ahlu-sunnah leveled against the qadari order have blemished the Shaykh in any way. Likewise, when various Imams of ahlu-sunnah target the fanatics among the Ahnaf, Maalikiyyah, Shafi'iyyah or the Hanaabilah, they do not speak of, intend, nor do the readers understand that they target Imams Abu Hanifah or Malik, or Shaafi'i or Ahmad bin Hanbal or blemish their names in any way. Likewise with Imam Abul-Hasan al-Ash'ari who the historians have confirmed his retraction from the madhaab he built upon 'ilmul-kalaam³. Likewise the countless responses of sunni Imams against the jafaris have nothing to do with the defamation of Imam Jafar as-Saadiq as-Sunni rahmatullahi alayh of which the jafari firqa is attributed to. I need not say more! The point being here is that the claim being made here by Abu Aaliyah does not follow based on the logical historical proof of the practice in question.
2. It is the standard practice of the people of knowledge in the realm of categorizations that the muqalids of a personality/figure/authority are identified with that name, whether it be in fiqh, or on more fundamental matters.
3. Madkhalis are NOT the people of the sunnah, they are a hizbi (cult) preoccupied with the innovations they have developed. Hence the argument likewise does not flow from this angle. The documentation of the heresies of this group throughout this work is enough of a proof for this.
4. Based on our collaboration and discussions, you identify them as haddadis. Hence how does the riwaayah you provide from Imam Abu Haatim ar-Razi apply for the term "Madkhali" but not for the term "Haddadi" IF the same people are targeted in both your critique of this cult, as well as this work.

Moving on from Abu Aaliyah, I will now respond to the statements of Abu Khuzaimah al-Ansaari hafidhahullah in his opposition to the application of the term "Madkhali"

³ Lit: knowledge of speech; Scientifically: theosophical dialectic

He says on his site⁴

Madkhalism is a vile concocted term and in fact those who uses are not even aware of its actual meaning or what it entails. I will be inshaAllaah adding further notes to the statement of Imaam Dhahabee (see the statement below) from his own books with the intent of adding more understanding to it. Suffice it to say it has nothing to do with Madkhalism and rather comprehension issues or concept revolving around emotional outburst. No doubt this seems like an error and we pray that people refrain from using ambiguous statements like this and applying them to ideas they understand themselves or a lack of them for that matter and then fitting them on to terms like madkhalism.

We know precisely what it means. It means the blind rabid followers of Shaykh Rab'i bin Hadi al-Madkhali, those who adopted his well known outbursts in reviling individuals and even often exaggerated refutations against his opponents as mentioned by various mashaa'ikh. As Abdul-Muhsin al-Abbadd clearly says, three have joined Faalih along the same methodology of extremism in refuting people when criticizing his least promising pupil Faalih al-Harbi. Those he implicitly identifies are Ubayd al-Jaabiri, Rab'i al-Madkhali, and Ahmad bin Yahya an-Najmi. These four personalities, now three, actually two (depending on if your an Ubaydi or Hajoori) are the aqtaab⁵ of Madkhalism. Ahmad an-Najmee being the only authority of the three as from the most senior scholars of Saudi Arabia able to pass fataawa as a jurist was the least connected in the circle of Madkhalism. His only connection within the intellectual syndicate was in aligning with al-Madkhali in his views on Syed Qutb.

