



**EXPOSING THE  
IGNORANCE & DECEIT OF  
KHALID  
ABDUR-RAHMAN  
AL-MISRI**

**AGAINST THE NOBLE IMAM  
RABEE' IBN HADI  
AL-MADKHALI**

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## Table of Contents

Exposing The Ignorance And Deceit Of Khalid Abdur-Rahmān Al-Misri In His Attacks Against The Noble Imām Rabee’ Ibn Hādi ‘Umayr Al-Madkhali .....	4
Introduction.....	4
Khalid Abdur-Rahman Al-Misri and Ahmad Bazmool not so long ago used to advise the people to return the affairs of Libya and elsewhere back to the likes of Shaikh Rabee’ and Shaikh ‘Ubayd.....	7
Shaikh Rabee’s Response To Khalid Al-Misri And Consent To Refute Him .....	10
Shaikh Rabee’ Was Not Prevented By The Those In Authority In Saudi Arabia From Speaking About Libya Or Elsewhere..	12
Shaikh Al-Fawzān Explains Who Are “Those Of You In Authority” As Allah Has Stated In His Book .....	14
Direct Questions that Challenge the False Assertions of Khalid Abdul-Rahman Al-Misri and those with him:.....	18
1. Mutual Consultation (Shoorāh).....	18
2. The Affair Of Yemen .....	21
3. The Affair Of Libya .....	21
4. The Affair Of Syria And Double Standards.....	23
5. Your Fifteen Years With Jamā’ah At-Tableegh, Your Entrance Into Salafiyah And Your Present Reality .....	24
6. What Do You Say About Ibn Bāz, Al-Albāni, Ibn ‘Uthaymeen, Muqbil, etc. Who All Issued Fatāwa Concerning Other Muslim Lands? .....	25

7. Why Are You Silent About Your Ally Muhammad Ibn Hādi When He Issued Fatāwa And Spoke In Opposition To The Truth? .....	28
8. Others Who Spoke About Libya: Do They Get The Same Treatment From You, O Khalid Al-Misri? .....	30
9. Why Did You Wait So Long To Forbid This “Khārijite Stance” Of The Scholars? .....	31
10. Shaikh Rabee’ Is The Imām Who Refutes The Khawārij And Ahlul-Bid’ah, And You Know That Full-Well .....	32
Scholarly Praise Of Shaikh Rabee’ And Some Words Regarding Those Who Revile The Scholars.....	34

# EXPOSING THE IGNORANCE AND DECEIT OF KHALID ABDUR- RAHMĀN AL-MISRI IN HIS ATTACKS AGAINST THE NOBLE IMĀM RABEE' IBN HĀDI 'UMAYR AL-MADKHALI

Compiled by Abu Khadeejah Abdul-Wāhid Alam

In the name of Allāh, the Most Merciful, Bestower of Mercy.

## INTRODUCTION

Abu Hātim Ar-Rāzi (رَحْمَةُ اللَّهِ) stated: “The distinguishing sign of Ahlul-Bid’ah is their reviling of Ahlul-Athar.”

A few days ago, I heard a recording of an individual called Khalid Abdur-Rahman Al-Misri wherein he exposes himself as a reckless, self-conceited ignoramus by passing judgements unjustly against Scholars of the Sunnah and specifically against our Shaikh, the ‘Allāmah, Rabee’ Ibn Hādi ‘Umayr Al-Madkhali (حفظه الله). In this lecture he claims that some of the scholars of *Ahlus-Sunnah* such as Shaikh Rabee’ have deviated from the Sunnah and have shown agreement with the stance of the Khawārij due to them issuing *fatāwa* in affairs that revolve around fighting and war in other lands.

He states that some of the scholars gather together and consult with one another in affairs related to fighting in Syria, Libya and Yemen; then they issue *fatāwa* and send them by word of mouth. He then goes on to say that these are secretive, innovated and Khārijite gatherings. This Khalid Al-Misri expresses his surprise that the scholars do not forbid these gatherings and instead

regard them to be gatherings of consultation (*shoorā*) and that the scholars are in authority (*ūlul-‘amr*).<sup>1</sup>

He makes clear that his criticism is directed primarily at Shaikh Rabee’ though he does allude to other scholars as well. He accuses them of deviation from the Sunnah and deviation from the foundations of the Religion. He states without shame that **“Shaikh Rabee’ has deviated from the Sunnah and has agreed with the saying of the Khawārij.”** No amount of flowery speech can mask this blatant attack against the Scholars of Sunnah, and specifically against one of the Imāms of the age, Rabee’ Al-Madkhali. This lecture was posted and remains posted on the website of the party of Khalid Al-Misri, which is further proof that there is small band of inciters with him who encourage each other to challenge the scholars of Hadeeth and Sunnah seeking to belittle and dislodge them.

Now compare the words of this upstart, Khalid Al-Misri<sup>2</sup>, to the words of the *Faqeeh*, the noble Salafi scholar, Shaikh Ibn ‘Uthaimen who was asked: **“There is a question concerning**

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<sup>1</sup> Khalid Al-Misri and his group challenge the well-known and established position of the Sahābah and the great scholars that those in authority (*ūlul-‘amr*) include the scholars along with the rulers, each with responsibility to shepherd the Ummah. I will discuss this later in this article, *inshā-Allah*.

<sup>2</sup> Khalid Al-Misri himself admits that he walked with *Jama’at At-Tableegh* for over fifteen years before Allah guided him to the Sunnah through the scholars of the Salafi *da’wah* – so it is upon him to fear Allah and know his small station and not fabricate falsehood against the mountains of knowledge. A small goat that butts its head against a mountain should have mercy on its own head more than on the mountain!

