

An Advice to Some Students of Knowledge in the Netherlands

The Methodological and Moral Deviations of Brother Mohemmed Ibn Khalīfah

Written by: Shaykh ʻAlī Al-Hoedhayfī حفظه الله

بسم الله، الحمد لله، والصلاة والسلام على رسول الله وعلى آله وصحبه، أما بعد:

Following a recent Instagram post by brother Mohemmed Ibn Khalīfah, and an accumulation of many other harmful statements and actions from him, we felt compelled to contact Shaykh ʻAlī al-Hudhayfī in order to present this matter to him. Based on this, Shaykh ʻAlī حفظه الله wrote and published the following article:

الحمد لله رب العالمين، وأشهد أن لا إله إلا الله وحده لا شريك له، ولي الصالحين، وأشهد أن نبينا محمدا عبده ورسوله، صلى الله عليه وسلم، أما بعد:

Some brothers have reported to me that there is a preacher in the Netherlands named **Mohemmed Ibn Khalīfah Al-Maghribī** who has spoken with reprehensible words about these recent events during the second week of Ramaḍān 1447 Hijrī.

Brother Mohemmed Ibn Khalīfah said (click here):

> **“Look at how the Muslim countries are being attacked today”—he means Iran’s attack on certain Islamic countries—“after they had need of the Shayṭān, of the shadow of the devil, the Americans, to protect them. What humiliation is greater than this humiliation?” (End of quote)**

These words of brother Mohemmed Ibn Khalīfah point to his ignorance and constitute a grave error for which he is obliged to repent to Allāh. Iran’s attack on the Islamic countries does not give any cause to despise those countries, nor does

it give any cause to describe them as humiliated. Rather, it gives cause to hate the Iranian government that ordered the attack on the Islamic countries because of deep-rooted grudge—especially since the majority of these Islamic countries have forbidden America and other nations from using their airspace for an invasion of any country, whether Iran or anyone else **In addition, brother Mohemmed Ibn Khalīfah erred when he regarded seeking help from the disbelievers as a form of humiliation.** This is an error that stems from his ignorance, because seeking help from the disbelievers is a prescribed matter in which there is no humiliation. It may be that the Muslims need to seek help from the disbelievers in matters that they require. Thus, the Prophet ﷺ sought help from the disbelievers on multiple occasions and in various situations. During his stay in Makkah the Prophet ﷺ sought help from Abū Ṭālib, and Abū Ṭālib protected the Prophet ﷺ. The idolaters honored Abū Ṭālib and those with him from Banū Hāshim. The weaker believers emigrated from Makkah several times because of their weakness and because they received support from no one. As for the Prophet ﷺ himself, Banū Hāshim protected him in Makkah and remained loyal to him despite the disbelief of some among them. Even during the siege by the idolaters in the valley of Banū Hāshim, some people from Banū Hāshim supported him and protected him against the disbelievers. Had it not been for Allāh سبحانه and then these relatives, the idolaters would have expelled the Prophet ﷺ from Makkah.

Moreover, when the Prophet ﷺ returned from aṭ-Ṭāʾif and wished to enter Makkah, he entered under the protection of al-Muṭʿim ibn ʿAdiyy, who was one of the prominent idolaters. That was after the death of Abū Ṭālib. Ibn ad-Dighinnah protected Abū Bakr aṣ-Ṣiddīq (may Allāh be pleased with him), allowed him to enter Makkah, and took him under his protection. This Ḥadīth appears in Ṣaḥīḥ

al-Bukhārī in the narration of ʿĀʾishah (may Allāh be pleased with her). The Prophet ﷺ also sought help from ʿAbdullāh ibn Urayqiṭ to know the route to Madīnah, even though he was an idolater.

When ʿAbd ar-Raḥmān ibn ʿAwf emigrated, he reached an agreement with Umayyah ibn Khalaf that Umayyah ibn Khalaf would protect his property in Makkah and that ʿAbd ar-Raḥmān would protect Umayyah's property in Madīnah.

The Prophet ﷺ sought help from Khuzāʿah at al-Ḥudaybiyyah, and among them were idolaters. After the Conquest of Makkah, a very small group of idolaters went out with the Prophet ﷺ from Makkah to Ḥunayn to fight Ḥawāzin alongside him. He did not disapprove of them and did not prevent them. Some of them later became Muslims because of what they witnessed of Allāh's care for His Prophet ﷺ. Therefore, seeking help from a disbeliever, accepting his protection of a Muslim, and a Muslim benefiting from the military strength of a disbeliever contain no humiliation—provided there is no loyalty to them in their religion and no departure from the fundamentals of the religion.

