



# Repelling The Marauding Menace of the Mubtadi' of Ma'rib<sup>1</sup>

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.

## The Heretical Innovator of Ma'rib Reviles Two of the Noble Prophets of Allaah – May Allaah Sever His Lips, Put An End To His Evil and Guide His Beguiled Followers and Defenders Back to Their Senses

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### **Editor's Introduction**

Sayyid Qutb said, in at-Tasweer al-Fanee fil-Qur'aan: "Let us take Moosaa - he is the example of the fiery, excitable leader [quotes Qasas 28:15] and here his zealous , excitable spirit appeared, just as his emotions in favour of his nation were shown; but this emotional impulse quickly passed away - and he regained his composure - and this is what happens with the excitable folk. [Quotes Qasas 28:15-17, 18] - and this change shows a well-known manifestation, that of one who is afraid, distressed and expecting evil in every moment - and this is also the sign of the excitable (folk). Then along with this and along with the fact that he promised that he would not aid the wrongdoers - then let us see what he did [quotes Qasas 28:18]. He desired to attack the other man just as he did the day before, and his zeal and emotion led him to forget his having sought forgiveness, his regret, his fear and his anxious watchfulness... So let us leave him here, to meet him again, at a second period in his life, ten years later. So perhaps he had calmed down and became a man who was of calm nature

<sup>1</sup> 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.

<sup>2</sup> This was posted on Sahab.Net a few weeks ago. This post has undergone very slight amendments and editing, with one or two additions.

and gentle-natured. No indeed! So here he was, being called from the right hand side of the mountain: that he should throw down his staff, so he threw it down and it became a snake - moving quickly, he hardly saw it before he jumped and ran, not looking back and not turning aside... he was the same highly strung youth...”

Look at this Innovator, and his mockery of the Noble Messenger Moosaa (alaihis salaam), and exemplifying him as one who is hasty and impetuous, we seek refuge in this wickedness and repugnant evil – may Allaah protect the honour of the Noble Messenger Moosaa (alaihis salaam). And then look at the state and condition of the Innovator of M'arib that follows below and compare between the two of them, whilst noting that the second contemporary innovator engaged in persistent defence of his predecessor, Sayyid Qutb, defending him and defending the innovation and evil that he spoke of, claiming that he will not do injustice to him, while at least ten or more from the Scholars of Islaam and the Sunnah had already established justice and refuted the Innovator, Sayyid Qutb, on the issue that he Innovator of Ma'rib was defending him on.

Then before we proceed, perhaps you may wish to reflect upon another one of them, Abu A'laa Mawdudi, and his vile speech concerning more than a couple of the Prophets of Allah:

He said, “The example of Moosa (alaihis-salaam) is like that of a hasty conquerer who, without stabilising his authority, surges ahead, while revolt spreads like fire behind in the conquered territories”. (Tarjumaan ul-Qur'aan Vol 29. No 4. p.5) Compare this with what Qutb has stated (see above). And he said, “Hadhraat Dawood (alaihis-salaam) became influenced by the common customs of the Israelites of his time and requested Auriya for a divorce”. (Tafheemaat, Part II, p.42, 2<sup>nd</sup> edition). And he said, “There was some interference of sensual desires in the act of Dawood (alaihis-salaam). It had also some relation with the improper use of authoritative power and it was such an act that did not suit any ruler wishing to rule with justice”. (Tafheemal Qur'aan, Vol 4. Surah Sa'd, p.327). And he also said, “Many a time, a dignified personality like a Prophet, also becomes, in some delicate psychological matter, overcome by human weakness for some time...But when Allaah Almighty warns him that in regard to his son who rejected the truth and supported falsehood, that he belongs to him (Nuh), merely because he is your descendent, is an Un-Islamic sentiment of the Ignorant people. So then he returns from his sentiments and retreats back to the mode of thought which Islaam demands”. (Tafheemal Qur'aan, Vol 2. Surah Sa'd, p.344, 3<sup>rd</sup> edition).

Have you understood? And has this matter become clear – then let us proceed to the Vile Innovator of Ma'rib and see the Jahl and contemporary Irjaa' that is with many of those who continue to defend him and belittle his enormities, after having come to know of his evil games and tricks that he has played upon and against the Salafees.<sup>3</sup>

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<sup>3</sup> And the Noble Shaykh Rabee' has pointed out the new contemporary Irjaa' that is to be found in the plains of da'wah, in some of his recent cassettes spanning only a couple of months ago.

