

‘Imām in the Sunnah’, Shaykh Rabī bin Hādī, Puts an End to the Fitnah of the Ṣa‘āfiqah: The Oppressors, Blind-Followers and Liars



For close to a year now, we have witnessed **a group of people**—many of whom have **troubled histories**—kindle the fire of tribulation. They tried to employ what took place of **oppressive tabdī**¹ of students of knowledge without any legitimate Sharī‘ah grounds as a dishonest and conniving means of furthering their own personal agendas. They did this by attacking students of knowledge, callers, masājid and marākiz in the West. The people who entered into and spread this tribulation—as Shaykh Rabī has described them in his meeting with some brothers from Tunisia on 29th Jumādā al-Ākhirah 1439H—are “blind-followers”, “liars”, “oppressors” and “have not been nurtured upon Salafiyah” and he also said that

¹ Tabdī of well-known Salafī students and shaykhs who have efforts in da‘wah and who are commended by scholars and have people attached to them **first** without due process or sufficient evidence and promising evidence **later** is not the manhaj of the scholars of this science. This only causes confusion, chaos and turmoil and does not lead to correction or rectification. Rather, it causes schisms and weakens Ahl al-Sunnah.

those who call their brothers Sa‘āfiqah, **they are the Ṣa‘āfiqah themselves** in reality.

In the West in particular, this **Ṣa‘āfiqah movement** has been targeting Maktabah Salafiyyah, Masjid al-Sunnah al-Nabawiyyah in Germantown and Masjid al-Furqān in Toronto (TROID). Shayṭān convinced them that this fitnah will be the one in which they will be successful and dominate and cause their intended targets to fall. So they became deluded and filled with high levels of confidence. When not scheming and plotting on the ground in order to further their agendas, some of them made use of social media to spread mischief and followed the filthy ways of the Quṭbis and Takfīrīs in years gone by.

This fitnah has been somewhat curbed due to the much-needed speech of Shaykh Rabī‘ bin Hādī whose insightful, profound words have exposed this band of people and their harmful effects upon the da‘wah. The timely **halting and arresting** of this bandwagon and the personal agendas that flocked around it has forced some of these instigators to come out **crying and whinging** on social media over the past few days. However, others have openly displayed their persistence upon falsehood, after it has been made clear to them.

From those who have wallowed in this fitnah are **Salafi Events (Aṣif Shabbīr)**—a social media entity with nothing on the ground—and his translators such as Yāsir Raḥmān and Yāsir Abū Ammār (both are former followers of Murād al-Jazā’irī al-Ḥaddādī).

The likes of these people surface and thrive in times of fitnah, seek to stir in murky waters and strive to find faults in order to cause dissension. In 2016, they tried to convince



Sa'āfiqah
DECEIVING THE SCHOLARS

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Shaykh Rabī with their claims against Maktabah Salafiyah. However, the shaykh firmly reprimanded their jamā'ah and left them empty-handed. They also strove in cementing splits among Salafis through their involvement with MHBAY and also the conference in 2016 which drew the attendance of the Māribites and Ḥājūrites. And over the last year, they have been instrumental in this Ṣa'āfiqah fitnah, thinking it was going to bring them what their souls crave for.

These individuals have counterparts in the US and Canada who have similar traits.

These are the people of fitan. They operate in the shadows in fitnah after fitnah. Plotting and trying to bring others down, whilst often claiming to be with them when they are in front of the people of knowledge. **They are two-faced, dishonest individuals whom Allāh has exposed in this tribulation.** This has been an exposition of those people who

have not had a true, genuine nurturing upon Salafiyyah and who work harm within the ranks of Ahl al-Sunnah, weakening them and dividing them. The identities of many of them in the West are known because their undue confidence led them to post things openly on social media—**save the vilest and filthiest of them who hide behind anonymous accounts**, spreading lies and filth against Salafis for which they will be accountable on Yawm al-Qiyāmah.

Except as Allāh wills, their tactics will follow the way of past ḥizbīs: First, a state of shock and denial and **attacking everyone** but Shaykh Rabī himself. They will continue to attack the erected bogeymen “Sa’āfiqah”. Then they will soon realise that their position necessitates that Shaykh Rabī has either been **mistaken and taken for a ride**, or **is knowingly upon falsehood**. They will start with the first but will be gradually forced to move to the second when it becomes apparent to them that the first does not and can not be reconciled with the facts on the ground, especially when the shaykh himself rejects this. They will soon realise from this point that using the Western du’āt and their masājid and marākiz as a proxy for Shaykh Rabī and attacking them will be seen for what it is: **mere pretentiousness and deception**. So either they go clearly one way or the other. Either repentance and apologies all round or open war against Shaykh Rabī and thus, taking the same path as the followers of al-Ma’ribī, Fāliḥ al-Ḥarbī, al-Ḥalabī and al-Ḥajūrī with the usual counter-slogans of “ṭaqlīd”, “ghuluww”, “evil companionship” etc.

