



Repelling The Marauding Menace of the Mubtadi' of Ma'rib¹

A Serialisation of the Refutations of the Scholars and Students of Knowledge Upon the Sulaymaanee Resident of Ma'rib Who Has Revived the Innovations of His Precursors In Order to Fight Ahl us-Sunnah and Defend and Accommodate Ahl ul-Bidah.

Questions and Answers with Shaykh Rabee' Concerning the Followers of Abul-Hasan al-Ma'ribee in Luton, England²

QUESTIONER: Is the difference between individuals one that is 'aqadee, usoolee (i.e. in belief, fundamental) or is it ijtihaadee, far'ee (one of personal judgement, and only a subsidiary matter)?

SHAYKH RABEE': There is no personal differences involved in this, the differences in aqeedah and manhaj there are no personal affairs that enter into this.

QUESTIONER: Yes, O Shaykh, the second is "A man does not enter into the Salafiyyeen except with certainty and nor does he leave (Salafiyyah) except with certainty". Is this speech correct O Shaykh.

SHAYKH RABEE': By Allaah, it is true speech by which falsehood is intended. It is true speech by which falsehood is intended...

QUESTIONER: And this person himself speaks with (the principle of) "al-mujmal wal-mufassal", and he commends al-Maghraawi, and Abul-Hasan, and

¹ The Noble Shaykh Ahmad bin Yahyaa an-Najmee (hafidhahullaah) declared al-Ma'ribee a Mubtadi' and explained that he has innovations (not mistakes) and he affirmed that numerous times and affirmed that he has not recanted from this position (i.e. his tabdee' of al-Ma'ribee). Thus, we are merely narrating the tabdee' by way of this title, and the tabdee' has not originated from us. And this tabdee' came from the Shaykh after al-Ma'ribee showed arrogance and refused to recant from his innovated principles, and then attacked those who advised and corrected him.

In addition this tabdee' and expelling of al-Ma'ribee from Ahl us-Sunnah has also emanated from the Shaykhs of Madinah and the Shaykhs of Yemen.

² This was a taped question and answer session made by brothers in Leicester, UK.

he reviles Sahab, and he says, “Haddaadiyyah”, and likewise he says the same upon the Salafees.

SHAYKH RABEE’: This is the manhaj of desires and tribulations... by way of these actions

QUESTIONER: Likewise O Shaykh, the same man who says, “The man who expels another man (from Salafiyah) without consideration of his usool (i.e. the fact that he agrees with the usool of the Sunnah in general), then he has Haddaadiyyah”. Is the speech to be taken unrestrictedly, O Shaykh?

SHAYKH RABEE’: How do you mean, without consideration of his usool?

QUESTIONER: Meaning Abul-Hasan (al-Ma`ribee)

SHAYKH RABEE’: Those whom Imaam Ahmad expelled, then does he become a Haddaadee by expelling them, and they are from Ahl ul-Hadeeth and from amongst the Scholars and their usool are usool of Salafiyah, and he expelled them on account of (the saying) of the creation of the Qur’aan. Is he a Haddaadee??

QUESTIONER: O Shaykh, this man has been advised in numerous small sittings, and he has been advised however he does not cease to speak with these sayings, and also some of the doubts which he puts over the youth, however I desired to ask you until you explain to us, and you reply to these doubts. So O Shaykh, what is the ruling with sitting with those??

SHAYKH RABEE’: By Allaah, they are to be warned against, they are to be advised, and the truth explained to them, and they are advised to abandon these methods of tamyee’ (i.e. wasting, softening), and if they persist then they are to be warned against, and they are to be included amongst the Ahl ul-Fitan (the people of tribulations).

QUESTIONER: Fine O Shaykh, some of them say that the issue of Abul-Hasan is a matter of Ijtihad, and that the people of knowledge and the mashaayikh disagree concerning it.

SHAYKH RABEE’: A lie, a lie, this is a lie. The revilement of the Sahaabah is an ijtihaad in falsehood, it opposes the usool of the Salaf in ijtihaad. This is the manhaj of al-Ikhwaan al-Muslimeen completely. Now, they, the followers of Abul-Hasan are traversing upon the way and methods of al-Ikhwaan al-Muslimeen, and their manhaj is the exact same ta’weelaat (i.e. interpretations,

interpolations) that al-Ikhwaan al-Muslimeen speak with, and these people actually added further corrupt foundations to it³.

