

نصائح الشيخ العلامة
نبيح بن هادي الدعاة

Shaykh 'Allāmah Rabī' bin Hādī's

ADVICE TO THE CALLERS

Calling to Tawhīd
Importance of Correct Methodology
Unity and Brotherhood
Way of Advising and Correcting
Refuting Ahl al-Bid'ah
Caution Against Exaggeration

— Compiled and translated by —
Abū 'Iyaad Amjad bin Muḥammad Rafiq





نصائح الشيخ العلامة رشيد رضا بن هادي الدارستاني

Shaykh ‘Allāmah Rabī‘ bin Hādī’s

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Compiled and Translated: Abū ‘Iyaaḍ Amjad Rafīq

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Transliteration Table

Consonants

ء ' َ	د d	ذ dh	ك k
ب b	ذ dh	ط ṭ	ل l
ت t	ر r	ظ ḍh	م m
ث th	ز z	ع ' َ	ن n
ج j	س s	غ gh	هـ h
ح ḥ	ش sh	ف f	و w
خ kh	ص ṣ	ق q	ي y

Vowels

SHORT	ا a	ي i	و u
LONG	آ ā	آ ī	و ū
DIPHTHONGS	او aw	اي ay	

Salutations

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	May Allāh make good mention of his Prophet in the highest company and grant him safety		
عَلَيْهِ السَّلَام	Peace be upon him	رَضِيَ اللهُ عَنْهُ	Allāh be pleased with him

Disclaimer: It is impossible to translate the Qur'ān into any other language whilst retaining its full range and depth of meaning. Hence, all verses from the Qur'ān cited in this work, whilst providing an accurate enough rendition of the basic meaning, remain limited due to the limitations of the English language and are unable to convey fully what is in the original Arabic. **Note:** Parts of citations may appear with bolded or italicised text — this is from the author for purpose of emphasis.

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**WHY SHAYKH RABĪ' BIN HĀDĪ IS AN INSIGHTFUL IMĀM
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SHAYKH AL-ALBĀNĪ (رَحْمَةُ اللَّهِ) STATED:

“In short, I say: Certainly, the carrier of the flag of *al-Jarḥ wal-Ta’dīl* today, in the current times — and in truth — is our brother, Doctor Rabī’.”

SHAYKH MUQBIL (رَحْمَةُ اللَّهِ) SAID:

“From the most insightful of people of the partisan groups, and the taint (*dakhan*) of the partisan groups in this era, is the brother, the Shaykh, Rabī’ bin Hādī.”

SHAYKH AL-LUḤAYDĀN (رَحْمَةُ اللَّهِ) SAID:

“The man, what an excellent man in his ‘aqīdah and in his jealousy for the religion. No doubt, those who speak about him, it is because he refutes the opposers of the Sunnah; the opposer harbours malice against him because he refutes the opposers.”

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Introduction



All praise is due to Allāh, the Lord of the Worlds, and may blessings and peace be upon His Final Messenger.

To proceed:

In a recently distributed audio recording, Shaykh Rabī' bin Hādī warned against the exaggeration and extremism that has entered into the arena of Salafiyyah, likening some of what has arisen from certain directions to the exaggeration found with the Sūfīs and Rāfiḍīs.¹ Within this recording the Shaykh presents some valuable advice in relation to the Salafī da'wah. The Shaykh also expresses his dislike of certain titles which have been applied to him, considers this to be a type of exaggeration and advises that such titles be abandoned.

In this work, a translation of this advice is provided within the framework of a neglected yet important historical context through which the opportunistic behaviour of certain factions (in whose hearts there is little value for the Shaykh's refutations against callers to misguidance) will become readily apparent. As for the Salafīs, who value the Salafī methodology and its foundations (*uṣūl*), they are

1 This type of exaggeration has been displayed by some of the followers of Yaḥyā al-Ḥajūrī. Shaykh Rabī' said of al-Ḥajūrī's followers, "His students are exaggerators (*ghulāt*), with an exaggeration that has no equal" and "The most harmful of people to the Salafī da'wah." Refer to <http://alhajuri.com>

consistent and promote all of the Shaykhs advices, warnings, and refutations, whether in relation to slackness, softness and negligence (the path of the **Mumayyi‘ah**) or in relation to harshness and extremism (the path of the **Ḥaddādiyyah**).

Their writings and translations over the years are testimony to this. However, there is a clear pattern observed in the activities of those who make an apparent attachment to the Shaykh but have demonstrated their historical resistance or resentment towards the clarity provided in the Shaykh’s beneficial and precise refutations against the people of falsehood. These people criticize and warn against the Salafis who value the truth and clarity provided in the writings of Shaykh Rabī‘ for no reason except that they translate, spread and distribute the refutations of the Shaykh.

Abū ‘Iyaaḍ Amjad Rafīq

Şafar 1435H — December 2013 CE

Brief Biography of Shaykh Rabī bin Hādī¹



He is the Shaykh, ‘Allāmah, Rabī bin Hādī bin Muḥammad bin ‘Umayr al-Madkhalī, from the well-known tribe of the Madākhilah², in the region of Jāzān in Southern Saudi Arabia.

He was born in 1351 AH (1933 CE) near Ṣāmiṭah. His father passed away when he was a year and a half old. Hence, he was nurtured by his mother who taught him noble manners, such as truthfulness and trustworthiness. She also made him diligent in establishing the prayer, and she was aided in nurturing her son by her brother, the uncle of Shaykh Rabī.

At the age of eight, he joined classes in which he learned reading, writing and recitation of the Qur’ān from numerous teachers. He read the Qur’ān and (texts of) Tawḥīd and Tajwīd to Shaykh Muḥammad bin Muḥammad Jābir al-Madkhalī in the city of Ṣāmiṭah.

He also read to and studied with prominent scholars:

- From them was **Shaykh, ‘Allāmah, Nāṣir Khalūfah Ṭayyāsh Mubārakī** (رحمة الله), a famous scholar from the

1 Abridged from the Shaykh’s website <https://rabee.net>.

2 The name of this tribe, Madākhilah, has been used in a derogatory sense against the people of Tawḥīd and Sunnah, by the Quṭbiyyah, Surūriyyah, Takfīriyyah, Khārijīyyah, to refer to them as a misguided sect. And this is the way of the people of innovation and desires; they devise labels for Ahl al-Sunnah in order to malign them, and to hinder people from the truth.

senior students of Shaykh al-Qar‘awī (رَحْمَةُ اللَّهِ). He studied *Bulūgh al-Marām*, and *Nuzhah al-Naḍhar* of Ibn Ḥajar (رَحْمَةُ اللَّهِ) with him.

- At the Institute in Ṣāmiṭah, he studied with numerous noble scholars. From the most famous of them was Shaykh, Ḥāfiḍ bin Aḥmad al-Ḥakamī (رَحْمَةُ اللَّهِ), the famous scholar.
- Likewise, his brother, Shaykh Muḥammad bin Aḥmad al-Ḥakamī (رَحْمَةُ اللَّهِ).
- Also, Shaykh, ‘Allāmah, Muḥaddith Aḥmad bin Yaḥyā al-Najmī (رَحْمَةُ اللَّهِ).
- He studied with Shaykh, ‘Allāmah Muḥammad bin Amān al-Jāmī (رَحْمَةُ اللَّهِ) in ‘aqīdah.
- He studied fiqh (*Zād al-Mustaḥṣin*) with Shaykh, Faqīh, Muḥammad Ṣaghīr Khumaysī (رَحْمَةُ اللَّهِ).
- And others.

Around 1380H (1962) — after spending a few months in Riyādh, studying at the Faculty of Sharī‘ah — he moved to Madīnah, due to the opening of the Islāmic University. He studied for four years, graduating in 1384H (1966) from the Faculty of Sharī‘ah.

During his studies at the Islāmic University, he studied with the following scholars:

- The Shaykh, ‘Allāmah, Muḥaddith Muḥammad Nāṣir al-Dīn al-Albānī (رَحْمَةُ اللَّهِ) in ḥadīth and isnād.
- The Shaykh, ‘Allāmah ‘Abd al-Muḥsin al-‘Abbād (may Allāh preserve him) in fiqh.
- The Shaykh, ‘Allāmah, Mufassir, Muḥammad al-Amīn al-Shinqīṭī (رَحْمَةُ اللَّهِ), the author of *Aḍwā’ al-Bayān*.

- Shaykh Ṣāliḥ al-‘Irāqī (رحمة الله) in ‘aqīdah.
- Shaykh ‘Abd al-Ghaffār Ḥasan al-Hindī (رحمة الله) in ‘ilm al-ḥadīth.

After graduating from the Islāmic University, he worked as a teacher at the university for a period of time.

After that, he acquired his Master’s degree from Jāmi‘ah Malik ‘Abd al-‘Azīz in Riyādh in 1397H (1977), which was on the subject of the two Imāms, Muslim and al-Darquṭnī. Then, in the year 1400H (1980), he acquired his Doctorate, which was making *taḥqīq* of Ibn Hajar’s book, *al-Nukat ‘alā Kitāb Ibn al-Ṣalāḥ*.

After that, he returned to the Islāmic University and worked as a teacher in the faculty of Ḥadīth, teaching the various ḥadīth sciences, and he held the position of head of the division of the Sunnah, in (the faculty of) higher studies many times.

As for his character, the Shaykh is known to be humble towards his students and visitors, and he has a simple life, without any extravagance. His gatherings are replete with readings of Ḥadīth and Sunnah, and often with warnings against innovations and their people.

He loves the Salafī students of knowledge, showing benevolence and kindness to them, eager to fulfil their needs as much he is able from his wealth and from his personal sacrifice. His house has always been open for students of knowledge, to the extent that hardly a day would be found where he would be taking a meal alone, and he and his household would generously invite the students and visitors to take a meal with him.

The Shaykh is known as a caller to the Book, the Sunnah and the creed of the Salaf, and few are found who rival him in his defence of the Salafī creed and methodology, without fearing the blame of the blamers.

The Shaykh has authored at least **70 extremely beneficial works** in Ḥadīth, Sunnah, Creed, and Methodology. He has writings in defence of Islām, clarification of affairs of methodology, refuting the Innovators, the people of partisanship (*ḥizbiyyah*) and numerous false claimants to Salafīyah who tried to infiltrate it and infuse their Ikhwānī poison into it.³

Over a period of three or four decades, the Shaykh played an instrumental role in first advising, then refuting and exposing various groups and individuals who tried to indoctrinate the Salafī youth with the methodologies of al-Ikhwān al-Muslimīn.

From the affairs in which the Shaykh was given success by Allāh was to expose the deviation and misguidance of Sayyid Quṭb and his works, and their evil effects in nurturing generations of people upon the doctrines and methodologies of the Khārijites, which have brought untold harms to the lands of the Muslims.

Whereas people would boldly extol and praise Sayyid Quṭb, and reading from his tafsīr (*al-Dhilāl*) was common-place in the mosques, after Shaykh Rabī's numerous works, people could only do so in a concealed manner, and his mention and standing diminished, until no one made reference

3 Most of the Shaykh's works and writings, which number in the hundreds, can be viewed and downloaded from <https://rabee.net/>

to his books any longer, except that he was considered a misguided innovator.

The Shaykh also played an instrumental role in advising, then refuting and exposing the carriers of the Quṭbī and Ikhwānī ideologies, such as the Surūriyyah and others. Likewise, in purifying the methodology of the Prophets in calling to Allāh, establishing Tawḥīd and rectifying the servant and the land.⁴ As a result, he earned much hatred, enmity and scorn from various factions of innovators and people of desires, as is the Sunnah of Allāh in His creation with respect to the Prophets and Messengers and whoever follows their way upon sure knowledge and insight (*baṣīrah*).

We ask Allāh to reward the Shaykh with Jannah al-Firdaws for his tremendous efforts in aiding the Book, the Sunnah and the Way of the Salaf, in subduing innovation and misguidance, and saving Muslims from the clutches and shackles of partisanship (*ḥizbiyyah*) to individuals and groups.

4 Brief details are provided in the introduction that follows.

Historical Background



Through the 1990s, schemes were implemented by individuals upon the methodologies of al-Ikhwān al-Muslimīn in order to undermine the Salafī Scholars, to remove the trust held in them and to incite against the Rulers (particularly in the Gulf countries). Part of this agenda required removal of the separating barriers between Ahl al-Sunnah and Ahl al-Bid'ah to gather the large numbers required to facilitate these objectives. These activities were founded upon ideological viewpoints derived from the books of Sayyid Quṭb and the methodologies and political activities of Ḥasan al-Bannā.

Shaykh Rabī' bin Hādī played an instrumental role in exposing and warning from the various offshoots and segments of this movement, such as the **Quṭbiyyah**, the **Takfīriyyah**, the **Surūriyyah**, the **Ḥaddādiyyah** and others whose orientations comprised both extremism (*ifrāt*, *ghuluww*) and negligence (*tafrīt*, *taqṣīr*). Many of the Major Scholars at the time were not fully aware of the realities of some of these callers (*du'āt*), at least not until towards the end of the decade. As a result, much confusion arose following the first Gulf War in 1990 when many of these groups took their opportunity to come out and openly call to their doctrines and methodologies.

Because the Major Scholars never knew the realities at the beginning, these callers and their followers' used stratagems to cast aspersions upon Shaykh Rabī' and his efforts in defending the methodology of the Prophets and the Salaf. The confusion in these affairs persisted until around 1997 when the tide turned.

The Major Scholars, in particular Shaykh Bin Bāz, Shaykh al-Albāni, and after them, Shaykh Ibn al-'Uthaymīn acknowledged that the truth was with Shaykh Rabī', that he was more knowledgeable of them regarding these callers, that he is an Imām in the Sunnah and leader in the field of criticism and verification as it relates to methodologies and men, and that those who revile and criticize him are either ignorant of the realities or followers of desires. What follows is a documentation of some of their statements in this regard.

In this brief treatise, I have chosen the statements of only four scholars, **Shaykh Bin Bāz**, **Shaykh al-Albānī**, **Shaykh Ibn al-'Uthaymīn** and **Shaykh Muqbil**, because they were the Major Scholars who passed away within a very short time of each other² during a critical juncture in time as it relates to the clarity of the Salafī Da'wah and its foundations (*uṣūl*). The speech of these Scholars held weight and was taken with acceptance.

Thus, when they spoke in defence of what Shaykh Rabī' had stood to perform of jihād against the deviants and innovators,

2 Shaykh Bin Bāz was the first to pass away in May 1999, followed by Shaykh al-Albānī in October 1999. Shaykh Ibn al-'Uthaymīn in January 2001 and Shaykh Muqbil died later in the same year. May Allāh have mercy upon them all.

vindicating him, it was a smiting of those innovators³ and those following them upon falsehood and there was no room left for any argument or manoeuvre. By this time, the lines were clearly drawn between a) those feigning Salafīyyah outwardly whilst being upon the methodologies and innovated principles of Ikhwān⁴ and b) those upon Salafīyyah in ‘*aqīdah*, *manhaj*, *da‘wah*, *walā’* and *barā’*’.

However, a **third orientation** manifested itself around the time those Major Scholars passed away (at the turn of the century) and this orientation was represented chiefly by Abū al-Ḥasan al-Ma’ribī. This orientation is one of indifference to the refutations and warnings of the Scholars of Ahl al-Sunnah against the deviants and innovators or worse, challenging and questioning these refutations and warnings despite them being firmly established and verified.

This naturally had implications upon the clarity of the *da‘wah* and also in distinction in matters of loyalty and disloyalty (*al-walā’* and *al-barā’*). The consequences of this approach were a diluting, softening and dissolving of the truth and blurring the clear distinction between the Sunnah and its people and *bid‘ah* and its people.⁵ It appears that this faction was always upon this orientation, but the presence

3 Such as ‘Abd al-Raḥmān ‘Abd al-Khāliq, Salmān al-‘Awdah, Safar al-Ḥawālī, Adnān Ar‘ūr and others.

4 We are referring to ‘Abd al-Raḥmān ‘Abd al-Khāliq (whose errors were also refuted by Shaykh Ibn Bāz; refer to <http://ikhwanis.com> for details), Salmān al-‘Awdah, Safar al-Ḥawālī and ‘Adnān ‘Ar‘ūr.

5 This approach and methodology was recognized as *tamayyu’* and *tamyī’* (softening, melting, dissolving). Shaykh ‘Ubayd al-Jābirī (رحمة الله) explains, “It is the opposite of proclaiming and standing up openly for the truth. It is the complete opposite of this. The *mumayyi’*, therefore, is the one who does not proclaim and stand up openly for the truth and

of the Major Scholars and fear of their speech prevented this faction from coming out openly with principles that were either identical to or subtle variations of the principles of those who preceded them, such as ‘Adnān ‘Ar‘ūr⁶ and Salmān ‘Awdah.

However, when those Major Scholars passed away, Abū al-Ḥasan al-Ma‘ribī came out more boldly and effectively announced a revolution against Shaykh Rabī‘, something he never would have had the bravery and courage to do had those Major Scholars still been alive. Armed with a stock of innovated principles⁷ in the same vain as those before him, he began mobilizing and gathering the youth against Shaykh Rabī‘.

does not speak with it. Rather, he comes with approaches that waste the opportunity for those who speak the truth and openly proclaim it.”