**the books of Shaikh Rabee’?”** So, he (رحمة الله) replied: “It is apparent and clear that this question is not in need of my response. **And [I say] just as Imām Ahmad Ibn Hanbal was asked about Ishāq Ibn Rāhooyah and he replied, ‘Someone like me is asked about Ishāq? Rather, Ishāq is to be asked about me.’** And I spoke at the beginning of my speech about that which I know about Shaikh Rabee’, may Allāh grant him success, and what I mentioned has never ceased to be what I hold about him in my soul, up until this time. And his arrival here and his words that have reached me, then no doubt, they are such that they will increase a person in his love for him and in his supplication for him.”

The following short article addresses and challenges the accusations and false assertions of Khalid Al-Misri (and his allies in deceit) that he has aimed at Shaikh Rabee’. Though this article is in English, these same questions have been posed to Khalid Al-Misri in Arabic, and he has not responded, nor recanted, nor repented.

KHALID ABDUR-RAHMAN AL-MISRI AND AHMAD BAZMOOL NOT SO LONG AGO USED TO ADVISE THE PEOPLE TO RETURN THE AFFAIRS OF LIBYA AND ELSEWHERE BACK TO THE LIKES OF SHAIKH RABEE' AND SHAIKH 'UBAYD

There is a recording wherein Khalid Al-Misri stated: **“Shaikh ‘Ubayd Al-Jābiri is the one who is the specialist in *fatāwa* concerning Libya so upon you is to go to him – for indeed Shaikh Rabee’ has born witness that he is an Imām in the Sunnah, Shaikh ‘Ubayd Al-Jābiri – and he understands the affairs of Libya and its troubles. The Shaikh, māshā’-Allah, has time and you should call him. Shaikh ‘Ubayd is the most precise of people in such matters.”**<sup>3</sup>

In a similar audio, Ahmad Bazmool (who staunchly defended the insults and fabrications of Khalid Al-Misri), stated: “By Allah, I only issued a *fatwa* for the brothers from Libya and others to adhere to the statements of Imām Rabee’. When they would ask me [about Libya], I would respond: It is shameful and wrong for you to ask me because the *fatwa* of Shaikh Rabee’ is known. And likewise the major scholars are widespread [such as] Shaikh Sālih Al-Fawzān, Shaikh Sālih Al-Luhaydān, Shaikh ‘Abdul-‘Azeez Aalush-Shaikh, Shaikh Rabee’ Al-Madkhali and other than them from the major scholars. They are widespread and present. They are the ones who are to be returned to in these matters. However, I narrate to you the speech of Imām Rabee’ Al-Madkhali, may Allah, the Most High, preserve him, that the Salafis are not to enter this fitnah for the affair is connected to

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<sup>3</sup> Listen here:

<http://www.manhaj.com/manhaj/assets/audio/bazmul-khalid-nawazil.mp3>

the Rulers. They are the ones who will repel the Khawārij and others.”<sup>4</sup>

So here we have these two confused individuals who were only recently advising the Salafis everywhere to refer serious events taking place in Libya and elsewhere to the likes of the major scholars such as Shaikh Al-Fawzān, Shaikh Rabee’ and Shaikh ‘Ubayd.

And today they are claiming that Shaikh Rabee’ and other scholars have no right to speak about the affairs of tribulations, troubles and fighting in Libya and elsewhere! And that the mutual consultations of the scholars over these matters and issuing *fatāwa* regarding these foreign lands is agreeing with the speech of the Khawārij and is in opposition to a principle from the principles of the Sunnah!

So, look how they now reject what they used to affirm, and they affirm what they used to deny! It is narrated from Hudhayfah (رضي الله عنه) that he said:

“Know that misguidance, true misguidance, is that you affirm what you used to reject; and that you reject what you used to affirm. Beware of altering positions in Allah’s Religion, for Allah’s Religion is one.”<sup>5</sup>

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<sup>4</sup> Listen here:

<http://www.manhaj.com/manhaj/assets/audio/bazmul-khalid-nawazil.mp3>

<sup>5</sup> Al-Ibānah Al-Kubrā 1/189



So, exactly when did these confused *sighār* (lowly ones) come to this enlightened viewpoint? When did they change their stance, and where is their repentance for previously encouraging people with the Major Scholars for affairs of tribulation and fighting in overseas countries such as Libya?

For this very reason, it is incumbent upon the Salafi youth to remain steadfast with the major scholars. Abdullāh Ibn Mas'ood stated:

“The people will not cease to be upon goodness so long as they take knowledge from their Scholars, their greater ones and their elders. So, when they take knowledge from their young ones and their foolish ones, they are destroyed.”

The insults, fabrications and accusations of Khalid Al-Misri against Shaikh Rabee' is an indication of the sickness in his heart, his lack of respect for the scholars and his desire not to return to them in the affairs afflicting the Ummah.

Allah, the Most High, commanded the Muslims saying: **“Ask the people of knowledge if you do not know.”** Returning back to the major scholars in the matters afflicting the Ummah is not denied by anyone except an ignoramus or a person of desires. So, the mind boggles as to how anyone can be taken in and deceived by this ignorant and misguided speech of Khalid Al-Misri and those who defend him (unless they too are afflicted by his sickness).

## SHAIKH RABEE’S RESPONSE TO KHALID AL-MISRI AND CONSENT TO REFUTE HIM

Our Shaikh, Rabee’ Ibn Hādi ‘Umayr Al-Madkhali (حفظه الله) was asked concerning the accusations as follows: “There is a recording by Khalid Abdur-Rahmān wherein he accuses you and the scholars of conducting private gatherings and he says: ‘In that you have agreed with the Khawārij.’”

Shaikh Rabee’ responded: **“He is a liar.”**

The questioner stated: “This recording was spread yesterday, and all praise is for Allah, the students of knowledge have refuted him with strong refutations. Our Shaikh, may Allah preserve you.”

