

**Questions of Some Students of  
Knowledge from Jāzān to Shaykh,  
‘Allāmah Rabī‘ bin Hādī  
al-Madkhalī (حفظه الله) [Regarding the Fitnah  
of Muḥammad bin Hādī and the  
Muṣa‘fiqah]**



All praise is due to Allāh alone, and may honourable mention and safety be upon the one after whom there is no prophet, to proceed:

On the night of Jumu‘ah, the 9th of the month of Ramaḍān in the year 1439H, in accordance with the sighting [of the moon], Allāh facilitated for me to visit the Shaykh, the Father, Rabī‘ bin Hādī ‘Umary al-Madkhalī—may Allāh preserve him—at his residence in [Madīnah] the city of the Messenger (صلى الله عليه وسلم).

We had arranged [this] with Shaykh ‘Abd al-Wāḥid al-Madkhalī who organised the visit for us—may Allāh reward him—and the brother ‘Umar, son of Shaykh Rabī‘, received us in the best of ways—may Allāh reward him.

Present with me were the brothers, the shaykhs and students of knowledge: Mu‘tiz bin Aḥmad al-Badawī, ‘Abd al-Raḥmān bin Ghālib al-Mawāsī, Aḥmad bin Muḥammad al-Iritrī and ‘Abd al-Karīm al-Iritrī and Abū Tamīm ‘Abd al-Majīd al-Maghrabī.

And the Shaykh, the Father, Rabī—may Allāh preserve him—was in good health and all praise is due to Allāh.

He asked me about the students of knowledge in Ṣāmiṭah.

I said: [The affair] is not pleasing, and they are saying: “We are withholding [from taking a position in the matter of Muḥammad bin Hādī]!”

The Shaykh, the Father, Rabī—may Allāh preserve him—said: **“This is false (bāṭil). They must fear Allāh and not remain silent regarding the oppressor and nor [must] they support him. Otherwise, it is upon them to bring the evidences.”**

I said to him: “O Shaykh—may Allāh preserve you—they say that Muḥammad bin Hādī has evidences with him in a green folder.”

The Shaykh said: **“Rather what he has with him is black, and there are no evidences [in existence].”**

I said to the Shaykh, the Father, Rabī—may Allāh preserve him—: “Ruzayq al-Qurashī<sup>1</sup> rebuked me when I placed

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<sup>1</sup> Ruzayq al-Qurashi previously said to Shaykh Rabī—according to what he himself wrote and spread in a message dated 7/5/1439H—that: (الحق مع محمد بن هادي والعالم في شرق الأرض وغربها معه ولم يبق إلا أنت وعرفات ومن) (معكم قلة) “The truth is with Muḥammad bin Hādī and all the world, in the Eastern and Western parts of the Earth is with him. No one remains except you, ‘Arafāt and those with you are very few.” This was an appeal to numbers and is based on the idea that truth lies in numbers, just like democracy. Thereafter bayāns, bayāns and bayāns started coming from many directions from the world, the Eastern and Western parts of the Earth, which stated that they are with Shaykh Rabī and free themselves from the oppression and

Muḥammad bin Hādī's [name] in a tweet which was a response to a tweet which one of the brothers wrote, in which there was [mention of] al-Ḥalabī, al-Ma'ribī, al-'Ar'ūr, al-Ḥajūrī and al-Ruḥaylī."

So the Shaykh—may Allāh preserve him—said: **“Rather, he is more severe than them, more severe than the Ḥaddādiyyah. Because he has delivered a blow to Salafīyah<sup>2</sup>, he has mutilated the Salafī da'wah and has torn it to pieces across the world.”**

And I asked the Shaykh, the Father, Rabī—may Allāh preserve him—, and said to him: “Nāṣir Zakari sent a message whose meaning was that Shaykh Aḥmad al-Najmī—may Allāh have mercy upon him—gives commendation (tazkiyah) to one who smokes ḥashīsh, one who takes ḥashīsh!”

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injustice of Muḥammad bin Hādī. This falsified the claim that “the whole world is with Muḥammad bin Hādī.” Voices were then heard claiming that these bayans are “democracy”. On the contrary, these bayāns, were an affirmation of the truth and making bayān of the truth is praiseworthy. There is no connection between making bayān in order to declare one's innocence from oppression and to stand against the oppressor in order to halt his oppression and between democracy. So this became a case of (رمتني بدائها وانسلت), “She accused me with her own ailment, and slipped away”. Shaykh Rabī and those with him did not make any appeal to numbers, rather they simply appealed to the truth based on the material facts: There is zero evidence for the tabdī, taḍlīl and tajdī of those students and shaykhs who have been spoken against.

