

An Invitation to the Blind Following Muṣa‘fiqah to Repent from Falling into and Spreading Major Sins: False Speech (قول الزور) and False Witness (شهادة الزور), Name-Calling (النبز) and Reviling (الشتم)



Over the past year, a derogatory term—صَعْفُوقٌ—has been spread by **oppressive, ignorant blind-followers**—as they have been labelled by Shaykh Rabī—in order to slander, malign and denigrate students of knowledge (in the East and West). Likewise, those who are considered by some as shaykhs and who have commendations from scholars—[such as Shaykh Ṣaliḥ al-Fawzān, Shaykh Rabī, Shaykh ‘Ubayd]—and who have recognised efforts in da‘wah. The intent by this oppressive term is to reduce such people to ignoramuses who possess no knowledge and who are from the riff-raff.

It has been applied in a way to render the intended targets as being **severely misguided in religion**. Likewise, to apply severely harsh judgements of **tabdī‘** and **taḍlīl** and warnings which are of such a nature that one would assume they were directed towards **Jahmites** and **Qadarites** rather than Salafi shaykhs and students. This oppression has caused the da‘wah of Ahl al-Sunnah much harm in various places.

The term has the root **ṣaʿfaqa** (صعق) and is explained in Lisān al-ʿArab as follows: “The Ṣaʿāfiqah are a people who attend the marketplace but do not have any capital [goods] or any currency [to trade with]. So when the traders transact in something, they enter themselves into it... and the Ṣaʿfūq is the one who has no wealth. Similarly, everyone who does not have any capital [goods]. And in the speech of al-Shaʿbī, ‘What comes to you from the Companions of Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), then take it, and leave what those Ṣaʿāfiqah say.’ He intends [to say] that these ones do not have fiqh (comprehension) and nor ʿilm (knowledge) and they are the same as those traders who do not have any capital with them [to trade with].”¹ End of quote.

صعق . الصَّعْفَقَةُ : ضَالَّةُ الْجِسْمِ .
وَالصَّعَافِقَةُ : قَوْمٌ يَشْهَدُونَ السُّوقَ وَلَيْسَتْ
عِنْدَهُمْ رُمُوسُ أَمْوَالٍ وَلَا نَقْدٌ عِنْدَهُمْ ، فَإِذَا
اشْتَرَى التَّجَارُ شَيْئًا دَخَلُوا مَعَهُمْ فِيهِ ،
وَاحَدُهُمْ صَعْفَقٌ وَصَعْفَقِيٌّ ، وَصَعْفُوقٌ وَهُوَ
الَّذِي لَا مَالَ لَهُ ، وَكَذَلِكَ كُلُّ مَنْ لَيْسَ لَهُ
رَأْسُ مَالٍ . وَفِي حَدِيثِ الشَّعْبِيِّ : مَا جَاءَكَ
عَنْ أَصْحَابِ مُحَمَّدٍ فَخُذْهُ وَدَعْ مَا يَقُولُ
هُؤُلَاءِ الصَّعَافِقَةُ ، أَرَادَ أَنْ هُؤُلَاءِ لَيْسَ
عِنْدَهُمْ فِقْهٌ وَلَا عِلْمٌ بِمَنْزِلَةِ أَوْلِيكَ التَّجَارِ
الَّذِينَ لَيْسَ لَهُمْ رُمُوسُ أَمْوَالٍ

When this phrase was coined, the aforementioned group of ignorant blind-followers—and they are to be found in various countries and locations—took to social media to spread tribulations and trials. They introduced schisms and wallowed in this harmful misguided path for months on end. Many of them are **people of personal interests and of past grievances** who latched onto this fitnah like leeches thinking that by riding its wave, they will be able to fulfil personal agendas. Allāh (عَزَّوَجَلَّ)

¹ Lisān al-ʿArab (8/241).

in His wisdom and justice, denied them that and halted them in their tracks through the noble, lofty, upright scholars of this ummah who have stood to combat this evil.

From the ignorant, blind-followers who leeches onto this fitnah are:

- **Aṣif Shabbir (Salafi Events)**

- **Yāsir Raḥmān**

- **Yāsir Abū ‘Ammār**

These individuals have a history of interfering in da‘wah and causing discord and corruption. Some of this is present in the historical record and may be addressed at the appropriate time if necessary, with documented evidences. Whether that be causing splits in the da‘wah in London or plotting to bring down Maktabah Salafiyyah close to 15 years ago through Zubayr ‘Alī—[an individual affected by the Surūriyyah who accused Imām al-Albānī of al-Irjā’]—and so on. These characters have **shady histories** and they seem to appear only in times of fitnah, pursuing personal agendas and caring little for the splits they cause. In this fitnah, they made their affair open and clear, due to the unfounded confidence they developed that itself rested on nothing but blind-following the mistake of a scholar even after it was rejected by senior scholars because it was devoid of valid evidence. They let loose their reins in their misguided, bubbling excitement and poured out everything their hearts contained of malice. What follows is just a drop of the propaganda that they put out through social media.



