

أَمَا لَكَ عَقْلٌ يَا خَالِدَ الْمِصْرِيِّ

# Do You Not Have Any Intelligence O Khālid al- Miṣrīyy?



## Introduction

What follows is an excellent piece posted on Sahab.Net and from the best of what has been written against **Khālid al-Miṣrī** and his recent audacious attack upon Shaykh Rabī bin Hādī. We have passed the theatrical stage of Muḥammad bin Hādī's "Ṣa'āfiqah" diversion—a failed tactic—and have entered the real field of battle. **Muḥammad bin Hādī** was simply a figure on the stage **providing frontage** for a much wider network of networks which has only now started to expose its secrets. The aim all along was Shaykh Rabī and not really his students and their alleged, perceived or actual mistakes. That was simply a stepladder to the real objective. Since Muḥammad bin Hādī did not complete the job, **those lurking in the shadows** have started to come out and reveal their hands.

We leave you with a translation of this statement, which is strong and also contains a solid refutation of the claims of the Muṣa'fiqah regarding "secret gatherings".

## Do You Not Have Any Intelligence O Khālid al-Miṣriyy

By Iyyād ‘Aṭā Allāh al-Laqqān

All praise is due to Allāh, the Lord of the Worlds and may good mention and peace be upon the Messenger of Allāh, and upon his family and all his companions. To proceed:

I and others besides me have listened to an audio of the one called **Khālid ‘Abd al-Raḥmān al-Miṣriyy** in which he revealed the covert intentions of the associates of al-Nahj al-Fāḍiḥ of great boldness, dangerous insolence and clear revilement upon an Imām from the Notable Imāms of the Sunnah—[known as such] by testimony of the Senior Scholars, we consider him to be such and Allāh is His reckoner—and he is our Shaykh, Shaykh, ‘Allāmah, al-Mujāhid, Rabī bin Hādī bin ‘Umary al-Madkhalī. May Allāh bless his life and make him firm upon the Sunnah.

In this audio Khālid al-Miṣriyy claims that Shaykh Rabī **affirms the methodology of the Khārijites, supports secret consultations** and has **opposed a foundation among the foundations of the Sunnah** and has thereby **deviated from the methodology of the Salaf**, as has been claimed by this insolent one.

And **Imām Aḥmad** (رحمه الله) spoke the truth when speaking about this one and his likes. He said: “How excellent is their effect upon the people (meaning, the scholars) and how repugnant is the behaviour of the people towards them.”

And **Shaykh al-Islām Ibn Taymiyyah** (رحمه الله) said in “Minhāj al-Sunnah” (1/22): “And from the greatest wickedness of the hearts is that there should be malice in the heart of a

servant towards the best of the believers and the leading awliyā’, after the Prophets.”

And **Shaykh al-Fawzān** (حفظه الله) spoke the truth whilst speaking about the type of people who revile the people of knowledge. He said, as occurs in “al-Ajwibah al-Mufīdah”: “No one attacks the honours of the upright scholars who are firm upon the truth except one of three: Either a hypocrisy whose hypocrisy is known, or a sinner (fāsiq) who hates the scholars because they hinder him from sinfulness, or a misguided partisan (ḥizbī) who hates the scholars because they do not agree with his partisanship and his deviant ideas.”

And I say to this Egyptian: You have ascended to a difficult terrain, do you not know that from the signs of the people of innovation is attacking the people of narrations—Ahl al-Athar-, and truthful is the one who said: “O you who strikes the lofty mountain with his head in order to harm it. Have mercy on your head and not on the mountain. Like the [goat] which strikes a rock one day, in order to weaken it—but harms it not [and instead] [the rock] weakens the horn of the goat.”

And **al-Zāhabī** spoke the truth regarding your likes when he commented upon al-‘Uqaylī’s inclusion of ‘Alī bin al-Madīnī, in his book al-Ḍu‘afā’, saying: “Do you not have any intelligence O ‘Uqaylī, do you know who you are speaking about?”

And I say: **Are you devoid of intelligence O Khālid**, such that you speak about an Imām from the Imāms of the Sunnah? For his efforts in defending the Sunnah are spread, his books are likewise spread. How many an innovation has he subdued, and the fortresses of how many a partisanship has he smashed? **By this speech of yours you have exposed your**

**methodology and the methodology of those who support you.** And the revilement of the revilers will not harm al-Rabī, for al-Rabī is al-Rabī, he will remain a Sunni rock and the waves of their oppressive innovations, misguidance and revilements will smash against it [without harming him] and al-Rabī will be raised, by his Lord’s permission. So by Allāh [who is watchful over you], where are those whom Shaykh Rabī spoke about?!

**And as for you and those who support you, then your dangerous methodology devised to strike the Salafi daʿwah is apparent to everyone with eyes.** I say to you: We have no way of containment for the people of misguidance because justifications and explanations will appear in defence of Khālid al-Miṣriyy from the group that is “more vile than the Ḥaddādiyyah”.<sup>1</sup>

This is what we alluded to in a gathering of the students of knowledge with the partisans of Muḥammad bin Hādī: **That the intent behind these revilements against the students of Shaykh Rabī is the Shaykh himself, not his students.** And Khālid al-Miṣrī has revealed the concealed secrets of these people by what he expressed of revilement of the Shaykh, ʿAllāmah, Mujāhid, Rabī, and of desiring to make the Carrier of the Flag of al-Jarḥ wal-Taʿdīl of this era—by testimony of the notable scholars—to fall. It is not as some of those put to trial claim, that this is simply declaring the Shaykh to be in error. The one who claims this is one of two men: Either an ignoramus, or a person of desires, put to trial, a partisan.

