

A REFUTATION OF THE ISSUES OF ABUL-FITAN AL-MA'RIBEE
FROM SHAYKH 'ABDUL-MUHSIN AL-'ABBAAD
AND SHAYKH SAALIH AL-FAWZAN

Version 1.0

Stated al-'Allamah 'Abdul-Muhsin al-'Abbaad about Abul-Fitan al-Ma'ribee, "If it is like that, then the man is playing games."

Stated al-'Allamah Saalih Ibn Fawzaan al-Fawzaan about al-Ma'ribee's claim that action ('amal) is only a *shartul-kamaal* (condition for completeness) and not part of *eemaan*, "And al-Ma'ribee says that this is from the conditions!!! So which statement should we accept, the statement of al-Ma'ribee, or the statement of the Messenger (ﷺ)!!!"

Stated al-'Allamah Saalih al-Luhaydaan, "This Abul-Hasan must be warned against."

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THE RULING OF SHAYKH 'ABDUL-MUHSIN AL-'ABBAAD CONCERNING THE STATEMENT OF ABUL-FITAN ABOUT THE COMPANIONS AND HIS ATTACK UPON THEM:

The following question was posed to al-'Allaamah 'Abdul-Muhsin al-'Abbaad,

[Q]: May Allaah preserve you. What is the ruling upon the one who says that there is a defect in the *tarbiyah* (education) which no one is able to deny. And even the Companions of Muhammad (*sallallaahu 'alayhi wa sallam*) cannot be excluded from this defect?

[A]: This is from the greatest of falsehoods. This is from the greatest of falsehoods. Meaning, it is from the greatest of falsehoods to attach a defect, or a fault, or to degrade or to rebuke the Companions of the Messenger (*sallallaahu 'alayhi wa sallam*). It is as Abul-Mudhaffar as-Sam'aanee said, "Indeed, slandering any one of the Companions is a sign of the dissension for the one who does it. Rather, it is a misguided innovation." So how can one attack the Companions of the Messenger (*sallallaahu 'alayhi wa sallam*) and speak about their right and say that there is a defect in their *tarbiyah*!!!!

Meaning, who are the educated ones if the Companions of the Messenger (*sallallaahu 'alayhi wa sallam*) cannot be described with this description? Meaning, this speech is evil, it is false speech. And it is not permissible to move the tongues with such false speech."

COMMENTS:

The ruling of the Shaykh remains upon this speech and the one who said it until it becomes apparent that he has repented from it and attested to the truthfulness of that. And he must make apparent his regret and remorse for what has occurred from him regarding the right of the Companions (*radiyallaahu 'anhum*). As for when the disputant wishes to argue that he has repented, then we say to him: Confirm for us his *tawbah* (repentance) from this speech specifically, because you claim to be people of *daleel* (proof) and do not perform *taqleed* of anyone. So search for it, and if you do not find it - and you will not find it, because your companion (Abul-Fitan) is *mu'aanid* (stubborn rejecter) and *mukaabir* (haughty denier) - then the ruling of the Shaykh remains upon this speech and the one who said it.¹

¹ This was taken from the post of Ibn Murshid on Sahab.Net, 30-90-2002, 11:31.

SHAYKH 'ABDUL-MUHSIN AL-'ABBAAD IS ASKED ABOUT A PRINCIPLE OF ABUL-FITAN:

On Saturday 7/28/1423H, al-'Allaamah 'Abdul-Muhsin al-'Abbaad – *hafidhahullaah* – was asked about a *hizbee*, 'Ar'ooree, *Maghraawee* principle of Abul-Fitan al-Ma'ribee,

[Q]: 'We correct the errors, but we do not destroy the individuals,' is this a sound principle?

[A]: This principle is an absolute error. The correct position is that the one who falls into an error must be refuted. So if he is from *Ahlu-Sunnah* and he is upon the correct path, then you correct his error and you do not destroy him. As for if he is from the people of innovation, then you destroy him and he is shown no honour.

And Shaykh 'Abdul-Muhsin al-'Abbaad was asked about another principle of Abul-Fitan, "It is permissible to take from the people of desires and to accept from them due to the statement of the Messenger (*sallallaahu 'alayhi wa sallam*), "Relate from the Children of Israa'eel and there is no problem."² So what about our brothers whom we differ with in a few issues or many?"

So the Shaykh replied after smiling, "It is not permissible to use that as a proof for this. That was said about the Jews due to them being people of the Book. And it is not permissible to say this about the people of innovation."