Shaikh Rabee’ responded: “*Alhamdulillah*. Challenge and confront him with the proofs.”<sup>6</sup>

When the news of this reached Shaikh Abdullah Al-Bukhāri, he quoted the narration where ‘Amr Ibn Ghālib said that a man spoke badly about Ā’ishah (رَضِيَ اللهُ عَنْهَا) in front of Ammār Ibn Yāsir (رَضِيَ اللهُ عَنْهُ). So, he said to him: **“Get lost, you are loathed and rejected! Do you revile the beloved of Allah’s Messenger?!”**<sup>7</sup>

In a wording reported by Ibn Sa’d in his *Tabaqāt*, Ammār Ibn Yāsir said:

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<sup>6</sup> Dated, 14 Jumādā Al-Ākhirah 1440 / 18 February 2019 in the house of Shaikh Rabee’.

<sup>7</sup> At-Tirmidhi, no. 3888.

“Shut up, you are loathed and rejected.”

Shaikh Abdullāh Al-Bukhāri stated: “So I say to him (Khalid Al-Misri): Shut up, you are loathed and rejected!”

This disparagement (*jarh*) from Shaikh Rabee’ and his approval of the students and shaikhs to refute and expose Khalid Al-Misri and his likes (with proofs) is a clear statement that renders Khalid Al-Misri disparaged (*majrooh*) and rejected, and likewise those who defend his falsehood.

## SHAIKH RABEE' WAS NOT PREVENTED BY THE THOSE IN AUTHORITY IN SAUDI ARABIA FROM SPEAKING ABOUT LIBYA OR ELSEWHERE

Shaikh Rabee' (حفظه الله) said: "All praise is for Allah, Lord of all creation.

I say: The Saudi State, may Allah grant it success and give it support, has not prevented me from speaking about Libya and about any other land. The scholars of the Sunnah across the world have supported my speech concerning the people of misguidance such as the Khawārij and other than them, because it is the truth.

Allah, the Most High, stated:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ - 4:59

"O you who believe, obey Allah and obey the Messenger, and those of you who are in authority." **And those in authority are the rulers and the scholars** as occurs in the tafseer of this verse reported from some of the Sahābah and those who followed them from the early and later scholars.

From the Sahābah who have stated this are: Jābir Ibn 'Abdillāh and Ibn 'Abbās and most of the *Tābi'een*. This has been narrated from them by Ibn Jareer At-Tabari in his *Tafseer* (8/499-500), Ibn Al-'Arabi (1/573) and Ibn Katheer (2/342-346)."<sup>8</sup>

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<sup>8</sup> Written and signed by Shaikh Rabee' Ibn Hādi 'Umayr Al-Madkhali – dated: 16/6/1440H.

Take note, respected reader, may Allah have mercy on us and you, that Shaikh Rabee' has explained in the final paragraph of this letter *who* those in authority are in the view of the early Salaf.

## SHAIKH AL-FAWZĀN EXPLAINS WHO ARE “THOSE OF YOU IN AUTHORITY” AS ALLAH HAS STATED IN HIS BOOK

In case the supporters and advocates of Khalid Al-Misri are in any doubt concerning the role of the scholars as men of [religious] authority, then here is the speech of Al-‘Allāmah, Sālih Al-Fawzān (حفظه الله) in clarification:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ - 4:59

“O you who believe, obey Allah and obey the Messenger, and those of you who are in authority.”

**“Those in authority are the rulers and scholars.** So, the scholars are in authority from the aspect of conveying from Allah that which they inherited from their Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) of knowledge just as the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) stated: **‘Indeed the scholars are the inheritors of the Prophets.’** So, the scholars have a station in the Ummah because they are the inheritors of the Prophets. They are not like others from the people because Allah has given them excellence due to the fact that they are the inheritors of the Prophets. They convey from Allah’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ); they are the successors after him in establishing that which he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) came with, transmitting that to the people – so it is obligatory to obey them; and not to differ with them. So, they (the scholars) are those in authority from the aspect of carrying the Sharee’ah and conveying to the people the commandments and the prohibitions. So, the scholars are the ones in authority from the aspect of the Sharee’ah. And the rulers too – indeed the rulers are at the head of being in charge

of the affairs from the aspect of carrying out the authority over which Allah has placed them.

And in the obedience to the scholars and the rulers there is a tremendous benefit such as bringing order and stability of the affairs [in society], honouring the Sharee'ah, safety from differing, discord and tribulation as well as bringing about discipline and control into affairs. Allah, the Most High, stated:

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَدَّعَوْا بِهٖ ۗ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولَى الْأَمْرِ  
مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ ۗ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ  
إِلَّا قَلِيلًا - 4:83

‘When there comes to them some matter concerning public safety or fear, they make it known, but if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it (the matter) from them. Had it not been for the Grace and Mercy of Allah upon you, you would have followed Shaitan, save a few of you.’”

I presented the above statement of Shaikh Al-Fawzān and the speech of Shaikh Rabe'e before it, with references, to rebut a doubt spread by a defender of Khalid Al-Misri who said: “I have not found till now any authentic narration from any of the Sahābah (رَضِيَ اللَّهُ عَنْهُمْ) where they explained the words of Allah, ‘**and those of you in authority**’ to refer to the ‘ulama or the fuqahā. Rather, in the authentic chains of narration, the Sahābah explain [this verse] to refer to the rulers. And there is not to be found from the Companions an authentic chain of narration

that opposes this explanation of the verse. Therefore, the Sahābah did not differ regarding the fact that those in authority (as stated in the verse) refers to the rulers to the exclusion of others besides them.”

May Allah guide the one who uttered these words that cause the youth to doubt in the scholars and accept the diatribe of Al-Misri. And Allah’s aid is sought.

The one who uttered these words and spread them has shown that he himself does not know and is need of learning. So, it is upon him to refer to the firmly-grounded Scholars before speaking just as Allah has commanded.

