

## The Doubt of Abū al-Ḥasan al-Miṣrī al-Maʿribī Accusing Salafīs of Ḥizbiyyah and Restricting the Truth to Certain Scholars

Many of the doubts that are circulating today accusing Salafīs of “ḥizbiyyah”, “taḥazzub”, “restricting the truth to one scholar”, “ghuluww (exaggeration) towards certain scholars” and so on, have their origin in the revolution launched against the Salafī methodology by Abū al-Ḥasan al-Miṣrī al-Maʿribī who came out openly around 1423H/2002CE. One of these doubts is refuted by Shaykh Rabī in his book al-Tankīl, an exposition of the lies, distortions, fabrications and political machinations of al-Maʿribī in rejecting the truth that was made clear to him.

Shaykh Rabī cites the text of Shaykh al-Islām Ibn Taymiyyah (رحمته الله) which was used by al-Maʿribī to lay down this doubt, “It is not for anyone to specify a particular person for the ummah, calling to his particular way, showing loyalty (love) and disloyalty (enmity) for that particular way besides [the way of] the Prophet (صلى الله عليه وسلم). He should not specify for them a statement for which he shows loyalty and disloyalty other than the statement of Allāh and His Messenger and what the ummah has united upon. This is in fact the behaviour of Ahl al-Bidaʿ who specify a person or a statement for the [ummah] by which they cause splits between the ummah and then display loyalty to that person on the basis of that statement or that ascription, and disloyalty [on the basis of that person].”<sup>1</sup>

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<sup>1</sup> Majmuʿ al-Fatāwā (20/196). Note that this statement is made by Ibn Taymiyyah in the context of referring to groups and sects like the Khārijites and others who innovate a doctrine or a way, claim that faith is not complete without it, and then

Shaykh Rabī' bin Hādī responds to this doubt by saying: “Yes, Shaykh al-Islām said this and Shaykh Rabī' and the Salafīs both in the past and the present have not specified a particular person and called to his [particular] way. Rather, they are holding fast to the Book of Allāh and the Sunnah of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and to the methodology of the Righteous Salaf which is established upon them both. It is upon this that they show loyalty and disloyalty and to it do they call. And the support of the scholars who have passed and those who remain<sup>2</sup> are from what strongly affirms that Rabī' is upon the truth and that his disputants – and you are from the most severe and argumentative of them – are upon falsehood. You are the most severe of people in partisanship and creating groups of partisanship.”

Al-Tankīl Bimā Fī Lijāy Abī al-Ḥasan al-Ma'ribī Min al-Abāṭīl, 1424H, p. 28.

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## Notes:

1. Shaykh Rabī' and other scholars supporting him had made clear the deviation and misguidance of certain figureheads such as Sayyid Quṭb,

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start loving and hating on its basis. And this is the way of the Ikhwānīs, Tablīghīs and others who show love and hate on the basis of their figureheads and schools of thought. However, innovators like al-Ma'ribī who was laying down principles to accommodate these groups and sects and keep them within the fold of Ahl al-Sunnah made these false accusations to prevent his plots from being actualised.

<sup>2</sup> Shaykh Rabī' is alluding here to the many senior scholars who have supported him and his refutations and his clarifications and they include Shaykh 'Abd al-'Azīz Ibn Bāz, Shaykh al-Albānī, Shaykh Muḥammad bin Ṣāliḥ bin 'Uthaymīn, Shaykh Aḥmad al-Najmī and others.

Muḥammad al-Maghrāwī, ‘Adnān ‘Ar‘ūr and others. This was done by citing their statements and proving their opposition to the Book, Sunnah and Ijmā‘. This did not please the likes of Abū al-Ḥasan and he launched his revolution against Shaykh Rabī‘ in particular and against the Salafīs in general, throwing many of his false and slanderous accusations against them. From them was that the Salafīs have set up certain scholars and have made them and their way into a form of partisanship and have entered into ghuluww (extremism). This is alongside his full knowledge that those whom he set out to defend, like al-Maghrāwī, had been convicted by the great scholars such as Shaykh Aḥmad al-Najmī, Shaykh Muḥammad bin Ṣāliḥ bin ‘Uthaymīn, Shaykh Zayd al-Madkhalī and others through their statements and there was no doubt about their misguidance, especially after they showed stubborn rejection and opposition.

2. After al-Ma‘ribī others have followed in his footsteps, such as ‘Alī al-Ḥalabī, ‘Abd al-Malik al-Ramaḍānī and Ibrāhīm al-Ruḥaylī and a group of scholars stood to expose and refute them and their false principles with clear evidences. These personalities showed stubborn opposition and refused to abandon their statements and false principles and they had followers who rallied behind them to support them. Within the context of these trials, this doubt of Abū al-Ḥasan al-Miṣrī persisted and this is why we continue to see today these slogans of “restricting Salafīyyah to certain scholars”, “monopoly in the da‘wah” and “extremism in jarḥ” and “restricting teaching” and what is similar. It is to undermine these rulings of the scholars built upon evidences and to hinder their conveyance.

3. As Shaykh ‘Ubayd explained, “One affair remains: Consideration is given to the evidence. We do not impose upon anyone, just as those before us did not impose upon anyone with a personal imposition. **That which imposes [and makes binding] is the evidence.** Whoever disparaged and established the clear evidence for his disparagement, it is obligatory to accept it and the one who opposes him if he was from the people of

knowledge and excellence he is excused in that he does not know and the principle is, 'The one who knows is a proof over the one who does not know'.<sup>3</sup> End of quote. That which the Salafis follow is the evidence, it is the evidence which makes acceptance binding, not because of who said it. However, this doubt of al-Ma`ribī and whoever repeats it today, it is to undermine the refutations upon individuals like Ibrāhīm al-Ruḥaylī and those who came before him and to undermine loyalty and disloyalty for the sake of the truth and what agrees with the Sunnah and the Salafī methodology.

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<sup>3</sup> Refer to <http://www.madeenah.org/md/?kuvyiskyg>