



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.

The Position of al-Ma'ribee on Khabar ul-Waahid is that of Ahl ul-Bid'ah and is the Most Futile of Falsehoods

By Shaykh Muhammad Bazmul²

INTRODUCTION

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.

This is a translated transcript of part of a lecture by Shaikh Muhammad Bazmul in which the issue of Abul-Hasan al-Ma'ribee and the Khabar ul-Waahid is touched upon. Before moving onto to the text, we make the following points:

[1] Sujood ash-Shukr should be made after reading the words of the Shaikh, as anyone who follows up this matter, will realise the great significance of the events that have transpired concerning this tribulation of this vile Innovator, Khabeeth, al-Ma'ribee, and how Allaah mobilised the Scholars of the Sunnah to defend and aid the Sunnah from al-Ma'ribee's repugnant filth.

[2] Further confirmation and corroboration that Shaikh Rabee' bin Haadee al-Madkhalee is truly the Imaam of al-Jarh and Ta'deel, and that he has insight in this

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 Posted by Abu Abdullaah al-Yamaani on Sahab.Net

field like no one else, and that he figured out this vile Innovator a long time ago, but just gave him a stretch of rope, hoping he would come back. When one reads the refutations of this lofty Imaam on the issue of al-Ma'ribee and khabar ul-waahid, he will realise the depth of understanding and perception he has and his ability to “sniff” innovation and deviation from afar, even if it be one part per million.

[3] The obligation of offering thanks to our scholars, loving them, respecting them, revering them, and making this open and known, for by Allaah, they are the chosen ones of Allaah who purify His deen and preserve the Sunnah.

And now, to proceed:

THE TEXT

Shaikh ul-Islaam Ibn Taymiyyah said in his book, “al-Muqaddimah Fee Usool it-Tafseer”, **“And for this reason, the majority of the people of knowledge from all the various factions are upon [the view] that “khabar ul-waahid”, when the Ummah has taken it with acceptance with both tasdeeq (belief in its truthfulness) and action (upon its requirements), that this necessitates “knowledge”, and this is what has been mentioned by those who authored on [the subject] of usool ul-fiqh from the associates of Abu Haneefah, Malik, ash-Shaafi’ee, and Ahmad, except a small, minority faction from the latecomers who followed a group from the people of rhetorical speech (ahl ul-kalaam) in rejection of this. However, many of the people of rhetorical speech, or most of them agree with the Jurists and the Ahl ul-Hadeeth and the Salaf upon this”**.

Shaikh Muhammad Bazmul said in his explanation, “This is khabar ul-waahid that has supporting factors attached to it. We do not say that it only amounts to dhann (speculation) [in the view of] the Scholars. No. We say, that the khabar ul-waahid is not free from being in a number of situations.

The first situation: The khabar ul-waahid that has supporting factors indicating its establishment, such as it being reported by the authors of the Saheeh [books], or that the Ummah’s conduct has been to act upon it and other such indicators. And this, in the view of all of the people of knowledge of all the various factions, who are upon the view that when the Ummah has taken the khabar ul-waahid with acceptance, believing in its truthfulness and acting upon it, then it necessitates “knowledge”. This is the first situation with respect to the khabar (report) necessitating knowledge.

The second situation: The khabar ul-waahid that is not surrounded with supporting factors. And the majority of Ahl ul-Hadeeth are upon the view that the khabar ul-waahid, when it does not have supporting factors, that it is “saheeh” and that it necessitates [both] knowledge and action.

Hence, the majority of Ahl ul-Hadeeth, in whichever of the two situations - hold that the khabar ul-waahid, regardless of whether it has supporting factors or not, that it necessitates “knowledge”. So the majority of the Scholars are upon the view that the

khabar ul-waahid that has supporting factors, necessitates knowledge, and as for the khabar ul-waahid that does not have supporting factors, then the majority of Ahl ul-Hadeeth are of the view that it necessitates knowledge. And likewise, the Kibaar ul-Ulamaa of the various madhhabs, they are upon a speech similar to that of the majority of the people of knowledge.

