

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### The noble and esteemed Shaykh Faalih al Harbee was asked:

Shaykh, what do you say about a famous da'ee<sup>1</sup> who lectures the people on paltalk<sup>2</sup> and says to them that the problem with Abul Hasan al Ma'ribee is not clear and I (i.e. the da'ee) do not accept the speech of Shaykh Rabee' because I saw some things in him and I am with the scholars of Al Madinah<sup>3</sup> and their statements that they want for him good, so what do we say to this one; do we refute him?

### The Shaykh (Faalih al Harbee) answered:

This one is to be refuted; who is this person<sup>4</sup>? This person seeks to advise with what is false. Shaykh Rabee' is the most knowledgeable of the people regarding him (i.e. Abul Hasan al Ma'ribee). He was the one who knew of his mistakes and clarified them to him before we knew of his mistakes. Before it was open to us for us to speak about the corruption in his manhaj and the corruption in his Aqeedah

<sup>1</sup> A caller to Islaam

<sup>2</sup> Some of the statements were made on Paltalk and some via email.

<sup>3</sup> We reply to this ignorant and incompetent statement with the statement of our beloved teacher, Shaykh Ubayd Al-Jaabiree:

The Shaykh mentions in this tape:

1. That which Shaykh Rabee has mentioned about the mistakes of Abul Hasan is all correct, whether it be the use of Mujmal and Mufassal, Khabar Waahid and his criticism upon the book Siraaj al Wahaaj ( all mistakes of Abul Hasan).
2. There is no differing between us and Shaykh Rabee at all, our goals are one and our manhaj is one, but we might differ with regards to our usloob and expressions.
3. Shaykh Faalih is on the correct Manhaj and sound Aqeedah and he is one who is at war with innovation and its people.
4. That the Scholars of Madinah did not call that which they wrote a Bayaan (Declaration) but the people gave it that name, it was called a Kitaabah. This does not free Abul Hasan from the mistakes that those who criticized him ascribed to him, rather it shows that he was mistaken and him admitting this in writing strengthens this. That which we wrote did not contain all the mistakes of Abul Hasan and we did not say this.
5. Shaykh Rabee advised this man for years and pointed out his mistakes for him.

The tapes can be found at:

<http://www.sahab.net/sahab/showthread.php?s=58c8928d88cf001e4cecd0285a7a5b8&threadid=283348>

taken from www.salafipublications.com.

**Let it be known to the masses, that shaykh Ubayd and Shaykh Faalih are from the scholars of al Madeenah. How is it that this man sees a difference of opinion between the Mashaykh of Madeenah and Shaykh Rabee' while they themselves acknowledge that there is NO difference between them.**

<sup>4</sup> the da'ee was not named to the sheikh Perchance we will be able to inform him of this speech with the sheikh)

and the corruption in his deductions of the Usool, and the corruption which is in his Walaa and Baraa (love and hatred) and the corruption of that which he's upon. Shaykh Rabe'e was advising him and Shaykh Rabe'e was from the most knowledgeable of the people regarding him. He is a scholar from the scholars of the Muslims and from Ahlus Sunnah wal Jama'ah, and he is upon knowledge and fiqh of the book of Allaah and the Sunnah of the Messenger of Allaah (sallallaahu Alaihi wassallam) and upon the Manhaj of Ahlus Sunnah wal Jama'ah. (He has) complete knowledge of that which the people of Bid'ah oppose the Manhaj of Ahlus Sunnah wal Jama'ah in! So if there is anyone whose speech is to be taken regarding Abul Hasan, it is Shaykh Rabe'e (haafidhahullaah) ...(words unclear) ... because of the knowledge he has regarding him and his knowledge regarding the scales of Haqq (the truth) in Ahlus Sunnah wal Jama'ah. So no one speaks about Shaykh Rabe'e or refutes sheikh Rabe'e except that he is one who wants falsehood. He is not upon truth because he wants to put doubts in the peoples' minds and trick the people. Shaykh Rabe'e wanted to advise Abul Hasan before anyone knew that he had these affairs with him that which Shaykh Rabe'e clarified with knowledge, and I spoke about Abul Hasan before Shaykh Rabe'e. All of the people of knowledge from Ahlus Sunnah wal Jama'ah spoke about this man and it is not just Rabe'e, but Shaykh Rabe'e is from the most knowledge of the people regarding him and the most knowledge people of the Manhaj and of the Haqq, and he is considered to be from the Imaams of Ahlus Sunnah wal Jama'ah in this time. His life is dedicated to helping the Manhaj of Ahlus Sunnah wal Jama'ah and in clarifying the deviation of the people Bid'ah and the politics of the al-Ikhawaanul Muslimeen and other than them and also those people who have corrupted Usool with them and this Abul Hasan, he is from them, and from those who establish the Usool upon Hizbiyyah (partisanship), Harakeeyeen (groups of different movements) and the people of Bid'ah.

