

# Does Sheik Rabee advise before he refutes?

The following is a condensed summary translation taken from Sahab.net

{Translator's note: The audio is present in Arabic for those who desire the word for word}

<http://sahab.net/forums/showthread.php?t=347406>

Questioner: It has been reiterated by some of those with us here in Riyadh that you have refuted some of the various movements.

Sheik Rabee: Some of the what?

Questioner: Some of the various movements

Sheik Rabee: Yes.

Questioner: Refuted them with speech and written works, so did you advise them before you refuted them?

Sheik Rabee: This is something which is known, it is well known that I give advice, such that the Haddadis consider this to be blameworthy and (they consider this to be) tamyee; may ALLAH fight them. By ALLAH, we do not do this except in order to protect the Salafis, By ALLAH I don't want for a hair of a Salafi to fall, if a person attributes himself to the minhaj of the Salafi and he says, "I'm Salafi" and he associates with the Salafis and then he falls into a mistake, even something major, I am not quiet about it and all praises belong to ALLAH, I advise him, verbally and written to the best of my ability. So the first person I advised was Abdur Rahman Abdul Khaliq, I advised him and the Muslim Brotherhood.

The Muslim Brotherhood, I used to advise them just like ibn Taymia used to advise all of the different groups. I used to advise them and advise them, and then I saw that they would not accept anything and they did not want to change, so it was finished. We left them, and we began to write about their Sheiks, those whom had died and their beliefs had begun to spread and groups began to form around them. And there was no other possibility except for us to make clear what they were upon. And this was done as sincerity for ALLAH and for His book and to protect the Salafi youth and to protect their intellect and their aqeedah and their minhaj; to protect them from this invading thought.

Abdur Rahman Abdul Khaliq was my colleague he and I were on the same seat for four years, may ALLAH bless you. And he was with us and with the Scholars and like this and he was Salafi. And all that the Muslim has is what is apparent I don't know what this man conceals, what was apparent was Salafiya to us.

He went to Kuwait, may ALLAH bless you, and good things were heard about him, and we encouraged him and we were pleased with his students. But we only felt that he had some Ikhwani thoughts in his minhaj and in his writings. So I wrote to him some advice, I wrote for him two booklets each one containing five pages explaining in detail the mistakes that he had fallen into.

He came to Medina; and he never came one time except that I would go to him at his brother's house and advise him, and I would take him to my house and advise him, and I would take him in the car and advise him; and I would make clear to him the dangers of the minhaj that he was treading upon. And I would strike for him examples of the people who used to be upon Salafiya

but when they entered into politics they deviated and the end result of their students is that they became secularist as a result of them being preoccupied and engrossed in politics; may ALLAH bless you.

And I advised him, and I advised him, and he is younger than me. And I received from him respect and appreciation and it was as though he was going to accept my view, but I noticed that he was following a specific path. I was patient many long years continuing in the advice. And his students and his friends would come to me and say, "Be patient with him and advise him, it will not be a problem.

And I don't seek division, but when it reached the level that he began to insult the Scholars; "Blind, kneeling upon the chest of the Umma", may ALLAH bless you. He would praise the different groups, and he saw that entering into these groups was jihad, and that increasing these groups was from jihad, etc. And he would insult the Salafi Minhaj, and he would say this Salafiya is blind following and that it is not worth anything. ...And he would ridicule, and ridicule and he would say the Scholars don't have with them anything of knowledge except for the peel, (Meaning they don't have the core or the essence of the knowledge) and they don't have with them any Tawheed except what they knew from Sheik Islam Muhammad bin Abdul Wahab, and this Salafiya is blind following, blindness, etc.

Reviling, Defaming the Salafi Minhaj and its Scholars. Something like this one can not be quiet about, once it reaches this level and it becomes public and fitna. So I wrote a refutation against him, a strong refutation. He replied to me with lies. By ALLAH he doesn't refute me except with lies and deceit. So I refuted him a second time and a third time.

Al Haddad, I advised him, Bashmeel, I advised him, Fareed, I advised him. I sat with them and I advised them. By ALLAH, I was devoted to keeping them from leaving the Salafi Minhaj...