Thus, whoever narrates from the people of knowledge that they consider the khabar ul-waahid not to necessitate knowledge, and that it necessitates dhann (speculation) in their view, then he has erred in quoting (from them).

What results and follows on from this matter? Meaning, that the people will become lax in the matter. He will say, "O my brother [word unclear] the matter". Meaning what? If we were to say that the khabar ul-waahid amounts to dhann and also what does not amount to dhann, then what can be built upon this matter? I say, the following (affairs) can be built upon it.

[We already know] that the one who opposes a hadeeth from the ahaadeeth of the Messenger (sallallahu alaihi wasallam) that is established, authentic, and he knows of its authenticity, and that the scholars have authenticated it, then we would say, "He disbelieves". So long as he opposes a hadeeth of the Messenger (sallallahu alaihi wasallam), alongside his knowledge of its being established, and there being no barrier to prevent him from acting upon it, and from believing in what it contains.

And if we were to say that it is speculative, then he [does not] disbelieve. So the one who says that the ahaadeeth are speculative, then what does he desire and seek? He desires to enlargen the circle of Ahl us-Sunnah, and so he makes those who oppose the ahaadeeth, who abandon them, and claim that aahaad ahaadeeth amount to speculation, and who declare Ahl ul-Hadeeth to be fools, and who mock Ahl ul-Hadeeth because their ahaadeeth amount to speculation, then he makes all of those to enter into the ranks of Ahl us-Sunnah wal-Jamaa'ah. This is a very dangerous matter. So this is not just a matter that is light, as a person may conceive it to be.

For this reason, a foundation from the foundations (usool) of Ahl ul-Bid'ah is to affirm and establish matters based upon this basis. [Saying] "O brother, these are from the speculative matters (dhanniyyaat)". The very first thing when they entered, came and laid down (their deviation) was distinguishing between the speculative matters (dhanniyyaat) which necessitate speculation and between whatever necessitates knowledge. Hence, they made any difference (i.e. opposition), even if it was rejection of a matter (established in the Sunnah), they made it to be from the speculative affairs by which a person cannot be removed from Ahl us-Sunnah, since it would be from the angle of vast, open ijtihaad. Hence, anyone who came and then behaved with in an issue in this particular way, and said, "This (issue), it necessitates speculation, and does not necessitate knowledge... and ... and ..." and so on, then he desires to portray that the manhaj of Ahl us-Sunnah includes all of those opposers to it, those who mock hadeeth and who mock the people of hadeeth, and who show

daringness towards the hadeeth of the Messenger (sallallaahu alaihi wasallam) by saying that it is speculative. The matter is dangerous, and why is it dangerous?

[Do] we stand in the face of the one who undertakes this matter, and then confuses the positions and views of the people of knowledge concerning it, and if not, then no? It is a matter than makes us hold an evil suspicion towards the one who supports this statement and aids it, and speaks about it a great deal, and then speaks with the arguments of Ahl ul-Bid'ah with respect to it, and if not, then no?

So when other factors are combined with this matter, then “shall we accept or shall we revile?”, and “shall we praise and commend or shall we revile and disparage?”³. No by Allaah, we disparage, criticise and we warn, and we say that such a one reviles the manhaj of Ahl us-Sunnah. Why? Because this manhaj that he calls to, the outcome of it will be the wastage of the manhaj of Ahl us-Sunnah, rather, Ahl us-Sunnah themselves will be open to rejection, because in this form, they will [be made to] appear with with a picture of extremism and harshness. Despite the fact that it is from the veneration of the religion of Allaah that the Salaf traversed upon to (affirm) that the khabarul aahaad necessitates knowledge. So, O brother, it is not just easy matter in which you have an open field, that you should be so daring towards the authentic ahaadeeth of the Messenger (sallallaahu alaihi wasallam), and that you reject them as if they were nothing. In fact, some of them have become such that it is as if their manhaj is the manhaj of the Qur'aniyyeen (the rejecters of the Sunnah). What does he say, “Because it is qat'ee (definitive), and as for the Sunnah, then it is dhannee (speculative).” This is just like what the Messenger (sallallaahu alaihi wasallam) said, “Let not one of you come and say, “Whatever we found in the Book of Allaah, we act upon it”. Indeed I was given the Qur'an along with what is similar to it (i.e. the Sunnah)”. So this thing that he informed us about makes the whole matter very clear and resolute about those people who revile the Messenger (sallallaahu alaihi wasallam).