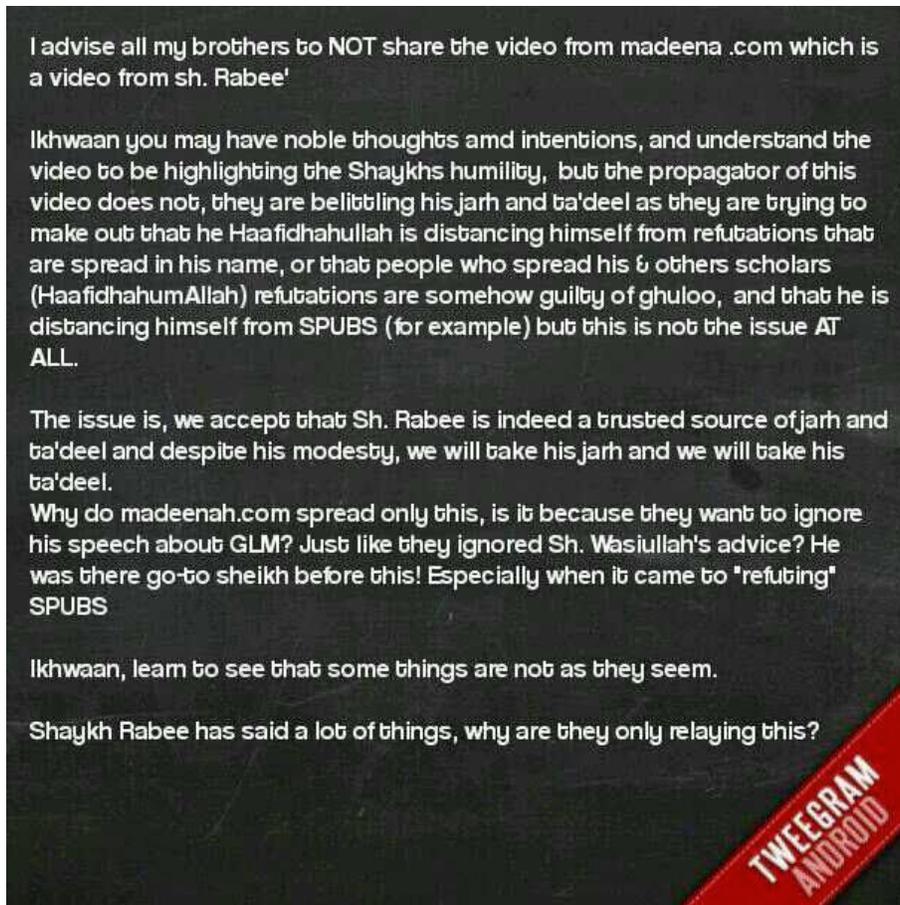
Akhoona Abu Khuzaimah then proceeds to cite 3 videos with Shaykh Rab'i al-Madkhali, hafidhahullah, clarifying to his blind followers that he is not an Imaam of Jarh and T'adeel (after his muqalids ravaged the Salafi dawah for over 15 years declaring him as the Imam of Jarh wa T'adeel) is proof that the term "Madkhali" should not be utilized. With all do respect to our brother Abu Khuzaimah, whom I have benefitted immensely from his publications for over 12 years, I conclude this to be completely erroneous to say the least, and a logical fallacy comparable to Abu Aaliyyah's above. The logic does not flow. The fact that our Shaykh Rab'i HAD to respond to his muqalids for elevating him to a status beyond what he affirms is not his status, is proof of the existence of the Madkhali sect who continues to corrupt Salafism under his name.

⁴ <http://ahlulhadeeth.wordpress.com/2014/03/22/part-1-untearing-madkhalism-outside-in-shaikh-rabee-ibn-hadee-al-madkhali/>

⁵ singular: qutb. The term denotes a sufi connotation of powerful authorities known as "poles" within sufism in which the entire reality of existence rests upon the axis of these individuals and their existence. In Sufi belief, existence would disintegrate and cease to exist without these aqtaab (plural). Likewise in Madkhalism, if it were not for these individuals, Madkhalism would not have existed, including Mahmud al-Haddad, the one whom Haddadism is attributed to, as the intellectual father of Haddadism is Mahmud's teacher, Shaykh Rab'i al-Madkhali. Likewise if these individuals pass away or are rendered erroneous by the senior scholars, then the philosophical world of Madkhalism will likewise end, and I use the term "philosophical" rather loosely here.

What is even worse about these videos is the cult response to them by his blind followers against the people of the sunnah. The responses given by the Madkhalis as a means of softening the blow against their extremism from their shaykh himself.

Let us examine for example the following obfuscation of reality that a dedicated cult hizbi fanatic Madkhali are typically known for.



What this cult fanatic did here, is what all cult fanatics do. The writer of this piece completely twisted reality upside down from every angle. This person first starts off by recommending that their own Shaykh's words should NOT be circulated. The reality of why they do not want this shared is quite apparent, because Rab'i al-Madkhali destroyed the basis for which taqleed of him was built around i.e. enabling him as the "Imam of jarh wa t'adeel". In other words, this is the "control" and filtering of information to the cult followers. So he initially makes clear that the base he is addressing is virtually a cult.