### **The Text**

Abul-Hasan says in the cassette (Dhammul-'Ajalah, end of the first side)

“Certainly hastiness ('ajalah) is from Shaytaan, because Shaytaan comes at this time, the time of hastiness in matters, and he seals the vision of a man and impairs his insight, so he does not know what is correct, and so he is hasty and slips (i.e. errs).

And for this reason it is a spacious way and door for Shaytaan to enter through upon a man. And hastiness requires that after it you are in need of having patience, and the Prophet (alaihi salaatu was salaam) warned from that and he said, “Beware from everything that...” and hastiness is evil. And when hastiness is blameworthy for the general folk, then it is more blameworthy for the students of knowledge, and a greater fault ('ayb), because the students of knowledge are obliged with deliberation and perseverance in matters, and having patience and caution. This is what is prescribed upon a student of knowledge, and the common person, when he errs or is hasty, then this is in the affairs of the world. As for the student of knowledge then mostly, when he is hasty, it occurs in affairs from the affairs of the deen.

And Allaah, the Mighty and Majestic censured Moosaa, while he is the Kaleemullaah (one spoken to by Allaah), when he was a khateeb one day amongst Banee Israa'eel. A man came and said, “O Moosaa, do you know a man more knowledgeable than yourself”, and he said, “No”. So Allaah censured him, when he did not say, “I don't know” or did not say, “Allaah knows best”, and did not refer the knowledge (of this) to Allaah the Mighty and Majestic. And this is the Kaleemullaah and He censured him, and said, “Yes, O Moosaa, Our servant Khidr is more knowledgeable than you”, so he asked him about his whereabouts and He showed him his place.

So this is Moosaa, Kaleemullaah, he was hasty in a matter from the affairs of fatwaa (verdict) and Allaah censured him.

And this Daawood, the servant and devoted one, when he judged between two disputants, before he had heard from the other disputant, and then was hasty, Allaah rebuked him for that, and censured him, and so he fell bowing, and repented and knew his error. So this is a Prophet and that is a Prophet, and alongside that they were hasteful in a matter, and so Allaah censured them both, and rejected that from them. So how about those who are less than them? And the one with hastiness, then he is not fit to be a leader (qaa'id) or a chief (sayyid), and nor does he have anything in the matter. Because the one who is hasty in affairs, then he is punished by being prohibited from them, and he errs. So either he corrects his error, or either he apologises. And if he is from the Kibaar, then it is lighter, except that it is a fault for which he is censured, and a point that is taken against him, hastiness, haste in matters, hastiness...” End quote from Abul-Fitan al-Mubtadi'.

I say: From the boldness of this man, and his recklessness with the great people is that he never finds any examples for things that he rebukes and considers to be repugnant, except from the Prophets and the Noble Companions.

In these words recorded in the name of “Rebuke of Hastiness”, he did not find an example for blameworthy hastiness except two Noble Messengers, they are the Messenger of Allaah, the Kaleem and Safiyy (Chosen One) of Allaah, Moosaa, the one whom Allaah nurtured under His Eye, and chose him for His Message. So during the same time that he was defending Sayyid Qutb, the Reviler of the Companions and the Mocker of the Messenger of Allaah Moosaa, Abul-Hasan was defending Sayyid Qutb, and he was performing the same actions of Sayyid Qutb of evil behaviour towards the Prophets and evil behaviour towards the Sahaabah. Their hearts resemble each other, and every container only pours whatever is in it.

So what is in this dark, gloomy cassette, whose author is an oppressor?

- 1) The title is “Rebuke of Hastiness”
- 2) Hastiness is from Shaytaan
- 3) Shaytaan comes, during the time of hastening matters, and whatever Shaytaan does during this time
- 4) He closes the vision (and insights) upon men
- 5) He weakens a person’s insight, so that he does not know where is the truth (i.e. what is correct)
- 6) So then he hastens and therefore slips
- 7) Hence, it (hastiness) is a way and very wide door for Shaytaan
- 8) And hastiness is evil
- 9) And hastiness requires that after it you excuse yourself (i.e. apologise)
- 10) And when hastiness is blameworthy, then in the seekers of knowledge is is even more blameworthy, and a greater fault than if found in a common person, when he makes an error and is hasty, for this (for the common person) is in the affairs of the world. As for the seeker of knowledge, then this is in an affair from the affairs of the religion.

Then after this, he brings these evils, faults and dangers (of hastiness).