The fact is that a group of the Sahābah, many of the *Tābi’een*, the *Mufasssireen* from the Salaf, Imām Ahmad, Al-Māwardi, Ibn Al-Qayyim, Ibn Katheer, As-Sa’di, Ibn Bāz, Al-Fawzān, Rabee’ and countless others affirmed that the verse applies to both the rulers and the scholars.<sup>9</sup>

Furthermore, this speech of Shaikh Sālih Al-Fawzān (حفظه الله) agrees completely with the speech of Shaikh Rabee’ (حفظه الله). The *ūlul-‘amr* (i.e. those in authority) as stated in the verse in An-Nisā (4:59) refers to the **scholars and the rulers**.

So where do you (Khalid Al-Misri) find in the speech of Shaikh Rabee’ agreement with the Khawārij such that it has emboldened you and your likes to revile this Imām, the carrier of the flag of *Jarh wa Ta’del* of this age?

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<sup>9</sup> See: <http://www.thenoblequran.com/q/#/verse/4/59>



And what has caused you and your comrades to turn away from what you used to affirm, and change your colours, since you (Khalid al-Misri) used to say only a short time ago:

“Shaikh ‘Ubayd Al-Jābiri is the one who is the specialist in *fatāwa* concerning Libya so upon you is to go to him – for indeed Shaikh Rabee’ has born witness that he is an Imām in the Sunnah, ‘Ubayd Al-Jābiri – and he understands the affairs of Libya and its troubles.”

So, who in reality has altered his path and started attacking the *rabbāni* scholars, and the greater among them? You and your comrades have followed an evil group who came before you; those who revile the scholars, make false accusations against them, fabricate lies upon them and apply to them rulings that they are free from. You must surely know that this is the way of the Haddādiyyah?! So, what have you done except to follow the path of these evil-doers and wicked ones? Additionally, do you and group not know the sayings of the Salaf concerning those who revile and make false assertions against the People of *Hadeeth* and *Athar*? Did you not study *Sharhus-Sunnah* of Al-Barbahāri (رحمة الله) and other books of ‘*aqeedah*’?

You should know that Shaikh Rabee’ (حفظه الله) is no stranger to revilement from the people of falsehood, and in the scheme of things, you are a poor, weak and pathetic opponent of this Imām of *Ahlu-Sunnah*.

## DIRECT QUESTIONS THAT CHALLENGE THE FALSE ASSERTIONS OF KHALID ABDUL-RAHMAN AL-MISRI AND THOSE WITH HIM:

### 1. MUTUAL CONSULTATION (SHOORĀH)

What are those *usool* (principles) that our Shaikh, Rabee' Ibn Hādi Al-Madkhali (حفظه الله) has in common with the Khawārij as you claim? What is his deviation (*inhirāf*) from Sunnah that he has fallen into, which you describe as an opposition to a principle of our Religion? Inform us if you are truthful, with proofs.

If it is the mere fact that Shaikh Rabee' consults in the affairs of *nawāzil* that concern the Muslims and their welfare, then Allah, the Most High, has stated:

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ -

42:38

“And those who answer the call of their Lord, and perform the prayer, **and who conduct their affairs by mutual consultation**, and who spend of what We have bestowed on them.” So mutual consultation is an affair from our Religion. Furthermore, Allah stated:

لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ۗ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا - 4:114

“There is no good in most of their secret talks except the one who commands with charity, or good conduct, or conciliation between mankind, and he who does this, seeking the good pleasure of Allah, We shall give him a great reward.”

*Shaikh Al-Islām Abdul-‘Azeez Ibn Bāz* (رَحْمَةُ اللَّهِ) stated:

“*Shoorā* (mutual consultation) is from the most important affairs in Islamic nations and Islamic societies. It is therefore a must that attention is given to Islamic consultation – and that is from the qualities of the believers just as Allah, the Mighty and Majestic, has stated:

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ - 42:38

“And those who answer the call of their Lord, and perform the prayer, **and who conduct their affairs by mutual consultation.**” Allah, the Mighty and Majestic, said:

وَشَاوِرْهُمْ فِي الْأَمْرِ - 3:159

“**And consult them in the affairs (O Prophet).**” So mutual consultation in affairs wherein the evidences are not clear-cut, is from the most important of matters. However, if there is a clear text from the Book of Allah or the Sunnah of His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), then there is no need for consultation. Mutual consultation is for those affairs that are obscure (or not clear) which are clarified for the ruler or the *jamā’ah* or the Islamic centre and those who are in it, or for other than them. So, this is the place of mutual consultation. And consultation is conducted to learn and become acquainted with the truth, or to

know how to implement and call to it. Likewise, consultation is used to know about falsehood and the proofs concerning it, and how to eradicate it, repel it and combat it. There is a matter that it is necessary to pay attention to: It is obligatory that the men who engage in *Shoorā* (mutual consultation in Islamic matters) are from the people of knowledge, with sure insight and experience of the affairs of the people and their conditions, and they are the best and most eminent of the people, well-acquainted with the state of the society; they consult and cooperate with each other.

It is not for those who are devoid of these characteristics from the general folk and the ignorant ones; nor is it for those who are known for deviation in the Religion and deviation from the truth. Rather, this affair is for those known for their intelligence, able to assess and weigh matters, possessing knowledge, virtue, excellence and experience of the condition of people such that they cooperate with them in acquiring the truth in a matter where the evidence may be obscure; or in those matters that require investigation and attention in how the truth is to be accomplished; or how the falsehood is repelled and extinguished.”<sup>10</sup>

So, this is the Book of Allah and the explanation of an Imām, and this is our proof, so what do you have? And be warned, Khalid Al-Misri, from bringing false interpretations of the people of desires and innovations in order to cast blame on the people of Sunnah and cast doubt in the Salafi youth.