Secondly, he then proceeds to know the intent of his base (cult) while knowing the intent of his perceived enemies, those being madeenah.com who published the speech of their own shaykh. His cult have the “best and sincere intentions” and his self inculcated enemies as not having the best and sincere of intentions.

Then after, the real warping of the minds begins. The speaker then goes on to say

“they are belittling his jarh and t’adeel”

This claim is quite hysterical in the wake of the fact that madeenah.com didn’t do anything except translate the very words of their shaykh. Hence any belittling that is performed comes directly from the horses mouth, with absolutely no outside help, manipulation, or influence of any kind.

Secondly, belittling what jarh and t’adeel? The people behind madenah.com are ideologically in agreement with pretty much all criticisms that the shaykh has made in his entire life. If they were referring to his “status” in the realm of jarh and t’adeel, then likewise madeenah.com are absolved because they didn't even say a word. It was Rab'i bin Hadi al-Madkhali who belittled his own self. This is a classic example of a people killing the messenger because the message is unbearable.

They then claimed that madeenah.com

are trying to make out that al-Madkhali is distancing himself from the refutations that are spread in his name or that people who spread his (al-Madkhali's) and other scholars refutations are somehow guilty of ghuloo, and that he (al-Madkhali) is distancing himself from SPUBS and that is not the case at all”

This obfuscation of reality is the damage control section of their response to their own shaykh’s words. Merely translating what someone else said does not constitute this ulterior motive that this cult fanatic is insinuating. The apparent reality of madeenah.com’s publishing of what their shaykh said was exactly to perform what the Shaykh was saying. To stop the excessive exaggeration of calling him an Imam of jarh wa t’adeel and to stop the extremism in the name of salafism. That was the exact literal statements made by al-Madkhali, and that is most likely his intent, and the intent of the people who translated that message. That's what everyone who is not afflicted with the trial of Madkhalism understood. A very obvious and plain reality. Unfortunately the cult psychological order of the Madkhalis prevents its cult blind following members from ascertaining such a simple and obvious reality.

Then this cult hizbi fanatic proceeds to end his obfuscation of reality with his tirade by reinforcing typical Madkhali data filtration. He goes on to say that why would madeenah.com only publish this material from the shaykh, and not other material. So this cult hizbi fanatic dismissed the selective data that his cult extracted from the Shaykh’s statements and stances because that data was in the interests of the cult, but

data coming from the Shaykh himself that uproots and contradicts the interests of the cult, is targeted and identified as “selective propaganda”. What is even more comical is that madeenah.com has a plethora of other material from al-Madkhali that also coincides with the Madkhali cult. So even academically, the charge is baseless as they have plenty of other material from the Shaykh that this hizbi fanatic claims they were selective and ONLY have published this material from the shaykh as opposed to other material from the shaykh.

As if the above wasn't enough of damage control, there is yet another more serious and fanatical obfuscation of reality that was performed by the hizbi fanatic and Madkhali advocate, Abu Hasan Maalik the Green (al-Akhdaar). The excerpt recording can be downloaded here http://www.rasheedgonzales.com/AHM_shaykhrabeeimaam.mp3

This advocate of the Madkhali cult really makes manifest his passionate extremism in this audio clip. Sifting through the irrelevant speech, I will proceed to tie back the reality that this Abu Hasan Maalik the Green tries to alter for his blind followers.

For convenience, I will refer to Abu Hasan Maalik the Green as AHMG or as the muharrif⁶. This muharrif, AHMG, makes his first complete distortion of reality. He says after affirming that the Shaykh Rab'i al-Madkhali did in fact say that he is NOT the Imam of jarh wa t'adeel that

“The people intend by this (meaning those who circulated the words of al-Madkhali) that which al-Madkhali brought forth in terms of his criticisms against various individuals and groups, is null and void. This is what these people would like to try and achieve from the statement of the shaykh (al-Madkhali)”

That was not clear and obvious with the words of al-Madkhali or the individuals who translated what al-Madkhali said nor did anyone who review the material come to that conclusion. No one understood, even in far fetched terms, that we are now to disregard all the criticisms the shaykh has ever performed. That was not what was said, nor did anyone arrive to that conclusion. But this is precisely what happens to fanatics of any cult. They interpret reality into some illusions that they concoct for themselves and then proceed to base their living reality and how they deal with people and function in society based along those lines of delusional thinking.