And he strikes two examples with two Noble Messengers, they are the Messenger of Allaah Moosaa, and the Messenger of Allaah Dawood al-Hakeem al-Awwaab. And he had such a vast and wide choice in front of him to strike examples using the people of fitan and misguidance and evil, and he would even have found an example from his own self, or from his likes, or those who are around him, and in history and

in the books of literature, and the humorous stories, and serials. But as for him leaving all these options, all of them, and then deliberately choosing the Prophets and the Sahaabah as blameworthy examples, then this indicates the evil that is in the soul of a man, and his desire for tribulations. And it is amazing that these examples do not come, in the majority of the time, except during his war against the Salafees.

For they are the people of hastiness, and they are the mischief-makers and they are the destroyers. As for him and his hizb, then they are the people of gentleness and the people of intellect, and the people of perception, and those who know of the benefits and harms. And this is his condition and the condition of his hizb, and yet that is the condition (in his view) of the Prophets, Companions and of the Salafiyyeen.

Then, after striking the examples with these two Noble Messengers, he says:

“So this is a Prophet and that is a Prophet, and alongside that they were hasteful in a matter, and so Allaah censured them both, and rejected that from them. So how about those who are less than them?”

So based upon your analogy between the general people and the seekers of knowledge, that hastiness in the seekers of knowledge is a greater fault and greater in rebuke, then in the Prophets it should be greater in fault and rebuke. However, you evaded the conclusions of your speech and your evil manners and you engaged in trickery. So those who are less than them, using your logic, are less in blame and fault.

Then he said:

“And the one with hastiness, then he is not fit to be a leader (qaa'id) or a chief (sayyid), and nor does he have anything in the matter.”

As for his likes from the people of gentleness and knowledge and the people of perseverance, they are the ones who are worthy of being leaders and chiefs, and the people of control of the affairs. As for the Salafiyyoon, and it is well known whom he intends, he means the people (of knowledge and Salafees) of Yemen, then they are not fit for these affairs, because they are hasty, and so on to the rest of their characteristics that he describes them with, even though they showed patience with him for many years.

I say this because this man turns the grind-mill of fitnah from an early time, and by way of his numerous methods which he is excelled and skilled in. O Abal-Hasan where are the manners, and where is shame (modesty) and where is putting the people at their respective levels? Do you not know that these methods that you are adopting are not accepted for the Scholars, let alone the Sahaabah, then let alone the Prophets? The secret in this matter is your renunciation and withdrawal from the Scholars and from taking knowledge and manners from them.

And this is possibly the disease for which we observe the likes of these evil reflections, and great, shuddering tribulations, amongst which is your war and that of those with you against the Scholars of the Sunnah, and rendering their due right (upon others) to be false, and their rulings that are based upon irrefutable realities, and far reaching evidences, you render them falsehood, and oppressive.

So woe be to those deceived by you and in you that they are directed towards their guidance so that they can see which bottomless pit you are leading them to, after stripping them of manners and characteristics, and respect of the Scholars. So to which manhaj are they calling to now, and upon what are they being nurtured?

And I finish my rejection of this dangerous action from Abul-Hasan with what has been said by Shaykh Rabee' bin Haadee al-Madkhalee in his defence of the Noble Sahaabah (ridwaanullaahi alaihim):

“And this is how Abul-Hasan traverses upon this evil (filthy) path, during the course of his lectures. So he:

- 1) Strikes examples of scum (al-ghuthaa) by way of the Companions of Allaah's Messenger (sallallaahu alaihi wasallam)
- 2) Strikes examples of “the lowly minor ones”, “the contemptible ones” and “the shrimps, dwarfs (i.e. small insignificant ones)” using the Companions of Allaah's Messenger (sallallaahu alaihi wasallam)
- 3) Strikes examples of evil suspicion using the Companions of Allaah's Messenger (sallallaahu alaihi wasallam)
- 4) Strikes the example of deficiency in tarbiyah using the Companions of Allaah's Messenger (sallallaahu alaihi wasallam)
- 5) And exemplifies the blameworthy hastiness with some of the Prophets.

And we seek refuge in Allaah from these actions that do not arise except from one who does not know the true position of the great people and who does not preserve any respect or nobility for them.

So to all of the zealous, fervent Scholars of the Sunnah in every place, upon the sanctities of Islaam and its foundations, and its beliefs, do I direct this question of mine: Is it permissible to spread the cassettes of Abul-Hasan al-Misree al-Ma'ribee in the midst of the youth of the Ummah, especially amongst Ahl us-Sunnah? Those cassettes that contain these repugnant transgressions upon the Great Prophets and the Noble Companions? May the prayers of Allaah be upon His Prophets and may Allaah be pleased with the Companions of Muhammad, the best nation brought out for the people” End quote from Shaykh Rabee'.