

# The Legacy of Shaykh Rabī<sup>c</sup> bin Hādī (رَحْمَةُ اللَّهِ)

The Noble Shaykh, ‘Allāmah Rabī<sup>c</sup> bin Hādī (رَحْمَةُ اللَّهِ) breathed his last on the night of Thursday, 15 Muḥarram 1447 (9 July 2025) at the age of 96 years, and he leaves behind a **tremendous legacy** in his works and writings with respect to calling to Tawḥīd upon the methodology of the Prophets and calling to the Sunnah upon the way of the Salaf, and uniting the ummah upon these foundations.

While the people of Tawḥīd and Sunnah are saddened by his passing, they know that that this is the decree of Allāh, and are only increased in certainty about the sunnah (way) of Allāh in His creation.

As for the people of misguidance, then they rejoice, not knowing that their forerunners rejoiced in a similar manner, in vain:

وَحُضِّمْتُمْ كَالَّذِي خَا ضُوا

“And you engaged in vanities (telling lies) as they engaged in vanities.” (9:69).

Ibn al-Qayyim (رَحْمَةُ اللَّهِ) said: “It is disputing with falsehood regarding Allāh’s religion, and it is the vain disputation of the people of doubts... and it is innovation and whatever follows it.”<sup>1</sup>

So, just as:

[‘**Ilm al-Kalām**]<sup>1</sup>—There were enemies from various sects of innovation who came together to silence and destroy **Imām Aḥmad bin Hanbal** (رَحْمَةُ اللَّهِ), in defence of their *kalām* and *falsafah* and the heresies they had built upon it, and they were defeated and humiliated, and Imām Aḥmad became an Imām of Guidance for the ummah for centuries to follow.

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<sup>1</sup> *Miṣbāḥ al-Tafāsīr al-Qur’āniyyah* (6/399).

And just as:

**[Kalām, Falsafah, Rafḍ, Şūfiyyah, Bāṭiniyyah]**—There were enemies from various sects of innovation who conspired together against **Shaykh al-Islām Ibn Taymiyyah** (رَحْمَةُ اللَّهِ) at a crucial junction in history—when the ummah had been cut off from the way of the Salaf—in order to silence him and have him imprisoned and killed—and he reconnected the ummah to the way of the Salaf, revived it, and supported it, and then Allāh made him an Imām of Guidance for the ummah through the proliferation of his works of refutation and clarification.

And just as:

**[Shirk, Saint and Grave-Worship]**—There were enemies from the Rāfiḍah of ‘Irāq and elsewhere and the Şūfis and grave-worshippers of various places who conspired and fought against **Shaykh al-Islām Muḥammad bin ‘Abd al-Wahhāb** (رَحْمَةُ اللَّهِ) because the light of Tawḥīd threatened the false religion they had erected for the common-folk, of quick and cheap salvation through intermediaries and intercessors. So they fought and fought but ultimately, Allāh gave, as He does, victory to the allies of His Prophets and Messengers. The world became filled with the works of Shaykh al-Islām, illuminating many lands with the light of Tawḥīd, and his works reached the horizons.

Then in the same way:

**[The Alliance of the Rāfiḍah, Şūfiyyah, Şiyāsah as Ikhwāniyyah and the Pseudo-Salafi Infiltration]**—There were enemies from all factions of the Khārijites, from the Ikhwānīs, Takfirīs, Taḥrīrīs, Ḥaddādīs, and various types of pseudo-Salafi infiltrators who conspired to attack Shaykh Rabī‘, to silence him and make other scholars speak against him, in defence of their figureheads such as Sayyid Quṭb, Ḥasan al-Bannā’, Abū A’lā Mawdūdī and the pseudo-Salafīs who revived the manhaj of the Khārijites, enabling an ideology which caused tribulations in Muslim lands (through strife, revolutions, wars, incursions). But Allāh

gave him victory through the *ḥujjah* (proof) and *bayān* (clarification), to the degree that people could no longer publicly mention the names of their heads of innovation, formerly touted as “Imams of Guidance”, for fear of scorn and humiliation. Shaykh Rabīʿ had distinguished the methodology of the Prophets in calling to Allāh and rectifying the servant and the land from the ways of the Ḥarakiyyīn, Siyāsiyyīn, Ḥizbiyyīn (political activists) who hid behind the cloak of Salafiyyah.

A whole host of pseudo-Salafi infiltrators, leaning either to extremism, or laxity and softness had their false principles systematically demolished through the Shaykh’s works, writings and clarifications, such that one can distinguish between the Salafi way, and the ways of harshness and extremism on one side and laxity and compromise on the other, like the night and day can be distinguished from each other. These works will continue to benefit the ummah for decades and centuries to come by Allāh’s will, guiding the people of Tawḥīd and Sunnah to steadfastness upon the middle, balanced, moderate path, in between extremism and neglect.

Though a scholar dies, his knowledge remains to benefit the ummah.

As for those who dispute in falsehood, and revile the Imāms of Truth and Guidance, it is as Allāh mentioned in the same verse:

أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ هُمُ الْخَاسِرُونَ

**“Those are the ones whose deeds are in vain in this world and in the Hereafter, and those are the ones who are the losers.” (9:69).**

So this is the Sunnah of Allāh, and you will not find in the Sunnah of Allāh any change! Where is the mention of the enemies of Imām Aḥmad, Ibn Taymiyyah and Ibn ‘Abd al-Wahhāb (رَحِمَهُمُ اللَّهُ) today? Their mention died with their falsehood and lies! Hence, though we are saddened, we rejoice, nevertheless, with the certainty of Allāh’s promise.

Abu ‘Iyaaḍ Amjad bin Muḥammad Rafīq.

15 Muḥarram 1447 / 10 July 2025