Refer to the book, *The Crime of Tamayyu‘ Upon the Salafī Manhaj* by Shaykh ‘Ubayd (رحمة الله). These people are also referred to as ‘deserters’ since they desert the people of the Sunnah and Jamā‘ah when it comes to taking firm stances.

6 ‘Ar‘ūr’s principles were refuted by Shaykh Ibn al-‘Uthaymīn and he was also refuted by Shaykh Ṣāliḥ al-Fawzān for his defence of Sayyid Quṭb. These principles were aimed at defending or shielding the innovators such as Sayyid Quṭb from criticism and refutation. The books of these innovators were important for nurturing the youth upon the ideologies required to help implement their political agendas and hence, mechanisms (in the form of principles) were put in place to help shield those innovators.

7 Many of them had already been refuted by the Major Scholars such as Shaykh Ibn al-‘Uthaymīn, Shaykh Ṣāliḥ al-Fawzān, Shaykh Ibn Bāz. However, they were reformulated and expressed in different ways. The aim of them all was to challenge, question and reject the established and verified criticisms and refutations of Salafī Scholars against deviants and innovators.

What exposed this orientation and made it clearly defined in the eyes of Ahl al-Sunnah was the tribulation of **Muḥammad al-Maghrāwī**, who had been expounding the ideas of the Khārijites and Takfīrīs in his lectures and writings.⁸ When it transpired that al-Maghrāwī and his statements had been refuted by Shaykh Aḥmad al-Najmī,⁹ Shaykh Ibn al-‘Uthaymīn,¹⁰ Shaykh Zayd al-Madkhalī and others,¹¹ and al-Maghrāwī showed stubborn resistance, rather than supporting the warnings of these Scholars and maintaining the unity of the ranks of Ahl al-Sunnah, Abū al-Ḥasan al-Ma’ribī revealed his reality,¹² employing his principles as a means of rejecting what the Scholars had stood to perform of the obligation of making the truth clear.

Many of the principles innovated by al-Ma’ribī were aimed at justifying this particular behaviour. Many years later, ‘Alī Ḥasan al-Ḥalabī came out in the same vain with numerous false principles, the objectives of which were the same. Namely, to justify their continued cooperation and

8 In fact, he had statements equivalent and worse than Sayyid Quṭb in *takfīr* and ascribing hypocrisy of disbelief to the entire ummah.

9 The Shaykh said, “It has become established with me that he is a Takfīrī.”

10 The Shaykh said, “This man is a revolutionary, he does not understand the true state of affairs, beware of this man and his likes.”

11 Their statements were documented in the book *Madā Ta’thīr ‘Ilāqat al-Maghrāwī bil-Quṭubiyyah* (The Extent of the Effects of al-Maghrāwī’s Connections with the Qutubiyyah) by ‘Uthmān bin Sayyid Aḥmad bin al-‘Umayrī.

12 This was also the starting point of the reality of ‘Alī Ḥasan al-Ḥalabī and Salīm al-Hilālī being uncovered. They maintained ties with al-Maghrāwī, al-Ma’ribī and Iḥyā al-Turāth (an Ikhwānī organization in Kuwait) and preferred that type of company and the wealth it offered than stand with the truth and its people.

friendship with Innovators such as ‘Adnān ‘Ar‘ūr whose affair had already ended, and to justify their liaisons with Iḥyā al-Turāth.¹³

Many of those ascribing to Salafīyyah got put to trial through al-Ma‘ribī partly because some of the people of knowledge, not fully aware of the realities, made objections against the refutations of Shaykh Rabī‘.¹⁴ However, in the decade

13 This was despite acknowledging and admitting the serious errors and mistakes of these Innovators. This is a clear violation of the Salafī manhaj and the Salaf would count those who kept company with Innovators after the affair became clear as being from among them.

14 Shaykh ‘Abd al-Muḥsin al-‘Abbād (may Allāh preserve him) wrote a book, *Rifqan Ahl al-Sunnah bi Ahl al-Sunnah*. This is a very beneficial book and contains valuable advice as to how Ahl al-Sunnah should behave with genuine errors arising from Ahl al-Sunnah. However, as some of the Scholars and students of knowledge have explained, the book is out of place in relation to al-Ma‘ribī because Shaykh Rabī‘ had been advising al-Ma‘ribī privately since 1998 in relation to errors which appeared in his book *al-Sirāj al-Wahhāj*. This is the way of the Shaykh, to always advise in private for years and to give every opportunity. Playing games for a while, al-Ma‘ribī eventually launched his revolution after the Major Scholars had passed away.

Shaykh Rabī‘ was more insightful than Shaykh ‘Abd al-Muḥsin al-‘Abbād in these affairs and it became clear by 2002 that al-Ma‘ribī chose misguidance and intended evil for the *da‘wah* of Ahl al-Sunnah. As Shaykh Muqbil said: “From the most insightful of people of the *jamā‘āt* (partisan groups) and the taint (*dakhan*) of the *jamā‘āt* in this era, is the brother, the Shaykh, Rabī‘ bin Hādī (may Allāh protect him). To whomever Shaykh Rabī‘ says that he is a Ḥizbī, then after the passing of days it will be uncovered to you that he is Ḥizbī, you will remember that. At the beginning of his affair, a man may conceal himself (in terms of what he is upon) because he does not like to be uncovered. However, when he becomes strong and gains followers and (he is certain that any) speech about him will not harm him, he now openly manifests what he has with him.”

prior, Shaykh Rabī‘ was more knowledgeable than Shaykhs al-Albānī, Ibn Bāz and Ibn al-‘Uthaymīn regarding the Quṭbiyyah and he was vindicated by the end of that previous decade when a consensus appeared from those Major Scholars with respect to those who had been spoken against.

Similarly, Shaykh Rabī‘ was vindicated again when the realities of Abū al-Ḥasan al-Ma’ribī became clear when the revolutions appeared in Egypt and al-Ma’ribī brought out into the open that which he had been concealing and for which his futile principles were innovated.¹⁵

However, there were factions among the Salafīs who did not really value clarity in issues of methodology and just like many were influenced by the positions of Shaykh Ibn Jibrīn¹⁶ and Shaykh Bakr Abū Zayd¹⁷ in the 1990s in the

15 His interviews on satellite TV channels revealed his true and real intentions all along behind his futile principles that were recognized by Shaykh Rabī‘ and others. He made clear that he permits revolt (*khurūj*) against a ruler that has not left Islām, that Ḥasan al-Bannā was upon the path of the Salaf, that al-Ikhwān al-Muslimīn are upon the *uṣūl* of Ahl al-Sunnah wal-Jamā’ah, that a democratic apparatus is permissible in which we disagree. For more details on this matter and documentation refer to the article at <http://themadkhalis.com/md/?nvskb>.

16 He allied with the Quṭbiyyah and Surūriyyah and was refuted by Shaykh Aḥmad al-Najmī who also declared him outside of Ahl al-Sunnah for his persistent defence of the Ḥarakiyyīn.

17 Shaykh Bakr Abū Zayd (رحمته الله) erred by making only a scant reading of Sayyid Quṭb’s works and, on that basis, taking issue with Shaykh Rabī’s refutations. He wrote a private letter of advice (but not sent) which was taken from his office without permission and openly distributed. This caused confusion at the time, but Shaykh Rabī‘ wrote a reply in his book *al-Ḥadd al-Fāṣil* and adequately replied to Shaykh Bakr Abū Zayd. When you consider the fact that all the Major Scholars, by the end of the 1990s, were on the side of Shaykh Rabī‘ (in supporting his refutations of Sayyid Quṭb), then the position (and letter) of Shaykh Bakr Abū Zayd

issue of Sayyid Quṭb, many of them were affected by the position of certain Shaykhs who did not possess the insight of Shaykh Rabī‘ and did not agree with his criticisms against a people who feigned Salafiyyah but were in reality upon the ways of ‘Adnān Ar‘ūr, Salmān al-‘Awdah and others from the Quṭbiyyah, Turāthiyyah. These individuals had won the trust of some of the Salafī Shaykhs and they used this as a protective shield in order to cause confusion.¹⁸

Just as Shaykh Rabī‘ refuted those who took the path of negligence, that of *tamayyu‘* (softening, compromising the Salafī manhaj), he also refuted those who took the path of extremism, namely the Ḥaddādiyyah.¹⁹

The Shaykh recorded many cassettes in refutation of **Maḥmud al-Ḥaddād** when he and his faction first appeared and he wrote a book against **‘Abd al-Laṭīf Bāshmil**.²⁰ After the tribulation of al-Ma‘ribī, Shaykh Rabī‘ advised and then later refuted **Fāliḥ al-Ḥarbī** for his extremism and in whose company there were found Ḥaddādīs and former takfīrīs

was rendered void. However, the people of desires continue to use that incident, right until this very day, to undermine and attack Shaykh Rabī‘.

18 These were the same types of dynamics that were taking place during the *fitnah* of the Quṭbiyyah during the 1990s. Many of those Quṭbiyyah, because they had been involved in *da‘wah* work previously, were still held in trust by the Major Scholars and they used this to their advantage.

19 Named after Maḥmud al-Ḥaddād. The origin of this sect lies with the Takfīrīs and Ikhwanīs and they followed a path of extremism in reviling the Scholars of Ahl al-Sunnah or Scholars of the past who had errors, making unfounded *tabdīl* of them, coupled with exaggeration (*ghuluww*) regarding themselves and their own status and position as scholars.

20 Titled *Izhāq Abāṭil ‘Abd al-Laṭīf Bāshmil*.

intending harm upon the Salafī *da'wah*.²¹ Thereafter, the Shaykh refuted **Fawzī al-Baḥrainī** who was also upon this path. More recently there appeared the tribulation of **Yaḥyā al-Ḥajūrī**,²² who exceeded those who came before him in his crude and vile insults against the Scholars of Ahl al-Sunnah and the exaggeration (*ghuluww*) made in his person by his students.²³

What has preceded indicates that Shaykh Rabī' has been outspoken against both negligence (*tamyī', taqṣīr, tafrīt*) and extremism (*ghuluww, ifrāt*) and both of these orientations have principles and foundations behind them.

For the sake of completion, it is important to mention a **fourth orientation** that also appeared over the past few years. In this orientation, people who are not like the firmly-rooted scholars and who are not thoroughly grounded entered into the field to speak about matters they are not qualified in. They attempted to treat problems for which they did not have the necessary insight and experience. Hence, when they

21 The Shaykh mentioned this to us (brothers from Maktabah Salafiyyah) in a private gathering in his house in Makkah in 2004.

22 Refer to <http://alhajuri.com> for more details.

23 The *ghuluww* in the person of al-Ḥajūrī exceeded all bounds and has no equal in the history of Ahl al-Sunnah. This is leaving aside the many mistakes of al-Ḥajūrī in matters of *'aqidah* and his evil statements regarding the Companions of Allāh's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) from which he has not made a legitimate *shar'iyy* repentance. His behaviour also led to the splitting of Ahl al-Sunnah in Yemen. All of this was initiated by his extremism in accusing others of *ḥizbiyyah* on very flimsy grounds. For all of these reasons, Shaykh Rabī' declared him a Ḥaddādī and Shaykh Muḥammad al-Waṣābī declared him an innovator and all the scholars of Yemen who are from the students of Shaykh Muqbil, as well as the generality of the Salafī Shaykhs in the various lands are united in their stance regarding al-Ḥajūrī and his fanatical followers.

spoke and wrote about the trials and tribulations affecting Ahl al-Sunnah, they were not precise and unwittingly laid down principles,²⁴ conditions²⁵ and generalizations which were incorrect.²⁶

Further, they did not separate between the erroneous and the correct person, the oppressor and the oppressed, the guilty and the innocent and, as a result, brought unnecessary confusion onto the field after the affairs were already clear. From such people is **Ibrāhīm al-Ruḥāyī**, who authored a book in trying to deal with the problems affecting Ahl al-Sunnah. He was corrected and advised by Shaykh Rabī‘ in this regard in the book *Bayān mā fī Naṣīḥah Ibrāhīm al-Ruḥaylī min al-Khalal wal-Ikhlāl*. He was also criticised by Shaykh ‘Ubayd al-Jābirī (رحمته الله) for his errors.

It is important to keep in mind the different orientations that have been produced as a result of all of these tribulations over the past two decades.

There are **Salafīs** who adhere to the *uṣūl* in ‘*aqīdah, manhaj, da‘wah, walā’* and *barā’*. They understand and know how to treat and resolve the apparent conflicts that appear when scholars differ in their statements and rulings about men

24 Such as the claim that shortcomings in manners and behaviour expel a person from Ahl al-Sunnah.

25 Conditions that made it extremely difficult for anyone to enjoin the good and forbid the evil, to refute errors and falsehood and to bring about Shari‘ah objectives through boycotting where it is legitimately justified and sanctioned.

26 And which gave tactical benefit to the enemies of the Sunnah, in fact.

and they take the correct positions following the evidence, being guided by the foundations of the Salafī methodology.²⁷

There are the negligent (**Mumayyi'ah**) who waste the foundations of Ahl al-Sunnah and innovate their own principles aimed at justifying their friendship with Innovators whose deviation and misguidance have become clear.

There are the extremists (**Ḥaddādiyyah**) who wage war against Ahl al-Sunnah, oppressively expelling them from Ahl al-Sunnah on grounds that do not even warrant such behaviour.²⁸ They also manifest an evil type of exaggeration (*ghuluww*).

Finally, there are the fence-sitters or deserters (**Mukhadhdhilīn**) who do not take a firm position and support their brethren among the Scholars from Ahl al-Sunnah when the truth is with those Scholars.

Each of these three groups will make use of the advice of Shaykh Rabī' for their own objectives, which is to belittle the status of the Shaykh as a means of discrediting his refutations of those to whom they are allied.

27 These are the very foundations that the Mumayyi'ah such as 'Adnān 'Ar'ūr, Abū al-Ḥasan al-Ma'ribī and 'Alī Ḥasan al-Ḥalabī have been attempting to destroy and distort.

28 Such as permitting the use of videos for da'wah and asking for donations for projects of goodness such as mosques.

Important Books Authored by Shaykh Rabīʿ



In the decade between 1990 and 2000, Shaykh Rabīʿ authored numerous important works in defence of the Salafī ‘aqīdah and manhaj, and some of them comprise groundwork for the critiques of the errors of the Mumayyi‘ah who appeared between 2000 and 2010.²⁹ From the most significant of these books in that time period are the following:

01. *Manhaj al-Anbiyā’ fī al-Da‘wah ilā Allāh (The Methodology of the Prophets in Calling to Allāh)*.³⁰ This book comprises a defence of the methodology of the Prophets in calling to Allāh from those who had distorted and misrepresented it, such as Abū A‘lā Mawdūdī, Muḥammad Surūr, Sayyid Quṭb and others. They had portrayed the da‘wah of the Prophets as one of revolutions in order to topple the tyrants. In reality, these 20th century callers were affected by Marxism and Communism and entered revolutionary methodologies into their da‘wah work. As a result of this book, the Shaykh was reviled and vilified by the Ikhwānīs, Takfirīs, Quṭbīs, Surūrīs and others.

02. *Aḍwā’ Islāmiyyah ‘alā ‘Aqīdah Sayyid Quṭb wa Fikrihī (Islamic Illuminations Upon the Creed and Ideology of Sayyid Quṭb)*. Refuting Sayyid Quṭb was one of the boldest

29 Such as al-Ma’ribī and al-Ḥalabī.

30 This was translated by Abū Ṭalḥah Dāwūd Burbank and is available for purchase.

and most courageous endeavours taken by any Scholar in the latter half of the 20th century. The veneration of the Ikhwānīs for both Ḥassan al-Bannā and Sayyid Quṭb represents the extremity of *ghuluww* (exaggeration) and it was the decision to refute Quṭb³¹ that brought the greater amount of wrath upon Shaykh Rabi‘ from the biased partisans (Ḥizbiyyūn). In this book the Shaykh defended the Islāmic *‘aqīdah* from the doctrines of the Khārijīyyah, Murji‘ah, Jahmiyyah, Mu‘tazilah, Ash‘ariyyah, Jabariyyah, Rafiḍah, Ḥulūliyyah, Ittiḥādiyyah, Ishtirākiyyah (Socialists) and others, all of which are found in the books of Quṭb. These books are distributed the world over, in the millions, indicating that this poison was widespread and none had stepped forward to neutralize it.³²

03. *Maṭā‘in Sayyid Quṭb fī Aṣḥābi Rasūlillāh (The Revilements of Sayyid Quṭb Upon the Companions of Allāh’s Messenger)*. In this book, the Shaykh defended the honour of ‘Uthmān (رَضِيَ اللهُ عَنْهُ), Mu‘āwiyah, Abū Sufyān and his wife Hind, ‘Amr bin al-‘Āṣ and others (رَضِيَ اللهُ عَنْهُمْ) from “the malice of the idolatrous western civilisation manifesting explosively in the heart of one who proclaims defence of Islām and Jihād in its path” to use the words of ‘Allāmah Maḥmūd Shākir regarding Sayyid Quṭb written 50 years

31 The Shaykh, after trying to rectify and reform the Ikhwān, experienced the *ghuluww* they had in Sayyid Quṭb and his works and saw it necessary to refute his many serious errors. This was all the more pressing because of the propaganda being made for his books and raising him as an “Imām of Guidance” as was claimed by Salmān al-‘Awdah and comparing him with Ibn Taymiyyah and Ibn ‘Abd al-Wahhāb as was done by Safar al-Ḥawālī.