After having reviewed and replied to the opposing views as to the adoption of the name *Madkhali*, now we get to the root of the topic, why Madkhali and not Haddadi? There are a couple of solid reasons and they are as follows.

⁶ a distorter (of information, reality, or of something)

1. When we use the term *Haddadi*, most of us understand who we are speaking of. They would be the entire SPUBS-TROID-SALAFITALK network and their muqalid affiliates. However, the problem here is that they do not understand this from the term. Pretty much all of them either
 - A. Conceive of Haddadis beyond themselves and thus not attributed to it, or
 - B. They understand it to be an old defunct sect only connected with Mahmud al-Haddad.

So employing the term Haddadi rather than Madkhali is basically beating around the bush as it remains ambiguous as to whom you are referring to regarding the folk you are addressing. However, with Madkhali, the target audience knows quite clearly, exactly to whom you are referring to. One Madkhali's blind hizbiyyah lead him to say even say after having been identified as such *"so, it is good that we can be named with this label"*

2. Furthermore, this intellectually is beating around the bush because of another crucial reality. Mahmud al-Haddad is the "source" of the "Haddadiyyah". There is one small detail most people forget or are unaware of. The intellectual father and source of Mahmud al-Haddad's tutelage comes directly upon the feet of his teacher and shaykh, Rabi bin Hadi al-Madkhali. It was not from al-Haddad's other teachers for which the extreme Haddadi corruptions surfaced from, it became manifest after drinking from al-Madkhali himself. In other words, it became common understanding among some that al-Haddad's ideology was al-Madkhali's puritanical perceptions of sunnism (salafism) taken to its most logical conclusion. So on purely ideological grounds, Haddadism virtually is Madkhalism in disguise. Haddadism's source comes from al-Madkhali.
3. Another academic reality is that the entire hizbi movement makes taqleed⁷ of Rab'i al-Madkhali. They don't make taqleed of Mahmud al-Haddad. Madkhalis cling to and use the statements of Shaykh Rab'i as the proofs for the chaos and havoc they cause. They don't use al-Haddad at all. So while behaviorally, they act like and think like al-Haddad, al-Haddad extracted this from al-Madkhali's teachings and the Madkhalis utilize al-Madkhali himself as their Imam. More over, the Madkhali paradigm's intellectual source, and I use "intellectual" very loosely here, is through the crippled bits and pieces of translations from Shaykh's Rab'i's opinions on jarh wa t'adeel that is sparingly dispersed through their channels like salafitalk and spubs.

⁷ to follow blindly without proof

Those who adopt the term “Madkhali” are distinguished in two viewpoints

1. The first is that those who utilize the term target al-Madkhali with the same appellations of misguidance that his blind followers are upon
2. Those who do not impugn misguidance upon the shaykh as the first group does, but who do not completely absolve the shaykh of absolutely no responsibility of aqwaal⁸ he may have said that was the cause of the extremism and turmoil of his muqalids in the west.

I myself am of the opinion of the second category. Generally, those who fall into the first category are viewed by those who are reluctant to even use the term “Madkhali” as outright takfiris, qutbis, and in most cases than not, ikhwani.

There is more material that has just recently surfaced before producing this. This would have ended this section but some people who still have a type of ignorance on this matter had recently just asked Shaykh Waseeullah al-Abbass about the term and label “madkhali”. So now it is imperative to explain his very words, explain the context in how the questioner laid out his question for which will then explain the mode of the shaykh’s answer hafidhahullah. I will first transcribe the question and answer session here, and then proceed to break down specific excerpts from it when needed. I will use the letter “S” to signify Shaykh Wasiullah al-Abbass and use the letter “Q” for questioner for the sake of brevity.

The questioner starts

S - Asalamu alaykum

Q - walaykum salam shaykh, how are you

S - al-hamdulillah

Q - I want to ask you some questions

S - ok

Q - its usually seen in our youth these days, they demean shaykh Rabee and mock people (ahlu-sunnah) with the terms like “madkhali”. All I wanted to ask is what position ulema hold toward shaykh rabee?