He also made another statement in which he said (click here):

> **"When you give a disbeliever a military base in your country, then you are asking for problems."**

The first statement had nothing to do with military bases in Islamic countries or anything else of that sort. As for this second statement, it does relate to his words about military bases. I say to him: Do you know any of the great scholars of the

Ummah who has spoken about the principle of the presence of military bases in the lands of the Muslims? You may find a scholar who speaks about the prohibition of helping the disbelievers attack the innocent. But do you know any of the great scholars of the Ummah who has spoken about the principle of the presence of military bases in Islamic lands? **If you find none of the great scholars of the Ummah speaking about such issues, then why do you recklessly insert yourself into these major matters?**

Brother Mohemmed Khalīfah Al-Maghribī has yet another statement on his Instagram page, which he has named "DeSunnah," and which is followed by more than thirty-two thousand people. Mohemmed Ibn Khalīfah Al-Maghribī says on his Instagram page (click here):

> **"Around 1924 the Ottoman Empire falls. In 2024 Syria, the second capital of Islām, rises again. Every hundred years Allāh sends a renewer who renews the religion."**

Then he said:

> **"Perhaps something beautiful is about to happen, Inshāʾ Allāh."**

These are words that—if we do not call them bad—are at the very least strange and suspicious. For considering Damascus the second capital raises the question: where have you gone, O Mohemmed Ibn Khalīfah, with all the other previous Arab and Islamic capitals? Were they not Islamic capitals before the liberation of Damascus from the Nuṣayriyyah?

And why do you assume that it will begin from Syria with the fall of Bashār al-Assad?

I therefore advise brother Mohemmed Ibn Khalīfah to beware of such strange ideas and to leave such matters to the scholars.

He has a collaboration with the channel **"Minuut voor Allah,"** and it is well known that the administrators of this channel work together with those who oppose Ahl as-Sunnah. They have a video in which **Mohemmed Ḥijāb** appears **(click here)**[1], who is of Egyptian origin and holds British nationality, and with **Abū Taymiyyah from Great Britain (click here)**[2]. Warnings against them have been issued by senior, prominent brothers in Great Britain, such as **Abū Khadījah** and **Abū ʿIyaad**. The administrators of the channel **"Minuut voor Allah"** also have a close relationship with some preachers from the As-Soennah mosque in The Hague. These preachers take part in the videos of "Minuut voor Allah" and make up the majority of the Da'wah on that channel. It is known among the Salafiyyīn in the Netherlands that the preachers affiliated with the As-Soennah mosque in The Hague are partisan individuals (Ḥizbiyyīn) who oppose the methodology of the Salaf. This channel also produces staged videos, and **Mohemmed Ibn Khalīfah** likes their reactions (click here). **Indeed, the channel "Minuut voor Allah" has released a video in which the voice of Ibn Khalīfah is heard giving an admonition in his own voice to someone who is supposedly in prison (click here).**

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[1] Heb Jij Je Goed Voorbereid Op De Ramadan? | Straatinterview #7

[2] Abu Taymiyyah - Red Pill & Feminisme | Podcast #50

The problem is that Ibn Khalīfah dispraises some noble brothers, such as brother Abū ʿIyaad, and unjustly warns against them out of blind following of others who have no evidence whatsoever for their dispraising of the innocent.

At the same time he praises and recommends a dispraised man named **Younes Ouali**. It has been reported about him that he is a **Takfīrī** who has made statements concerning the leaders of the Muslims. He has also made clear statements in one of his videos in which he declares the Saudi state to be disbelieving and says that in his view the Saudi state is one hundred percent disbelieving. He explicitly declares that Crown Prince Mohemmed bin Salmān is one hundred percent a disbeliever, and he describes the Salafiyyīn as "the rats of the Madākhilah."(**click here**)[3]

He (Younes Ouali) also has a strange practice with Muslim women who are lax in spreading inappropriate videos: he exposes them and circulates their videos. What is more, he asks certain people to film what these Muslim women do in certain places and then spreads those recordings among the people (**click here**). This has gone so far that the Dutch media have spoken about the matter and described **Younes Ouali** as someone who calls for filming Muslim women. Some noble brothers have stated that they have personally heard Younes say that he calls for women to be filmed so that they can be exposed. If it is not permissible to spread what disbelieving women do, then what about Muslim women? Yet this shameless person, **Younes Ouali**, does it with complete shamelessness.