The greatest door from which Ahl ul-Bid'ah entered in reviling (harming) the religion was this particular one. The door of portraying the Sunnah as if it is what? Speculative. After this, then in your manhaj or in your intellect, there is not benefit in studying the speculative affairs. It is correct that you just study the certainties (yaqeeniyyaat). So slowly but surely, what happens? The Qur'an (only), your study of the Qur'an is done independently, without the Sunnah, and this is exiting from the manhaj of Ahl us-Sunnah. This is the first (step). Then also you will find that in the Qur'aan there are “dhanniyyaat” (as they say), meaning that the indication (in the wording) to the desired meaning is actually speculative. Hence, now, consideration is given to what? The intellect. So whatever agrees with the intellect, then it is accepted, and whatever opposes the intellect then it is rejected. This is introduction, this is entrance point.

³ The Shaikh is alluding to the other principle of Abul-Hasan al-Ma'ribee that is connected to this, which is “we correct the mistake but we do not destroy (the person)” – which is just an extension of Adnaan Ar'oor's principle.

Hence, let no one belittle the position of the people of knowledge who criticise the one who says, "The ahaadeeth necessitate speculation", or some people come along, and belittle the importance of this whole matter and say, "This is matter that is differed upon". No! No! Rather this is the greatest door that Ahl ul-Bid'ah have opened in reviling the hadeeth of the Messenger (sallallahu alaihi wasallam). And likewise, this division into speculative (dhannee) and decisive (qat'ee) and so on, this is a division that has been entered into Ahl us-Sunnah wal-Jamaa'ah and it is not the position of the Salaf.

Look, if the religion was based upon this division, then the proof would not be established upon the Muslims in Madinah, and nor would the proof be established upon the people in Persia and Rome. The Messenger (sallallahu alaihi wasallam) delegated his messengers to these places as individuals or in groups? Individuals, in isolation. So if the hadeeth aahaad was speculative, the khabar ul-aahaad was speculative, then it would not have necessitated knowledge for those people. Alongside the fact that those sent were just single, solitary individuals. So note this matter, have you understood it, have you comprehended it? Since, the matter is not a light mater. Let not anyone belittle this matter to you.

And it is corroborated with us that the person who speaks with this opinion (i.e. Abul-Hasan al-Ma'ribee) and with this speech, then he also speaks with another matter, which is that he says, "I wish to bring out the madhhab of Ahl us-Sunnah as a vast, spacious madhhab that includes all of those...". All of those, meaning whom? From the Mu'tazilah, all of those from the Rationalists, all of those from the Hizbiyyeen, all of those Opposers from the Soofiyyah, and the Shi'ah, and from, and from... and so on.

O Brother, fear Allaah! O Brother Fear Allaah!! When the Messenger (sallallahu alaihi wasallam) says, "The Jews split into seventy-one sects, and the Christians split into seventy-two sects, and my Ummah shall split into seventy-three sects, all of them in the Fire except one", and they said, "Which one O Messenger of Allaah", he said, "What I and my companions are upon". So you desire to make whatever the Messenger and his companions were upon to be something other than what the Messenger and his companions were (actually) upon. He returns back to the intellect ('aql), and he does not return back to the transmission (naql), knowing that the Messenger said, "What I and my companions are upon", its meaning is that your reference point to the Straight Path is these transmissions (of revelation, naqliyyaat). So when you have abolished these transmissions (in this manner) and rendered them as speculations (dhanniyyaat), then what will be the reference point? The intellect! And for this reason, they (the Salaf) said, "Beware of the people of ra'i (opinion) for they are the enemies of the Sunan. Preserving and memorising the ahaadeeth has eluded them, so they traversed upon ra'i (opinion)".