32 Such as his commentary on the Qur‘ān, *al-Dhilāl*.

go. This incensed the Quṭbiyyah even further and brought more wrath upon the Shaykh.

04. *Al-‘Awāṣim Mimmā fī Kutub Sayyid Quṭb min al-Qawāṣim (Defences Against The Calamities in the Books of Sayyid Quṭb)*. In this book the Shaykh exposed Sayyid Quṭb’s attempts to incorporate Marxist Socialist ideas into the Sharī‘ah, abolish aspects of the Sharī‘ah and his claim that Islām fights for freedom of religion by granting equality to all and protecting their rights.³³

05. *Manhaj Ahl al-Sunnah wal-Jamā‘ah Fī Naqd al-Rijāl wal- Kutub wal-Ṭawā‘if (The Methodology of Ahl al-Sunnah in Criticising Men, Books and Groups)*. The Shaykh wrote this book to demolish one of the great foundations of the false claimants to Salafiyyah which is their innovated principle of *al-Muwāzanah*.³⁴ This was a great and monumental book for its time and it established the true and real methodology of Ahl al-Sunnah, the Ahl al-Ḥadīth in this particular field.³⁵

33 The Shaykh continued writing against Sayyid Quṭb in light of the fanatical extremism and exaggeration his followers continued to show, indicating that they are far, far removed from the ‘aqīdah of the Salaf and loving and hating for its sake.

34 The claim that when one criticises any person he must mention his good points so as not to be unjust. This principle was aimed at defending people like Sayyid Quṭb and Ḥasan al-Bannā in particular, but more broadly, the various Ikhwānī callers posing as Salafīs, so as to deflect and shield them from such criticism that would be harmful to their overall da‘wah and political agendas.

35 The book was supported by Shaykh ‘Abd al-‘Azīz bin Bāz who, due to shortage of time, delegated ‘Abd al-‘Azīz al-Rājihī to review it and then later wrote a letter to Shaykh Rabī‘ indicating his pleasure and support. Refer to the introduction of Shaykh Rabī‘’s book.

o6. *Jamā'ah Wāḥidah Lā Jamā'āt, Şirāt Wāḥid Lā 'Aşarāt, Ḥiwār ma'a al-Shaykh 'Abd al-Raḥmān 'Abd al-Khāliq (One Group, Not Multiple Groups, One Path, Not Tens of Them: A Dialogue with Shaykh 'Abd al-Raḥmān 'Abd al-Khāliq).*

In this work Shaykh Rabī' refuted the attempts of 'Abd al-Raḥmān 'Abd al-Khāliq³⁶ to legitimise the multiplicity of groups (sects) in the field of da'wah, through his claim that this is beneficial for the da'wah and encourages vitality and positive competition. He tried to use general arguments such as the claim that because "collective work" is legislated, and parties such as al-Ikhwān, Tablīgh, and Hizb al-Taḥrīr are not from the deviant sects, then they can be cooperated with.

Shaykh Ibn Bāz also refuted 'Abd al-Raḥmān 'Abd al-Khāliq for justifying the presence of parties and groups. This idea of a "pluralistic da'wah", among other related ones, were propounded by 'Abd al-Raḥmān 'Abd al-Khāliq in numerous books and cassettes. Shaykh Rabī' addressed them systematically, citing from these sources and refuting them with the Book, the Sunnah and the Methodology of the Salaf. Effectively, this was nothing more than a revival of the manhaj of Ḥasan al-Bannā, but clothed in the garb of Salafiyyah, with Salafīs in every place being the intended target for this ideological attack.³⁷

36 'Abd al-Raḥmān 'Abd al-Khāliq was simply continuing the work of Ḥasan al-Bannā for a specifically Salafī audience. He left Egypt for Kuwait in the 1960s, a time when many of the people of *ḥizbiyyah* left for the Gulf countries for greener pastures where they could spread their takfīrī, ḥarakī ideas and movements, after seeing the situation of Egypt was not conducive.

37 Refer to <http://ikhwanis.com/?bawmfvs>.

07. *Ahl al-Ḥadīth Hum Ṭā'ifah al-Manṣūrah wal-Firqah al-Nājiyah, Ḥiwār ma'a Salmān al-'Awdah (The People of Ḥadīth Are the Aided Group and the Saved Sect; A Dialogue with Salmān al-'Awdah)*. Salmān al-'Awdah took another angle in trying to legitimize the various groups, parties and sects by differentiating between the Aided Group³⁸ and the Saved Sect.³⁹ He claimed that the people of sound 'aqīdah and methodology are the aided group and they have a special distinction in this regard, whereas the saved sect is more broad and incorporates all the various factions. This was another attempt to legitimize the various deviant groups and sects and justify cooperation with them for political agendas. The Shaykh was perceptive and correct in what he wrote almost 20 years ago, for today we see Salmān al-'Awdah calling to a "civic" Islām and happily collaborating with ṣūfīs, shī'ahs, liberalists and modernists in undermining the scholars and rulers.

08. *Inqīdād al-Shuhub al-Salafiyyah 'alā Awkār 'Adnān al-Khalafiyyah (The Hurling Salafī Blazing Meteors Against the Khalafī Retreats of 'Adnān)*. The Shaykh refuted the numerous attempts of 'Adnān 'Ar'ūr to portray Sayyid Quṭb as having proceeded on a sound Salafī manhaj and to shield him from criticism and likewise his use of false principles to achieve this end. The Shaykh cites Shaykh Ibn al-'Uthaymīn's refutation of the principles of 'Ar'ūr in this book and exposes in detail the ghuluww (extremism) that 'Ar'ūr showed towards Sayyid Quṭb, portraying him in a

38 Mentioned in various aḥādīth as *al-Ṭā'ifah al-Manṣūrah*.

39 Mentioned in the aḥādīth of splitting that indicate one group from seventy-three that are saved from the Fire.

better light than Shaykh Bin Bāz and others, and comparing him to Ibn Taymiyyah and Ibn al-Qayyim.

The historical matters for which these books were authored are of great significance in retrospect because they help to expose the realities of Abū al-Ḥasan al-Ma'ribī and 'Alī Ḥasan al-Ḥalabī and their likes. By way of example, despite the absolute clarity about the innovator and blazing Quṭbī, 'Adnān 'Ar'ūr, they continued their friendship with him, making all sorts of flimsy excuses, such as “he is listening to our advice”, “he is slowly changing” and other such statements.⁴⁰ This is after 'Ar'ūr had the proof established against him and rejected the proof and after all the major Scholars had concurred on the misguidance and ignorance of Sayyid Quṭb.

In reality, what tied all of these people together is the organization of Iḥyā al-Turāth⁴¹ and the wealth which it brandishes and uses to rope in callers into its snares. So, whoever has a weak resolve in standing up for the truth and having loyalty and disloyalty around it will be inclined towards them and consider his personal subjective *da'wah*

40 Abū Hurayrah (رضي الله عنه) said, the Messenger of Allāh (صلى الله عليه وسلم) said, “A person is upon the *dīn* of his friend, so let each one of you look at whom he befriends.” *Ṣaḥīḥ*. Refer to *Silsilah al-Ṣaḥīḥah* (no.927).

Abū Dāwūd al-Sijistānī said, “I said to Abū 'Abd Allāh Aḥmad bin Ḥanbal: I see a man from Ahl al-Sunnah with a man from Ahl al-Bid'ah. Shall I leave speaking to him? He said, ‘No, inform him that the man that you saw him with is a person of innovation, so if he leaves him, then speak to him, otherwise treat him the same as him.’” *Ṭabaqāt al-Ḥanābilah* (1/160).

41 This is an Ikhwānī organization that is aimed at undermining the Salafīs and their Scholars whilst pushing the agendas of the Ikhwān. They show an outward face of Salafīyah and they have in the past won the trust and confidence of Salafī scholars.

interests to be of higher priority than the wider, objective *da'wah* interests that impact the Salafī *da'wah* and the unity of its people.

These Mumayyi'ah who appeared or came out in the open between 2000 and 2010 were really operating on the back of these methodologies and foundations which were refuted in the previous decade. However, they reformulated certain principles with more subtle expressions in order to justify their continued friendship, allegiance and collaboration with those who had been refuted, such as Muḥammad al-Maghrāwī, 'Adnān 'Ar'ūr, Muḥammad Ḥassān⁴² and others and to facilitate the taking of wealth from Ikhwānī organizations such as Iḥyā al-Turāth of Kuwait.

We now present statements from the four major scholars mentioned earlier, **Shaykh al-Albānī**, **Shaykh Bin Bāz**, **Shaykh Ibn al-'Uthaymīn** and **Shaykh Muqbil** in praise of Shaykh Rabī', and in vindication of his refutations against the opposers.

42 A Quṭbī from Egypt.

Shaykh Muḥammad Nāṣir al-Dīn al-Albānī



Shaykh al-Albānī (رَحْمَةُ اللهِ عَلَيْهِ)⁴³ stated in his well-known cassette regarding the innovation of *al-Muwāzanah*:⁴⁴

“In short, I say: Certainly, the carrier of the flag of *al-Jarḥ wal-Ta’dīl* today, in the current times — and in truth — is our brother, Doctor Rabī‘. **And as for those who refute him,**

43 Despite what is claimed by the Mumayyi’ah, Imām al-Albānī has a long history of refutation against falsehood and its people, for he refuted all the various factions and sects from the Ṣūfis, Rāfiḍīs, Takfīrīs, Tablīghīs, Ikhwānīs, Surūrīs, Quṭbīs, Taḥrīrīs, Māturīdīs, Ash’arīs and others. He refuted specific individuals by name, declaring them as innovators, others as ignorant, others as followers of desires, others as oppressors and he also made takfīr of Ḥasan ‘Alī Saqqāf (a Rāfiḍī Jahmī) whom he debated many times.

Even in matters of jurisprudence, the Shaykh wrote refutations against others (both those from Ahl al-Sunnah and those from Ahl al-Bid’ah), sometimes showing harshness. The Shaykh was also outspoken against the groups and parties involved in *siyāsah* (politics) as it clashed with the methodology of the Prophets, that of *al-Taṣfiyah wal-Tarbiyah*, a phrase coined by the Shaykh to represent the true basis of rectification in contrast to the ways of the Ikhwānīs. Compiling the refutations of Shaykh al-Albānī against groups, sects and individuals in matters of ‘aqīdah, manhaj and fiqh would comprise a large volume. This shows that the Shaykh is a *rabbānī* (nurturing, cultivating) scholar who distinguished between truth and falsehood and was not a compromiser.

44 This statement occurs in the course of refuting the *bid’ah* of *al-muwāzanah* innovated by the Ikhwanīs in order to deflect legitimate criticism against their leaders and figureheads. Shaykh Rabī‘, astute and perceptive of the long term consequences of these destructive principles, authored in this regard to refute their doubts.

then they do not do so on the basis of knowledge ever. And the knowledge is actually with him. Even though I always say, and I have said these words to him on the phone many times, that if only he was soft in his approach, it would be more beneficial for the people, regardless of whether they are with him or against him. **But from the point of view of knowledge, then there is nothing for which the man can be criticised absolutely**, except what I have just mentioned regarding his severity and harshness.⁴⁵ But as for the claim that he does not weigh matters correctly, **then this is an extremely weak (meagre) saying**. No one says such a thing except one of two people. Either **an ignoramus** and it is desirable that such a one be taught, or **a deviant**, and we have no control over such one except that we supplicate to Allāh that he guides him to the Straight Path. This is the answer to the question, and perhaps this is sufficient, and all praise is due to Allāh.”

Shaykh al-Albānī (رَحْمَةُ اللَّهِ) also said:⁴⁶

“We, without doubt praise Allāh (the Mighty and Majestic) that he has provided for this righteous da‘wah, which is firmly founded on the Book and the Sunnah upon the methodology of the Pious Predecessors, a number of callers in the Islāmic lands who establish the duty that is obligatory for some to fulfil and which is established by very few people in the Islāmic lands today. So belittling these two Shaykhs⁴⁷ who call to the book and the Sunnah and what the *Salaf al-Ṣāliḥ* (Pious Predecessors) were upon and fight against

45 Many of the people of desires latch on to this one sentence to the exclusion of everything else the Shaykh said which is as clear as daylight.

46 *Silsilah al-Hudā wal-Nūr* (no. 851/1).

47 Referring to Shaykh Rabī‘ and Shaykh Muqbil.

those who oppose this correct methodology is, as will not be hidden from one and all, something which emanates only from one of two people: Either from an ignorant person or a follower of desires. As for the ignorant person, then it is possible to guide him, since he thinks that he is upon some knowledge — so when the correct knowledge becomes clear, then he is guided.

But as for the follower of desires, then there is nothing we can do with him unless Allāh (the Blessed and Most High) guides him. So these people who speak against the two Shaykhs — as we have mentioned — are either ignorant and so should be taught, or (they are) followers of their desires - and we should seek refuge from the evil of such a person, and we ask Allāh (the Mighty and Majestic) that He either guides him or breaks his back. What I have seen in the writings of Shaykh Dr. Rabī‘ is that they are beneficial, and I do not recall having seen a mistake he has made, or any departure from the methodology upon which we are united with him and he with us.”

The two previous statements were made by Shaykh al-Albānī at a time⁴⁸ when Shaykh Rabī‘ had authored in refutation of Salmān al-‘Awdah, Safar al-Ḥawālī, ‘Abd al-Raḥman ‘Abd al-Khāliq, Adnān Ar‘ūr and others. All of these individuals were attempting to draw the Salafīs into the methodologies of Sayyid Quṭb and Ḥassan al-Bannā using deceptive slogans and principles.

Between them, these innovators were attempting to nurture the Salafī youth upon the two aspects of the Ikhwānī methodology, one which deals with the ideological elements

48 Around 1417H (1997 CE).

of takfīr and ḥākimiyyah and the other which deals with the practical elements of *khurūj* (revolt) or entry into democracy and parliamentary elections or demonstrations and rallies against the authorities. This second aspect requires amassing large numbers of people. Hence, principles were innovated or extended from others⁴⁹ to allow cooperation with the innovators and deviants with a view to increasing numbers to facilitate the implementation of political agendas on large scales.⁵⁰

More sophisticated reformulations of these same principles were utilised by those who came after, such as al-Ma'ribī, to continue the war against the Salafī methodology and Shaykh Rabī', recognizing their true and real origins, proceeded to refute them as he had refuted the earlier ones.

49 The foundational principle being that of Ḥassan al-Bannā, "Let us cooperate in that which we agree and excuse each other in that which we disagree."

50 Today, Salmān al-'Awdah continues in this way, opening arms to sufīs, shī'ites, liberals and modernists.

Shaykh ‘Abd al-‘Azīz Bin Bāz



In the book of ‘Abd Allāh bin Muḥammad ‘Āmir al-Aḥmarī, *al-Nuqūlāt al-Salafiyyah fī al-Radd ‘alā al-Ṭā’ifat al-Ḥaddādiyyah*, the author states:⁵¹

And I am not the one who described the Shaykh (Rabī‘) with this title. Rather, our respected Shaykh Ibn Bāz (رَحْمَةُ اللَّهِ), when I asked him fourteen years ago, I said, “O our Shaykh. Does Shaykh Rabī‘ revile so-and-so and so-and-so among the callers?” He said, “Fear Allāh, for the man is an Imām of the Sunnah.” And our Shaykh (Ibn Bāz) said in another gathering, “I did not know some things about them,⁵² except when some of the Shaykhs notified us of them.”⁵³

Shaykh Bin Bāz would refer to Shaykh Rabī‘, asking him to refute some of the opposers.⁵⁴ The Shaykh also eventually sanctioned the detention of some of the Quṭbiyyah in 1997,⁵⁵ those whom Shaykh Rabī‘ had been warning against and refuting for many years prior. This was after much confusion

51 *Dār al-Athar Li al-Nashr wal-Tawzī‘* (1431H, 1st edition) and it has an introduction by Shaykh Aḥmad bin Yaḥyā al-Najmī and others.