I do not rule out that behind him stands a suspicious party from among the enemies of Islām who wishes to humiliate Muslim women.

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[3] Click here for the second video

Thus this filthy **Takfīrī, Younes Ouali**, is praised by Mohemmed Ibn Khalīfah, who calls him "a soldier" (**click here**).

Younes Ouali is therefore a filthy individual; it is not permissible to remain silent about him, let alone to listen to him. Warnings must be issued against him because of his ideological and moral deviations. Warnings must likewise be issued against **Mohemmed Ibn Khalīfah** because of the deviations present in him that have already been mentioned, and also because he has remained silent about him (Younes) for years.

I consider this sufficient; there are other matters that I have left unmentioned.

Some brothers have said: **"If you (really) knew what Mohemmed Ibn Khalīfah has been guilty of and continues to be guilty of, you would cry."**

Mohemmed Ibn Khalīfah Al-Maghribī is praised by **ʿArafāt al-Mohemmedī.** In one of his tweets he says (**click here**):

> **"Among the students of knowledge who have studied with the scholars and through whose efforts Allāh has brought benefit in the Netherlands is our brother Mohemmed Ibn Khalīfah Al-Maghribī from the Netherlands. We ask Allāh to grant us and him success and steadfastness, and to open much good on his behalf."**

وصلى الله وسلم وبارك على عبده ورسوله

Written by:

ʿAlī al-Hudhayfī al-ʿAdanī
On the night of 13 Ramaḍān 1447H[4]

Closing statement Daar Al-Athar

May Allāh عز وجل richly reward Shaykh ʿAlī al-Hudhayfī حفظه الله for his efforts in clarifying the Salafi methodology, and for taking seriously the danger of this brother's statements and actions, advising him and warning against them. Āmīn.

As for the matter of Younes Ouali and Minuut voor Allah, we would like to add something that has recently reached us. It is already problematic that Mohemmed Ibn Khalīfah praises a person like Younes Ouali and refers to him as a "soldier," given the many deviations this man is involved in, some of which were mentioned above by Shaykh ʿAlī حفظه الله. However, it appears that this is not the only connection between them, and that it goes far beyond mere praise. It has now become clear, and was even confirmed by Younes Ouali himself (**click here**)[5], that Mohemmed Ibn Khalīfah was sitting with him at a table, having dinner in a restaurant called "**Cappuccino**" in Antwerp, Belgium. In this photo, Mohemmed Ibn Khalifa is sitting opposite Younes during this dinner (which has been confirmed by Younes Ouali himself, as we mentioned earlier).

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[4] The translation contains some additions, namely the issue of the military bases and 'Minuut voor Allah', which were presented to Shaykh ʿAlī prior to this publication.

[5] **Click here for the second video**

It is astonishing how Mohemmed Ibn Khalīfah presents himself as someone who is extremely strict against the people of desires, while at the same time acting in complete contradiction to **the methodology of the Salaf** (the righteous predecessors) when it comes to such individuals, and showing loyalty to Younes Ouali (click here). **Has the following verse not gone beyond your throat, O Mohemmed Ibn Khalīfah?**

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ كَبُرَ مَقْتًا عِندَ اللَّهِ أَن تَقُولُوا مَا لَا تَفْعَلُونَ

"O you who believe! Why do you say that which you do not do? It is greatly hated to Allāh that you say that which you do not do." (Surah As-Saff, 61:2–3)

And where is your conduct in accordance with the statement of Abū 'Uthmān aṣ-Ṣābūnī, which you yourself cited on one of your platforms (click here), namely that Ahl al-Bid'ah should be boycotted and driven away?

As for 'Minuut voor Allah', we would like to add that he has at times also reposted their content (click here). What impression will this give to his more than 30,000 followers? They may come to regard this channel as a reliable source for acquiring their Islamic knowledge.