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<sup>10</sup> See Majmoo’ Fatāwa wa Maqalāt Mutanawi’ah, 18/336

## 2. THE AFFAIR OF YEMEN

You inserted the affair of Yemen in your diatribe which is another indication of your ignorance. That is because Shaikh Rabee' actually is in agreement with those in authority in his land and in Yemen.

So, where has he shown agreement with Khawārij as you claim? Also, who are the rulers over that land? Is the ruler not 'Abdu-Rabbihi Mansoor Hādi, who called upon the Yemenis to come out against the despicable terrorist Houthis; and he called upon the Saudi State for support against them? So, Shaikh Rabee' agreed with the rulers of both of these countries in this matter.

Or is it that you, Khalid Al-Misri, hold that the despicable Rāfidi Houthis are the legitimate rulers of Yemen? The very same Houthis insurgents against whom Shaikh Rabee' issued a *fatwa* saying it is permissible to fight them? So, is this the stance of Shaikh Rabee' that you regard to be in agreement with the Khawārij and in opposition to the *usool* (principles) of the Sunnah?

## 3. THE AFFAIR OF LIBYA

As for Libya, then Shaikh Rabee' did not contradict the rulers of his land. Saudi Arabia itself is in conflict with the *Ikhwān Al-Muslimoon* (the misguided Brotherhood founded by Hasan Al-Banna) in all of its shades and manifestations, whether it be ISIS (Daesh) or Al-Qaeda or An-Nusra and so on.

So, Shaikh Rabee' is in agreement with the Muslim rulership of Libya in protecting their land and honour from Daesh (ISIS), and

in taking a stance against the Khawārij, and this is something well-known from the Shaikh.

So, we now have question for you, Khalid Al-Misri, what is your position towards Daesh in Libya? And what is your position towards the blood of the Muslims that Daesh have spilled?

And do you hold that the rulers of Libya have a parliament with a Libyan army headed by the field marshall Khalifa Belqasim Haftar who remains resolute that one of his aims is to completely dismantle the Libyan branch of the Muslim Brotherhood (*Al-Ikhwān Al-Muslimoon*), as well as what he considers to be any other Khārijite terrorist organizations within Libya? And are you not aware that Shaikh Rabee' agrees with them in standing firm against Daesh and the other terrorist entities?

So, we ask you (Khalid Abdul-Rahman Al-Misri) exactly how and where has Shaikh Rabee' agreed with the Khawārij in this? How has he contradicted the *usool* of the Sunnah?

Or is it that you, Khalid Al-Misri, believe that *Al-Ikhwān Al-Muflisoon* (among whom are Daesh) are the rulers of Libya? Is this the reason why you claim Shaikh Rabee' has agreed with the Khawārij because he incites against *Al-Ikhwān Al-Muflisoon* (and against Daesh) whom you consider to be the legitimate rulers of Libya? Explain yourself if you are truthful.

You claim that Shaikh Rabee' conducts secret gatherings and issues *fatāwa* that are sent by word of mouth, but the truth is that his stance and advice to the people of Libya and his advice

to the Salafis regarding Khalifa Belqasim Haftar is public and on record and not a secret matter. Listen to his open advice here: [https://www.youtube.com/watch?v=8\\_h\\_6HCFCU8&t=0s&list=WL&index=41](https://www.youtube.com/watch?v=8_h_6HCFCU8&t=0s&list=WL&index=41)

And Shaikh Rabee' has not been prevented by the rulers from issuing *fatwa* or offering guidance in times of trouble and conflict, just like the scholars before him such as Ibn Bāz, Ibn 'Uthaimen and Al-Albāni.

#### 4. THE AFFAIR OF SYRIA AND DOUBLE STANDARDS

As for Syria, then bring to us, Khalid Abdul-Rahman Al-Misri, the speech of Shaikh Rabee' connected to this land. And since you decided to mention Syria, then we ask what is your stance with respect to your ally, Muhammad Ibn Hādi, who issued a *fatwa* stating the permissibility of fighting against the army of Bashar Asad in Halab (Aleppo)?

So, did Muhammad Ibn Hādi agree with the Khawārij? And did he oppose the *usool* (principles) of the Sunnah? Or does your revilement depend on the *mufti* (the issuer of the *fatwa*) you wish to bring down? So, if the *fatwa* is issued from the great and worthy scholar, Shaikh Rabee', then he has agreed with the Khawārij and opposed the *usool* of the Sunnah (as you claim)? But if the *fatwa* comes from your ally and your comrade, Muhammad Ibn Hādi, then he has agreed with *Ahlus-Sunnah*?

So, answer this point and make clear your position, especially since you included Syria in your tirade against Shaikh Rabee' (حفظه الله).

Here is the link to Muhammad Ibn Hādi's *fatwa* on fighting in Aleppo (in Syria) against the army of Bashar Asad:

<https://youtu.be/zkH0f4TLYe0>

So, let us see if you will refute him with the same vigour!

## 5. YOUR FIFTEEN YEARS WITH JAMĀ'AH AT-TABLEEGH, YOUR ENTRANCE INTO SALAFIYYAH AND YOUR PRESENT REALITY

You stated in your shameless revilement and false assertions against Shaikh Rabee' (حفظه الله) that, "This what we were saved/protected from since our childhood days." Meaning that you knew of these principles of the Sunnah since you were a youth, yet Shaikh Rabee' has contradicted them.

So, let us ask you: Is it not true that you were a *Tableeghi* throughout your youth right into adulthood and then Allah saved you through the teachings of the Salafi scholars such as Shaikh Rabee' who you now revile?

You were upon a blameworthy, innovated and misguided *manhaj* and *'aqedah* for many years, so be honest and truthful in your speech before making claims against the scholars.

Strive against your soul (*nafs*) to be truthful because you yourself previously stated: "**I continued with *Jamā'at At-Tableegh* for over 15 years.**" You stated this and much more about your early travels with these innovators in an article you wrote on Sahab.<sup>11</sup>

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<sup>11</sup> See:



So, how dare you appeal to the people with what you were never upon, and how dare you revile the people of virtue through whom Allah saved you from the misguidance and evil of *Jamā'at At-Tableegh*.

