



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

**10. “LEAVE THE AFFAIR TO
THE SCHOLARS”**

From the numerous doubts of the Ḥizbīs, to confuse the truth after it has become clear, is to say: “Leave this matter for the scholars, it is not for us and you”, and their intent is to obfuscate and bury the truth that has already become clear, and to use the slogan of “returning to the scholars” as a form of intellectual terrorism. They either do not mean the scholars who made the affair clear with knowledge and evidence, but others, or they use it as a vague, general expression to make it appear that the youth who are upon clarity and evidence are opposing the scholars.

Shaykh Rabī bin Hādī (رحمته الله) explained this ruse clearly and sufficiently for Ahl al-Sunnah, he said:¹

“I say: These (people) want to silence the Salafī youth in particular because the people showing most rejection and standing against falsehood are the Salafī youth, have you seen that?! Those politicians, they are sympathetic towards the Rawāfiḍ, with the Khawārij, with all of Ahl al-Bida^ʿ, they do not want their feelings to be hurt, so they come with this type of speech, they say: ‘Only the scholars speak with this! Even children are speaking?! Even the one who can’t recite al-Fātiḥah well is speaking!’

¹ *‘Awn al-Bārī Bayān Sharḥ al-Sunnah lil-Imām al-Barbahārī (1/423).*

They exaggerate (in the affair) of confusing the Salafī youth! All of this is advocating for Ahl al-Bidaʿ and hindering (people) from the path of Allāh and terrorising the Salafī youth! The one who fulfils the task of calling to Allāh through enjoining the good and prohibiting the evil.

And we say to the Salafī youth: You, my brothers, do not speak without knowledge. The issues that are clear to you, those for which you have evidence, speak about them. But the matters that are obscure, it is not permissible for you to delve into them. We say this to them, and then we say: Call to Allāh, each one should call to Allāh according to the knowledge that he has, the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) says: ‘Convey from me, even it is just one verse.’”²

Note: This is a well known matter and it is known from the Qutbiyyah and Surūriyyah during the 1990s, as their affair was being exposed in the issues they had delved into, of justifying demonstrations, and rousing people against the rulers with fiery speeches. They would say: “Leave this to the senior scholars”, after their affair had been made clear with evidences, that they are upon the way of the Khārijites, and that they praise the heads of innovation. So this is a type of intellectual terrorism that surfaces during the evolution of *fitan* (tribulations), when evidences have been established, the exposure is nearing completion, and when the deviation has been established after opportunities to mend and rectify for those with deviations are wasted by them.

Abu ʿIyaad Amjad Rafiq

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² Related by al-Bukhārī (no. 3461).

(من يسعى لإسكات الشباب وصر فهم عن الحق في القضايا الواضحة تحت مسمى (اتركوا الأمر للعلماء)

قال العلامة ربيع بن هادي المدخلي - رحمه الله -:

أقول: إن هؤلاء يريدون أن يسكتوا الشباب السلفي خاصة، لأن أكثر الناس إنكاراً للمنكر ووقوفاً في وجه الباطل هم الشباب السلفي... رأيتم؟! هؤلاء السياسيون يتعاطفون مع الراوفض، مع الخوارج، مع أهل البدع كلهم، لا يريدون أن تجرح مشاعرهم، فيأتون بمثل هذا الكلام يقولون: ما يتكلم به إلا العلماء!، حتى الأطفال يتكلمون؟!، حتى الذي ما يحسن الفاتحة يتكلم! ويبالغون في تشويه الشباب السلفي!، كل هذا محاماة عن أهل البدع، وصد عن سبيل الله، " وإرهاب للشباب السلفي!!! " الذي يتصدى للدعوة إلى الله والأمر بالمعروف والنهي عن المنكر.

ونحن نقول للشباب السلفي:

أنتم يا إخوتاه لا تتكلموا بغير علم، القضايا الواضحة عندكم التي عندكم فيها أدلة تكلموا فيها، والأشياء الخفية لا يجوز لكم أن تخوضوا فيها، نقول لهم هذا، ثم نقول: ادعوا إلى الله، كل واحد يدعو بقدر ما عنده من العلم، يقول رسول الله صلى الله عليه وسلم: [بلغوا عني ولو آية] (1)

(1) / أخرجه البخاري في "أحاديث الأنبياء" حديث (٣٤٦١)، وأحمد في "مسنده" (٢/١٥٩)، والترمذي في "جامعه" حديث (٢٦٦٩).

المصدر: من (كتاب عون الباري بيان شرح السنة للإمام البرهاري) لفضيلة الشيخ العلامة ربيع بن هادي عمير المدخلي - حفظه الله - الجزء الأول، الصفحة ٤٢٣.