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<sup>1</sup> This is how Shaykh Rabī described the followers of Muḥammad bin Hādī, the Muṣaʿfiqah, for their enmity and attacks upon Ahl al-Sunnah. And as for defences and excuses for Khālid al-Miṣriyy, then they have already started appearing.

As for what Khālid al-Miṣriyy has claimed that consultative gatherings of the scholars are **partisan, Khārijite secret gatherings**, then I say in repelling this fabricated lie: From the ḥadīth of Ibn ‘Abbās in Ṣaḥīḥ al-Bukhārī (no. 6830) who said: “I used to teach Qur’ān to ‘Abd al-Raḥmān bin ‘Awf. When ‘Umar performed his last Ḥajj, ‘Abd al-Raḥmān said (to me) at Minā: ‘Would that you had seen the Chief of the Believers today! A man came to him and said, ‘So-and-so has said, ‘If the Chief of the Believers died, we will give the oath of allegiance to such-and-such person’. So ‘Umar got angry and said, ‘I will get up tonight and warn those who want to usurp the people’s rights.’ I said, ‘Do not do so, for the season (of Hajj) gathers the riff-raff who will form the majority of your audience, and I am afraid that they will not understand (the meaning of) your saying properly and may spread (an incorrectly understood statement) everywhere. You should wait till we reach Madīnah, the place of migration and the place of the Sunnah. There you will meet the companions of Allāh’s Messenger from the Muhājirīn and the Ansar who will understand your statement and place it in its proper position.’ So ‘Umar said, ‘By Allah, I shall do so the first time I stand (to address the people) in Madīnah.”

Commenting upon this, Ibn al-Mulaqqan said in “al-Tawdīḥ Li Sharḥ al-Jāmi‘ al-Ṣaḥīḥ” (31/218): “His saying: ‘And may spread (an incorrectly understood statement) everywhere’, meaning that it will be interpreted improperly. And within this is an evidence that it is not necessary to speak with speech whose meaning the ignoramus may hasten to reject, due to what is feared of splits that might occur due its misinterpretation... His saying, ‘You should wait till we reach Madīnah...” to the end [of

his speech]. Within it is evidence that the people of Madīnah are specified with possession of knowledge and understanding. Do you not see the agreement of ‘Umar with ‘Abd al-Raḥmān [who is from Madīnah], and adopting his view?”

And Shaykh al-Fawzān was asked the following question: “We sometimes hear some of the students of knowledge reviling the scholars with the argument that they remain quiet during the occurrence of certain events, or when certain calamities happen! So what is your comment O esteemed Shaykh?”

The Shaykh replied: “Sometimes, silence is beneficial [in rectifying a situation] and sometimes, speech is beneficial. The scholars observe the attainment of beneficial interests and repulsion of harms, they do not speak except when speech will be of use and of benefit. And they do not remain silent except when silence is most befitting. Hence, the scholars—with the correct meaning—do not remain silent except when being silent has a place, and they do not speak except when speech has a place. And when affairs take place, it is not befitting for everyone to speak about them. They are entrusted to the people of knowledge, the people of [sound] opinion, and the people [whose] word [is accepted]. Just as Allāh, the Lofty and Majestic said: **“And when there comes to them information about [public] security or fear, they spread it around. But if they had referred it back to the Messenger or to those of authority among them, then the ones who [can] draw correct conclusions from it would have known about it.”** (4:83). So the affairs connected to the beneficial interests of the Muslims and of the ummah are presided over by the people

qualified and fit for this—Ahl al-Ḥall wal-‘Aqd—the people of knowledge and insight. They seek correct solutions for them. But as for everybody and his brother presiding over them and speaking about them, this brings harm upon the Muslims. This causes disturbances and spreads fear and not bring any result for the Muslims. **And these are also affairs, they could be secret affairs, which are to be treated secretly, and not openly in front of the people. They are to be treated secretly, using the correct approaches.** The affairs require deep investigation and deliberation (rawiyyah), deep understanding. It is obligatory upon the common folk to return back to the people of knowledge, the people of [sound opinion] and insight in these affairs.”<sup>2</sup>

What perhaps is Khālid al-Miṣrī and those instigating him going to say about this speech of the ‘Allāmah, the erudite scholar, al-Fawzān? Do you consider—upon your claim—that he is calling for **partisan Khārijite secret gatherings**?! So your answer to the speech of ‘Allāmah al-Fawzān is our answer to the speech of Shaykh Rabī. Otherwise, [the ruling of] contradiction and judging with two scales necessarily falls upon you. Or, it is binding upon you to accuse both Shaykhs with agreeing with the Khārijites, and then you will have fallen into the worst of mires.

We shall suffice with this much, we ask Allāh the Exalted to return Khālid al-Miṣriyy and whoever is with him back to the truth in a beautiful way and that he illuminates the vision of their hearts with clear truth. May Allāh make good mention of the

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<sup>2</sup> Cited from al-Ājurrī website from a statement titled, “Why do some of the scholars remain silent in some of the calamities.”

Messenger of Allāh, his family and all his companions and grant them safety.

Written by Abū ʿAbd Allāh Iyyād ʿAṭā Allāh Laqqān on 15 Jumādā al-Ākhirah 1440H.

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