When Shaykh Rabe'e exposed him, these people want to aid the people of falsehood! This type of speech is not looked at as being strange from them. Also, they do not put any doubts in the chests of the Mashaykh. The Mashaykh do not have any disagreement with Shaykh Rabe'e and they do not disagree with us, and Ahlus Sunnah, they do not differ with each other upon the people of deviation like Abul Hasan al Ma'ribee. As for the Mashaykh, may Allaah reward them with good, they wanted for him good, but he did not accept that and now he is worse than before, because from the shuyookh are those who believed in him. In that which he admitted and signed, that there are mistakes and that he returned from them, and now he is worse than he was before. Also, the door was wide open for him to repent but he did not do it. He spreads speech regarding those that he believes to be upon al-Haddaadiyah and Ahlus Sunnah wal Jama'ah ... (words unclear) ... them, and during the debate he established that ugly Madhhab. What he uses as an example for Ahlus-Sunnah wal Jama'ah the belief of Haddaadiyah, he is like them, he comes with the Daleel upon these lies and oppression. They said either he comes with the Daleel or we are going to refute and expose him and now he is not able to. Firstly, how does he make a foundation without Daleel. How does a person accuse the people and connect them to these grave affairs, in the manner that this man has accused the people of truth and he is the first one

with these (descriptions) because he himself is from this Jama'ah of al Haddaadiyah, those people who are from Jama'ah Takfeer wal Hijrah. He stopped in the clarification of Jama'ah Takfeer wal Hijrah and then when the shoyookh threw him out, he said he will come with Daleel, so he came with "Daleel" and he established it upon an innovated foundation, ...(words unclear)... without proof and without Daleel and without basis. Then he desires to restrict the Shuyookh and tries to put us in error because he is ...(word unclear)... believing that he is going to come with evidence, how is he making these principles in the first place and he doesn't have any Daleel and now he seeks Daleel!! This is the way of the people of Bida'h. The way of Ahlul Bid'ah is that they make principles firstly, then they look for Daleel but the proofs are not in agreement with them, and verily they are people who are excessive in it and bring doubtful matters to people ...(unclear word)... so they put forth these actions of that which they are upon from falsehood. This man Abul Hasan, also Al-Maghraawee, and other than him, the Shuyookh left the door open for him to repent from his mistakes but he did not do so. Is this a mockery of Abul Hasan or is it a proof for those people. Rather Shaykh Rabee is not defaming him, but he is confirming that indeed these affairs are a reality and true and indeed he himself admits that he fell into this falsehood. How is he (i.e. Da'ee) using as proof that the speech of the Shuyookh (of Madeenah) is taken and the speech of Shaykh Rabee' is not...(unclear)...and they do not understand the proofs and he does not know! Verily he is the one upon falsehood who wants to help the people of falsehood and he goes to this affair. Shaykh Rabee' is an Imaam in disgracing the people of Bid'ah and in the knowledge of the Manhaj of Ahlus Sunnah wal Jama'ah and the people of falsehood they say that Shaykh Rabee's speech regarding Abul Hasan should not be taken as if he is his contemporary. He is like the children of Shaykh Rabee when it comes to his age. In his age he is younger than the children (of Shaykh Rabee); it is possible that from the children of Shaykh Rabee is one who is older than him. Shaykh Muhammad ibn Rabee is older than him. Shaykh Rabee' is older than him in age so how is it said that they are contemporaries. Shaykh Rabee is not to be equaled (to him); not in age firstly, and not in knowledge, and not in virtues, and not in Jihaad in helping the Sunnah and defending it and this Manhaj of the Messenger (sallaallaahu Alaihi Wassallam) and the Sahaabah, and Manhaj regarding the first three noble generations those who the Prophet (sallaallaahu Alaihi Wassallam) regarding them as the best generation as he said *"The best of the people are my generation then those who come after them then those who come after them"* (the hadeeth) those who are the believers in which Allah says *"And whoever contradicts and opposes the messenger after the right path has been shown clearly to him and he follows other than the believers way, We shall keep him in the path he has chosen, and burn him in Hell what an evil destination."* (Suratun- nisa: 115) like this the people of falsehood they always divert the faces of the people away from the people of the truth and they believe in false claims and affairs which are (unclear) which removes from itself that which is beneficial.