Furthermore, you yourself have been accused of sitting in secret gatherings with your inner circle of comrades in private council; those who are now racing to defend you in your disrespect of the scholars.

And if you knew these affairs, as you claim, since your childhood, then why did you say only recently: **“Shaikh ‘Ubayd Al-Jābiri is the one who is the specialist in *fatāwa* concerning Libya so upon you is to go to him** – for indeed Shaikh Rabee’ has born witness that he is an Imām in the Sunnah, Shaikh ‘Ubayd Al-Jābiri – and he understands the affairs of Libya and its troubles.” Or did you forget what you learned as a youth when you uttered these words?

#### 6. WHAT DO YOU SAY ABOUT IBN BĀZ, AL-ALBĀNI, IBN ‘UTHAYMEEN, MUQBIL, ETC. WHO ALL ISSUED FATĀWA CONCERNING OTHER MUSLIM LANDS?

It is known that the principles of this Religion do not allow unity upon that which opposes them, and nor do they permit division upon that which is in agreement with them.

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<https://www.sahab.net/forums/index.php?app=forums&module=forums&controller=topic&id=65214>

So, now we ask this Khalid Abdul-Rahman Al-Misri: If Shaikh Rabee' has replicated the conduct of the Khawārij and has deviated from the foundations of the Sunnah in that, then what do you say regarding the Imām, Ibn Bāz (رَحْمَةُ اللَّهِ) who issued *fatāwa* in the 1980s permitting fighting the Russians in Afghanistan; and he did that after gathering and sitting with the scholars of his land, and consulting with them and they concluded that there was a Jihād in Afghanistan at that time? This is as Allah stated about the believers: **“Those who conduct their affairs by mutual consultation.”**

So, Khalid Al-Misri, did Al-Imām Ibn Bāz also concur with the Khawārij and oppose the *usool* of the Sunnah because he too sat with the scholars, consulted with them, conferred with them and issued *fatāwa* concerning fighting in a far-away land?

And what about Imām Al-Albāni (رَحْمَةُ اللَّهِ)? Did he not call upon the Khawārij in Algeria to stop fighting and to respect the blood of the Muslims and to stop spilling it? And what about his *fatāwa* regarding Palestine; and the First Gulf War? So, did he also enter into that which was not his concern, out of his jurisdiction and in agreement with the Khawārij, opposing the *usool* of *Ahlu-Sunnah*?! And this is even though he studied the matter in detail, consulted with others from the people of virtue and excellence at the time?

And what of Ibn ‘Uthaimen’s *fatāwa* regarding Algeria [in repelling the harm of the *Takfeeris*]; and his *fatāwa* regarding other places such as Afghanistan and Bosnia [over many decades] where fighting and conflict had broken out?

Or is this matter in accordance to the situation in your mind (Khalid Al-Misri)? So, if a scholar had issued a *fatwa* independently without consultation, then his *fatwa* is correct. But, if he consulted with others, and they meticulously investigated the affair and issued a *fatwa* regarding another land, then that *fatwa* is deviated because the scholars have met, gathered, and have consulted between themselves? What principles are working with?

And what about the ‘Allāmah, Muqbil Ibn Hādi (رَحْمَةُ اللَّهِ) when he issued a *fatwa* permitting fighting for those Indonesian Muslims who were being attacked by the non-Muslims? Did he also follow and concur with the Khawārij and oppose the *usool* of the Sunnah just like Shaikh Rabe’e has done (as you claim) because he too sat and consulted and issued a *fatwa* regarding another country?

And what about *Shaikhul-Islām* Ibn Taymiyyah (رَحْمَةُ اللَّهِ) who called the people to stand and fight the invading Tartars between the 7th and 8th Centuries (after *Hijrah*), and he encouraged them with *Jihād*? Did he also follow the way of the Khawārij and oppose the foundations of the Sunnah?

And what about the *Imām of Ahlus-Sunnah*, Ahmad Ibn Hanbal (رَحْمَةُ اللَّهِ)? He sat with the scholars of Baghdad regarding the affair of the “creation of the Qur’an” and he consulted with them in this issue that involved torture and bloodshed across the Muslim lands. So, did they all oppose the foundations of the Sunnah and follow the way of the Khawārij in this matter?

So, we expect this Khalid Abdul-Rahman Al-Misri and those who support him, defend him and have posted his shameless speech

on their websites to answer these questions since, if they claim that Shaikh Rabe'e has deviated from a foundation of the Sunnah and has concurred with the Khawārij, then these great scholars have surely done the same; because they too sat, gathered, and consulted with one another and issued *fatāwa* concerning affairs that the Muslims have been afflicted with in the various lands.

Otherwise, know that you Khalid Abdul-Rahman Al-Misri are a lowly, shameless and ignorant person who has slandered an Imām of the Sunnah and accused him falsely. And you shall be accountable before Allah, the Most High.