⁸ statements

S - who are those people? who are those youth? are they really ahle-hadees or innovators or hanafis who burn and rot in their rage? Tell me who are they?

Q - shaykh, its very sad that they claim themselves to be salafis and ahle-hadees.

S - Do they belong to India or Arab nations?

Q - they belong to India and Pakistan

S - some people pretend to be salafis. Have you known them for long?

Q - yes, I know them

S - I mean have they been ahle-hadees for long?

Q - They have not been ahle-hadees for long, they've recently adopted it. But the issue with them is, they blab anything against shaykh Rabee and mock others with the term madkhali

S - poor people!! they are retarded, they are uneducated. So consider them as those whose senses are lost. Ask them what they understood from the word "madkhali". They are muqalids. Tell them to stop making taqleed if they claim themselves to be Salafis. Simply ask them on what basis they use the word "madkhali". Ask them casually without aggression. If they get aggressive, throw them away. Shaykh Rabee is a great scholar. He is excellent. However many people dislike him because they belong to jamaatu-Islami, they belong to ikhwaani ideology. Shaykh Rabee demolished their roots. he exposed Sayyid Qutb and others. So these people are not ahle-hadees, they put on a mask. they pretend to be ahle-hadees to promote their ideologies by pulling masses away from ulema. There are many of them.

Q - I am really thankful to you shaykh. Shaykh I seek your permission to pass what you said to others?

S - You ask them. I haven't spoken anything alien. Ask them why they use the word "madkhali". Are those youth innovators or tableegh or ikhwaani. That reveals their true colors. Tell them that we hear you but cannot understand you as a student of knowledge. You ask from your side, ask them why they say "madkhali" and if they don't know and they "heard (people speaking), so tell them to quit taqleed. Ask them the reason and that exposes them. They may belong to jamaatu-islami. He (shaykh Rabee) exposed Maududi extensively. So these are the facts.

Q - may Allah reward your with goodness

So we begin by looking at the initial question because the initial question lays out the structure of this discussion.

its usually seen in our youth these days, they demean shaykh Rabee and mock people (ahlu-sunnah) with the terms like "madkhali". All I wanted to ask is what position ulema hold toward shaykh rabee?

The first thing to look at is the fact of who they've. They did ask someone who just knew shaykh Rabee impartially. They've asked someone who was a student of shaykh Rabee bin Hadee. They didn't ask someone like Shaykh Salih aali-Shaykh or Alaamah Naasir ash-Shitri, or Muhammad Mukhtar, Alaamah Muhammad bin Adam al-Ethiopee. So quite naturally, the response will be more sensational as opposed to simply objective. But this is understandable. There is no point in continuing on this, this is just to enlighten the reader of the paradox that this particular incident comes with ipso facto. However, despite this paradox, the shaykh, hafidhahullah, answered as normally and objectively as he could and I accept everything he said based on the circumstance and context of this entire question and answer session. And that right there brings me to my next point i.e. context and circumstance.

S - who are those people? who are those youth? are they really ahle-hadees or innovators or hanafis who burn and rot in their rage? Tell me who are they?

Q - shaykh, its very sad that they claim themselves to be salafis and ahle-hadees.

S - Do they belong to India or Arab nations?

Q - they belong to India and Pakistan

S - some people pretend to be salafis. Have you known them for long?

Q - yes, I know them

S - I mean have they been ahle-hadees for long?

Q - They have not been ahle-hadees for long, they've recently adopted it. But the issue with them is, they blab anything against shaykh Rabee and mock others with the term madkhali

Lol, "who burn and rot in their age". This already is an indication and highlight of where the sensationalism comes in, which is quite reasonable considering the shaykh's affinity with shaykh Rabee bin Hadee al-Madkhali. At any rate, the remaining lines contextualize the entire circumstance of this ordeal. the questioner clarifies to the

shaykh that they are from the “ahle-hadees’ group, which is another type of hizb, similar to madkhalis, but are not as extreme as madkhalis.