52 Referring here to the Quṭbiyyah such as Safar al-Ḥawālī and Salman al-‘Awdah and those with them.

53 Referring to the Shaykhs of Madīnah at the time, at the head of whom was Shaykh Rabī‘ bin Hādī.

54 Refer to <http://themadkhalis.com/md/?ztcvm>.

55 In particular, Safar al-Ḥawālī and Salmān al-‘Awdah, who were made to face their errors in rousing the society against the scholars and rulers, implying takfīr, and effectively calling to revolution.

was spread about Shaykh Rabīʿ, often through the use of generalized statements of advice that had been elicited from Shaykh Ibn Bāz or others who were not well-informed about the realities of Sayyid Quṭb and the Quṭbiyyah or yet others who were in reality allies and defenders of these deviants.⁵⁶

56 Such as Shaykh Ibn Jibrīn.

Shaykh Muḥammad bin Ṣāliḥ al-‘Uthaymīn



Shaykh Muḥammad bin Ṣāliḥ al-‘Uthaymīn (رَحْمَةُ اللَّهِ) stated:⁵⁷

“Indeed, we praise Allāh, free is He from all imperfections, the Most High, that He makes it easy for our brother, the Doctor, Rabī‘ bin Hādī al-Madkhalī to visit this region. [So that] the one to whom certain matters are not apparent may come to know that our brother, may Allāh grant us and him success, is upon Salafiyyah, the way of the Salaf. And I do not mean here that Salafiyyah is a *ḥizb* (party) which is set up to oppose the Muslims outside of it, but I mean by Salafiyyah, that he (Shaykh Rabī‘) is upon the path of the Salaf in his manhaj. Especially in the field of actualising Tawḥīd and throwing aside what opposes this [manhaj]. And all of us know that Tawḥīd is the basis for which Allāh sent the Messengers, upon them be peace and prayers...

The visit of our brother, Shaykh Rabī‘ bin Hādī to this region, our city, ‘Unayzah, no doubt will have a good effect and it will also become clear to many of the people what used to be hidden from them due to the scare-mongering and rumour-mongering and also letting loose the tongue [of discord]. And how numerous are those who are remorseful about what they said concerning the ‘*Ulamā*’, when it becomes clear to them that they (the ‘*Ulamā*’) are upon the truth.”

57 In the cassette recording titled, *Ithāf al-Kirām bi Liqā’ al-‘Uthaymīn Ma’a Rabī‘ al-Madkhalī wa Muḥammad al-Imām*.

Then one of those present at the gathering says, “There is a question concerning the books of Shaykh Rabī?” To which the Shaykh replied:

“It is apparently clear that this question is not in need of my answer. And just as Imām Aḥmad was asked about Ishāq bin Rāhawayh (رحمتهُ اللهُ) and he replied, “Someone like me is asked about Ishāq! Rather, Ishāq is to be asked about me.” And I spoke at the beginning of my speech about that which I know about Shaykh Rabī, may Allāh grant him success, and what I mentioned has never ceased to be what I hold about him in my soul, up until this time. And his arrival here and his words that have reached me, then no doubt, they are such that they will increase a person in his love for him and in his supplication for him.”

Shaykh Muqbil bin Hādī al-Wādī



Shaykh Muqbil (رحمته الله) has numerous statements regarding Shaykh Rabī's efforts and speciality in the field of criticism of methodologies and callers. He said:⁵⁸

“From the most insightful of people of the *jamā'āt* (partisan groups) and the taint (*dakhan*) of the *jamā'āt* in this era, is the brother, the Shaykh, Rabī bin Hādī (may Allāh protect him). To whomever Shaykh Rabī says that he is a *ḥizbī*, then after the passing of days it will be uncovered to you that he is *ḥizbī*, you will remember that. At the beginning of his affair, a man may conceal himself (in terms of what he is upon) because he does not like to be uncovered. However, when he becomes strong and gains followers and (he is certain that any) speech about him will not harm him, he now openly manifests what he has with him. So, I advise the reading of his books and benefiting from them, may Allāh protect him.”

He also said in the same cassette: “And I advise the brothers to benefit from the books of our brother Shaykh Rabī bin Hādī, may Allāh protect him, for he is, if Allāh wills, insightful with respect to the *Ḥizbiyyīn* and he brings out this *Ḥizbiyyah* (present with people) with chisels, one of them said, “One of the commentators upon *al-Kashshāf*

58 In the cassette, *Al-As'ilat al-Sunniyyah li al-'Allāmah al-Diyār al-Yamaniyyah* and published in *al-Thanā al-Badī min al-'Ulamā' alā al-Shaykh Rabī* of Khālid al-Dhāfirī.

brings out al-I'tizāl through chisels” and this one also (Shaykh Rabī'), he brings out Ḥizbiyyah through chisels. I advise with benefiting from his books and likewise benefiting from his cassettes.”

He also said:⁵⁹ “By the praise of Allāh, Ahl al-Sunnah filter the society with a filtering. “There will never cease to be a faction from my Ummah manifestly upon the truth. They will not be harmed by those who oppose them, nor abandon them, until the command of Allāh arrives and they are upon that.” Shaykh Rabī' [is from among these] in the land of the Ḥaramayn and Najd. Yes, by the praise of Allāh, he filters out the Hizbiyyīn with a filtering and he makes clear what they are upon.” And he also said:⁶⁰ “And Shaykh Rabī' bin Hādī al-Madkhalī, for he is a sign among the signs (*āyāt*) of Allāh in knowledge of the Ḥizbiyyīn, but not like the *āyāt* of Irān, the Dajjālīn (great liars).” And he also said:⁶¹ “And how many a Ḥizbī (has there been) who had some sway (power, strength, stronghold), rather exaggerated titles would be applied to him, yet after Ahl al-Sunnah clarified his condition he died and his ideology died with him. And from the esteemed contemporary Scholars of Ahl al-Sunnah who stand in the face of the people of falsehood are Shaykh Muḥammad Nāṣir al-Dīn al-Albānī (رحمة الله), Shaykh 'Abd al-Azīz bin Bāz (رحمة الله), Shaykh Rabī' bin Hādī and others.

59 Refer to the cassette, *al-Thanā' al-'Ulamā' alā al-Shaykh Rabī' (Tasjīlāt Minhāj al-Sunnah)* and *al-Thanā' al-Badī' min al-'Ulamā' alā al-Shaykh Rabī'* of Khālīd al-Ḍhafīrī.

60 *Tuḥfat al-Qarīb wal-Mujīb* (no. 75) and published in *al-Thanā' al-Badī' min al-'Ulamā' alā al-Shaykh Rabī'* of Khālīd al-Ḍhafīrī.

61 In his introduction to Shaykh Muḥammad al-Imām's book, *Tanwīr al-Dhulumāt* (p. 6).

Why Shaykh Rabīʿ is Reviled



Shaykh Ibn al-ʿUthaymīn made clear the reason why Shaykh Rabīʿ was reviled.⁶² When asked the question: “What is your advice concerning the one who forbids the cassettes of Shaykh Rabīʿ bin Hādī [from being distributed] with the claim that they cause *fitnah* and that they contain praise of the rulers of the Kingdom, and that his praise of them emanates from *nifāq* (hypocrisy)?”

The Shaykh replied: “We consider this to be a great error and mistake. Shaikh Rabīʿ is from the *ʿUlamāʾ* of the Sunnah, and from the people of goodness. His *ʿaqīdah* is sound and his *manhaj* is strong and sound. However, when he began to speak about some of the symbolic figureheads of some of the people from among the latecomers, they began to tarnish him with these faults. Do you know [this] now?”

And in the speech of Shaykh al-Albānī which has preceded: “So, belittling these two Shaykhs⁶³ who call to the book and the Sunnah and what the *Salaf al-Ṣāliḥ* (Pious Predecessors) were upon and fight against those who oppose this correct methodology is, as will not be hidden from one and all, something which emanates only from one of two people: Either from an ignorant person or a follower of desires...

62 Though this is in relation to Sayyid Qūṭb and the Qūṭbiyyah, the affair remained the same for those whom Shaykh Rabīʿ criticised thereafter, after the year 2000. It is only because he spoke against the errors of these people that speech against him increased further.

63 Referring to Shaykh Rabīʿ and Shaykh Muqbil.

So these people who speak against the two Shaykhs — as we have mentioned — are either ignorant and so should be taught, or (they are) followers of their desires — and we should seek refuge from the evil of such a person, and we ask Allāh (the Mighty and Majestic) that He either guides him or breaks his back. What I have seen in the writings of Shaykh Dr. Rabīʿ is that they are beneficial, and I do not recall having seen a mistake he has made, or any departure from the methodology upon which we are united with him and he with us.”

And Shaykh Ṣāliḥ al-Luḥaydān (رَحْمَةُ اللَّهِ عَلَيْهِ), when asked:⁶⁴ “Why has speech increased regarding Shaykh Rabīʿ and why do they revile him, may Allāh preserve you?”

He replied: “The man, what an excellent man in his *ʿaqīdah* and in his jealousy for the religion. No doubt, those who speak about him, it is because he refutes the opposers of the Sunnah; the opposer harbours malice against him because he refutes the opposers. And (as for the one) who does not oppose (the truth), then perhaps he envies him because he (Shaykh Rabīʿ) is aware of what he did not become aware of. The man, what an excellent man, in knowledge and *dīn*.”

64 On 6th Ṣafar 1435H. Refer to <http://themadkhalis.com/md/?tpiqq> for audio.

Shaykh Rabī's Advice



In a recently distributed audio recording,⁶⁵ Shaykh Rabī made the following remarks in response to a question about *al-Jarḥ wal-Ta'dīl*:⁶⁶

“When you reach this level in knowledge, awe (of Allāh), asceticism and sincerity for the sake of Allāh, then you will know how to seek nearness to Allāh through that and how you protect the religion through that.

The necessity of sincerity, piety and righteousness in da'wah

For the knowledge of *al-Jarḥ wal-Ta'dīl* is a mighty (type of) knowledge, only the unique ones among the people embark upon it. Even (the statements of) many of the senior memorizers (*ḥuffādh*) of ḥadīth were not considered (for acceptance) by the scholars in the field of *al-Jarḥ wal-Ta'dīl*.

Disparagement and appraisal requires justice and precision

65 I have been unable to verify the exact date of the recording. It has been suggested that it is an old recording from around 2004, in which case it would follow the tribulation of Fāliḥ al-Ḥarbī, whose followers exaggerated in him. It has continued relevance given that this type of exaggeration continues to manifest, such as what has been found with the followers of al-Ḥajūrī more recently. The difference is that Shaykh Rabī has been praised and described as such by the great Imāms of Ahl al-Sunnah in this era, whereas it is the partisans of the likes of Fāliḥ al-Ḥarbī and Yaḥyā al-Ḥajūrī who exceeded the bounds in excessive praise and exaggeration.

66 The question was, “How can we show devotion to Allāh, the Mighty and Majestic, through the science of *al-Jarḥ wal-Ta'dīl* which is from the noblest of sciences?”

Humility of
the people of
knowledge and
dislike of causes
of exaggeration

And I say to you that I am not from the scholars of *al-Jarḥ wal-Ta'dīl* and I advise the brothers to abandon exaggeration (*ghuluww*) — may Allāh bless you — for I am merely a critic, a critic, I criticised numerous, specific people for their errors and then people elevated this, may Allāh bless you, and I free myself to Allāh from exaggeration. Do not say, “Shaykh Rabī‘ is the Imām of *al-Jarḥ wal-Ta'dīl*,” ever. I call Allāh to witness that I hate this speech, leave these exaggerations, my brothers! By Allāh, since time, due to my nature, I (instinctively) hate these affairs.

Moderation in
using titles and
labels, even for
great scholars

When I pause (and reflect) over Ibn Khuzaymah being an Imām among the Imāms, and he is, by Allāh, a mighty Imām. However, (saying) “*the Imām of imāms*,” by Allāh, I consider it weighty. But these labels have entered the Muslims; look at the way the Companions were addressed (by each other), “Umar said”, “Uthmān said”, “Alī said”, “So-and-so said” and as for us, we have not arrived at (a level of) excellence — may Allāh bless you — so abandon these embellishments.

Criticism can
be made with
knowledge and
upon the correct
methodology

If one has knowledge and knows the manhaj of the Salaf, then he can criticise. The scholars of *al-Jarḥ wal-Ta'dīl* have explained to us the conditions of the narrators, the liars, the abandoned ones, those poor in memory and those who are weak to the end of all of that (from the) trustworthy ones, the upright (reliable), the memorizers, to the end of all of that. We are critics, I am a weak critic, I criticise

the mistakes that others besides me remained silent about or they were heedless of them.

So leave these affairs [of exaggeration] — may Allāh bless you — I mean that the one has knowledge and knows the manhaj of the Salaf and sees that there are clear innovations in front of him, he clarifies them for the sake of Allāh, out of sincerity of purpose for the sake of Allāh, the Blessed and Exalted, out of protection for this religion.⁶⁷ An innovator comes, he distorts the religion with his innovation and he speaks about Allāh without knowledge, he spreads his misguidance in the name of religion whether his mistake is in creed, in worship, in methodology, in politics or economics, in an affair among the affairs.

Clear affairs of innovation can be explained, and their callers can be disparaged and warned against

But now exaggeration has spread in the arena of Salafiyyah, exaggerations, embellishments (in praise) are spread until some of them have reached the level of the Rāfiḍah and the Sūfiyyah and Ḥulūl,⁶⁸ and we free ourselves from this exaggeration.

Exaggeration resembling the level of the Rāfiḍah and Sūfiyyah

67 This is what the Salafis are upon following those Scholars from Ahl al-Sunnah who have played an instrumental role in this field. However, this activity is disliked by the Mumayyi'ah.

68 One of the followers of Yaḥyā al-Ḥajūrī stated about him in poetic form, “If they were to melt him (Yaḥyā al-Ḥajūrī), his flesh would have melted as the Sunnah and would have become the verses of the Remaining Book.” The Scholars of Ahl al-Sunnah refuted this and explained that it amounts to indwelling (*ḥulūl*), since the Qurʾān is the Speech of Allāh, it is an attribute of Allāh, the Exalted. This is just one instance of many of the type of exaggeration (*ghuluww*) that the Shaykh is warning against. Other statements of exaggeration include their saying that shining the

So, traverse the methodology of the Salaf upon moderation, balance and putting people in their proper places without anything of exaggeration, may Allāh bless you.

Necessity of criticism of errors that are encountered

So we, the students of knowledge, we are now in the arena, the students of knowledge, have criticised some of the errors, so we have some acquaintance (thereby).

The importance of good manners, patience and gentleness

So I advise you, O brothers, that you traverse the path of the Righteous Salaf in learning, manners, calling (others). Do not be harsh, be without exaggeration upon a call that is accompanied with forbearance, mercy and lofty manners. By Allāh, the Salafī da‘wah will spread (through this).

Those who create problems among Ahl al-Sunnah and consume them with problems

At the moment Salafīyyah is being consumed by those who ascribe (Salafīyyah), and I do not say “Salafīs”, (but) those who (outwardly) ascribe (to Salafīyyah), some of them wrongfully ascribe to this manhaj. They consume each other in front of the people, they distort the Salafī da‘wah by this path. So I advise the likes of this one to fear Allāh,

shoes of al-Ḥajūrī for a lifetime would amount to nothing much. That people flock around al-Ḥajūrī as people encircle the Ka‘bah. They have statements implying that al-Ḥajūrī has combined the traits of the Prophet, the Companions and the Imāms of the Salaf. That Yaḥyā al-Ḥajūrī excels over al-Shāfi‘ī and Aḥmad. One of them expressed in poetry that he made *istighāthah* (seeking relief) through al-Ḥajūrī in his absence when he was stirred with grief. Some of them stated that al-Ḥajūrī outshines both the sun and the moon with his brilliance, and other such statements which resemble the exaggeration of the Rāfiḍah and the Ṣūfiyyah.

the Mighty and Majestic, that he learns beneficial knowledge and works righteous deeds and that he calls the people with knowledge and wisdom.

O brothers, the Internet sites are smeared now, all the people are mocking those whom they call “Salafīs”, they mock them and they applaud with rejoicement, may Allāh bless you.

The Internet as a medium for attacking and mocking

The one among you who learns and understands *tafsīr*, he presents statements about *tafsīr* to the people, the verses relating to the rulings, the verses relating to manners, the verses relating to beliefs, that’s it, he spreads them among them people, this is da’wah. The one who is grounded in (the field of) ḥadīth — may Allāh bless you — spreads statements regarding the meanings of the ḥadīth, what is lawful and unlawful, and (what it comprises of) rulings, manners, and so on. Fill the world with knowledge. People are in need of this knowledge.

Conveying and spreading knowledge in fields that one is grounded in

These reckless actions (of disputation and bickering) distort the Salafī methodology and cause the people to flee from it. Leave these reckless actions, whether they are on the Internet or in any situation among the situations, in any city among the cities. Present beneficial knowledge to the people and do not enter into disputes with the people and nor among yourselves.

Abandoning disputation and bickering and occupation with beneficial knowledge

You have read in this book that the Salaf used to flee (and warn) from debates. Do not debate except in the state of compulsion, and no one ought to debate except a Scholar who is able to subdue the

Fleeing from debates and fruitless disputation with the people of falsehood

people of innovation. Do not enter into disputes among yourselves.

It is sufficient to refute error and falsehood with knowledge and evidence

When an error occurs then refute it with knowledge. Do not enter into diversions and fabrications, because this causes wastage upon the Salafī da‘wah and harms it with such excessive harms whose likes I have not witnessed in history.