COMMENTS:

Shaykh 'Abdul-Muhsin al-'Abbaad has not given *tazkiyah* (commendation) to Abul-Fitan. He was only informed that he has repented from his revilement of the Companions (*radiyallaahu 'anhum*). And the Shaykh does not know that he is an adherent to the ideology of 'Ar'oor. So the Shaykh has not permitted sitting with 'Adnaan 'Ar'oor and the Shaykh says that he is one who feigns knowledge and he is a formulator of corrupt principles and foundations.³

² Related by al-Bukhaaree (no. 3461) and at-Tirmidhee (no. 1250). It was authenticated by Imaam al-Albaanee in *Saheehul-Jaami'us-Sagheer* (no. 2834), *Takhreejul-'Ilm* of Aboo Khaythamah (45/119) and in *Jaami'ul-Bayaanil-'Ilm* of Ibn 'Abdul-Barr (no. 94).

³ This was taken from the post of al-Ba'daane as-Salafee on Sahab.Net, 06-10-2002.

SHAYKH 'ABDUL-MUSHIN STATES THAT ABUL-FITAN IS PLAYING GAMES:

There was a meeting which was attended by Shaykh 'Abdul-Muhsin al'Abbaad, Shaykh 'Abdul-Musawwir, Shaykh 'Abdur-Razzaaq an-Nahamee and brother 'Abdur-Rahmaan al-Umayaas in al-Madeenatun-Nabawiyyah after the 'Asr Prayer on Wednesday the 15th of the blessed month of *Ramadaan*, 1423H.

So this blessed sitting occurred at the house of Shaykh 'Abdul-Mushin al'Abbaad. We shall mention from it some of that which occurred surrounding the affair of Abul-Hasan al-Misree. So the aforementioned brother informed Shaykh 'Abdul-Muhsin al'Abbaad of some of the *fitan* (trials, tribulations) of Abul-Hasan in Yemen and what he had caused of division amongst *Ahlu-Sunnah*. And they mentioned some of the corrupt principles of Abul-Hasan. And when they mentioned to him that Abul-Hasan had reviled the Companions, Shaykh 'Abdul-Muhsin stated that Abul-Hasan has written a letter of recantation and repentance to him. So the brothers said to him that Abul-Hasan had negated his own speech and the elaborated upon that to him, so the Shaykh said, "If it is like that, then the man is playing games."⁴

⁴ This was taken from the post of Khalid al-Gharbaanee on Sahab.Net, 26-02-2003.

THE REFUTATION OF AL-'ALLAAMAH SAALIH AL-FAWZAAN UPON THE STATEMENT OF ABUL-FITAN AL-MA'RIBEE THAT ACTION IS NOT A PILLAR OF EEMAAN, IT IS ONLY A CONDITION FOR ITS COMPLETION:

The following is extracted from the speech of al-'Allaamah Saalih al-Fawzaan in refutation of Abul-Fitan al-Ma'ribee posted by brother as-Sayful-Battaar – may Allaah reward him:

[Q]: May Allaah grant you goodness. There are six cassettes by Abul-Hasan al-Ma'ribee in which he affirms that action (*'amal*) is not a pillar of *eemaan*. It is only a condition for its completion. So what is your view, may Allaah reward you?

[A]: Indeed, this is the inclination of Abul-Hasan al-Ma'ribee and not other than him. They will say whatever they wish and record whatever they wish, but our inclination is towards the Book, the *Sunnah* and towards whatever the *Salafus-Saalih* were upon in that action is from *eemaan*.

Eemaan is a statement of the tongue, a belief in the heart and an action of the limbs. Action is from *eemaan*, and it is not just a condition. It is the reality of *eemaan* which is contained within *eemaan*. Action (*'amal*) is part of *eemaan* and it is not a condition of *eemaan*. And everyone has from his statements that which is taken and that which is rejected, except the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*).

The Book and the *Sunnah* prove that action is from *eemaan*. “*Eemaan* consists of seventy odd branches. The highest of them is the statement that there is no one worthy of worship besides Allaah, and the lowest of them is to remove something harmful from the road. And modesty is a branch of *eemaan*.”⁵ So he showed that *eemaan* consisted of statement, action and belief. So his statement, “...the statement that there is no one worthy of worship besides Allaah,” is a statement with the tongue; removing something harmful from the road is an action. So the Messenger (*sallallaahu 'alayhi wa sallam*) made it from *eemaan*.