Furthermore, what has been mentioned to Shaykh 'Alī حفظه الله regarding methodological and moral blunders is only a small sample of the many mistakes this brother has repeatedly committed over the past years. Despite this, no clear and public warning has ever been issued against him from the side of the Salafis. Many brothers from different parts of the Netherlands have experienced

problems with this brother's behavior, to the extent that when Dr. 'Arafāt, may Allāh guide him, visited the Netherlands a few years ago, a sitting was to be held under his supervision between Mohemmed Ibn Khalīfah and various brothers who had issues with him. This in itself indicates the seriousness of the matter. However, this sitting never took place, and Allāh knows best the reason for that. In fact, he has received praise from Dr. 'Arafāt and certain students of knowledge, while his unacceptable actions are completely overlooked. What is particularly concerning is that this brother does not accept advice, does not recognize the danger of his improper conduct, and even justifies it by quoting narrations from the Salaf. However, he completely misses the mark, and his writings, statements, and actions indicate a significant deficiency in following the methodology of the Salaf and that of the major scholars. This brother is unable to restrain himself and lacks wisdom in correcting the people of desires and Muslims who make mistakes. Apart from what has been mentioned above, he is also guilty of, among other things:

- using abusive language (**click here**);
- calling certain Muslims pedophiles[6] (**click here**);
- accusing Muslims of having ulterior motives when marrying sisters (**click here**);
- sharing photos of sisters (**click here**);
- saying that sisters who go for 'Umrah alone are crazy or desperately looking for a husband (**click here**).

He does all of this openly and shamelessly on his social media accounts. This has nothing to do with the conduct and character of a Salafi student, nor does it resemble the structured and scholarly clarifications or refutations expected from

[6] Click here for the second picture

a Salafi student. Rather, this is open foolishness, about which Imām Mālik ibn Anas رحمه الله said:

“Knowledge is not taken from four types of people,” and the first he mentioned was: “a fool who openly displays his foolishness.”

In light of these errors and their seriousness, among them matters that go against the fundamentals of the Sunnah, such as associating and forming friendships with innovators, scholars such as Shaykh ‘Alī al-Hudhayfī have advised that he be warned against. Therefore, we advise the Salafis in the Netherlands to listen to this advice and take it seriously, as it stems from adherence to the Salafī methodology, in order to protect the Sunnah and its people. And do certainly not approach him with private matters. It has become known that when he targets someone about whom he possesses private information, information he originally received from people who sought his advice, trusted him, and regarded him as a serious student of knowledge, he can resort to blackmail, threatening to expose this information. This is something he has recently done with a “Turkish” brother and a “Moroccan” brother.
This is despite the fact that it was the brothers from Daar Al-Athar who presented the matter to Shaykh ‘Alī حفظه الله, and that this “Turkish” brother and “Moroccan” brother are not part of this channel.

Furthermore, we observe that Mohemmed Ibn Khalīfah eagerly invokes the concept of Isnād (chain of transmission) when it concerns himself, yet disregards it when it comes to someone he favors. One of his responses to Shaykh ‘Alī حفظه الله was as follows (**click here**):

“O Shaykh ‘Alī, if the true nature of these ‘brothers’, upon whom you rely and whom you cover with a veil of ambiguity, were exposed to you, it would become clear to you and others that they are the fools of the people, simple-minded individuals, and the lowest of society. I challenge you to produce an Isnād, for it is through the Isnād that our religion is preserved.”

We ask Mohemmed Ibn Khalīfah the following: have you also criticized your Shaykh, Dr. ‘Arafāt, for the fact that he has not, to this day, provided his Isnād to Shaykh Abū ‘Iyaad, who has repeatedly requested it from him? And have you challenged him to produce it as well? Or is your religion based on selectivity?

Secondly, this statement is methodologically contradictory. Mohemmed Ibn Khalīfah presents the transmitters as unknown or anonymous, yet at the same time labels them as foolish people, simple-minded individuals, and even the lowest of society. How can you demand an Isnād while already passing judgment that the transmitters are utterly corrupt, when you do not even know who they are? This points to his recklessness and a strong inclination toward personal retaliation.

Finally, he shifts the focus from the content to the transmitters. Since the disputed statements are indeed his, the primary question is what his response to them is — not who conveyed them.

We ask Allāh عز وجل to rectify and guide this brother, and to protect Ahl al-Sunnah and its Da’wah from the deviations and harmful conduct of such individuals. Āmīn.

وصلى الله وسلم على نبينا محمد وعلى آله وصحبه أجمعين