



**IMPORTANT MANHAJ PRINCIPLES & BENEFITS**  
**SHAYKH ‘ALLĀMAH RABĪ‘ BIN HĀDĪ:**

**3. ON CALLING FOR TAḤĀKUM TO A SHAYKH WHEN  
ONE’S ERRORS IN CREED, METHODOLOGY OR  
CONDUCT HAVE BEEN EXPLAINED**

**F**rom the schemes of the Ḥizbiyyīn, such as ‘Adnān Ar‘ūr and his likes, is that when errors in their creed, or methodology or conduct which oppose the Qur‘ān, Sunnah and way of the Salaf are made clear, with correct, valid evidence, **they resort to calling for *taḥākum* (arbitration) to a shaykh**, which is to present the matter as *a personal dispute*. This is simply a tactic, a scheme, through which the lines between truth and falsehood and a person of truth and person of falsehood are blurred, and by which the realities are confused or overturned. It is nothing but theatre for the onlookers by one who is bankrupt in evidence, principles and morals.

A person whose errors have been explained does not have an escape route through *taḥākum* to a shaykh. Rather, the only thing upon him is to recant and rectify his affair without delay.

Shaykh ‘Allāmah Rabī‘ bin Hādī (حفظه الله) said: “**The call for *taḥākum* (arbitration) in matters which are as clear as the sun is one of the heinous farces concocted by this cunning,**

**scheming Ar‘ūrī gang<sup>1</sup> which has deceived many from Ahl al-Sunnah.**

Were these types of ways made subject to arbitration in the days of the two Imāms Muḥammad bin Ibrāhīm and Ibn Bāz?

From the closest of dealings and most truthful of Salafī stances held is the position of ‘Allāmah Shaykh ‘Abd al-‘Azīz bin ‘Abd Allāh bin Bāz, when some of Abd al-Raḥmān ‘Abd al-Khāliq’s problems were presented to him. He did nothing but order ‘Abd al-Raḥmān to recant from them and tasked him with announcing this recantation in the Kuwaitī and Saudi newspapers and magazines. He would say to him: ‘You said such and such, it is falsehood. And you said such and such, and it is falsehood.’

And Imām Muḥammad bin Ibrāhīm was similar to him, he would imprison, dismiss, and expel those who were much less in their crime than the crimes of Abū al-Ḥasan al-Ma’ribī against the foundations of Salafīyah.”<sup>2</sup>

And **Shaykh Rabī‘** also said, when ‘Adnān Ar‘ūr demanded an arbitration (*taḥākum*) with ‘Allāmah Shaykh Ibn ‘Uthaymīn

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<sup>1</sup> This call for arbitration (*taḥākum*) or reconciliation (*ṣulḥ*) to a particular shaykh, as a ruse and as an escape route, may come from one against whom valid evidence is established and who is unable to defend his errors, or one who attacks, slanders and maligns others with falsehood, and when requested to present evidence for his assault, is unable to do so. Both consider themselves the oppressed party and raise the banner of *taḥākum* and *ṣulḥ* as a feigned display of seeking truth and justice.

<sup>2</sup> *Majmū‘ah al-Kutub wal-Rasā’il* (13/178-179).

when Shaykh Rabī criticised him for his errors: “As for what relates to the demand for arbitration with Ibn al-‘Uthaymīn, he (‘Ar‘ūr) asked him for this and he spread many rumours to him, pretending that he is oppressed, that Rabī oppressed him and so on. Then Ibn ‘Uthaymīn contacted me and offered arbitration to me. But I convinced him that, ‘these matters are not subjected to arbitration, because this (individual) has defended Ahl al-Bida‘ and has devised corrupt, innovated principles (for that purpose) and he has done this and done that. So are you prepared to study everything that took place between ‘Adnān and me in books and tapes?’ He said: ‘No I am not prepared.’ I said: ‘So firstly, you know that the likes of this man is not arbitrated for, and his call for this should not be answered, because he is a falsifier and he has committed a crime against the Salafī methodology, and he is such and such, so I think you should advise him to repent to Allāh and to recant.’ So Ibn al-‘Uthaymīn was convinced by this.”<sup>3</sup>

—End of Shaykh Rabī’s speech.

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<sup>3</sup> *Fatāwā Faḍīlat al-Shaykh Rabī bin Hādī al-Madkhalī*, 1/262.

قال الشيخ العلامة ربيع المدخلي حفظه الله: « إن الدعوة إلى التحاكم في الأمور الواضحة كالشمس من المهازل الشنيعة التي افتعلتها هذه العصابة العرعرورية الماكرة وانطلت على كثير من أهل السنة .

فهل كانت هذه الأنباط تحاكم في أيام الإمامين محمد بن إبراهيم وابن باز؟!

فمن أقرب التصرفات والمواقف السلفية الصادقة :

موقف العلامة الشيخ عبد العزيز بن عبد الله بن باز عندما عرضت عليه بعض مشاكل عبد الرحمن عبد الخالق، فما كان منه إلا أن أمر عبد الرحمن بالرجوع عنها وتكليفه بإعلان هذا التراجع في الصحف والمجلات الكويتية والسعودية .

كان يقول له: قلت كذا وكذا، وهذا باطل، وقلت كذا وكذا، وهذا باطل .

ومثله كان الإمام محمد بن إبراهيم يسجن ويفصل ويطرد، من هم أقل جناية من جنایات أبي الحسن على الأصول السلفية ؟ »

[ "مجموعة الردود على أبي الحسن المأري"، بواسطة: " مجموعة الكتب و الرسائل "

[178/13-179]

وقال الشيخ العلامة ربيع المدخلي حفظه الله : « أما ما يتعلق بالمطالبة بالمحاكمة عند ابن عثيمين، فقد طلب هذا منه وأرجف عليه إرجافاً شديداً، وتظاهر بأنه مظلوم.. وأنه ظلمه ربيع.. وو إلى آخره، فاتصل علي ابن العثيمين يعرض علي المحاكمة، فأقنعته بأن هذه الأمور لا يُحاكم فيها، فإن هذا دافع عن أهل البدع ووضع قواعد فاسدة بدعية، وفعل،

وفعل، وفعل، ثم هل عندك استعداد أن تدرس كل ما دار بيني وبين عدنان في الكتب والأشرطة قال: لا، ما عندي استعداد، قلت:

إذاً أولاً: يعني تعرف أنت أن أمثال هذا الرجل لا يُحاكم ولا يُستجاب لدعواه هذه؛ لأنه هو المبطل وهو الجاني على منهج السلف، وهو كذا وكذا وكذا، فأرى أنك تنصحه بأن يتوب إلى الله ويرجع، فافتنع بهذا ابن العثيمين. «

[ من رسالة " دفع بغي عدنان على علماء السنة و الإيذان"، بواسطة: " مجموعة الكتب و الرسائل " (175/11-176) ]