The Internet as a tribulation, and the necessity of speaking with knowledge

But these criminal avenues, like this Satanic Internet, have bolstered these problems. Everyone who scratches his head brings his tribulation to the Internet. Leave these things. Speak with knowledge and it will ennoble you, it will ennoble your da‘wah; and the one who does not have any knowledge should not write (things) for people, neither on the Internet nor elsewhere, may Allāh bless you.

Jealousies and grudges consuming the da‘wah

And be far away from jealousies and harbouring grudges. Otherwise, by Allāh, this da‘wah will perish. I hope that there is no one among you who has participated in this tribulation. I ask Allāh to grant firmness to us and you upon the Sunnah.

Write and publish on the Internet with mastery and precision

Listen, O brothers, whoever has knowledge and has mastered it (with precision), then let him write on the Internet with what benefits the people, regarding tafsīr, beliefs, manners, rulings and so on, while he is sure and certain, may Allāh bless you. And tafsīr is also an ocean, it is an ocean. By Allāh you are scooping from an ocean.

All the ḥādīths with you, explain them to the people, seek help through the explanations of the

Scholars (and give) a precise, detailed explanation, then present it to the people, in matters of creed, worship, manners and in a wise, reposed manner that will benefit the people. By Allāh you will see how it will develop, how it will grow, how the world will become illuminated through it.

Publish explanations of the Prophetic Sunnah with speech of scholars to illuminate the world

Right now, Salafiyyah is being wronged by these (aforementioned ways), may Allāh bless you. I advise you to abandon argumentation and disputation on the Internet and in the various arenas (of da‘wah). I advise you with this, may Allāh bless you.

Avoid argumentation and disputation

And the one who has knowledge he speaks with knowledge, he writes with knowledge, he invites others with knowledge, he invites with proof and evidence. But avoid difference(s) and do not stir up the causes of separation between yourselves.

Speaking and inviting with knowledge

When a person makes a mistake, his error should be presented to the Scholars who will advise how to resolve and treat this (mistake). May Allāh bless you, straighten your affairs and unite your hearts, may Allāh bless you.”

Advising the one who errs

— End of the Shaykh’s advice.

The essential points in the advice of the Shaykh can be summarized as follows:

1. The Shaykh’s dislike of the title “Imām of *al-Jarḥ wal-Ta’dīl*” and what is similar to this and considering this as exaggeration, that he does not befit this title and it should be abandoned.

2. That he is a mere critic who criticised certain people for their errors when others from the people of knowledge remained silent or were unaware of these errors.
3. That anyone who has knowledge and knows the manhaj of the Salaf and sees clear innovations, should clarify them for the sake of Allāh, considering that the Innovators have come and distorted the religion and spread their misguidance in various areas of the religion.
4. That there is to be found within the arena of Salafiyyah a type of exaggeration (*ghuluww*) which is like that found with the Rāfiḍah and the Sūfiyyah towards their scholars and leaders.
5. The Shaykh explains that Salafiyyah is being consumed and eaten up by a people who ascribe to it; they are not really Salafīs, but they ascribe to it out of oppression, and they distort the Salafī da‘wah through their activities.
6. Whoever has knowledge, precision and understanding in a particular field of knowledge such as tafsīr, or ḥadīth, then he should write and explain and present this knowledge for the benefit of the people.
7. That reckless activities such as debating and arguing whether among Salafīs or with the Innovators should be abandoned.
8. That errors emanating from Salafīs should be refuted with knowledge and matters should be referred back to the Scholars.⁶⁹

69 This is what the Salafīs have been doing with respect to dubious callers in the West who claim Salafiyyah but operate on the principles

Shaykh Rabī's Humility



In his book, *Bayān Fasād al-Mi'yār Ḥiwār ma'ā Ḥizbī Mutasattir*,⁷⁰ Shaykh Rabī writes:

I say firstly: Allāh knows that I despise this title⁷¹ and I do not desire to be labelled with it. This is known well by many of my brothers from students of knowledge and also from esteemed scholars like Shaykh Ḥammād al-Anṣārī who knows this well about me, that I am hurt if I am called with this (title).⁷²

In the cassette *Asbāb al-Inḥirāf*, the Shaykh's lecture was introduced by a student who praised the Shaykh in numerous ways and at one point he referred to the statement of Imām Muslim regarding his Shaykh, Imām al-Bukhārī, that he is

of the very Mumayyi'ah that Shaykh Rabī has expended great efforts in refuting. However, this is not pleasing to those callers and their followers.

70 Written in 1417H (1997 CE).

71 Referring to the title of 'Doctor'.

72 From the lack of intelligence of those who spread the Shaykh's denial that he is an Imām of *al-Jarḥ wal-Ta'dīl*, intending by that to discredit what the Shaykh has stood to perform of refuting the opposers to the Salafī manhaj, is that applying their reasoning requires that they also reject the Shaykh's doctorate. This is because the Shaykh received his doctorate through the satisfaction of his examiners. And likewise, the Shaykh was described with those words "an Imām of the Sunnah", and "the carrier of the flag of *al-Jarḥ wal-Ta'dīl*" and what is similar to that by his teachers (al-Albānī and Ibn Bāz) who knew and understood what they were saying, upon knowledge and insight, not upon ignorance or sentiments.

“the teacher of teachers” intending to apply this to Shaykh Rabī‘. So the Shaykh, after he commenced his talk, stated:

“And I excuse myself from what the brother said about me, for by Allāh I am not around (Imām) al-Bukhārī and not even close to him, no and no and no. The distance is awfully vast between us and between al-Bukhārī. I am nothing more than a student of knowledge and I ask Allāh to grant us sincerity in what we say and do and in what we present in benefiting the people, alongside our weakness therein, and we ask Allāh to write it in our page of good deeds.”⁷³

73 It is clear that the biased partisans (Ḥizbiyyūn) have used the Shaykh’s humility, and his dislike of titles, to make it appear that what the great scholars of the era have said about him, and his efforts in defending the Prophetic Sunnah and the Salafī creed and methodology, has no value and is somehow negated and invalidated. This indicates their lack of honesty, may Allāh guide them away from their falsehood, bigotry and partisanship.

Closing Notes



The following four observations should be noted in light of what has preceded:

First: In contrast to the followers of al-Ḥajūrī who gave rise to a type of exaggeration (*ghuluww*) that is found commonly with Sūfīs and Rāfiḍīs, the expressions used by the Salafīs originated with the Imāms of the Sunnah such as Shaykh al-Albānī, Shaykh Ibn Bāz, Shaykh Ibn al-‘Uthaymīn and Shaykh Muqbil.

And that is a great difference.

These scholars described Shaykh Rabī‘ as “an Imām of the Sunnah”, “the carrier of the flag of *al-Jarḥ wal-Ta’dīl*”, “From the most insightful of people of the *jamā‘āt* (partisan groups) and the taint (*dakhan*) of the *jamā‘āt* in this era”, “he filters out the Ḥizbiyyīn with a filtering and he makes clear what they are upon”, and “a sign among the signs (*āyāt*) of Allāh in knowledge of the Ḥizbiyyīn.”

Two of these Shaykhs are the teachers of Shaykh Rabī‘ (al-Albānī, Ibn Bāz) and the other two are his peers. There is a huge difference between the teacher praising and commending his student and between ignoramuses, poets and the sentimental ones singing exaggerated praises of their teacher upon the way of the Ṣūfīs.

Second: It is a sign of the humility and modesty of Shaykh Rabī‘ that he dislikes titles and advises that their use be

abandoned. Shaykh al-Albānī, when he was referred to as a “Scholar” (*‘ālim*), stated he is merely a “student of knowledge” (*ṭālib al-‘ilm*) and this is the way of the people of knowledge, their knowledge produces humility, indicating that it is genuine knowledge.

Following the tribulations of the Ḥaddādiyyah such as al-Ḥarbī and al-Ḥajūrī, one of exaggeration and extremism, it is from the wisdom of the Shaykh to advise and warn against the ways and means that can lead to exaggeration. However, just because Shaykh al-Albānī does not like being called a “Scholar” does not mean he is not a scholar, and similarly, whatever Shaykh Rabī‘ has been described with by his teachers and peers does not mean that there is no truth in what they said, just because Shaykh Rabī‘ dislikes such titles and descriptions.

Third: Those who have been criticized by the Scholars in one way or another from the likes of Taḥīr Wyatt, Abū Usāmah Khalīfah, the Madeenah.Com network and numerous others, it has never been known from them to give attention to the refutations of Shaykh Rabī‘ against the mockers of the Prophets, revilers of the Companions, promoters of corrupt principles, distorters of Salafīyyah, allies of the Ikhwānīs, and shielders of the various *jamā‘āt* in the same way they give attention to attacking and undermining the Salafīs who value Shaykh Rabī‘’s efforts and writings over the last two decades.

This reality is apparent and is a matter of public and open historical record. All people with acquaintance in this matter recognize the hypocrisy that is readily apparent in their selective promotion of many of Shaykh Rabī‘’s statements. Times have changed, we no longer live in those confusing

days of the 1990s when you could cause mass confusion by promoting general speech from Shaykh Ibn Bāz or Shaykh Ibn al-‘Uthaymīn.

The foundations of Salafiyyah have been clarified, distinguished and made apparent, and they provide a framework of clarity in the context of which people’s actions, activities and loyalties are evaluated and scrutinized. Thus, it is highly questionable when a people with very little if any concern for the clarity provided in hundreds of written and spoken refutations of the Shaykh against the people of falsehood are keen and eager to spread only certain general advice of the Shaykh exclusive to everything else.

Fourth: The reader should be perceptive enough to realise the actual intentions of some of those who spread this speech of Shaykh Rabī‘ and the inner workings of their minds. Many of them do not value the statements of Shaykh al-Albānī, Shaykh Ibn Bāz, Shaykh Ibn al-‘Uthaymīn, Shaykh Muqbil and others regarding Shaykh Rabī‘, and their intent is as much to say: “See, Shaykh Rabī‘ is nothing special, he said it in his own words!”, as it is to promote the advice contained therein.

Their intent is to utilize the humility and modesty of the Shaykh to belittle his actual status and his efforts, because they resent and reject his refutations against those to whom they have an attachment and whose *manhaj* they identify with, such as al-Ma’ribī and al-Ḥalabī from the **Mumayyi’ah**, al-Ḥājūrī from the **Ḥaddādiyyah** and Ibrāhīm al-Ruḥaylī from the **Mukhadhdhilīn**.

And all praise is due to Allāh and may blessings and peace be upon His Final Messenger.

Advice to Refute Ahl al-Bid'ah Who Attack the Scholars & to Demolish the Foundations of their Bid'ah



Background

In the late 1990s, there were fierce battles between Ahl al-Sunnah and the Quṭbiyyah, Surūriyyah, Takfīriyyah who were attempting to destabilize Muslim lands through *takfīr* and *tabdī'* of the great scholars of the era such as Imām Ibn Bāz, Imām al-Albānī, Imām Ibn al-'Uthaymīn and others.

The activities of these people back then provided the fertile ground for the likes of ISIS to emerge over a decade later, which allowed enemies and vultures to pursue their agendas in Muslim lands. Indeed, these groups are Trojan horses in the lands of the Muslims and they are used and directed for nefarious purposes.

Around that time, the Major scholars such as **Shaykh al-Albānī**, **Shaykh Bin Bāz** and **Shaykh Ibn 'Uthaymīn** (رحمهم الله) had all realised that the two figureheads in Saudi Arabia, Salmān al-'Awdah and Safar al-Ḥawālī, had been correctly refuted and spoken about by the Mashāyikh of Madīnah, in particular, Shaykh Rabī bin Hādī. By the year 2000, numerous statements had come from them in refutation of these figureheads in particular and the Quṭbiyyah in general.

Shaykh al-Albānī had famously called them “Khārijīyyah ‘Aṣṣriyyah”. Shaykh Ibn Bāz had authorised the detention of their main figureheads, Safar al-Ḥawālī and Salmān al-‘Awdah. Shaykh Ibn ‘Uthaymīn warned against listening to their cassettes prior to his death, because of what they contain of revolutionary ideology.

This had incensed the Quṭbīyyah Takfīriyyah, and whenever we translated and wrote refutations, especially speech that came from Major Scholars, such as Shaykh Ibn al-‘Uthaymīn towards the end of his life, they made vile attacks over the Internet.

In that period, someone that I had contact with in one of the Gulf countries rang up Salmān al-‘Awdah and asked him some things about Shaykh al-Albānī (رَحْمَةُ اللَّهِ) to hear his view directly, as confirmation. Having heard some bad things directly from Salmān al-‘Awdah, and having observed that we had been refuting the Quṭbīyyah, Surūriyyah for a while, and likewise, having read that we referred to Salmān al-‘Awdah as “Imām of the Quṭbīyyah” — which greatly angered the Quṭbīyyah Takfīriyyah — this person, as an inquisitive bystander, decided to contact Shaykh Rabī‘ for his view and advice on the matter.

A phone conversation with Shaykh Rabī‘ followed, and the contents of the conversation were transcribed in Arabic and sent to me via email. The following is a translation of the email within which is the advice given by Shaykh Rabī‘, a quarter of a century ago, in June 2000.

Abū ‘Iyaad Amjad Rafiq

Transcription of Shaykh Rabī's Advice

As-Salāmu 'alaykum wa Raḥmatullāh wa Barakātuh,
Respected brother Abū 'Iyaad, may Allāh grant you success.

I have just spoken to the esteemed Shaykh, 'Allāmah, Wālid, Rabī bin Hādī al-Madkhalī (may Allāh, the Master and the Mighty and Majestic, protect him) today, 3 July 2000, and I preferred to write it in Arabic so that it is more precise.⁷⁴

First, I want to give you good tidings that the Shaykh is well and in good health, and all praise is due to Allāh.

Then I requested [permission] to ask him, may Allāh grant him success, and he welcomed that, so I explained to him in detail about your website,⁷⁵ and he already knew the brother Abū Ṭalḥah [Dāwūd Burbank (رَحْمَةُ اللَّهِ)].

Then I spoke in great detail about your war against Ahl al-Bida' and your role in spreading the Salafī da'wah outside [of Saudi] and I mentioned to him that you make known the errors of the likes of Shaykh Salmān [al-'Awdah] and Safar [al-Ḥawālī], because their tribulation is spread, far and wide between ignorant Muslims in the West.

I explained to him the role of the Takfīrīs, from the Surūriyyah and the Khawārij and others, in spreading this fitnah.

Then I moved on to mention the story of [my] conversation with Shaykh Salmān [al-'Awdah], and I only mentioned to him what he said about Imām al-Albānī, but I did not mention that Shaykh Salmān was the one who said that.

74 I have translated it for the purpose of this publication.

75 The website was spubs.com (salafipublications.com).

Then I mentioned the attack of those people against you and that among them are those we consider to be Salafī.

So he said, after seeking aid from Allāh:

“First: It is upon them not to become sad, and not to consider the attack and revilement upon them to be something strange, because this is the [reality of the] situation from the earliest times of the Salaf to this era of ours.

Do they not see how Ahl al-Bida’ and the deviants waged war against Ibn Taymiyyah with lies and fabrications? Do they not see how they assaulted Imām Aḥmad and made his blood lawful? Do they not see in our time how much revilement there is upon Imām al-Albānī and Ibn Bāz?

And recently, do they not see the mighty revilements, lies and fabrications against [me] Rabīʿ bin Hādī, in which they never tire of fabricating [such lies against him]? Until they said that he is an agent, and an advisor to the *amīr* of Makkah, and I do not even know the appearance [i.e. the face] of this *amīr*, I do not even know it!

So they [Maktabah Salafiyyah] must not be grieved and anxious, and let them know that those who are attacking them, they are worse [themselves] than what they describe them with, they are the *khulūf* of the *khulūf*, because they [the brothers at Maktabah Salafiyyah] love the mashāyikh upon the Sunnah and the truth. And mashāyikh are men; it is necessary to explain their errors with truth, and for the truth there is no compromise in religion. And also because the tie of loyalty and disloyalty to them [the biased partisans] is personalities, not the truth and love of the people of truth.

So I advise my sons to explain the errors only, and to refute them with the Book, the Sunnah and with the speech of the leading scholars who are deeply grounded in knowledge, and that they not be concerned with anything else, so long as they are on the truth, without swerving from it or oppressing [anyone].”

And regarding the story of [my] phone conversation with the Shaykh [i.e. Salmān al-‘Awdah], Shaykh [Rabī‘] was very angry with the example given by Shaykh Salmān and said this contains a fabrication against al-Albānī and within it is embedded (implied) *tabdī‘* and *takfīr* of the Shaykh.