<sup>2</sup> Literally, “broken its back”.

So the Shaykh—may Allāh preserve him—said: “[Was it the case] that Shaykh Aḥmad knew he was a smoker of ḥashīsh and then commended him?”<sup>3</sup>

I said: “I contacted Abū Ḥamzah Muḥammad, the son of Shaykh Aḥmad al-Najmī—may Allāh have mercy upon him—and informed him of the message of Nāṣir Zakarī, and he said to him: ‘I am his son, I asked him to commend me, but he did not give me a commendation and said to me: I will not commend you until you sit with the students of knowledge.’”

Shaykh Rabīʿ—may Allāh preserve him—said: “Allāhu Akbar. And upon Nāṣir Zakarī is to repent to Allāh and to announce his repentance, otherwise he is warned against.”

Then Shaykh ‘Abd al-Raḥmān al-Mawāsī asked the Shaykh, the Father, Rabīʿ—may Allāh preserve him—by saying: “O Shaykh, those who defend Muḥammad bin Hādī or spread [his statements], are they to be sat with and can they be listened to?”

Shaykh Rabīʿ—may Allāh preserve him—said: “**No, they are not to be sat with. These ones defend falsehood, how can they be sat with?**”

Then there came speech regarding another topic which is regarding the one who accuses Shaykh Rabīʿ—may Allāh preserve him—of Irjāʿ [expelling deeds from faith], wherein I

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<sup>3</sup> It appears that the intent behind this is to say that it is possible for a firmly grounded scholar to commend someone who does not deserve it, and thus, in light of this, to declare Shaykh Rabīʿ to be in error for commending and defending the students who have been attacked with the label of “Ṣaʿāfiqah”.

asked him, I said to him: “O Shaykh, they say about you [that you are a] Murji’.”

The Shaykh—may Allāh preserve him—said: “May they get what they deserve from Allāh, I wage war against Irjā’. I am from Ahl al-Sunnah if Allāh wills. Where are they with respect to the ḥadīths of intercession?! The scholars took them [with acceptance]. Where are they with respect to the ḥadīth, ‘There will come out of the fire one in whose heart there was more miniscule, more miniscule, more miniscule than a seed’s weight of īmān” and “There will remain only the Most Merciful of those who are merciful, and He will take out the one who said ‘Lā ilāha illallāh’ from the Fire!”

I said to him: “O Shaykh, they say that the ḥadīths of intercession are from the ambiguous texts (mutashābih).”

The Shaykh—may Allāh preserve him—said: “This is their proof! The one who says: ‘You are a Murji’” in this matter, then say to him: ‘You are a Khārijite, because you reject the ḥadīths of the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).”

Then the Shaykh said: “By Allāh, I love the Salafīs across the world.”

I said to him: “And by Allāh, we love you.”

Then I mentioned to him the story of my visit to Shaykh Aḥmad al-Najmī—may Allāh have mercy upon him—when he was ill in King Fahd Hospital in Jāzān. I said to him: “O Shaykh Aḥmad, by Allāh, I love you more than my father.” So the Shaykh sat up and said: “By Allāh, I love the Salafīs more than my own sons.”

So Shaykh Rabīʿ said: “Allāhu Akbar, Shaykh Aḥmad—may Allāh have mercy upon him—his allegiance was for the sake of Allāh.”

Then he advised us with the taqwā of Allāh, to strive in seeking knowledge, to read the books of Shaykh al-Islām Ibn Taymiyyah—may Allāh have mercy upon him—his Fatāwā and others, and the books of Ibn al-Qayyim—may Allāh have mercy upon him—and from them, Zād al-Maʿād.

Then I sought permission from him to kiss his head and he implored me that I do not kiss his head, and he said: “The Sunnah is to shake hands.” So we shook his hands and gave him farewell, and with Allāh lies success.

Written by Yaḥyā bin ʿAlī al-Nahārī, the day of Jumuʿah, 23rd of Ramaḍān of the year 1439H.

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