Finally, to somewhat help some of these people to come back to their senses, the central issue should be made clear to them. It could be the case with some of them that they are genuinely ignorant and confused. These are the affairs that Shaykh Rabī is addressing:

- Hastily making outright **tabdī** and **taḍlīl** and **demanding boycott** of well-known Salafi students of knowledge and shaykhs with commendations and efforts in da‘wah, and to whom large numbers of people are attached.

- Causing turmoil, chaos and splitting all over the place by saying they are a) harmful to Islām and Muslims in every place and b) are to be thrown with Ahl al-Ahwā’ and c) are more severe than the first Ḥaddādites—**all without any evidence whatsoever.**

- Doing this using matters that do not constitute **legitimate Sharīah grounds** for these **oppressive judgements.**

Is this from the uṣūl of Salafiyyah? And is it from the way of the well-known Major Scholars of Salafiyyah? And is it from wisdom and protection of the da‘wah?

This is what the argument is about and not merely about perceived, alleged or actual errors and mistakes of those who have been reviled which are in reality being used to mask the central issue. A distinction is made between a) calling for caution with respect to certain callers or students (for their mistakes) until their affair is clear and b) between making **an all out premature war of tabdī, tajdī, and taḍlīl** without due process and without regard for the evil consequences.

This point needs to be thoroughly understood, so we will repeat it again. This issue is not just about mistakes whether alleged, perceived or actual. It is about how you deal with mistakes—assuming they have taken place—of Salafis who are students of knowledge (with qualifications) or shaykhs even, and they have juḥūd in da‘wah, have commendations from senior scholars and have people attached to them who will be affected if they are hastily reviled and declared astray. So do you deal with them in the way that we know from Shaykh Rabīʿ bin Hādī—which is the way of **foresight, wisdom and justice whilst having concrete evidence that there is stubborn opposition to the uṣūl?** Or do you deal with them in the way of the likes of Fāliḥ al-Ḥarbī and Yaḥyā al-Hājūrī and declare them—prematurely and without sufficient evidence—as astray innovators who are evil upon Muslims and who are to be warned against and shunned in every place. And then when you are asked for evidence for your harsh judgement of tabdīʿ, you can only say, “soon, soon...” and you have **not a shred of evidence** to warrant their tabdīʿ and taḍlīl. Refuting the opposer is one of the distinguishing principles of Salafiyyah. But it has a process, especially when it relates to those well-known for Salafiyyah and with efforts in da‘wah. When this process is not adhered to, the refutation or criticism, becomes defective and will have a harmful effect rather than a positive one.

So that is the issue.

Hence, our advice is the advice of Shaykh Rabīʿ: **Produce your proof for your tabdīʿ and if you do, we will follow it.** Show us those uṣūl that have been opposed or innovated. The uṣūl which have been taught and spread, argued for and

persisted upon after debate and discussion and after the ḥujjah has been established. This was the way of ‘Ar‘ūr, al-Maghrāwī, al-Ma‘ribī, al-Ḥarbī, al-Ḥalabī, al-Ḥajūrī and it is why they were declared innovators—after all of this, with due process. So show us this, and prove it with what actually counts as evidence, and then we are with you, fully.

Otherwise, you are people of tribulation. So do not try to deceive anyone by using the alleged, perceived or actual mistakes of those being attacked—**none of which justify these oppressive judgements of tabdī**—and instead make tawbah and return to the truth.

The reader is advised with the five part series: **“Why Shaykh Rabī bin Ḥādī is an Insightful Imām Given Tawfīq in Speaking With Truth and Wisdom”** which highlights the crux of the issue. Also, the speech of Shaykh Rabī in his meeting with the Tunisians a few days ago, **“Question and Answers with Shaykh Rabī bin Ḥādī Regarding False Labelling of Salafis as ‘Sa‘āfiqah”**. Both are published on Twitter. Whoever reads what Shaykh Rabī has written against Fāliḥ al-Ḥarbī in past tribulations will grasp the issue and be upon baṣīrah inshā’Allāh.

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