The Shaykh asked me who it was, but I did not tell him. Then the Shaykh asked me to request you to spread the whole of *al-Dhabb al-Aḥmad* [by Imām al-Albānī],⁷⁶ and likewise, the discussion between al-‘Ubaylān with Shaykh al-Albānī, in which he made clear his ‘aqīdah regarding *īmān*.⁷⁷ He mentioned also another small booklet that the Shaykh al-Albānī wrote before his death in which he made

76 I had already translated and published parts of this book months earlier, where Shaykh al-Albānī defended himself, saying: “I say: This is what I used to write for more than twenty years, affirming the madhhab of the Salaf and the ‘aqīdah of Ahl al-Sunnah — and all praise is due to Allāh — in the issues pertaining to *īmān*, and then there come in the present times, reckless ignoramuses, who are but young newcomers accusing us of Irjā! To Allāh is the complaint of the evil that they are upon, of ignorance, misguidance and scum...” *Al-Dhabb al-Aḥmad ‘an Musnad al-Imām Aḥmad* (1999, 1420H) p. 33. In this book, Shaykh al-Albānī refuted the Ḥanafī Māturīdīs on the subject of *īmān*, and I translated some of those parts as well.

77 I translated this recorded discussion and published it on the website in October 2020, along with other statements of Shaykh al-Albānī in clarification of the reality of his view, and in refutation of the Quṭbiyyah, the Takfīrī Khārijites.

clear his ‘aqīdah. So the Shaykh has asked you to [translate and] spread this in defence of Imām al-Albānī.

Then I said to him, about the observations you wrote beneath the *shahādah*,⁷⁸ and I asked him if I or you had erred in spreading this. So he said:

“You did not err, and it is strange that they became angry for this Shaykh but did not become angry over his *tabdīr* of Shaykh al-Albānī.”

I then told him that you had removed the article,⁷⁹ but you will publish it again with just the speech of Shaykh Ibn al-‘Uthaymīn, and he said: “This is good.”

Then I said to him: What do you say about the one who calls Shaykh Salmān, “the Imām of the Quṭbiyyah”?⁸⁰

78 I do not have any other emails surrounding this discussion to know all the specifics, but as far as I recall, this may have been connected to some speech that came from Shaykh Ibn al-‘Uthaymīn (رحمته الله) in which he warned from the cassettes of Safar and Salmān, so I translated it from the recording, published it, and added some comments below it. This was a monumental statement from the Shaykh at that point in time, and it was harsh upon the Quṭbiyyah. The Quṭbiyyah Takfīriyyah were unhappy with the comments because they were hurt by them, due to not being able to handle the truth. Despite being very bold previously, they could not handle the implications of what Shaykh Ibn al-‘Uthaymīn had said being spelled out for them in very clear words. This is because they would often use Shaykh Ibn al-‘Uthaymīn’s good speech about these figureheads from years prior when the Shaykh had not become fully aware of their reality.

79 I am not sure about this, as I do not recall all the events, but the article has always remained there; it may have been in relation to a post on a discussion forum.

80 I had mentioned this in one of the PDF articles, and the Quṭbiyyah Takfīriyyah were not happy about it.

He said:

“I personally do not say this, but he is not far from it. Do you not see the Takfīrīs and the Khāwārīj in all parts of the earth see him as an Imām for them, and in contrast, they attack the mashāyikh, Ibn Bāz, al-‘Uthaymīn and al-Albānī?

By Allāh my sons, this land would not have known Sayyid Quṭb and his innovations, [nor would] the youth come to know about him, become attached to him and love of Ahl al-Bid‘ah had it not been for the writings of Shaykh Salmān may Allāh guide him, and making Sayyid [Quṭb] into an Imām.

And Shaykh Salmān hears and sees just like you hear and see those Takfīrīs outside [of Saudi] and he knows that they consider him an Imām, so why does he and Shaykh Safar not announce it in every place that they are free from them [the Takfīrīs], and from their ideology, [doing so] in his books, cassettes, papers and the Internet? So that we can protect our youth, our sons and our lands from their fitnah [that of the Takfīrīs].

We are waiting for the two Shaykhs to announce their recantation from their past errors, those from which we have not heard them recant from till now, and we are waiting for them to announce their renunciation of Ahl al-Bid‘ah in every place, especially the Takfīrīs.”

Then the Shaykh made *du‘ā* for their guidance, and I said *āmīn* over his *du‘ā*.

Then I mentioned this one called “Shaykh Faisal” and he said: “I do not know him”, so I then mentioned his condition,

that he makes *takfīr* of the mashāyikh — from the likes of al-‘Uthaymīn, and even Shaykh Rabī‘ — and their followers and students and whoever is upon their methodology from those whom he calls “slaves of the rulers”. So the Shaykh requested me to send him examples of the speech of [this] Shaykh Faisal⁸¹ and they will translate them in Saudi to warn the youth from him and his fitnah.

And he [the Shaykh] said:

“Say to my sons that they should make known the errors of Sayyid Quṭb and to refute them from the Book and the Sunnah, and through this Ahl al-Bida‘ will be defeated, all of them, because most of the Takfīrīs carry the ideology of Sayyid Quṭb and they love him more than the Prophets of Allāh (عَلَيْهِمُ السَّلَامُ).”

Then, at the end, I requested him to say a word in support of you [as encouragement] and as advice, and he said:

“Tell them to contact me over the phone and to record the conversation and I will give them advice inshā’-Allāh, and words to support them.”

— End of the message.⁸²

81 He is Abdullah el-Faisal known as “Shaikh Faisal” who was a hardcore Takfīrī Khārijite preacher in the United Kingdom, and a convert to Islām from Christianity. He was active during the 1990s in the UK, and gained a following.

82 This is one of many, many examples in which Shaykh Rabī‘ bin Hādī (and Shaykh Aḥmad al-Najmī, Shaykh ‘Ubayd al-Jābirī and others) gave us advice, direction and support in our da‘wah, with emphasis on defending the Sunnah and refuting bid‘ah and its people, with evidence, truth and justice, all of this being a means of purifying the religion, and paving the way for genuine unity of hearts and bodies. So may Allāh

Advice Regarding Tawḥīd, Sincerity, Taqwā, Unity and Brotherhood



On the 22nd Jumādā al-Ūlā 1434H (3rd April 2013), the Noble Shaykh and Imām, Rabī' bin Hādī, gave a beneficial word to the Salafī brothers who had congregated from the UK (Maktabah Salafīyyah, Premier Ḥajj group), the US, Maldives, Singapore and India.

This was on the occasion of the regular conferences organised by Salafī Publications in the city of al-Madīnah and which became a time and place of gathering for Salafīs from various parts of the world. During these yearly conferences visits were made to the house of Shaykh Rabī' by the groups attending the conference, where he would give advice to the large gathering. Likewise, Shaykh 'Ubayd al-Jābirī (رَحْمَةُ اللَّهِ) would also pay a visit to the venue, in order to deliver a word, so may Allāh reward them greatly for their attention and concern.

He spoke of Tawḥīd and sincerity (*ikhhlāṣ*) as the basis of *taqwā*, unity and brotherhood, and he warned from the way of those who seek to split the ranks of the Salafīs using various ways and means. The following is a translation of the talk based upon an audio recording which has been transcribed and placed on Sahab.Net (site no longer online).

reward him and his brethren from the Major Scholars of the ummah of this era for their concern and efforts in this regard.

I translated it from the source at the time, and I present it here for benefit.

Alḥamdulillāh, it was these types of advices — in addition to the knowledge-based refutations providing clarity — which helped to create the unity between Salafīs (around this clarity), not just in the UK, but in various parts of the world, along with strong brotherhood.

This type of genuine advice from the likes of this great scholar is sufficient for us, and we are not in need of those who care not about tearing apart the unity and splintering it into factions. Likewise, showing no restraint in slandering Salafīs and lending support to trouble-makers in every place, despite speaking with the alluring speech of unity, love and brotherhood, while completely contradicting it in conduct.

The Advice of Shaykh Rabī

The Shaykh (may Allāh preserve him) said:

“How often has Allāh praised the pious and how often has He encouraged *taqwā* (piety) and how often has He explained what awaits them with Allāh, the Sublime and Exalted, of the mighty reward. Hence, it is (required of us therefore) to have the *taqwā* of Allāh, the Blessed and Exalted, and to have steadfastness (*istiqāmah*) upon the true *dīn* of Allāh, [steadfastness] in our beliefs, in our methodologies, in our (acts of) worship and in all the affairs of our [lives]. To show piety (to Allāh), to have steadfastness upon the truth, to remain firm upon it and to keep away from all that angers Allāh, the Blessed and Exalted, and (from whatever

opposes the Book of Allāh and the Sunnah of His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) of beliefs, methodologies and manners.

It is required of us to hold fast to the rope of Allāh, and this comprises [holding fast to] everything that Islām came with:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا

“And hold fast all of you to the rope of Allāh” [3:103]

Do not leave anything that has come in the Book of Allāh and the Sunnah of His Messenger except that you should adhere to it and hold fast to it. Do not let any one of you refrain from this adherence (*i'tiṣām*) to the rope of Allāh, the Book of Allāh and the Sunnah of His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

It is upon you to have *ikhhlāṣ* (sincerity) to Allāh, the Lord of the worlds,

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ

“And they were not commanded except to worship Allāh, making the dīn sincerely and purely for Him alone, being upright...” [98:5]

Meaning [worship Him alone whilst] turning away from shirk, being upon the *millah* (religion, way) of Ibrāhīm (عَلَيْهِ السَّلَامُ),

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا

الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ

“And they were not commanded except to worship Allāh alone, making the dīn purely and sincerely for Him alone, being upright, and to establish

the prayer, give the zakāh and that is the upright religion.” [98:5]

The true, upright religion is to make the *dīn* purely and sincerely for Allāh alone in every affair from all of the affairs with that which pleases Allāh, the Sublime and Exalted, through following His commands and avoiding His prohibitions, being upright (in all of that) upon the way of Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and Ibrāhīm (عَلَيْهِ السَّلَام) — upon Tawḥīd, being far, in every way, from shirk with Allāh, the Blessed and Exalted... and he should establish the prayer. The prayer is a great affair, it is the second pillar after the two testimonials, and (likewise) he should give the *zakāh*, the third pillar, and when he establishes these things, he will have [established] Islām *inshā’-Allāh*, and that is the upright religion.

And you must build brotherly union in [all affairs] between yourselves, go hand in hand (with each other to achieve unity), and cooperate upon righteousness and piety and (you must) keep far away from separation all of its causes. The person who comes to the Salafī Da‘wah must adopt this methodology, he should keep away from all the ways that kindle differences and separation.

There are some people who stir up the causes of separation, they stir up tribulations and thereby tear up the Salafīs, rupturing them [into pieces]. This is not from the correct methodology, nor from the Salafī way, and nor from the methodology of the Ṣaḥābah and Tābī‘īn. Some people (deliberately) seek out and find ways which split and tear apart. Such people are not to be trusted with respect to the dīn of Allāh, the Blessed and Exalted, and they are not truthful in their claim to Salafīyah. It is obligatory that the

light is focused upon them, and it be said to them, (asking them), “Why are you coming with all of these causes of separation?”, “Why are you splitting the Salafis?”

The one who errs is to be advised with wisdom, kindness and gentleness, “And never is gentleness (*rifq*) [placed] in something except that it beautifies it, and never is it removed from something except that it besmirches it.”⁸³ [And also] “And never is modesty (*hayā*) [found] in something except that it beautifies it.”⁸⁴ You must (adorn yourselves) with the loftiest manners, such as patience, gentle forbearance and truthfulness, may Allāh bless you, and (likewise) firmness upon the truth. [Allāh, the Exalted, said],

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ ﴿٢١﴾

“Indeed, there is in the Messenger of Allāh an excellent model of conduct for you” [33:21]

And Allāh says,

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾

“And indeed you are upon a lofty standard of character” [68:4]

And he should (attempt) to perfect the noblest of manners; the noble manners comprise a mighty affair, may Allāh bless you. I invite you to noble manners.

So (you should) place all of these affairs in front of your eyes, the *taqwā* of Allāh, sincerity (*ikhhlāṣ*), benevolence to the servants of Allāh, and building brotherly union between

83 See *Ṣaḥīḥ al-Jāmi‘ al-Ṣaḥīḥ* (no. 5654).

84 *Ṣaḥīḥ al-Tirmidhī* (no. 1974)

yourselves and keeping far away from all the causes of separation, and (showing) patience, gentle forbearance, mutual advice with wisdom and good admonition,

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ ۖ

“Call to the ways of your Lord with wisdom and good admonition...” [16:125]

Do not (advise and correct) with animosity, harshness, revilement and making examples (of people), no, these (ways) are not from the guidance of the Salaf.

[Further], you must show mutual love for each other for the sake of Allāh, and mutual affection and visit each other, (in the hadīth), “My love becomes incumbent for those who love each other for My sake, and those who gather together for my sake, and those who visit each other for my sake...” may Allāh bless you,”⁸⁵... and those who spend upon each other for my sake.”

These are mighty affairs which are necessary, it is necessary to establish them among the (ranks of the) Salafīs. Many people are negligent of these things, yet they are requisite and necessary. “By Him in whose hand is my soul, you will not enter Paradise until you believe, and you will not believe until you love each other...” and you will not believe until you love each other, understand this, “...shall I not direct you to something which if you do will cause you to love each other? Spread the salutation (saying *al-salām ‘alaykum*”), between yourselves.”⁸⁶

85 Reported by Aḥmad in *al-Musnad* (no. 22030). *Ṣaḥīḥ al-Targhīb wal-Tarhīb* (no. 3019).

86 *Ṣaḥīḥ Muslim* (no. 54).

Spread the salutation with the intent of actualizing this *īmān* which leads to entering Paradise. Do not give salutations simply as a habit, give salutations to your brother out of seeking nearness to Allāh and worship (of Him), and your goal behind this is (causing) togetherness, brotherly union and love. “By Him in whose hand is my soul, you will not enter Paradise until you believe, and you will not believe until you love each other...” understand this, mutual love is necessary, faith is not actualised and perfected except by loving the one whom Allāh loves (and loving) whatever Allāh loves, “...shall I not direct you to something which if you do will cause you to love each other? Spread the salutation (say: *al-salām ‘alaykum*”) between yourselves.”

The spreading of sincere salutations for the Face of Allāh, the Mighty and Majestic, between yourselves, may Allāh bless you, will actualize (and bring about) the desired *īmān* which leads to entry into Paradise. Beware of all of the causes which distance you from Paradise and from them is mutual hatred. The affair of the one who is firm and upright upon the *dīn* of Allāh is (always) in great danger.

(You should) hate what Allāh hates, and you should love what Allāh loves. Hate *kufr* (disbelief) and hate innovations and misguidance, seeking nearness to Allāh, the Sublime and Exalted, in that. As for the one who is upon the true *dīn* of Allāh, [that] you hate him and detest him, then this, by Allāh, is a very, very dangerous affair. This agitates (disturbs) *īmān* and causes it to shake, and it takes you (far) away from entering Paradise.

May Allāh bless you, so bring about mutual brotherly (love), show mutual affection and mutual love and visit each other with regard to (the affairs) between you, and be like a fortified

building, like a single body; when one part of it feels pain, the rest of the body responds to it with wakefulness and fever, just [as if they are] a single body. “The example of the believers in their mutual love, mercy and affection (towards each other) is like the body, when one part of it feels pain, the entire body responds with wakefulness and fever,”⁸⁷ the example of the believers in their mutual love, mercy, reflect upon these two points, “The example of the believers in their mutual love, mercy and affection (towards each other) is like the body, when one part of it feels pain, the entire body responds with wakefulness and fever.”

By Allāh, a truthful Salafī believer feels pain (for another) Salafī, even if he was in the furthest region of Japan, or furthest region of America. He (the true Salafī) rejoices with what pleases him (the other Salafī), and he grieves on account of what harms him.

Actualize this ‘aqīdah [after its verification], and (actualize) this way (mentioned above) and these manners, and may Allāh straighten your affairs, unite the hearts upon the truth, and grant firmness upon His guidance to us and you, indeed our Lord is the Hearer of the supplication. And may Allāh send blessings and peace upon our Prophet Muḥammad, his family and his Companions.”

— End of the Shaykh’s advice.

Summary

The Shaykh (may Allāh preserve him) advised with *taqwā*, *istiqāmah* upon the *dīn* and upon the correct methodologies, and to keep away from all that angers Allāh.

87 *Ṣaḥīḥ al-Bukhārī* (no. 6011).

He advised with unity through holding on to the rope of Allāh, and advised with *ikhhlāṣ* (sincerity).

He also advised with sticking firmly to the obligations, and avoiding the prohibitions.

He advised with building ties of brotherhood and cooperation upon piety and righteousness, while avoiding all the causes of disunity and separation.

He then warned against the actions of people who stir up the causes of separation, they stir up tribulations in order to split the ranks of the Salafīs, and advised that these people are not to be trusted with Allāh’s religion.

The Shaykh said it is obligatory that the light be focused upon them and that they be interrogated as to why they are coming with these causes of separation, and why they are splitting the Salafīs.

The Shaykh also mentioned that those who err are advised with gentleness, and that in general we must adorn ourselves with lofty manners.

Then he advised with mutual love and affection and adopting the means that lead to this. He also advised that our love and hate should be around what Allāh loves and hates.

He finished by advising that we actualize the ‘aqīdah (practically speaking) and show these lofty manners.