Al Haddad, I advised him, Bashmeel, I advised him, Fareed, I advised him. I sat with them and I advised them. By ALLAH, I was devoted to keeping them from leaving the Salafi Minhaj, but they refused everything except defiance, kharooj and foolishness; may ALLAH bless you. Some of the people refuted Al Haddad and he attacked with his grief and affliction and lies, his fabrications. And he travels on a path; by ALLAH it resembles the path of Sadam's destruction of the (oil) wells in Kuwait, he sets the books afire and sets its people on fire with his lies and wickedness. May ALLAH bless you.

Salman...In the issue of "The victorious group"... I wrote my book and sent it to him with Ahmad, Ahmad Al Abeed; I was his supervisor when he was going for his masters at the Islamic university. And another one from the Emirates, from Sharjah I forget his name. I sent my book to him and they put it in the hand of Salman.

And I waited for a year and a half; seeking to obtain from him an answer either by phone or by letter or by way of another person. I did not receive an answer from him. I didn't print my entire book I'm waiting; seeking to cut off the fitna, seeking harmony and seeking to unite and hoping for his return to the truth and for him to leave alone those things. I refuted him in the issue of "The victorious group" and concerning a number of his books, telling him he made mistakes here and here and here, and here is a dangerous mistake; may ALLAH bless you. And he portrayed Ahlus Sunna and the people of hadith with a very evil portrayal, saying that they don't enjoin the good and they don't forbid the evil etc, etc. diminishing them. So I refuted him, with knowledge and with the proof and then I waited for an answer, but I didn't receive an answer from him.

I told them to print the book (The book refuting Salman); so they went and began to threaten the owner of Dar Sahab, because he's Egyptian. They sent some people to threaten him about printing the book, they sent some officers.

He called me crying saying "they sent some officers; they sent one from the organization

threatening me.” I said to him don’t be afraid, never, don’t believe them; go print the book. Then he went and printed the book.

Then they came to me saying, oh Sheik look, we’re brothers we’re not dividing. I said to them, let Salman pronounce his return to the truth now and I will burn my book, and if not then I shall put it back out. He didn’t do anything, so I said, “spread the book spread the book”.

Bakr Abi Zaid, I advised him, may ALLAH bless you. I called him myself... Bakr Abi Zaid, I advised him, may ALLAH bless you. I called him myself and I said to him, Oh Sheik before this... (Giving a prelude to the advice) I advised him and there was a prelude to the advice and there was patience with him.

And the people were saying, “Refute him”. And I refused and I would say, “He is our brother, we will be patient, and we will excuse him. And when his book appeared, what’s the name of it? “Classification of the people between doubt and certainty”, the Hizbees published this book and they rejoiced over it and they spread it against the people of Medina.

I called him and I said, “Oh Sheik Bakr this book was put out against us.” He said, “I swear by ALLAH I did not write this against you”. “And you, I swear by ALLAH, I am at your service. I swear by ALLAH I did not intend you.” I said to him, “Did you intend the Haddadees?” He said to me, “Yes”. He said this to me in his office in Taif.

I said to him may ALLAH reward you with good, write two lines for the people, may ALLAH bless you. Say to them, I swear by ALLAH I did not intend our brothers in Medina. I say to him, and it’s said now that you are defending the Hizbees. He said, I swear by ALLAH I did not intend except to defend Sheik bin Baz and his brothers.

I said to him, write another line. Write two lines only, saying that you did not intend the people of Medina. And that you were only defending the Scholars like Sheik Bin Baz and his brothers. Then leave the people to spread this. He said to me, “agreed”.

I waited and waited, and I waited for a period of time and nothing came to us. The people were contacting the youth from here and from there and they were spreading the book. The Salafis were being burned, I said no, we will be patient, he is our brother we will be patient. And he promised (to do) a retraction since (the month of) Muharam approximately until Ramadan. When there appeared some papers from him that were being spread, they were being spread may ALLAH bless you. They were being passed out in Ramadan during the last ten days, they spread it against the Salafis, and may ALLAH bless you.

I called him; I said oh Sheik Bakr, he said yes. I said I have with me four papers (I don’t know I forgot now, maybe four papers). I have in front of me papers with your signature on them and they contain oppression of the Salafis, and they contain this and that. And they contain a defense of Sayid Qutb with falsehood.

I want to know, and your name is on it, if it is from you oh Sheik Bakr, I request from you an apology, and if it is from other than you then I request that you free yourself from it. He said, I swear by ALLAH they want to divide the brothers, they are corruption makers, they are oppressive; and he began to criticize them.

