

Advice of Shaykh ‘Allāmah Rabī‘ bin Hādī to Maktabah Salafiyyah (Salafi Publications) a Quarter of a Century Ago to Continue Refuting Ahl al- Bida‘ Who Attack the Scholars and 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, Takfiriyyah who were attempting to destabilize Muslim lands through takfir and tabdī‘ of the great scholars of the era such as Imām Ibn Bāz, Imām al-Albānī, Imām Ibn ‘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** (رَحْمَةُ اللهِ عَلَيْهِمْ) 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. So



around 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 ‘Aṣriyyah”.

This had incensed the Quṭbīyyah Takfiriyyah, and whenever we translated and wrote refutations, especially speech that came from Major Scholars, such as Shaykh Ibn ‘Uthaymīn towards the end, their undergarments set ablaze with fire, and they made vile attacks over the Internet.

In that period there was a brother in Saudi who used to make contact, and in an email in July 2000, he mentioned how he decided to ring up Salmān al-‘Awdah and ask him some things about Shaykh al-Albānī (رَحْمَةُ اللَّهِ) to hear for himself. So he heard some bad things, and he also saw that we had been refuting these Quṭbiyyah for a while, and he saw that we referred to Salmān al-‘Awdah as “Imām of the Quṭbiyyah” which angered the Quṭbiyyah Takfiriyyah, they were very upset.

So he decided to ring up Shaykh Rabī‘ on the phone and he had this conversation, which he also transcribed for us, and sent it in Arabic via email.

Below is a translation from the Arabic and the Arabic text follows afterwards.

The Email Message with Transcription of Shaykh Rabī's advice.

As Salāmu ʿalaykum wa Raḥmatullāh wa Barakātuh

Respected brother Abū ʿIyaaḍ, may Allāh grant him success.

I have just spoken to the esteemed Shaykh, ʿAllāmah, Wālid Rabī bin Hādī al-Madkhalī (حفظه الله المولى عز وجل) today, 3 July 2000, and I preferred to write it in Arabic so it is more precise.

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 and he already knew the brother Abū Ṭalḥah [Dawūd Burbank].

Then I spoke in great detail about your war against Ahl al-Bidaʿ and your role in spreading the Salafī daʿwah outside [of Saudi] and I mentioned to him that you make known the errors of the likes of Shaykh Salmān [al-ʿAwdah] 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-ʿAwdah], 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.

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 Rabī[‘] 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 the 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], the Shaykh was very angry with the example given by Shaykh Salmān and said this contains a fabrication against al-Albānī and within it is embedded *tabdī’* and *takfir* 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]¹, and likewise, the discussion between al-Ubaylān with Shaykh al-Albānī, in which he made clear his ‘*aqīdah* regarding *Īmān*, and he mentioned also another small booklet that the Shaykh al-Albānī wrote before his death in which he

¹ We had already translated and published parts of that 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 they that 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.

made 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,² 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 tabdī‘ of Shaykh al-Albānī.”

I then told him that you had removed the article,³ but you will publish it again with just the speech of Shaykh Ibn al-‘Uthaymīn, and he said: “This is good.”

² I do not have the other emails surrounding this discussion with this brother saved to know all the specifics, but I recall this was connected to some speech that came from Shaykh Ibn ‘Uthaymīn (رحمة 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 article can be found here: <http://www.spubs.com/sps/sp.cfm?subsecID=GRV07&articleID=GRV070021&articlePages=1>

The Quṭbiyyah Takfiriyyah were unhappy with the comments because they hurt them quite a bit. Despite being very bold previously, now they became somewhat effeminate and could not handle the implications of what Shaykh Ibn ‘Uthaymīn had said being spelled out for them in very clear words. This is because they would often use Shaykh Ibn ‘Uthaymīn’s good speech about these figureheads from years prior when the Shaykh had not become fully aware of their reality.

³ I am not sure about this, as I don’t recall all the events, but the article has always remained there, it may have been in relation to a post on discussion forum.

Then I said to him: What do you say about the one who calls Shaykh Salmān, “the Imām of the Quṭbiyyah”?⁴

He said:

“I personally do not say this, but he is not far from it. Do you not see the Takfīrīs and the Khāwārij 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 to love of Ahl al-Bida[‘] had it not been for the writings of Shayakh 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 and 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-Bida` in every place, especially the Takfīrīs.”

⁴ I had mentioned this in one of the PDF articles, and the Quṭbiyyah Takfiriyyah were not happy about it.

Then the Shaykh made duā 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 takfir 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 tulers”.

So the Shaykh requested me to send him examples of the speech of [this] Shaykh Faisal 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 Takfirīs 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.

Arabic Text

السلام عليكم ورحمة الله وبركاته...

الأخ الفاضل أبو عياض وفقه الله..

قد تحدثت إلى فضيلة الشيخ العلامة الوالد ربيع بن هادي المدخلي حفظه
المولى عز وجل اليوم الثالث من يوليو 2000 وفضلت أن أكتبه بالعربية ليكون
أدق..

أولا أحب أن أبشركم بأن الشيخ في خير صحة وعافية والله الحمد..
ثم طلبت أن أسأله وفقه الله فرحب بذلك فشرحت له بالتفصيل عن موقعكم ولقد
تعرف للأخ أبوظلحة ، ومن ثم أسهبت بذكر حركم مع أهل البدع ودوركم في
نشر الدعوة السلفية في الخارج وذكرته له أنكم تعرضون أخطاء المشايخ من أمثال
الشيخ سلمان وسفر لأن فتنتهما مستطيرة ومنتشرة بين الجهلة من المسلمين في
الغرب وشرحت له دور التكفيريين من سرورية وخوارج وغيرهم في نشر هذه الفتنة..