Advice to Maktabah Salafiyah and Those Attending the 2018 Winter Conference at the Salafī Masjid, Birmingham



In the name of Allāh, the Most-Merciful (to His creation) and Ever-Merciful (to His believing servants).

All praise is due to Allāh and may praise, honour (*ṣalāt*), peace and safety (*salām*) be upon the Messenger of Allāh. To proceed:

Then I advise myself and my Salafī brothers in every place — and from them are our brothers in Britain, may Allāh grant them success — I advise them with:

- The *taqwā* of Allāh, the Mighty and Majestic.
- Showing utmost sincerity to Allāh in all utterances and deeds.
- Holding fast to the Book and the Sunnah, biting on to it [the Sunnah] with the molar-teeth.
- Traversing [the way of] the Salaf, in beliefs, methodologies and other [matters] from those which the Righteous Salaf traversed upon, may Allāh be pleased with them.
- And to warn against innovations, to be far away from them and to warn against the people [upon them].

May Allāh bless you, [and] may Allāh grant you success in that which Allāh loves. May Allāh praise and honour the Prophet Muḥammad and his family and grant them peace and safety.

General Advice Regarding Countering Falsehood and its People with Truth, Honesty, Piety and Reliance Upon Allāh



Shaykh Rabī‘ bin Hādī said:⁸⁸

“I advise myself and my Muslim brothers in every place, especially those who ascribe to the true Salafī methodology, I advise them with the *taqwā* of Allāh, to observe sincerity towards Him in every statement, deed and position. Just as I also emphasise to our brothers that tribulations have increased a great deal these days and new means of [dissemination] have become easy for the people of evil. Lying and spreading rumours are what they depend upon in this tribulation, specifically in facing the Salafī methodology, and we will not face this excessiveness in lying and spreading of rumours, fabricating them and throwing them upon the innocent, if Allāh wills, except by holding steadfast to Allāh (عَزَّوَجَلَّ), and by adhering to truthfulness in every statement and deed.

In standing against this tribulation and the falsehoods which it mobilises — and at the head of them is lying — we will not face them except with the truth, we will not face them except with the truth and truthfulness. We do not permit lying in great affairs or minor affairs, by Allāh, even that in

88 *Al-Ijābāt al-Jaliyyah ‘an al-Qaḍāyā al-Manhajiyyah*, Dār al-Mirāth, 1436H, (pp. 140-142).

which the legislator has permitted it, it is still difficult for us to [resort to it]. So I advise you, O brothers, with truthfulness and to adhere to it no matter, how much our disputants apply themselves in lying, for indeed, the one who fears Allāh, He will make for him an exit [from his hardship].

Thus, it is upon us to maintain *taqwā* and to maintain truthfulness, and they will not drive us, neither our young nor old; they will not drive us to fall into anything of lying, because the outcome of this lying through the use of rumours will be their wastage, if Allāh wills, He, the Exalted, said:

فَأَمَّا الرِّبْدُ فَيَذْهَبُ جُفَاءً ۖ وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُتُ فِي الْأَرْضِ ۗ

“As for the foam, it vanishes, [being] cast off; but as for that which benefits the people, it remains on the earth.” [13:17]

Our role models are the Prophets. Their enemies used to lie and fabricate things upon them, but they did not respond except by remaining firm upon the truth, calling to it with truthfulness and using proof and evidence. The best of that which will benefit this da‘wah and make it repel the falsehoods standing in front of it, if Allāh wills, is that we learn knowledge, that we beautify ourselves with truthfulness in our da‘wah, in conveying the da‘wah of Allāh (عَزَّوَجَلَّ), and that we stand against these lies and rumours with a standing of the people of truth and truthfulness.

And if Allāh wills, you will see this in everything the Salafīs say and in everything they write, and we believe about them, if Allāh wills, that they are the people of truthfulness and of adherence to it. However, we emphasise in this advice of ours, that they continue in the path of truthfulness so that

they can be with the truthful ones, just as our Lord (عَزَّوَجَلَّ) has commanded us:

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اتَّقُوْا اللّٰهَ وَكُوْنُوْا مَعَ الصّٰدِقِيْنَ ﴿١١٩﴾

“O you who believe, fear Allāh and be with the truthful.” [9:119]

So I present this word [of advice] to you. I advise you with it, and narrate it from us and if Allāh wills, you will find except this [position of advice] from us. This is what we advise with; we speak with this, and it is our hope in Allāh (عَزَّوَجَلَّ) that He guides our disputant to the path of truth and correctness. And if this does not happen, then there is nothing with us except reliance upon Allāh (عَزَّوَجَلَّ), traversing upon the way of the Prophets and their inheritors from the rectifying revivers [of the religion], to remain firm upon the truth and truthfulness in facing the disputant, and being truthful in conveying this da‘wah.

And may Allāh make good mention of our Prophet Muḥammad (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ), his family and Companions and grant them safety and peace.”



نصائح الشيخ العلامة ربيع بن هادي اللواتي

Why Shaykh Rabī‘ Bin Hādī Is
An Insightful Imām Given Tawfīq
In Speaking With Truth & Wisdom



Benefits, Wisdoms, and Insights From The Advice of Shaykh Rabīʿ

To Those Who Malign and Attack Salafīs Without Due
Cause and Without Proceeding upon the Correct
Methodology



Introduction

These are some extremely insightful and beneficial words from Shaykh, ‘Allāmah, Rabīʿ bin Hādī (may Allāh preserve him) during the fitnah of Fāliḥ al-Ḥarbī.

There are lots of benefits, wisdoms and insights from the Shaykh’s words of advice, and they continue to remain relevant, because they are based upon the foundations of the Salafī methodology, which are based on wisdom, justice and mercy, and because they pertain to situations and scenarios that are recurring.

For example, there will always be found those who attempt to cause splits and schisms among Salafīs due to personal interests. One of the ongoing issues that this da‘wah has been put to trial with, is when shaykhs and students try to embed themselves into the administrative affairs of the da‘wah in other countries, or in particular masājid and marākiz, and they try to ring-fence the da‘wah in those places to themselves. One of the clear examples of that is what Alī Ḥasan al-Ḥalabī and Salīm al-Hilālī, in collusion with Abū

al-Ḥasan al-Ma'ribī, tried to do in the UK, by requiring that all affairs of da'wah are referred only to those two.

Likewise, another way that splits are caused, is when Salafīs are attacked, maligned and warned against without valid evidence to justify such attacks and warnings. This is not to say Salafīs cannot err, whether in creed or methodology. Rather, the issue is one of how you deal with Salafīs who err before you start attacking them and warning against them, whether in private or in the open.

In the words of Shaykh Rabī' that follow, there is an important reminder and admonition in this regard.

What Happens When You Make Premature Judgements Without Having Evidence to Justify and Warrant Those Judgements

Shaykh Rabī' bin Hādī (may Allāh preserve him) stated during one of his refutations of Fāliḥ al-Ḥarbī:⁸⁹

إنكم سئلتم عن أشخاص معينين مشهورين عند الناس بالسلفية
والدعوة إليها وفيهم علماء - في نظر الناس - فأخرجتهم من السلفية.
وهذا الإخراج جرحٌ شديد فيهم، يحتاج إلى أدلة، فإذا لم تأت بالأدلة
وأسباب هذا الجرح: رأى الناس أنك قد ظلمتهم وتعديت عليهم
وطعنت في دينهم بغير وجه حق، فصرت متهماً عند الناس، فحتاج
إلى استبراء دينك وعرضك

89 *Majmū' al-Kutub wal-Rasā'il* (9/147-148).

فإن لم تفعل: طعن فيك الناس ولن ترضى أنت ولا غيرك بهذا
الطعن، فتقوم الفتنة ويحصل الاختلاف بين السلفيين وتكثر
الظُّعون المتبادلة، ولا يُحسَم ذلك إلا بذكر الأسباب
المقنعة بهذا الإخراج، وقد تطالب أنت نفسك بذكر الأسباب إن
جرّحك أحدٌ أو أخرجك من السلفية

Let us take this piece by piece:

The Shaykh wrote: “You have been asked about certain individuals who are well-known among the people for Salafiyyah and calling people to it, and in the eyes of the people, there are scholars among them too. And you expelled them from Salafiyyah.”⁹⁰

90 **Note:** No person well-known for Salafiyyah is expelled from it except with clear, unambiguous evidence that he has opposed a foundation from the foundations (*uṣūl*) of Ahl al-Sunnah and thereafter — depending on the nature of the issue — has persisted upon his opposition after advice, admonition, removal of doubts and establishment of proof. We have seen historically for well over two and a half decades that it is from the methodology of Shaykh Rabīʿ that he first shows years of patience, giving private verbal advice, advising others to give private advice and writing to clarify errors in a general sense. Then, after a person shows stubbornness and persists upon his false principles and errors, the Shaykh authors and writes with what leaves no doubt for Ahl al-Sunnah as to where the truth lies. These writings are usually extensive and detailed and provide satisfaction for the one to whom the truth has not become clear. For that reason, the *rudūd* of Shaykh Rabīʿ have only ever led to strengthening of Ahl al-Sunnah and cementing of their unity, whilst clearing out the pretenders and opposers. And this is a sign of *tawfīq* from Allāh in speech and deed.

When there are students of knowledge who make efforts in da‘wah and some are taken as shaykhs — due to what they perform of *da‘wah* and teaching in masājid through official channels or teaching of communities in various places that are in need of educating and teaching — then expelling them from Salafiyyah is a grave and mighty affair that has consequences that go beyond the ones being spoken against.

The Shaykh wrote: **“And this expulsion is a severe disparagement upon them that requires evidence. If you do not bring evidence [for this expulsion] and the underlying causes for this disparagement, the people will observe that you have oppressed them, transgressed against them and reviled their religiosity without any due right.”**

These are tremendous words and shows what great insight Shaykh Rabī‘ has. If you make severe judgments against such people who:

- Are qualified graduates with certification, or
- Have commendations from major scholars and
- Have large numbers of people attached to them

And you belittle them by:

- Declaring them misguided and ignorant,
- Openly warn against them,
- Call for boycotting them and
- Treating them essentially as innovators,

Then the burden of evidence upon you **has to be on par** with the severity of judgements you have made. If you do not tread with care in this matter and do not provide evidence that is commensurate with the severe claims and judgements you have made, then in the eyes of people — the very ones you

are trying to convince and guide away from those with the alleged mistakes and deviations — you will have oppressed them. They will see that you have made revilement (*ṭaʿn*) upon the religiosity (*dīn*) of a people whom they hold to be upright and righteous. So straight away, you have turned the people whom you are supposed to be guiding away from those with the errors away from yourself. This is not wisdom.

The Shaykh then wrote: **“As a result, you will become one who is suspect [in the eyes] of people, and you will henceforth be in need of clearing your honour and your religiosity [from blame].”**

The reader should note that this is sincere, brotherly advice from Shaykh Rabīʿ, out of tremendous concern for the honours of all people involved, the **refuter** and the **refuted**, the **followers of the refuter** and the **followers of the refuted**. So here the Shaykh is saying that when you prematurely and without sufficient evidence expel such people from Salafīyyah and speak with them in such a manner that you portray them as evil, misguided innovators, and call for open an boycott of them, then in the eyes of the people who are attached to those students and shaykhs, **you are an oppressor**.

So, a few things have happened now. First, you have made yourself suspect (of oppression). Secondly, you have polarised the people away from you and from listening and accepting whatever legitimate criticism you may have had in the first place. And thirdly, you now must expend extra efforts just to clear your name of what the people are suspecting you of, which is oppression and transgression.

Then the Shaykh wrote: **“And if you do not do so, then people will revile you and others [who are attached to you] will not be pleased with this revilement [upon you].”**

So now, when you have hastily made *tabdī* and *taḍlīl* without sufficient evidence and you are unable to clear yourself from the accusations of oppression that are naturally going to come from those people who are understandably attached to the ones being spoken against — because they see that they have been benefited a great deal by them in religion — then they will revile you. Now, when they revile you, then those who are attached to you and who love you, they in turn will not be pleased that you are being reviled, criticised or spoken against.

So what will happen next?

The Shaykh wrote: **“As a result of this, tribulations will arise and differing will occur among Salafīs and the revilements made by each side upon the other will increase.”**

So what will happen next is that trials and tribulations will ensue, schisms will be caused and revilements will be exchanged. And in all of this, the original issues — let us say for argument’s sake, that you had genuine criticisms — have now been buried and forgotten and cannot be sustained any longer because the affair has now been drowned altogether. So now what will happen is that the side who is with you will only care about defending you, because they see that you have been reviled. And the side that is against you won’t accept anything from you, because it is established with them that you are an oppressor.

But what caused all of this in the first place? It is because you made harsh, hasty, premature judgements without having

sufficient evidence to justify such judgements. So, you will think you were right. But the followers of those criticised and spoken against will think you are an oppressor. And your followers will think that the followers of those who are criticised are the oppressors for not accepting the alleged truth. So now chaos and turmoil arise **and no one really knows what the true underlying issue is anymore**. And thus, everyone argues blindly, trying to adduce evidence for their stance, **out of mere defence and attachment to personalities** and not out of knowledge of what are the true and real issues at stake and of how and why this mess was created in the first place.

Then Shaykh Rabī‘ wrote: **“Nothing will put an end to all of this except by mentioning sufficiently the underlying reasons for this expulsion [from Salafiyyah]. You yourself would ask for a mention of the underlying reasons if someone disparaged you or expelled you from Salafiyyah.”**

Nothing will end all of this tribulation except by backing up your judgements of *tabdī‘* and *taḍlīl*, and calls of general boycott with detailed evidences. Definitive evidences that do not carry any *iḥtimālāt* (can be subject to interpretation) and clearly justifies these mighty judgments. Only this will placate and satisfy the people who believe you have committed oppression and transgressed the limits. No other affair is going to end this tribulation, because its absence is what caused and started it in the first place.

As such, the affair will simply continue and continue, and the two sides will remain arguing and reviling each other until and unless you bring your clear evidences that those people you spoke against are innovators, misguided and misguiding others. And if you know that this affair is causing

splits and harming the da‘wah and polarising Salafīs into groups who are arguing and reviling each other, and you know that you have been demanded to end this affair by providing your proof, and you do not or are unable to, then you are guilty of splitting Ahl al-Sunnah and harming the *da‘wah* and whatever truth you might have had with you has been washed away and rendered void. All of this speech is not merely theoretical and speculative. It is from the harsh realities of past history. So, these are not empty words, they are words of tremendous wisdom and insight.

Shaykh Rabī‘ also said in the same treatise some pages later: **“Finally, I say: Issuing judgments upon people who ascribe to the Salafī methodology whilst their voices reverberate [with their saying] that they are indeed Salafīs — without explaining the underlying causes and without proofs and evidences — has caused mighty harms and great splits in all places. It is obligatory to extinguish these tribulations by manifesting the proofs and evidences which explain [the affair] to the people and satisfy them that these judgements are correct and are deserving [upon those whom they were made]. Or else, to apologise for [issuing] these judgements.”**

The reader should reflect carefully on these profound words of wisdom and foresight, whilst noting that they were written around 13 years ago (around 2004, 2005).

So this is the issue of bringing trials and tribulations into the da‘wah and splitting Salafīs by exceeding the bounds and making judgements that one cannot back up with evidence. By exceeding the bounds and falling into oppression, you have undermined whatever genuine criticisms you might have had in the first place. So you never attained what you set out to attain and brought more harm than good. You

neither corrected the ones who had the alleged, perceived or actual errors and nor did you convince their followers and those attached to them of their errors. Further, those scholars who have commended them and known good from them will not accept this from you and will not support you, and you will end up being isolated. Especially when their repeated demands for such evidence that is equivalent to the severe judgements being made are not met.

This matter transcends the specific personalities involved in this current *fitnah*, because it is a matter that is recurring; it has happened before, as is clear from what has preceded. Hence, we are not here defending or siding with any personality, rather we are partisan to the truth and wherever it is found. And the truth in this matter is with Shaykh Rabīʿ, just as it has been with him in the past trials, which is *tawfīq* from Allāh. And this is not on the basis of blind following, but on the basis of facts and evidence and accurate rendering of the actual problem at hand. We are not disputing that individuals from Ahl al-Sunnah may make mistakes. This is not the dispute here. Hence, trying to argue and refute this article by trying to bring evidences of mistakes is missing the point and a lack of understanding.

**Failing To Provide Evidence to Justify Tabdīʿ of Salafīs Will
Lead to Your Followers Exaggerating in You — to Defend and
Exonerate You — and Then the Followed and Followers Will
Become a Trial For Each Other**

Shaykh Rabīʿ bin Hādī (may Allāh preserve him) stated during one of his refutations of Fāliḥ al-Ḥarbī:⁹¹

91 *Majmūʿ al-Kutub wal-Rasāʿil* (9/106-107).

“Fāliḥ used to impetuously rush into *tajdīʿ* (cutting off from others) and *tabdīʿ* (expelling from the Sunnah) and some of the youth used to request evidences for this *tabdīʿ*, but no evidences were to be found with him...