And al-Ma'ribee says that this is from the conditions!!! So which statement should we accept, the statement of al-Ma'ribee, or the statement of the Messenger (*sallallaahu 'alayhi wa sallam*)!!! And modesty (*haya'*) is a branch of *eemaan*, and modesty is an action of the heart. So we do not take the statements of the people, even though they may have conveyed whatever they conveyed of knowledge, if they oppose the Book of Allaah and the *Sunnah* of His Messenger (*sallallaahu 'alayhi wa sallam*). So we leave that off and we take what Allaah and His Messenger say.

⁵ **Saheeh:** Related by Ahmad (2/501) and at-Tirmidhee (no. 2077) with a *saheeh isnaad*, from Aboo Hurayrah (*radiyallaahu 'anhu*).

“And if you differ in anything amongst yourselves, then refer it back to Allaah and the Messenger.” [Sooratun-Nisaa' 4:59]

So this issue is extracted from that and the praise is for Allaah. And it is recorded in the books of creed, the creed of the *Salafus-Saalih*. The creeds of the Imaams are recorded and studied, so there is no need for the statement of this one and that one.⁶

⁶ This was taken from the post of Sultaan al-Juhanee on Sahab.Net, 27-01-2003.

SHAYKH SAALIH AL-FAWZAAAN RULES THAT THE STATEMENT OF ABUL-FITAN IS REVILEMENT OF THE COMPANIONS:

[Q]: What is your view concerning the following statement, the speaker states, 'Indeed, there is a defect in the *tarbiyah* (education) which no one is able to deny. And even the Companions of Muhammad (*sallallaahu 'alayhi wa sallam*) cannot be excluded from this defect.' And the question is, is it correct for us to say that about the Companions (*ridwaanullaahi 'alayhim*) and is it correct to say that they have a defect in their *tarbiyah*?

[A]: It is not permissible to revile the Companions. This is revilement of the Companions. Finding fault with the Companions is not permissible. And it is not permissible to charge the people as well with a deficiency in their *tarbiyah*, meaning in a general sense. So it is not permissible to charge the people - meaning the Muslims - with a deficiency in their *tarbiyah*. This is a lie upon the Muslims!!⁷

⁷ This section was quoted from an audio recording.

SHAYKH SAALIH AL-FAWZAAN ANNIHILATES THE PRINCIPLES OF ABUL-FITAN AL-MA'RIBEE:

Shaykh Saalih al-Fawzaan – *hafidhahullaah* – said, “Leave this man and call to the *manhaj* of *Ahlu-Sunnah wal-Jamaa'ah*.” Indeed, the brother Naasir al-Baydaanee asked him, “They publicize about you that you are in agreement with Abul-Hasan upon his errors, and from them is the issue of *al-mujmal wal-mufassal* (referring the general back to the specific) and *khabrul-aahaad* (the singular narration).” So Shaykh Saalih said, “We seek for them to confirm that.” Then, the brother Naasir said, “[They say that] you have a cassette about *al-mujmal wal-mufassal*?” So Shaykh Saalih said, “This is a fabrication.” Then the Shaykh added, “So I do not know him and I do not pay attention to him.” I was informed of this by the brother, Naasir al-Baydaanee.

And the Shaykh, al-'Allaamah al-Fawzaan was also asked about the one who says that the *da'wah* of *Ahlu-Sunnah* has no guardianship, nor any overall authority with anyone from the people of knowledge over it.

So the Shaykh answered, “This is false speech. This is chaos, the meaning of this is chaos. There is no doubt that one must refer back to the people of knowledge. Allaah the Exalted said,

“Obey Allaah, Obey the Messenger and those in authority over you.” [Sooratu-Nisaa' 4:59]

And **‘those in authority’** includes the people of knowledge and it includes the rulers. It is obligatory to obey the Scholars, and it is obligatory to obey the rulers in that which is good. Allaah the Exalted said,

“And when there comes to them a matter concerning public safety or fear, they make it known amongst the people. If they had only referred it back to the Messenger, or to those who have authority over them, the proper investigators would have understood it from them directly.” [Sooratu-Nisaa' 4:83]

This is overall authority. **“If they had only referred it back,”** this is overall authority. They must refer it back to the people of knowledge and the people of politics and experience so that they may explain the correct view with regards to it.”⁸

And Shaykh Saalih al-Fawzaan was also asked, “Is referring back to the Scholars of the *Sunnah* and the *Jamaa'ah* to be considered *taqleed*?” So he answered with his statement, “It is not considered from *taqleed*, it is considered referring back to the people of knowledge. Allaah the Sublime and Exalted says,

⁸ This was taken from an audio recording taped on 19/9/1423H.