Anyways, the context here explains that this issue that the questioner is highlighting for the shaykh is that it is an Indian/Pakistani “problem”. Hence it has nothing to do with the American paradigm and most notably has nothing to do with this outline in this section of the work. However, my gut feeling suspects that this questioner and every muqalid in the west will adopt this video lecture of this q&a session and will use it to bash salafis here in the west, like myself and many many others, for applying this non applicable discussion that has nothing to do with us, towards us. Typical of people who lack fiqh and who have never been trained in breaking down the nature and the role of a fatwa, and in this case, this entire discussion is not a fatwa since the shaykh, hafidhahullah, is not even issuing a fatwa, he is giving an advise on what these folk should do.

So the questioner ends it with his experience that these people (whom he is talking about to the shaykh) blab everything against shaykh Rabee. The end conclusion of this initial discussion summarizes that these individuals who use the term madkhali are young, ignorant, haven’t been within the sunnah for a long time since this group recently adopted it, as the questioner said. Again, all of which, has nothing to do with many in the west and east, awwam and students who are not Indian or Pakistani, and who do not use the term as merely a “bashing” method of labeling.

Now I will quote the ending speech of the shaykh

S - poor people!! they are retarded, they are uneducated. So consider them as those whose senses are lost. Ask them what they understood from the word “madkhali”. They are muqalids. Tell them to stop making taqleed if they claim themselves to be Salafis. Simply ask them on what basis they use the word “madkhali”. Ask them casually without aggression. If they get aggressive, throw them away. Shaykh Rabee is a great scholar. He is excellent. However many people dislike him because they belong to jamaatu-Islami, they belong to ikhwaani ideology. Shaykh Rabee demolished their roots. he exposed Sayyid Qutb and others. So these people are not ahle-hadees, they put on a mask. they pretend to be ahle-hadees to promote their ideologies by pulling masses away from ulema. There are many of them.

Q - I am really thankful to you shaykh. Shaykh I seek your permission to pass what you said to others?

S - You ask them. I haven’t spoken anything alien. Ask them why they use the word “madkhali”. Are those youth innovators or tableegh or ikhwaani. That reveals their true colors. Tell them that we hear you but cannot understand you as a student of knowledge. You ask from your side, ask them why they say “madkhali” and if they don’t know and they “heard (people speaking), so tell

them to quit taqleed. Ask them the reason and that exposes them. They may belong to jamaatu-islami. He (shaykh Rabee) exposed Maududi extensively. So these are the facts.

Now, even though this entire episode has nothing to do with us, me, or this entire publication, we will assume for arguments sake and predictability, that madkhalis, with their asinine ignorance, will eventually use this q&a session with the shaykh and somehow form a connection and believe that what was stated herein is somehow applicable to us, me, and this entire publication. From henceforth, I will respond as if madkhalis already have applied this discussion towards this publication and proceed to answer their inherent fallacies.

As for all of the material contained above, before this q&a was produced, I'm sure the reader will inevitably come to the conclusion that all of this is not the result of poor, lost, retarded, or uneducated whims and guesses, but based on knowledge and analytical deductions.

What we understand from the term "madkhali" is irrelevant. Nobody asks ahlu-sunnah "what they understand from the term 'Ash'ari" or "Maturidi" or "Maarisiyyah" or "Ibaadiyyah" or any other names of sects for which the identification of those sects and the meaning it contains istihalan⁹ to try and nullify their usage of it based on the lughawi¹⁰ definition. Secondly, we understand exactly what we mean when we say "madkhali". It inexorably means the blind rabbit and cult followers of shaykh Rabee bin Hadee al-Madkhali, those muqalids who continue to defy the message of ahlu-sunnah, i.e. salafiyyah, in his name and through the selected views that they have come to know.

The basis for why we use the word "madkhali" is to identify and purify salafiyyah from the contaminating and false usool of the madaakhilah, the blind and rabid followers of Rabee al-Madkhali like SPUBS and Troid, and their sister hizbis, including their extremists opposers who follow Yahya al-Hajoori's hizbi camp. To make tamyeez between salafis and ahlul-bid'a as we have always done for over 1,000 years.

No, we are not muqalids. Taqleed is to blind follow someone without any proofs or evidences. Madkhalis are worse, because they invent or adopt ideological practices that go beyond what shaykh Rabee would sanction. Secondly, you do not call people who call against hizbiyyah and taqleed "muqalidoon". This is precisely the essence of what this whole endeavor is about. To uproot radical cult blind following and partisanship, what madkhalis are most guilty of.