I said to him, all of that is just talk and it’s of no use, either you apologize oh Sheik Bakr or you free yourself from it if it is not from you; may ALLAH bless you. He said to me, and I don’t remember exactly what it was but the meaning was, give me an expectation. I said you have two weeks, because the affair is very dangerous.

I began to write that same night, if he apologizes then all praises belong to ALLAH, if not then I

will distribute my refutation.

(Someone) said to (Sheik Rabee) what is your view if I go to Sheik Bakr Abi Zaid and request an apology from him? I said, go to him, may Allah reward you. I swear by Allah I am not eager to spread this refutation, and it is a very strong refutation, extremely forceful. I said to him I swear by Allah I am not eager to spread this refutation; you can speak two words and it will be enough, I will burn the book.

So he went and sat with him for two and a half hours, then he returned to me happy saying, 'He promised me that he was going to write something and apologize. I sat and waited; nothing (happen). The People said, 'oh our brother spread your book, these pages he wrote are spreading throughout the world; with falsehood.' And we have very limited publishing capabilities just one copy that is print quality in the Emirates and I was sent some cartons of books, I stopped the book.

I had (Sheik) Fawzan mediate for a year; nothing (happen) (Sheik) Luhaidan mediated for a year; nothing. (Sheik) Sadlan mediated no response. I was forced to publish the book but with very narrow limits, very narrow limits.

This was my advice and position with Bakr Abi Zaid.

After mentioning his advice to Safar and Al-Askar Abdul Aziz, Sheikh Rabee (may Allah preserve him) saidy

The point is, Adnan Aroor (I advised him for) six years, Abu Hasan (I advised him for) seven years, there is not one of them except that I advised him in writing and verbally, committed to keeping the unity. And if I saw two Salafi brothers and it were feared that they might divide I tried to unite them. And I always try to make peace between the Salafis. They divide in Indonesia, I try to make peace between them, and in Palestine I try to make peace between them, in Morocco I try to make peace between them, in whatever place it may be I try to bring about reconciliation; may Allah bless you.

My intention in this is that the Salafis do not differ therefore I try to bring about reconciliation between them, and I advise them concerning each other. So if a person affiliates himself to Salafiya and then he opposes it I refute him after I have exhausted my advice to him. Like this I refute him, and this is done as an advice to him. I ask Allah that He grants us sincerity in this, not doing it to be seen by the people.

Faalih, I warned him for years and years... Faalih, I warned him for years and years. In the end I wrote him a private letter between him and I, and he refused to respond. Then later he spread the letter without me being pleased with this. Then a month and a half, or two months later he began to war against us; this shameless, unjust war which is built upon lies and based upon wickedness.

All of them want division my brothers, they have a plan that they are traversing upon and they feel compelled to carry this plan out. And for this reason he never returns from the design that has been outlined for him.

Therefore I refute him; the blame is upon me and not upon them?! The blame is upon them, I swear by Allah.

Sheikh Albany is at the head of those who refute, and sometimes he gives advice. Sheikh Bin Baz is at the head of those who refute and sometimes he gives advice.

Because I wish to give advice, I advise, I am devoted to this thing in order to unite the word of the Salafis and in protection of the Salafi Minhaj.

And on this occasion, sometimes I mention these things because I am faced with threats and I am faced with lies, and I am faced with propaganda and rumors.

And the student of knowledge or the scholar, if it becomes necessary for him to mention his superiority in actions in order to confront and defeat the liars then he has the right to do so and this is something which has been legislated.

Uthman may Allah be pleased with him; when they began to slander him and seek to overthrow his rule and insult him he said, did I not do such and such on this day, did I not provide provisions to the troubled army, did I not dig the well of Rome did I not do this did I not do that.

S'ad bin Waqas when he was insulted he said, I swear by Allah as relates to the Muslims I swear by Allah, I am the first to shoot an arrow in the path of Allah.

He defended his honor with this statement and repelled the plot of the plotters. And now if we mention something from our efforts then it is for this reason, I swear by Allah I do not seek anything other than this, except to suppress and deter those wicked ones, those who accuse us of what we are free from and they do not war with us except with lies.

Not one of them, Abdul Rahman, Abu Hasan, Al-magharawi, Al-Haddad, Faalih, (ýýý ýýýýýý ýýý ýýýýý ýýýýýý ýýýýýý ýýýýýý ýýýýýý) they are not able to war with us because they are upon falsehood, they are not able to battle the truth.

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<http://salafitalk.net/st/viewmessages.cfm?forum=9&topic=6015>