



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.

Haqeeqat ul-Manhaj il-Waasi' 'Inda Abil-Hasan – The Reality of the “Vast Manhaj” [Intended] In the View of Abul-Hasan

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Bismillaahir-Rahmaanir-Raheem

All praise is due to Allaah and prayers and peace be upon the Messenger of Allaah, his companions and whoever follows his guidance.

To proceed: Then the Messenger of Allaah, the Truthful and Believed, has told us about the tribulations in this Ummah in numerous ahaadeeth, and amongst them is the hadeeth of Abu Hurairah (radiallaahu anhu), and practically, many great tribulations have occurred that have had a deep, profound effects in corrupting many Muslims in terms of belief and methodology. And they also had effects in tearing apart the ranks of the Muslims, the shedding of their blood and taking of their honours.

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 And the Noble Shaykh Rabee', requested from us that we translate this specific article and make it available in the West so that the plots of this man be uncovered. For it is amongst that which exposes that Abul-Hasan al-Misree al-Ma'ribee is Ikhwani of skin, flesh, bone and marrow - and his propagation of the Ikhwani manhaj is more deceptive and cunning, sophisticated and subtle than that of previous Ikhwanis like Abdur-Rahman Abdul-Khaliq, Safar al-Hawali, Salman al-Awdah and others.

In fact, [there is] the saying of the Prophet (sallallaahu alaihi wasallam), “You will certainly follow the ways of those who came before you, hand span by hand span and arms lengthy by arms length, until if they were to enter into a lizards hole, you would also have followed them”.

And Ahl us-Sunnah wal-Jamaa'ah have faced these tribulations and [forms of] misguidance, and their respective peoples, and they explained their oppositions to the Book of Allaah and the Sunnah of His Messenger, and what his Noble Companions were upon. And this is how Allaah mobilises Ahl us-Sunnah, or some of them, in order to face and stand against the tribulations, and to speak the truth concerning them and concerning the people (of these tribulations).

And in this time of ours, many tribulations have appeared in the lands of the Muslims, such as Communism, Socialism, Secularism, Ba'thism, Democracy, and whatever follows on from the, and also the increase (in the efforts) of the Raafidah, and the Khawaarij by a great deal. And so they openly displayed what they used to hide and conceal (before this). And likewise, the Qadiaanis, and the Bahaa'iyyah emerged.

So Allaah mobilised Ahl us-Sunnah and granted them success in repelling the falsehoods of these people and exposing their people, all as sincere advice (in calling) to Allaah, His Messenger and the Believers.

And amongst the tribulations whose spear has been directed towards Ahl us-Sunnah specifically, the people of the Salafee manhaj, in order to slaughter them, is the tribulation of Abdur-Rahmaan Abdul-Khaaliq, the tribulation of Mahmood al-Haddaad, the tribulation of Adnaan Ar'oor, the tribulation of Hasan al-Maalikee, and the tribulation of Abul-Hasan al-Misree al-Ma'ribee, and this (latter one) is the most severe one of them all, and the greatest one with regards to deception and wide claims. And amongst these wide and false claims is the claim of “ta'seel” (laying down foundations, principles). And what will tell you exactly what this “ta'seel” is? It is nothing but throwing destructive, corrupt principles (usool) that destroy the principles of Ahl us-Sunnah wal-Jamaa'ah and the manhaj of the Salaf us-Saalih. Especially the principles (from the Sunnah) that stand against innovations and the various (types of) misguidance.

Amongst [the examples] of this “ta'seel” is their speaking with the manhaj of al-Muwaazanaat, either explicitly, or (covertly) whilst hiding behind a wall of deceit. Also amongst them is the principle of “We correct (the mistake) but we do not disparage, or destroy (the person).” And also amongst them is the [principle] of “carrying the mujmal upon the mufassal and the mutlaq upon the muqayyad, and the 'aamm upon the khaas, and the naasikh upon the mansookh” and this principle was invented by some of the extremist [followers] of Sayyid Qutb, and then Abul-Hasan, in all severity, raised its flag, and then practically defended Sayyid Qutb using this [same principle invented by them].