و من ثم تطرقت لذكر قصة المكالمة مع الشيخ سلمان وذكرت له فقط ما قاله عن
الإمام الألباني (ولكني لم أقل له أنه الشيخ سلمان الذي قال ذلك)
و ذكرت هجوم هؤلاء عليكم وأن من بينهم من نحسبه من السلفيين..

فقال بالله مستعينا : أولا عليهم ألا يجزنوا ولا يستغربوا الهجوم عليهم والطعن فيهم
لأن هذا هو الحال من أوئل السلف وحتى عصرنا هذا ، ألم يروا

كيف حارب أهل البدع والزائغين ابن تيمية بالكذب والافتراء؟؟ ألم يروا كيف هاجموا الإمام أحمد واستحلوا دمه؟ ألم يروا في عصرنا هذا كم من الطعن في الإمام الألباني وابن باز؟ وأخيرا ألم يروا الطعن والكذب والفرى العظيمة التي لا يتعبون من افتراءها على ربيع بن هادي؟ حتى قالوا عميل ومستشار لأمير مكة و أنا حتى شكل هذا الأمير لا أعرفه!!

فعليهم أن لا يجزنوا ولا يهتموا وليعلموا أن هؤلاء الذين يهاجمونهم هم أسوأ مما وصفوهم به، هم خلوف الخلوف ، لأنهم أحبوا المشايخ على السنة والحق والمشايخ بشر لا بد من تبين أخطائهم بالحق وعلى الحق ولا مجاملة في الدين..

ولأن مربط الولاء والبراء عندهم هم الأشخاص لا الحق ومحبة أهل الحق.. فأنا اوصي أبنائي هؤلاء ببيان الأخطاء فقط والرد عليها بالكتاب والسنة ومن كلام الأئمة الراسخين في العلم ولا يهتموا لشي آخرماداموا على الحق لا يجيدون عنه ولا يظلمون..

وعن قصة المكالمة الشيخ غضب جدا للمثال الذي ضربه الشيخ سلمان وقال هذا فيه افتراء على الألباني وفيه تبديع وتكفير ضمنى للشيخ وسألني من الشيخ فلم أقل له فطلب مني أن أطلب منكم نشر الذب الأحمدة كاملة وأيضا مقابلة العبيلان مع الشيخ الألباني والتي وضح فيها عقيدته في الإيمان وتحدث أيضا عن كتيب صغير

كتبه الألباني قبيل وفاته شرح فيه وأوفى عن عقيدته، فالشيخ يسألكم أن تنشروا هذا للدفاع عن الإمام الألباني

ومن ثم قلت له عما كتبتموه في ملاحظات تحت الشهادة وسألته إن كنت أنا أو أنتم أخطأنا بنشر هذا فقال لي لم تخطئوا والغريب أن هؤلاء غاضبون لهذا الشيخ وليسوا بغاضبين لتبديعه للألباني ، فأخبرته أنكم حذفتم الموضوع وستعيدون نشر كلام العثيمين فقط فقال : هذا طيب...

ثم قلت له : ماذا تقول فيمن يسمي الشيخ سلمان إمام القطبية، قال أنا شخصيا لا أقول هذا ولكنه ليس ببعيد منه ، ألا ترين التكفيرية والخوارج من أنحاء الأرض قاطبة يرونه إماما لهم وبالمقابل يهاجمون المشايخ ابن باز والعثيمين والألباني؟؟

يا ابنتي والله هذه البلاد ما كانت لتعرف سيد قطب وبدعه ويتعرف شبابنا إليه ويتعلقوا به وبحب أهل البدع لولا كتابات الشيخ سلمان هداه الله وجعله سيد إماما

فالشيخ سلمان يسمع ويرى كما تسمعون وترون من هؤلاء التكفيريين في الخارج ويدري أنهم يعتبرونه إماما فلم لا يعلنها هو والشيخ سفر في كل مكان أنهم

بريئون منهم ومن فكرهم في كتبه وأشرطته والصحف والانترنت؟ لنحمي شبابنا وأبنائنا وبلاذنا من فتنهم؟

نحن بانتظار أن يعلن الشيخان تراجعهما عن أخطاء الماضي التي لم نسمع أنهم تراجعوا للآن وبانتظار أن يعلنوا براءتهم من أهل البدع هؤلاء في كل مكان وخصوصا التكفيريون - ثم دعا لهم الشيخ بالهداية وأمنت على دعائه-

ثم ذكرت له هذا المسمى الشيخ فيصل وقال لي أنا ما أعرفه فذكرت له كيف حاله وأن يكفر المشايخ من مثل العثيمين وحتى الشيخ ربيع وأتباعهم وتلاميذهم ومن كان على نهجهم ممن يسميهم عبيد السلطة، فطلب الشيخ أن ترسلوا إليه نماذج من كلام الشيخ فيصل هذا وسيترجمونه في السعودية ليحذروا الشباب منه ومن فتنته..

و قال قولي لأبنائنا هؤلاء أن ينشروا أخطاء سيد قطب والرد عليها من الكتاب والسنة وسيدحرون بهذا أهل البدع جميعهم لأن معظم التكفيريين يحملون فكر سيد قطب... ويجبونه أكثر من أنبياء الله عليهم السلام

ثم طلبت منه في النهاية أن يقول لي كلمة لتشد من أزركم ونصيحة لكم، فقال لي قولي لهم أن يتصلوا بي هاتفيا ويسجلوا المكالمة وسأعطيهم بإذن الله نصيحة وكلمة تشد من أزرهم..