QUESTIONER: O Shaykh, I have a close relative he sits with this man and I have advised concerning this man, and advised him on more than one occasion, however he says that the issue is one of Ijtihad, and that the Mashaayikh of Jordan and Shaykh Abdul-Muhsin al-Abbaad have spoken concerning it.

SHAYKH RABEE': Shaykh Abdul-Muhsin al-Abbaad does not enter into them (i.e. he is not to be put alongside those of Jordan). It is obligatory upon the Masaayikh of Jordan to speak the truth, may Allaah bless you.

QUESTIONER: Fine O Shaykh, meaning that our obligation is that we advise this man, and that we advise whoever sits with him and follows him after that.

SHAYKH RABEE': Now the followers of Abul-Hasan say that they do not blindly follow, so why do they blindly follow Ahl us-Shaam (i.e. the Jordanians). How can they leave the evidences, and the leave the clear proofs and the clear explanations, they leave the other scholars and amongst them are those who are greater in age than al-`Abbaad and those of Shaam, and they all convicted Abul-Hasan (i.e. of his errors and innovations). So why do they not take to their speech and the truth is with them. They are people of desires. They have taken the same ways as al-Ikhwaan al-Muslimoon, they used to say, "Al-Albaanee", they said, "Al-Albaanee", these are deceptions, they are clear Ikhwaan Muslimeen, but they attach themselves to Ibn Baaz, and they attach themselves to al-Albaanee and Ibn Uthaymeen falsely and spuriously. And this is just like these people (i.e. the followers of Abul-Hasan) and what it is that they have presented in refutation of our writings...

...and if they presented to them evidences and clear proofs that they hold onto which falsify what the scholars say, the scholars of Yemen, and Shaykh al-Bannaa, and Shaykh al-Wasabee and others, those who found Abul-Hasan guilty with that which made him fall, and what renders him disparaged. And then [they use] what a-Abbaad replied to them with, then what are their proofs, and they say that we are people of evidences, and we do not blindly follow, so how can they hide now behind al-Abbaad, al-Abbaad spoke with what is apparent to him and those other than him from the scholars, sometimes they commend a person without knowing his reality, however the truth and proof is with the one knows, who knows the reality of those who are disparaged."

³ NOTE: These questions were asked BEFORE the cassette of Abul-Hasan al-Ma'ribee emerged, the one called "Jalasa Adan" and in which al-Ma'ribee states that Ikhwaan, Tabligh and Jihaad are from the Firqat un-Naajiyah!!

QUESTIONER: O Shaykh they say, "If you consider the seniority in age and knowledge, then Shaykh Abdul-Muhsin al-Abbaad is greater both in age and in knowledge than Shaykh Rabee". So what is your view about this?

SHAYKH RABEE': This is a lie, a lie. I am more senior in age than him, and I am more knowledgeable of these things than him, I have studied them and he has not studied them. Meaning, that his knowledge is another field, arena, however in this field he is either left (i.e. his view left) or he studies (the matter). And I am more senior than him in age, and [Muhammad] al-Bannaa is more senior than him in age, and Shaykh an-Najmee is senior than him in age, and he is the older of all of us (i.e. the three of them Rabee', an-Najmee and al-Abbaad) and al-Bannaa is the oldest of oall of us (i.e. of the four). So when the affair is like this concerning age, then alhamdulillaah and the truth is with them. Seniority in age, and also the truth and evidences are actually with them (i.e. those older than al-Abbaad). They are asking about al-Abbaad, who is older, then it is me, and not him. And I comprehend and understand these affairs and al-Abbaad does not comprehend these affairs... the proofs are with us in this particular topic, and as for other areas, then Allaah knows best. They do not know (i.e. these people), they have not studied with Shaykh Rabee' and nor with al-Abbaad. So these tazkiyaat (commendations) are false.

QUESTIONER: O Shaykh what should our position be towards the Mashaayikh of Jordan?

SHAYKH RABEE': The Mashaayikh of Jordan are to be advised, advise them that they should speak with the true affair. It is not permissible for them to hide the truth and to enter into baatil (falsehood), they are in need of the advice of both the kibaar (senior) and the sighaar (younger ones), so they should explain to them their errors...