Then he changed his skin and colour into a new one, which is actually a habit of his, so that he can escape from his constricting, deformed, gloomy predicament, [and come out] with a picture of blazing, beautiful light.

And also amongst (these principles) is the principle of “at-tathabbut” (verification) and he does not actually intend by this the legislated form of tathabbut, rather he intends by it to reject the truth, and to drop its adherents from the scholars of Ahl us-Sunnah and the Salafee Manhaj. So regardless of how much their numbers increase, and their verdicts concord and are in agreement, and regardless of what they establish of evidences, then this one principle (i.e. of at-tathabbut) is sufficient to drop them all (i.e. to render their verdicts null and void), despite their great number, and the strength in their evidences and proofs. So Abul-Hasan does not believe in the reports of the trustworthy people (thiqaat), and nor their verdicts, regardless of how great their number is, up until he sees with his own eyes, and hears with his own ears. And this “tathabbut” (verification) resembles the verification of the Jews, when they said to the Prophet of Allaah, Moosaa, “We will never believe until we see Allaah plainly” and whatever resembles this of the obstinacy of the enemies of the Messengers (alaihim as-salaatu was-salaam). And Allaah, the Most High, said, **“And who is more unjust than the one who lies upon Allaah, and rejects the truth when it comes to him?”**.

And we do not declare those ignorants to be disbelievers, despite their despicable manners that they have exhibited, and which they have rendered into “usool” (principles).

And also amongst them is their saying, “We do not blindly follow anyone, and we are people of daleel”. And they do not desire by this except to drop the sayings of the scholars of the Sunnah, and to dropt their judgements and their verdicts upon the people of falsehood and misguidance.

And also amongst them is the saying of Abul-Hasan, “We desire an extensive, spacious manhaj that suffices Ahl us-Sunnah and suffices the Ummah (as a whole) also”. And this manhaj that Abul-Hasan desires comprises all of these principles (that he layed down) and all of his falsehoods, and his deceptions and his distortions, and it also comprises the various factions of misguidance, and he (by way of this) pursues Ahl us-Sunnah and fights against them with the most severe war.

And I have found there to be a strong resemblance between him and Hasan al-Maalikee in their “ta’seel” (laying down foundations) and “talbees” (deception), and other characteristics.

For they share with each other (in the following):

1. Additional pretence to knowledge, and this is not from the characteristics of the people of knowledge

2. Outward pretence of fairness, and inviting to justice, whereas they are both the most severe of all people in injustice and being remote from fairness and justice.
3. Outward pretence of waging a war against taqleed, and they are the most severe of all people in their taqleed of mistakes and falsehoods.
4. Defending the people of falsehood by mere sentiments, and waging a war against Ahl ul-Haqq using devised plans, and by way of [false] claims of "ta'seel" and "absence of taqleed".
5. Claims of holding fast to the evidences, and they are the most severe of all people in rejecting the evidences.
6. Waging a war against those who hold fast to the truth, by calling it "ghuluww" (extremism, exaggeration) towards so and so and so and so.
7. Revilement of whoever refutes their falsehood, by saying that "they enter into the intentions [of the people]".
8. Claiming Salafiyyah in order to be able to strike Salafiyyah and to wage a war against the Salafees.
9. Ability to employ deception in presenting the various issues and in debating them, and perhaps Abul-Hasan is the greater (of the two) in deception, and more able with respect to it compared to his associate.

And al-Maalikee is unique in some affairs and which Abul-Hasan would probably not be so bold to embark upon. And Abul-Hasan is unique in revolving around this [so-called] "ta'seel" and the "ta'seel baatil". And amongst his false principles is what has already proceeded, and they are extremely dangerous. We have already explained their deviation in numerous articles.

And amongst them is what he calls "the vast, extensive manhaj", and practically, it is vast and extensive, that suits all the falsehoods, and is an open place for all false foundations and deception and defence of people of misguidance.

And I will shortly mention the text of this foundation and then I will follow up the practical implementation of this foundation by Abul-Hasan, and then debate it and to expose and uncover his deceptions...

End of Part 1