

# **Introduction to “The Reality of the ‘Vast Manhaj’ [Intended] In the View of Abū al-Ḥasan”**

By Shaykh Rabī bin Hādī al-Madkhalī

<http://www.rabee.net/ar/articles.php?cat=8&id=79>

The Shaykh requested us in 2002 that we translate this specific treatise and make it available in the West so that the plots of this man (Abū al-Ḥasan al-Maʿribī) be uncovered. This treatise by Shaykh Rabī is amongst the sum of writings which revealed that Abu al-Ḥasan al-Miṣrī al-Maʿribī was Ikhwanī of skin, flesh, bone and marrow and that his propagation of the Ikhwānī methodology is more deceptive, sophisticated and subtle than that of previous Ikhwanīs like ʿAbd al-Raḥman ʿAbd al-Khāliq, Salmān al-ʿAwdah and others.

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

To proceed: Then the Messenger of Allāh, the Truthful and Believed, has told us about the tribulations in this Ummah in numerous ahādīth. Amongst them is the ḥadīth of Abu Hurayrah (رَضِيَ اللَّهُ عَنْهُ) and practically, many great tribulations have occurred that have had deep, profound effects in corrupting many Muslims in terms of belief and methodology. They also had effects in tearing apart the ranks of the Muslims, the shedding of their blood and taking of their honours.

In fact, [there is] the saying of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): *“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 al-Sunnah wal-Jamā‘ah have faced these tribulations and [forms of] misguidance and their respective peoples, and they explained their oppositions to the Book of Allāh and the Sunnah of His Messenger, and what his Noble Companions were upon. And this is how Allāh mobilises Ahl al-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 them, and also the increase (in the efforts) of the Rāfiḍah, and the Khawārij by a

great deal. And so they openly displayed what they used to hide and conceal (before this). And likewise, the Qadiānis, and the Bahā'iyah emerged.

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

And amongst the tribulations whose spear has been directed towards Ahl al-Sunnah specifically, the people of the Salafī manhaj, in order to slaughter them, is the tribulation of Abd al-Raḥmān 'Abd al-Khāliq, the tribulation of Maḥmūd al-Ḥaddād, the tribulation of 'Adnān 'Ar'ūr, the tribulation of Ḥasan al-Mālikī and the tribulation of Abū al-Ḥasan al-Miṣrī al-Ma'ribī, 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'ṣīl (laying down foundations, principles). And what will tell you exactly what this ta'ṣīl is? It is nothing but throwing destructive, corrupt principles that destroy the principles of Ahl al-Sunnah wal-Jamā'ah and the manhaj of the Righteous Salaf. Especially the principles (from the Sunnah) that stand against innovations and the various (types of) misguidance.

Amongst [the examples] of this ta'ṣīl is their speaking with the methodology of al-muwāzanāt<sup>1</sup>, either explicitly, or (covertly) whilst

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<sup>1</sup> This principle demands that when an individual is criticized, his good, positive points must also be mentioned so as not to oppress him. This futile principle was refuted by Shaykh Rabī who wrote specific works in this regard and likewise the

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 (broad, equivocal) upon the mufaṣṣal (detailed) and the muṭlaq (absolute) upon the muqayyad (restricted), and the ‘āmm (general) upon the khās (specific), and the nāsikh (abrogating) upon the mansūkh (abrogated)” and this principle was invented by some of the extremist [followers] of Sayyid Quṭb, and then Abū al-Ḥasan, in all severity, raised its flag, and then practically defended Sayyid Quṭb using this [same principle invented by them].

Then he changed his skin and colour into a new one, a habit of his, just 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 “al-tathabbut” (verification) and he does not actually intend by this the legislated form of verification, rather he intends by it to reject the truth, and to drop its adherents amongst the scholars of Ahl al-Sunnah and the Salafī methodology. 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 (of al-tathabbut) is sufficient to invalidate them all (to render their verdicts null and void), despite their great number and the strength in their evidences and proofs. So Abū al-Ḥasan does not believe in the reports of the trustworthy people (thiqāt), and nor their verdicts, regardless the greatness of their number, up until he sees

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Imāms of this era such as Shaykh Muḥammad Nāṣir al-Dīn al-Albānī, Shaykh ‘Abd al-‘Azīz Ibn Bāz and Shaykh Muḥammad bin Ṣāliḥ Ibn ‘Uthaymīn.

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 Allāh, Moosā, **“We will never believe until we see Allāh plainly”** (2:55) and whatever resembles this of the obstinacy of the enemies of the Messengers (عَدُوِّهِمُ الرَّاكِبِينَ). And Allāh, the Most High, said, **“And who is more unjust than the one who lies upon Allāh, and rejects the truth when it comes to him?”** (39:32).

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

And also amongst them is their saying, “We do not blindly follow anyone, and we are people of evidence”. And they do not desire by this except to invalidate the sayings of the scholars of the Sunnah, and to invalidate their judgements and their verdicts upon the people of falsehood and misguidance. And also amongst them is the saying of Abū al-Ḥasan, “We desire an extensive, spacious manhaj that suffices Ahl al-Sunnah and suffices the ummah (as a whole) also”. And this methodology that Abū al-Ḥasan 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 (by way of this) he pursues Ahl al-Sunnah and fights against them with the most severe war. And I have found there to be a strong resemblance between him and Ḥasan al-Mālikī<sup>2</sup> in their laying down of foundations (taʿṣīl) and deception (talbīs) and other characteristics.

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<sup>2</sup> An innovator whom Shaykh Rabīʿ and other scholars refuted – he has doctrines of the Rāfiḍah, attacks the people of Tawḥīd and the daʿwah of Shaykh al-Islām

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

1. An increase in 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 blind-following (taqlīd), and they are the most severe of all people in their taqlīd of mistakes and falsehoods.
4. Defending the people of falsehood by mere sentiments, and waging a war against the people of truth using devised plans, and by way of [false] claims of “ta`ṣīl” and “absence of taqlīd”.
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 Salafiyah in order to be able to strike Salafiyah and to wage a war against the Salafīs.
9. Ability to employ deception in presenting the various issues and in debating them, and perhaps Abū al-Ḥasan is the greater (of the two) in deception, and more able with respect to it compared to his associate.

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Muḥammad bin ‘Abd al-Wahhāb, attacks the books of the Salaf and defends factions of innovators such as the Jahmiyyah, Mu’tazilah and others.

Al-Mālikī is unique in some affairs which Abū al-Ḥasan would probably not be so bold to embark upon. And Abū al-Ḥasan is unique in revolving around this [so-called] “ta’ṣīl” and the “ta’ṣīl bātil”. And amongst his false principles are those that have already proceeded and they are extremely dangerous. We have already explained their deviation in numerous articles.

Amongst them is what he calls the vast, extensive manhaj (al-manhaj al-wāsī). Practically, it is vast and extensive, suits all the falsehoods and is an open place for all false foundations, 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 Abū al-Ḥasan, and then debate it and to expose and uncover his deceptions...