## 7. WHY ARE YOU SILENT ABOUT YOUR ALLY MUHAMMAD IBN HĀDI WHEN HE ISSUED FATĀWA AND SPOKE IN OPPOSITION TO THE TRUTH?

What is apparent from your speech (Khalid Abdul-Rahman Al-Misri) and those with you is that you display [fake] jealousy for the Sunnah to the point that you are bold before the great scholars of the Ummah whom you claim are opposing the Sunnah. So, since you claim this great jealousy in protecting the Sunnah, then answer the following points:

i). What is your position towards Muhammad Ibn Hādi who claimed that the one who persistently lies has shown that he has made lying permissible (*istiḥlāl*)? Here is the link where he made the comment:

<https://m.youtube.com/watch?v=xaB76bCbYzM>

So, what is the difference between what Muhammad Ibn Hādi uttered here and between what has been uttered by the likes of Salman Al-'Awdah, Al-Huwayni, and others from the Khawārij

who state that the one who commits a major sin has made that sin permissible? Will you (Khalid Al-Misri) affirm that your comrade has agreed with the Khawārij and opposed a foundation of the Sunnah? Or is it more convenient for you to remain silent because he is from your party and Shaikh Rabee' is your target?

ii). What is your stance towards Muhammad Ibn Hādi when he allowed the backbiting of the Muslim ruler? Here's the link: <https://youtu.be/XYJMwD3ezvc>

So, has he agreed with the Khawārij and opposed the *usool* of the Sunnah?

iii). What is your position towards Muhammad Ibn Hādi who clearly opposed the rulership of his land and the courts of Saudi Arabia when he was commanded and agreed (a few years ago) to not speak against the scholars, the people of knowledge and the students of learning, yet he broke that agreement? Here's the link to the ruling that he agreed to abide by and then violated: [https://b.top4top.net/p\\_112220phm1.jpg](https://b.top4top.net/p_112220phm1.jpg)

Is this not treachery, dishonesty, breaking of oaths and agreements, and opposing the command of the those in authority? So do you hold that Muhammad Ibn Hādi has opposed the *usool* of the Sunnah and concurred with the stance of the Khawārij?

Since you display such [fake] jealousy for the Sunnah to the point you are willing to falsely accuse an Imām of the Sunnah who has spent almost his entire life in defence of it and calling

to it, so, we seek from you, Khalid Abdul-Rahman Al-Misri, a clear response.

#### 8. OTHERS WHO SPOKE ABOUT LIBYA: DO THEY GET THE SAME TREATMENT FROM YOU, O KHALID AL-MISRI?

What is your stance towards our elder, our noble Shaikh, Hasan Ibn ‘Abdul-Wahhāb Al-Bannā and also towards Shaikh Abdur-Rahmān Muhiyud-Deen? Both of whom supported the Libyan army against the Khawārij and issued *fatāwa* to that effect (recorded from them).

Likewise, the Shaikh, the ‘Allāmah, ‘Ubayd Al-Jābiri whom you referred to as the one who specialised in understanding the affairs and troubles in Libya. Is he no longer the expert and precise scholar in your view? And when did you change your mind?

So, have they also followed the Khawārij, agreed with their speech and opposed a foundation of the Sunnah and spoken outside what is allowed for them?

Indeed, your own comrade and ally, Muhammad Ibn Hādi issued a *fatwa* for the people of Libya to stand against Daesh (ISIS). So, what do you say about him? Or is it only Shaikh Rabee’ that you are targeting in your attacks?

## 9. WHY DID YOU WAIT SO LONG TO FORBID THIS “KHĀRIJITE STANCE” OF THE SCHOLARS?

If you really believed that Shaikh Rabee' had opposed the *usool* of the Sunnah; and you already knew that he issued his *fatwa* against the Rāfidah of Yemen approximately three years ago; and you held that he was speaking outside of that which was allowed for him (as you claim); then why did you remain silent for three years? What were you waiting for?

Why didn't you warn against this “deviation” of Shaikh Rabee' earlier? Why did you not tell him when you met him at his house [several times] and not advise him?

Is it permissible to conceal such matters from the one whom you visited at his house in Makkah and Madinah and you stated that he was the Imām, the 'Allāmah, the “Wālid”, the carrier of the banner of *Al-Jarh wat-Ta'deel*!?

Or is it that case that you refute Shaikh Rabee' whilst you wear the garments of deceit? And your pretence of jealousy for protecting the Sunnah from the “deviation of the scholars” has been unveiled.

Regardless, you (Khalid Al-Misri) and your allies should know that Ahlus-Sunnah are not fooled by your lowly conduct and your deceitful behaviour. You [and your likes] are left alone, lowly and abandoned, and no one remains with you except the ignoramuses and those who follow their desires.

## 10. SHAIKH RABEE' IS THE IMĀM WHO REFUTES THE KHAWĀRIJ AND AHLUL-BID'AH, AND YOU KNOW THAT FULL-WELL

You cast aspersions against Shaikh Rabee' that he concurs with the conduct of the Khawārij and opposes the *usool* of the Sunnah yet you know very well that this noble Scholar defends the Sunnah and has stood steadfast in opposition to *Ahlul-Bid'ah* from among the Sufis, the Rāfidah, At-Tableegh, Al-Ikhwān, the Khawārij, etc. and you know that he exposed the head of the Khawārij of this century, Sayyid Qutb. Have you not read the books of Shaikh Rabee' and heard his lectures and classes?

How did it become apparent to you after that, that this is a scholar who agrees with the Khawārij and opposes the *usool* of the Sunnah?!

It is upon you and your likes to affirm this excellence for Shaikh Rabee', then retract, recant and repent – be brave and show sincere jealousy for the Sunnah and the protect your tongue from speaking against Ahlus-Sunnah, otherwise you (Khalid Al-Misri) are nothing more than a blabbering, barefaced liar just as Shaikh Rabee' has described you because your false assertions amount to nothing and are devoid of proofs and principles.

And this is the Sunnah of Allah within His creation, that those who revile the elder and greater Scholars, their mention will be blotted out and forgotten. And if they are remembered, it is only for their wicked conduct.

So, receive 'glad' tidings of the fact that you have followed the footsteps of those who came before you who fabricated lies



against this noble Scholar and accused him and reviled him falsely.

We praise Allah who has saved us from that which He has afflicted you with. We ask Allah to keep our hearts and tongues pure from speaking about the scholars with falsehood, lies and slander.

## SCHOLARLY PRAISE OF SHAIKH RABEE' AND SOME WORDS REGARDING THOSE WHO REVILE THE SCHOLARS

In this chapter, I seek to remind my brothers and sisters, and the Salafi youth regarding the status of the scholars, the obligation of respecting them and returning the affairs of the Ummah to them. And if a student of knowledge thinks a mistake has occurred, then he should approach the scholar, if he is alive, and advise him and show him his slip.