**Question:**

And shaykh, we also have this famous Da'ee who says that we blindly follow Shaykh Rabee in his statements and as though the one who doesn't agree with him, then he is not Salafee.

**Answer:**

The Salafis do not blindly follow each other, unless if this following is upon truth, because it is not prevented in totality, for a person who is a scholar, and someone follows him upon his knowledge, and he is responsible for this knowledge, he worships upon that which he knows from the Shar'eeah, it is not permissible for him to hide that and Allaah says: *Verily those who conceal the clear proofs, evidences and the guidance, which we have sent down, after we have made clear for the people in the book, they are the ones cursed by Allah and cursed by the cursers.* (Suratul-baqarah: 159) and the Messenger speaks about the one who has knowledge but he hides it. So they return to the scholars and they ask them and this is not blind following but it is following (with proofs and evidences] and this is what is mandatory upon them Allaah says: *Allaah puts no burden on any person beyond what he has given him* (Suratut-talaaq: 7) The one who is not a scholar, he is like a blind man, he is in need of one who guides him, and the scholar is the guide, so if he returns to the scholar, then who says this is Taqleed (blind following) and it is not permissible, because this is following, Allaah ordered with it, of that which is in the book Allaah and the Sunnah of the Messenger. And the Salafiyoon do not follow someone without Daleel (evidence), except that if he is not a scholar and the other is a scholar. No one says this except the one who is grieved from amongst the people of politics, Hizbiyeen, and Ahlul-Bida'h. As for Ahlus-Sunnah wal Jamaah then this type of speech is imposed. For this from Tashweeh (mutilation), of the actual affair, Talbees (trickery) upon the people the truth.

### **Shaykh Ahmed an Najmee says:**

All praise is due to Allaah, Lord of the Worlds, and the prayers and peace be upon the most noble of the Prophets and Messengers, our Prophet Muhammad and upon his family and his companions, all together.

To Proceed: There has reached me the advice of Shaykh Rabee' to Abul Hasan Al Ma'ribee and also the advice of Shaykh Muhammad bin Abdil Wahaab Al Wasaabee and I read them both, and I saw that they gave sound advice, May Allaah reward them both with good. There is no doubt that which was observed from was correct, and the advice that was given had its place. So if this man does not repent, then what I see is that he should be considered an innovator from the people of innovation and that he should be abandoned, and that the people should avoid speaking about this issue. Who ever wants to be convinced, then praise is for Allah, and the affair is crystal clear. Who ever is not convinced, and wants to be connected to him, then he will be with the innovators. They should warn against sitting with him, reading to him (for learning) and listening to him, as long as he is insistent upon it. And for many months, his brothers have been trying to get him to retract from many different avenues. Sometimes by discourse, sometimes by advice, which was written and sent to him, sometimes like this, sometimes like that, and even then, he was persistent on that and he was haughty. So from what I see, there is no cure except this (i.e. abandonment). And they should not busy themselves with this issue and they should direct themselves to giving dawah to Allaah and seeking knowledge and leave him to his affair like the rest of innovators whom are insistent (upon innovation) and reject advice from the just advisors. This is my view.

