



**IMPORTANT MANHAJ PRINCIPLES & BENEFITS**  
**SHAYKH ‘ALLĀMAH RABĪ‘ BIN HĀDĪ:**

**7. THE PEOPLE OF TRUTH FOLLOW EVIDENCES  
IN ISSUES OF DIFFERING**

**T**he way of the people of truth is to adhere to principles and to follow the evidences, even in issues of differing between Ahl al-Sunnah, so that the truth in every issue becomes manifest and the differing is resolved and removed. As for those who claim to be people of evidence, and then say, “This is an issue that is differed over”, using this as an argument to stick to their view, even when the actual evidence is against it, then they are not really pursuers of truth and evidence.

**Shaykh Rabī‘ bin Hādī** said: “Abū al-Ḥasan [al-Ma’ribī] claims that he and Ahl al-Sunnah are people of evidence, and that they only accept evidence. Then, you see him in the affairs of differing, he opposes the evidences and Islāmic foundations, such as the Exalted’s saying, **“And if you disagree among yourselves over anything then refer it back to Allāh and the Messenger if you truly believe in Allāh and the Last Day. That is better (conduct) and (leads to) the most excellent outcome.”** (4:59). And such as the Exalted’s saying: **“And in whatever (issues) you differ, its (decisive) judgement is with Allah.”** (42:10), And such as known principles in this topic, like the saying of the scholars: *“There is no ijtihād in the presence of a text.”* And their saying: *“Everyone’s saying can be (both) accepted*

and rejected except the Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).” And their saying: “When Allāh’s river comes, it overwhelms the river of Ma’qal”, which is out of veneration for the Qur’anic and Prophetic texts. He [al-Ma’ribī] also (conveniently) forgets Shaykh al-Islām [Ibn Taymiyyah’s] takfir of the one who blindly-follows with his desire despite knowing that his imām has opposed the text from Allāh’s Book and His Prophet’s Sunnah.”<sup>1</sup> End of the quote.

An illustration of Shaykh Rabīʿ being a scholar of evidence, no matter what the consequences or the opposition, is when he took on those who claim that there is a consensus that the one with no action (*tārik al-ʿamal*) is a disbeliever. So he falsified this claim with evidences, showing that there is no alleged consensus. As for the issue itself, he defended the other view, that the one who has no good deeds will be delivered from the Hellfire, explaining how it has powerful evidences, from the ḥadīths of intercession, which cannot be explained away. The Shaykh did this knowing that it was going to bring him a lot of problems and that the Ḥaddādīs, Takfīrīs and others, will elicit speech from other scholars against him, to accuse him of being a Murjiʿ and expelling actions from imān. Despite this, because this is a matter of truth and evidence, he stood by the evidences and abided by justice, and feared not the blame of the blamers.

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<sup>1</sup> *Jināyat Abī al-Ḥasan ʿalā Uṣūl al-Salafiyyah* (p. 3).

٦- أبو الحسن يدعي أنه وأهل السنة<sup>(١)</sup> من أصحاب الدليل ولا يقبلون إلا الدليل ثم تراه في قضايا الخلاف يخالف الأدلة والأصول الإسلامية مثل قوله تعالى: (( فإن تنازعتم في شئ فردوه إلى الله والرسول إن كنتم تؤمنون بالله واليوم الآخر ذلك خير وأحسن تأويلاً))، ومثل قوله تعالى: (( وما اختلفتم فيه من شيء فحكمه إلى الله))، ومثل الأصول المعروفة في هذا الباب كقول العلماء: " لا اجتهاد مع وجود النص"، وكقولهم: " كل يؤخذ من قوله ويرد إلا رسول الله ﷺ"، وكقولهم: " إذا جاء نحر الله بطل نحر معقل" تعظيماً للنصوص القرآنية والنبوية، وينسى تكفير شيخ الإسلام من يقلد بهواه إذا عرف أن إمامه قد خالف النص من كتاب الله وسنة رسوله.