Ibn Taymiyyah (رَحْمَةُ اللَّهِ) stated: “And as for the one from whom it is known that *ijtihad* is admissible, then it is not permissible to mention him from the viewpoint of vilification and ascribing sinfulness to him, rather it is obligatory, due to what he possesses of *imān* and *taqwā*, to have allegiance for him and to love him.” This is *Shaikhul-Islām* Ibn Taymiyyah (رَحْمَةُ اللَّهِ) and then we have this *miskeen*, Khalid Abdur-Rahman Al-Misri who blundered in his accusations, but even in his blundering, he lacked respect for the scholars and instead chose to revile and falsify information against them.

Abul-Qāsim Ibn ‘Asākir (d. 571H, رَحْمَةُ اللَّهِ) said: “Know, my brother – may Allah guide us and you to His pleasure, and that He makes us from those who fear Him and are dutiful to Him as He deserves – **that the flesh of the scholars, may Allah be merciful with them, is poison. And the one who lets loose his tongue against the scholars with slander, then Allah will afflict him before his actual death by killing his heart.**”<sup>12</sup>

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<sup>12</sup> See Tabyīn Kadhib Al-Muftarī pp. 28-30.

Shaikh al-Albānī (رَحْمَةُ اللَّهِ) said: “In summary I say: The flag-bearer today in this era in the field of *Al-Jarh wat-Ta’dīl* in truth is our brother Dr Rabe’ – and those who refute him, do not do so upon based upon knowledge, ever!”

Shaikh Abdullāh al-Ahmarī said: I asked our Shaikh Ibn Bāz (رَحْمَةُ اللَّهِ) over fourteen years ago, “O our Shaikh! Shaikh Rabe’ criticises so-and-so and so-and-so and he criticises the callers.” So, Shaikh Ibn Bāz responded: “Fear Allāh! The man is an Imām in the Sunnah!”

Shaikh Ibn ‘Uthaimīn (رَحْمَةُ اللَّهِ) stated: “The visit of our brother, Shaikh Rabe’ bin Hādī to this region, our city, Unaizah, no doubt will have a good effect and it will also become clear to many of the people what used to be hidden from them due to the scare-mongering and rumour-mongering and also letting loose the tongues [of discord]. And how numerous are those who are remorseful about what they said concerning the scholars, when it becomes clear to them that they (the scholars) are upon the truth.”

Imām At-Tahāwī (رَحْمَةُ اللَّهِ) stated in his ‘Aqīdah: “And the scholars of the Salaf, from the early ones and those who came after them from the Tābi’in: they are the people of goodness, people of narrations (*ahlul-Athar*), and people of understanding (*ahlul-fiqh*) and insight. They are not to be mentioned except with fine and beautiful speech. The one who speaks of them with bad speech is not upon the correct path.”

Abdullah Ibn Mubārak (d. 181H, رَحْمَةُ اللَّهِ) said: “Whoever belittles the scholars has lost his Hereafter. Whoever belittles the rulers

has lost his worldly affairs. Whoever belittles his brothers has lost his honour.” (See *Siyar* of Adh-Dhahabī, 8/408)

Abu ‘Uthmān Ismā’il As-Sāboonī (رَحْمَةُ اللَّهِ) d.449H said: “One of the distinguishing signs of *Ahlu-Sunnah* is their love of the Imāms of the Sunnah, its Scholars, its helpers and its allies.”

Qutaibah Ibn Sa’eed (رَحْمَةُ اللَّهِ) said: “If you see a man loving the People of Hadeeth such as: Yahyā Ibn Sa’eed, ‘Abdur-Rahmān Ibn Mahdi, Ahmad Ibn Muhammad Ibn Hanbal, Ishāq Ibn Rāhooyah, then he is upon the Sunnah. The one who opposes them, know he is an innovator (*muḥtadī*).”

Ahmad ibn ‘Abdullāh ibn Yoonus (رَحْمَةُ اللَّهِ) said: “Test the people of Mawsil with Mu’āfah ibn ‘Imrān, and if they love him then they are *ahlu-Sunnah*, and if they hate him then they are *ahlul-bid’ah* – just as the people of Kufah should be tested with Yahyā.”

Shaikh Ahmad an-Najmī (رَحْمَةُ اللَّهِ) stated regarding Shaikh Rabee’: “He is a Shaikh from *Ahlu-Sunnah*, from those who propagate the Sunnah and wage war against innovations. He is man who is a carrier of the Sunnah, from those who defend the Sunnah and Tawhīd. **Whoever hates him, indeed hates the Sunnah and whoever flees from him, flees from the Sunnah.**”

Shaikh ‘Ubaid Al-Jābiree (حفظه الله) said: “They used to say in the time of the Salaf: ‘Test the people of Madinah by asking them about Mālik (died 179H). Test the people of Shām by asking them about Al-Awzā’i (died 157H). Test the people of Egypt by asking them about Layth Ibn Sa’d (died 175H). Test the people of

Mawsul by asking them about Al-Mu'āfah Ibn 'Imrān (died 185H).'

And this era the men are tested by asking them about Shaikh Rabee' (حفظه الله).

And this is not an exaggeration or excessiveness concerning him – refuge is with Allah. However, it is as Imām Abu Hātim (died 264H) said: **“From the signs of Ahlul-Bid'ah is their reviling the People of Narrations.”**<sup>13</sup>

So, truly from the signs of *Ahlul-Bid'ah* in these times is their reviling of Shaikh Rabee', for *Ahlul-Bid'ah* are united upon hatred of him, just as *Ahlus-Sunnah* are united upon their love for him.”

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<sup>13</sup> Al-Lālikā'ee 1/139.