⁹ scientifically

¹⁰ linguistic

Al-Hamdulillah, there is no need for aggression here. We are not Madkhalis. We do not throw people away or disregard them, make tab'dee of them, become harsh with them, relinquish their salafiyyah simply because they do not adopt our view in using the term madkhali. Aggression, as is the historical conduct, comes 100% from madkhalis. Not from Salafis in general. The odds of a madkhali using this answer of Shaykh Waseeullah al-Abbass with aggression against me is 5/10 whereas the odds of me retaliating against them with aggression for them trying to convince me that using the term is "heresy" is 0/10.

Shaykh Rabee is a great scholar. So was Muhammad bin Yahyah adh-Dhuhalee. taqleed is taqleed no matter the greatness of an alim. Hizbiyyah is hizbiyyah no matter where, who, or how great the personality of a shaykh that hizbiyyah is attached to. Allah and His Messenger do not sanction ghuloo in taqleed because of someone's greatness. Likewise, just because someone identifies the deviance of a group, does not make them followers of another group like jamaatu-islami or ahle-hadees, nor does it mean they are ikhwaani. This is pure partisan polemics. The basis for this entire discussion is rooted in an objective and constructive analysis and criticism where needed.

The shaykh does mention a hint of informing his followers (who will no doubt act on his words) by telling them to "ask them on what basis they use the word "madkhali". This could mean that the shaykh is at least asking them to try and get a feeling and sentiment for how and why someone would use the term "madkhali". There is an implied intent here. The implied intent here could possibly be to inquire if there is an actual basis for using the term "madkhali". In other words, there is an element of open review about the matter and being open to the idea that there might be a solid basis for why some people employ the term "madkhali". Call it wishful thinking if you will, I will just regard it as my hush adman and Allah knows best. Everything after ikhwaani is useless as it has absolutely nothing to do with the topic or us. Outlining Shaykh Rabee's efforts here is of no point here. What is under criticism here are a people of ignorant extremism who blindly follow Shaykh Rabee, not Shaykh Rabee himself.

I say in conclusion, that this whole debacle of an issue is nothing more than pure partisan cult polemics. Ultimately its up to a person if they will use the term or not, and if so, based upon what. What we have outlined above is the intellectual and academic basis and breakdown for the term and its epistemological nature. It is more proper to use the term since what is at stake is in retaining the purity of the salafi way from innovating ideologies that have been invented by the madaakhilah. As Shaykh Saleem al-Hilaalee once said to a questioner regarding the sanctity of an individual who had errors, his response was

"this individual is dear to us, but the truth is even dearer"

exemplifying the fact that if the truth is at stake, we could care less about the honor of an individual because the men in this affair of ours are known by the truth, and the truth is not known by, or through men.

I do not condone or agree with maligning of the the scholars. But this maligning has absolute not a shred of connection to do with constructive criticism especially when there is scholarly precedent. I do not specifically target or have any ill feelings towards Shaykh Rabee, for he is like any other shaykh to me, and any other average person who tries to adhere to the salafi way. To simply gain benefit where it is due to and leave off what is unclear, doubtful, problematic, or unfounded, and no individual is above and beyond the rights of Allah and His Messenger.

One of the most essentially hypocritical stances of the Madkhalis is the Islamic principle established in the authentic sunnah about eating the flesh of scholars. In other words, speaking ill of them is eating their flesh as they are the inheritors of the prophets. They are the first to exonerate themselves from this rule under the name of “jarh wa t’adeel” and backbite all of the scholars shaykh Rabee has a problem with, but when bonafide scholars have mentioned and highlighted the erroneous stances of Shaykh Rabee, they regard it as “eating the flesh of scholars”. So you see how the cult mentality works. Everything is a double standard and one way ticket for their benefit. After all of this objective analysis, they will still target and regard this publication as an attack on Rabee and eating his flesh and slander. But they will not consider when Shaykh Rabee privately, and behind the back of shaykh Bin Baz, elucidated that Shaykh Bin Baz has destroyed the salafi dawah. No, thats not backbiting, but bringing this news to the people is. How convenient for cult politics.