And it has reached me that he has spoken against Shaykh Rabee' and the Salafis that advised him saying that they were Haddaadee and what is like that from this type of speech. And by all of them, he means those who presented their proofs in this affair and they acted upon what they acted upon, and their desire from that was that he returns from the mistakes that he fell into. And what would be the problem if he returned (from the mistakes), but the Shaytaan is diligent in dividing the people and making them over-zealous to their false ideas. And we say it is obligatory for him to repent to Allaah for everything that has been witnessed from him. Syed Qutb for example, when he gave commentary on Suratul Ikhlaas with Wahdatil Wujood; it is not permissible for us to excuse him, because everyone who makes a statement is called to account for that. Allaah the Glorious and Most High has taken the disbelievers to account for their statements, as Allah has said in the Qura'an, *"And they make the angels who themselves are slaves to the Most Beneficent females. Did they witness their creation? Their evidence will be recorded, and they will be questioned!"* (Az-Zukhruf 43:19) and to other than that from their (i.e. the kufaar) statements. And they only depend on that which they heard from those who came before them, but Allaah did not excuse them for that, rather He held them accountable for what they said, and like this every person should be taken to account for what they say. Also, the religious verdicts that are not correct must

be retracted. If he does not retract, then it is obligatory that he be abandoned, and it is a must that he be warned against in the following of the innovators who make statements established upon their intellects and they leave off that which Allaah and His Messenger (sallallahu Alaihi Wassallam) have said. So it is a must that they be abandoned and warned against and it must be said that they are innovators, and may Allaah's peace and blessings be upon our Prophet Muhammad, his family, and his companions.

### **Shaykh Fawzee al-Atharee was asked:**

We have a well known caller here in America, he speaks in this issue (i.e. Abul Hasan Al Ma'ribee) saying that Islaam prohibits blind following so we do not blindly follow Shaykh Rabee' regarding Abul Hasan AlMa'ribee. We don't blindly follow anyone. So how do we refute this statement of his.

### **Shaykh Fawzee answered:**

If it is a criticism or a dispraisal that is explained, then we accept this from Shaykh Rabee', and this is **NOT** blind following. Rather it is following of the Sunnah and the methodology of the Salaf, if the Salaf dispraised a person, even if it was from one person alone, then they would accept it, and it was not said that it is a must that all the people of knowledge agree upon the abandonment of him or opposition to him, and then we will say that this is a true statement. So even if there is only one person who is criticizing, we accept it from him, and we do not say that this is blind following. Rather it is the following of the Sunnah and the methodology of the Salafus Saalih. This innovated principle has come by way of Abul Hasan al-Misree, who said that the people of knowledge must agree upon the abandonment of an individual and he says that we do not blindly follow. This is from his ignorance! And if this man knew the methodology of the Salaf, he would have not come with this statement. If the Salafus Saalih dispraised an individual with an explained dispraisal, they would accept it, and they would not come with this speech. And the books of Jarh wa Tadeel are filled with the likes of this. You will find that they spoke about a person and the rest of the scholars would take that from them, and this is what the Prophet (sallallaahu Alaihi Wasallam) was upon. Like is found in the hadeeth of Ibn Umar in the Musnad of Imaam Ahmad, and the Hadeeth is authentic, when he saw the crescent and he informed the Prophet, and the Prophet accepted the narration, and he didn't bring all the people together! He ordered all the people with the fasting of Ramadaan. Like this Ibn Ma'een, if he dispraised a person, then the people of knowledge accepted his statement, and also like this ibn Madeeni, Imaam Bukhaari, Imaam Adh Dhahabee, ibn Hajar, and this is what our scholars are upon; Shaykh al-Albaani, Shaykh Uthaimen, and Shaykh ibn Baaz. So in reality, this man who says this is considered to be from the people of innovation. So it is an obligation to warn against him and abandonment of him, and to not sit in his classes.