“So ask the people of knowledge if you do not know.” [Sooratul-Anbiyaa' 21:7]

So it is considered asking a question by one who does not know. And it is considered following (*ittibaa'*) and taking as an example, and it is not from *taqleed*, it is from following and taking as an example.”

And the Shaykh was also asked, “What is your statement concerning one who says that the Companions are *ghuthaa'iyah* (scum)? So the Shaykh answered with his statement, “This speech is insignificant and it has no value and one should pay no attention to it. The Companions (*radiyallaahu 'anhum*) are the best of this *Ummah* by consensus of the Muslims. And no one speaks about them, and no one finds fault with them, except that he is a hypocrite or an innovator. No one finds fault with the Companions except a hypocrite or an innovator, this is the basic principle. As for *Ahlus-Sunnah wal-Jamaa'ah*, then they magnify the Companions, give them great status and rank and remain pleased with them and they love them and take them as an example to be followed, because the Companions are the ones whom the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) advised with...”¹⁰

⁹ This was taken from the same audio recording taped on 19/9/1423H.

¹⁰ This was taken from the same audio recording taped on 19/9/1423H. And these are some of the statements of Abul-Fitan al-Ma'ribee.

THE 'ALLAAMAH SAALIH AL-LUHAYDAAN DEMOLISHES THE 'AR'OOREE PRINCIPLES OF ABUL-FITAN:

The Shaykh Saalih al-Luhaydaan – *hafidhahullaah* – was asked about those who say that we correct, but we do not destroy. So the Shaykh said, “This is absolutely incorrect.” And he was also asked about the one who says that I do not judge someone to be upon an error until I have observed it myself.¹¹ So Shaykh Saalih said, “If we were to accept this statement, then the *Sharee'ah* would not be able to reach us.”

Then, after the Shaykh was informed that Abul-Hasan has used his tongue against the Scholars and the *Salafee* brothers, the Shaykh said, “This Abul-Hasan must be warned against.”

I was informed of this by the brother Naasir al-Baydaanee – *hafidhahullaah* – by way of telephone from Makkatul-Mukarramah, on Saturday night, corresponding to 19/9/1423H.¹²

¹¹ **BENEFIT:** This is a common doubt perpetrated by the *hizbiyyeen* whenever their leaders are attacked. Indeed, the *Muftee* of Jeezaan, al-'Allaamah Ahmad Ibn Yahyaa an-Najmee was asked, “What is your comment upon the statement: I will not accept a *jarh* (disparagement) concerning one that I know, unless I check him out myself.” So the *Muftee* answered, “This one is ignorant (*jaahil*). Allaah the Glorified and Exalted said,

“O you who believe! If a *faasiq* (disobedient sinner) comes to you with some news, then verify it.” [Sooratul-Hujuraat 49:6]

Allaah the Glorified and Exalted commanded verifying the news of the *faasiq*, and He did not command verification for the news of the one who is trustworthy (*'adl*). And the trustworthy one is to be carried upon his reality. And the news of one person is accepted according to the people of knowledge. It is only rejected by the innovators who have with them something of innovation. The news of one person is accepted.”

The Shaykh was also asked, “What do you say about one who opposes by using this statement: The Shaykh was affected by the youth around him!” So the Shaykh - *hafidhahullaah* - answered, “This is not correct. The Scholars of the *Salafiyyeen* are not affected by the youth around them. However, they attach themselves, and these youth attach themselves to the truth and the justice that Allaah commanded them with. So this statement of theirs is not correct, it is a *baatil* (false) statement.”

And lastly, the *Muftee* was asked about the statement, “Do not spread refutations against the (false) beliefs and errors of the people!” So he replied, “We say: we do not spread refutations against the (false) beliefs of anyone. However, when it becomes clear to us that what has been quoted from him is the statement of a deviant, then our ruling upon him will be as such.” These statements of al-'Allaamah Ahmad Ibn Yahyaa an-Najmee were taken from:

<<http://www.sahab.net/sahab/showthread.php?s=7a516b03360c5ae9ecc15f5855369c6e&tthreadid=285345>>

¹² This was quoted from the book *ar-Raddul-Qaadee 'alaa Abil-Hasan as-Sulaymaanee* by Aboo 'AbdusSalaam Hasan Ibn Qaasim ar-Raymee.