... So he would consider that it was a right to ask about the reasons for disparagement of [ḥadīth] narrators, but as for those whom he considered innovators, then there was no right to ask [him] about the reasons for disparaging them and declaring them innovators, even if they were from the best of the Salafīs... This foundation led him to the saying of the obligation of making *taqlīd* of the scholars [meaning himself] and of not asking them for evidence [for this *tabdīʿ*]... Then he and his followers began to consider him to be the unique Imām, [sole] protector of the sanctity of the religion. So he began to rouse them and they too roused him and [as a result] he began to strike the heads of Ahl al-Sunnah — both the strong and the weak among them — with baseless *tabdīʿ* and oppressive rulings.”

— End of the quote.

Note: To make explicit *tabdīʿ* of those well-known for Salafīyyah is a matter that requires clear, unequivocal evidence. When these rulings are made and the evidence is not forthcoming, it will lead to tribulations, chaos, splitting and oppression. What we know from Shaykh Rabīʿ for over two and half decades is that he does not declare anyone an innovator and expel them from the Sunnah except with clear, unequivocal evidences, after the *ḥujjah* has been established and the person in question has stubbornly chosen his misguided path. The Major Scholars have supported Shaykh Rabīʿ in his refutations and warnings and placed trust in them because they are based on clear evidences

which show that the disparaged person has violated and opposed an *aṣl* from the *uṣūl* of Ahl al-Sunnah and then stubbornly persisted upon it after plenty of advice, admonition and establishment of the proof. When things are done thoroughly in this manner, with wisdom, it is made easier for the followers of the disparaged person to leave him with ease and not be put through unnecessary trials.

Errors Require Patience and Brotherly Advice, Not an All Out Severe War of Tabdī, Taḍlīl and Tajhīl — and How Fāliḥ Was Instigated by People of Interests Who Desired to Split Ahl Al-Sunnah

In his advice to Fāliḥ al-Ḥarbī regarding his attacks upon a person of knowledge and caller in Algeria, **Shaykh Rabī bin Hādī** (may Allāh preserve him) noted the following:⁹²

“And [the person in question] — as I know him — is from the carriers of knowledge and from the callers to the Salafī methodology. And what I know is that he is against the people of innovation and [the various] parties (*aḥzāb*), all of them, [whether] the International Ikhwānīs or the people of al-Jaz’arah,⁹³ the Quṭbis, Surūris, Takfīrīs and others. He was also opposed to Abū al-Ḥasan and ‘Īd Sharīfī and their methodology. He has some errors which call for brotherly advice, **but not this severe war** which Shaykh Fāliḥ has launched against him, and this *taḍlīl* (declaring others misguided) and *tajhīl* (declaring others ignorant), [doing this] in response to the instigations of unknown people of interests who strive to split Ahl al-Sunnah and scatter them.”

92 *Majmū’ al-Kutub wal-Rasā’il* (9/125).

93 This refers to an offshoot of the Ikhwān whose call was localised to Algeria.

— End of the quote.

Note: Shaykh Rabīʿ has pointed out a matter here that led to great harms in *daʿwah* in the past: Namely, that when there is a person with knowledge, a caller to Salafiyyah, who has good effects in *daʿwah* and to whom people are attached, but with whom there are some errors, then those errors require brotherly advice, not the instigation of an all-out war and **making *tabdīʿ* and *tajhīl* of such a person.** This will only lead to confusion, chaos and turmoil and the splitting of Ahl al-Sunnah.

This has been repeated today, when the word “*Ṣaʿāfiqah*” has been employed to make *tabdīʿ* and *tajhīl* of people who are known for knowledge and calling to Salafiyyah and of whom the scholars have spoken well — and in turn, has led to harm in the *daʿwah* in various parts of the world. This is why Shaykh Rabīʿ has sternly rejected this label, because it is unjust and baseless. It is out of place for the errors (alleged or actual) that have been claimed against the ones being attacked by being “placed alongside Ahl al-Ahwā” and treated as being “more severe than the first Ḥaddādites”.

With Fāliḥ, there were people of interests, goals and objectives around him, who would instigate him and goad him. He would speak, revile, abuse, insult others and declare them misguided and innovators, but then find he had **not a shred of evidence to back up his *tabdīʿ*.** This put him in an awkward position and led him to invent principles to justify his oppressive *tabdīʿ*. So, Shaykh Rabīʿ refuted him and pointed out the harms of his actions upon the *daʿwah* in letter after letter, and advice after advice, all to no avail. Shaykh Rabīʿ has experienced this bitter episode previously

— and others like it — and tried his best to treat and cure it, as he himself notes in these writings to Fāliḥ.

Today we have seen people of interests who have **scores to settle from the past**; all of them got excited and thought they could jump on the back of this latest tribulation, seek vengeance and settle their scores and give relief to their grievances by riding its wave. To this end, they tried their hardest to attack callers in the West with this label, and likewise, the various *masājid* and *marākiz*, using all the tactics of filth employed in the past by the Qutbīs and Takfīrīs through the use of social media. Unfortunately, the erudite and insightful Imām, Shaykh Rabī‘ bin Hādī, has **immobilised their caravan** through his insightful words from the very start and it has since then come to a **grinding halt**. Having realised that the party is now over and their long-standing agendas have failed (again), they have immediately began to vent their frustrations through their social media accounts.

Finally, it is important for us to understand the nature of Shaykh Rabī‘’s methodology in refuting the opposer, for it is tremendous. First, the Shaykh advises privately for long durations of time. He also encourages those close to the person in question to give advice. He also debates the issues with the person and directs him to what is right through the speech of the Salaf. He continues with this, all the time showing respect and kindness. Often, he would honour the person by speaking well of him and allowing him to do a speech to a gathering in his house — despite the Shaykh’s knowledge of his errors. This is so that perhaps the person’s heart may soften and become more accepting of the truth.

Then, after this period is over, which may sometimes last years, if the person persists, the Shaykh clarifies the actual issues under contention and establishes the truth regarding them through evidences in written form and spreads these clarifications. If, after this, the person persists and shows stubbornness, the Shaykh will start writing and removing the misconceptions and doubts that the person might start raising about his position or his erroneous views or erroneous principles.

During all this time, the Shaykh does not make *tabdī'* and *taḍlīl*. Rather, he will simply allow this person to expel himself from the Sunnah. This happens because the knowledge-based issues have been exhaustively treated by Shaykh Rabī' in such a manner that it has already become clear to everyone that the person in question is in error and upon falsehood and that the proof has been established. It is simply the person's own actions after this point which amount to a **self-declaration of being an innovator and a judgement (*ḥukm*) upon the self.**

When the person has gone this far, then the Shaykh will simply describe this person as an innovator, on the basis of that person's open declaration and his own witness against himself through his actions that he is an innovator.

In all that while, the Shaykh behaved in the most honourable way, despite himself being abused and belittled by the person in question.

This is what we know from the Shaykh's way for over two and a half decades and through the trials of 'Abd al-Raḥmān 'Abd al-Khālīq, 'Adnān 'Ar'ūr, Safar, Salmān, Maḥmūd al-Ḥaddād, Abū al-Ḥasan al-Ma'ribī, Fāliḥ al-Ḥarbī, 'Alī al-Ḥalabī, Yahyā

al-Ḥajūrī and others. And in all that while, the Shaykh cared not that he was being spoken ill of, but only that the Sunnah and manhaj of the Salaf were being opposed.

What Happens When You Hastily Make Taḍlīl of People Who Are Upon Salafīyyah, Have Strong Positions Towards Deviants and Have Many People Attached to Them, But Who Have a Weak Position in an Issue and Whom The Major Scholars Are Trying to Rectify But You Rush Head First Into a Premature War of Tabdī

In one of his advices to Fāliḥ al-Ḥarbī, Shaykh Rabīʿ spoke of how Fāliḥ wrongly dealt with ‘Abd al-Malik al-Ramaḍānī, and within his words are important lessons:⁹⁴

“We take issue with ‘Abd al-Malik on his position in the affair of ‘Abū al-Ḥasan [al-Ma’ribī]. I have already debated him on this issue with earnest. Why? Because he [‘Abd al-Malik] had very strong and explicit positions on the deviants [who were astray] from the Salafī methodology. But as for the affair of Abū al-Ḥasan, then he was weak. However, alongside that, he did not wage war against us like others did from those who sided with Abū al-Ḥasan. Rather, it reached me that when Abū al-Ḥasan claimed that ‘Abd al-Malik and a group of scholars were with him, he belied Abū al-Ḥasan and said, ‘I am not with him’.

And I know that when he is asked about the problem of Abū al-Hasan, he refers the questioner to Shaykh Rabīʿ. [Thus], showing gentleness to him would have been more befitting. This is because harshness (severity) would only increase the affair in aggravation. Rather, reviling him only led to a great tribulation in Algeria and France, wherein the Salafīs were

94 *Majmū’ al-Kutub wal-Rasā’il* (9/136-137).

split and scattered in all directions, and their harm upon each other was made severe.

Mighty efforts were spent in spreading the Salafī da‘wah in France, such as the distribution of beneficial books, tapes and Salafī lectures. An endeavour that clarifies the Salafī methodology and repels the misguidances and falsehoods of the people of desires. Many people then gathered upon the Salafī methodology, united upon the truth, mutually aiding each other upon the truth, showing brotherhood for the sake of Allāh. This affair crushed the people of falsehood from Jamā‘at al-Tabligh, al-Ikhwān and their various divisions. And [the likes of that] is what aids the spread of Salafiyyah.

But when you [O Fāliḥ] spoke against ‘Abd al-Malik, tribulations came, and the fire of tribulation was kindled which then halted the *da‘wah* and destroyed it. And then [the consequences of the split] brought about harm between them. But thereafter, there was no cure [solution] that came from you [for this harm].

And I have toiled a great deal, here and there, in treating the [harmful] effects of the speech of the one who does not look at the outcomes, and does not observe the benefits and harms [arising from his speech], and does not use gentleness and wisdom. These are mighty affairs and principles that are obligatory to consider and observe. The *da‘wah* does not remain upright except through them. But it is unfortunate that everyone who knows the size of this problem, and supports these legislated forms [of treating the problem] is accused of *tamyī‘* (being soft and watering things down) and of being from the parties of *tamyī‘*.”

— End of the quote.

Note: ‘Abd al-Malik al-Ramaḍānī was the author of *Madārik al-Nazar fil-Siyāsah*, a book which exposed the Quṭbiyyah such as Safar and Salmān. This book received great acceptance and praise in the 1990s and its author, ‘Abd al-Malik, was also praised and recognised by the major scholars for this effort. There were large numbers of people attached to him in Algeria, France and elsewhere because he was spoken well of by the scholars, and he was bringing about benefit to people and directing them to the scholars. However, in the affair of Abū al-Ḥasan al-Ma’ribī (a concealed Ikhwānī who tried to infuse cleverly-disguised Ikhwānī principles into Salafiyyah) in the early 2000s, he became weak and did not take a sound position.

So Fāliḥ al-Ḥarbī waged a war against him **prematurely** and started reviling him, belittling him and abusing him with words and making *tadlīl* of him, opposing the way of Shaykh Rabī’ which is to consider the consequences of one’s speech and the benefits and harms and to use wisdom and gentleness, **instead of a brazen all-out war and tirades of unwarranted *taḍlīl* and *tabdī’***. This led to a destruction of the *da’wah* in various places (in Algeria and France) and led to splitting and harm, and then allowed the *jamā’at* of *ḥizbiyyah* and *ḍalālah* to rejoice and gain ground. Further, this approach of unfounded *tabdī’* and *tadlīl* only pushes the person in question further from the truth, because that person perceives he has been treated unjustly and unfairly, and thus, becomes closed off from recognising the truth that might be with the disparager. Unfortunately, ‘Abd al-Malik’s situation became worse after that, over the passing of years, because he saw that he had been oppressed and spoke with false principles.

So the reader should note the tremendous difference between the approach of Shaykh Rabīʿ and the approach of the likes of Fāliḥ al-Ḥarbī of unjustified, unwarranted *tabdīʿ* and *taḍlīl* outside its proper time, and place and without due process and without wisdom and foresight, all of which brings untold harms.

Today, we are seeing a repeat of this same problem and **Shaykh Rabīʿ knows the score perfectly well.** To say that he is “old” or “weak” or being “led like an animal” — upon whatever may be intended by these unbecoming words — is to speak with ignorance and oppression.

When You Prematurely Start Making Tadhīl, Tabdīʿ and Tajdīʿ of Students, the Snakes, Scorpions, Foxes and Hyenas will Gather Around You in Order To Belittle and Attack Anyone who Does Not Agree With You

Shaykh Rabīʿ bin Hādī opened his dialogue of advice to Fāliḥ which he titled: *Munāqashat Fāliḥ Fī Qaḍīyyat al-Taqlīd* (Contending with Fāliḥ on the Issue of Taqlīd) with the following words:⁹⁵

“To proceed: For indeed, Shaykh Fāliḥ has appointed himself as a *muftī* in very grave affairs both inside the kingdom and outside of it. He harmed many people by making *tabdīʿ* of them, reviling them and defaming them [and their standing in the eyes of people] both inside the kingdom and outside of it. As a result, he harmed the Salafī daʿwah and its people and he and his followers disfigured its appearance.

And the scholars of the Salafī methodology perceived the danger of this lack of restraint in striking Salafis and

95 *Majmūʿ al-Kutub wal-Rasāʿil* (9/103-104).

bringing them down. So they advised him time and time again, repeatedly and directed his sight to the danger of this orientation and to the dangerous outcomes that were to result from this dangerous approach.

However, he refused to show anything but wallowing [in what he was upon] and reviling people without proof and evidence. Then the ignoramuses and those who were lying in wait for the Salafī methodology found their wish (desire) in Fāliḥ, and they gathered around him, inciting him through praises, both in poetry and prose... and this is alongside him accusing the one who opposes the methodology of Fāliḥ — from the scholars of the Salafī methodology and its students — with his saying: ‘Those who belittle his right and dispute with him are the factions of *tamayyu*’ (softening, watering down). Those who, when they argue, resort to evil, and those who flock around everyone but Fāliḥ al-Ḥārbī because he is clear [about the truth] and they remain obscure, and hence they desire to belittle him, just as he belittled them with the truth, for the sake of Allāh.’ And his faction of followers who incited him with exaggeration and praise supported him on a website on the Internet which initiated tribulations and controversies against the Salafī methodology, and I am referring to the ‘al-Athari’ website!”

— End of the quote.

Note: There were people of desires, grievances and agendas who flocked around the personality of Fāliḥ when they saw that he had entered into this affair of making baseless *tajdīr* (cutting off), *tabdīr* (declaring someone an innovator) and *taḍlīl* (declaring someone misguided in his religion). They took this as an opportunity to try and reach their own objectives and goals whilst not caring for the evil

outcome this may have on the Salafī da‘wah, its people and its appearance. So they flocked around him, supported him and goaded him on — as stated by Shaykh Rabī‘ — and they became accessories (tools) to each other. Fāliḥ was a tool for those who flocked around him and saw utility in the harmful approach that he had adopted of treating errors [alleged, perceived or actual] in severe, harmful ways, through unjustified *tabdīr* and *taḍlīl*. And so both of them, the followers and the followed, led each other into causing tremendous harm.

Some of these people took to the Internet, to the form of social media that was popular in those days, which was the discussion forum, and they initiated tribulations by way of it. They spread *shubuhāt*, many lies, and slandered and reviled the scholars and the students of knowledge who did not agree with their way, the way of Fāliḥ and his rulings and judgements.

This is a phenomenon that Shaykh Rabī‘ tried to treat 14 years ago and there are many lessons to be learned from the Shaykh’s advices in this regard. In particular, about people with goals and ambitions who behave opportunistically in this type of scenario.

Some of these people seek ascendancy for themselves and the downfall of those for whom they have hatred and envy through the tribulation at hand, having convinced themselves that the tribulation at hand will turn in their favour.

Abū ‘Iyaḍ Amjad Rafīq
Jumādā al-Ākhirah 1439 / March 2018

Shaykh ‘Allāmah Rabī‘ bin Hādī’s Advice to the Callers

These are beneficial words of encouragement, advice and admonition from the Salafī scholar, Shaykh Rabī‘ bin Hādī, regarding calling to Tawhīd, following the correct methodology (manhaj), unity and brotherhood, ways of advising and correcting, refuting innovators and deviants and caution against exaggeration in religion, scholars and callers. The Shaykh said: “The one who has knowledge and knows the manhaj of the Salaf and sees that there are clear innovations in front of him, he clarifies them for the sake of Allāh, out of sincerity of purpose for the sake of Allāh (بِأَرَادَةِ تَعَالَى) and out of protection for this religion...” and: “I advise you, O brothers, that you traverse the path of the Righteous Salaf in learning, manners and calling (others). Do not be harsh and be without exaggeration upon a call that is accompanied with forbearance, mercy and lofty manners. By Allāh, the Salafī da‘wah will spread (through this)” and: “Present beneficial knowledge to the people and do not enter into disputes with the people and nor among yourselves. You have read in this book that the Salaf used to flee (and warn) from debates.”



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