Wake up
O Salafi!!!



The Saāfiqah have emerged!



Sheikh Abdur-Rahman al-Omaisān حفظه الله said:

TRANSLATOR: YASAR A. RAHMAN

#DAILYISLAMICBENEFITS #549

TELEGRAM: ME/SALAFIEVENTS



DAILYISLAMICBEN



DAILYISLAMICBENEFITS.COM



The Sa'foōq is at it again!

May Allāh expose these evil people, the Sa'āfiqah.

13 Jumada Al-Awwal 1439 | 30 January 2018



TELEGRAM: ME/SALAFIEVENTS



DAILYISLAMICBEN



DAILYISLAMICBENEFITS.COM

As of now—after their bandwagon has been halted and arrested—they are engaged in dirty, underhanded tactics through the use of social media—posting as nameless entities. They are seeking vengeance against those who did not accept their falsehood. They are not content, are not willing to show humility, and have decided to persist in their falsehood, continuing to be the aggressor whilst claiming to be the victim. Instead of humbling themselves to the fact that Allāh (عَزَّوَجَلَّ) decreed their plot to fail, and accepting the wisdom in that, they have decided that digging further down the pit of oppression is their best option. **Misguided and deluded.** Seems they never took a lesson from the trials of al-Maʿribī, al-Ḥarbī, al-Ḥājūrī and others. Rather, they have taken the very same path as them

and are now accusing Salafis of taqlīd of and ghuluww in Shaykh Rabī. Nothing new here.

Th application of this term—صَعْفُوق—in this manner is oppression (ẓulm) and opposes the realities.

Firstly, it is **false speech** (قول الزور) which is from **the gravest of major sins** as indicated in the ḥadīth of Abī Bakrah (رَضِيَ اللهُ عَنْهُ):

أَلَا أُتَبِّتُكُمْ بِأَكْبَرِ الْكِبَائِرِ؟ "قُلْنَا: بَلَى يَا رَسُولَ اللَّهِ قَالَ: "الإِشْرَاكُ بِاللَّهِ وَعَمُوقُ الْوَالِدَيْنِ وَكَانَ مُتَكِنًا فَجَلَسَ ، فَقَالَ: " أَلَا وَقَوْلُ الزُّورِ وَشَهَادَةُ الزُّورِ ، أَلَا وَقَوْلُ الزُّورِ وَشَهَادَةُ الزُّورِ "

The Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: “Shall I not inform you of the greatest of major sins?” We said, “Yes, O Messenger of Allāh”. He said: “To associate partners with Allāh, to cut off one’s parents”, and he was reclining but then sat up and said, “And false speech and false witness, verily, false speech and false witness.” Reported by al-Bukhārī and others.

It is false speech because those labelled with this term are graduates, with official qualifications. Some of them have doctorates or masters and others are commended and praised by the major scholars. Their efforts in da‘wah are recognised. We do not claim freedom from mistakes for anyone, as anyone can err and can be criticised, **but false witness is ḥarām and is oppression**. The one who has such qualifications and commendations and is recognised by the major scholars for possessing knowledge and efforts in da‘wah, this cannot be one who is completely bankrupt in knowledge like the one who comes to the marketplace with empty pockets, without any capital goods. **This is false witness, it is from the kabā’ir**.

Shaykh Rabī said: “What are the Sa‘āfiqah?! They are those who have no knowledge. But these [accused ones], they are teachers and they are graduates from the university and they

have doctorates and masters [qualifications], and among them are those who have [efforts] in da'wah. **“Say: Bring your evidence if you are truthful.”** (2:111). So if they are not truthful [in bringing these evidences], then they are liars and oppressors. The one who reviles people without evidence, this is lying.”²

Secondly, this label constitutes **name-calling** (النبذ) which is also a major sin:

وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَنْ لَّمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ

And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers. (49:11).

And thirdly, it is **revilement** (الشتم). There occurs in the ḥadīth of Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) from the the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):

أَتَدْرُونَ مَا الْمُفْلِسُ؟ إِنَّ الْمُفْلِسَ مَنْ أُتِيَ مِنَ يَوْمِ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامٍ، وَزَكَاةٍ، وَيَأْتِي وَقَدْ شَتَمَ هَذَا، وَقَذَفَ هَذَا، وَأَكَلَ مَالَ هَذَا، وَسَفَكَ دَمَ هَذَا، وَضَرَبَ هَذَا، فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ، وَهَذَا مِنْ حَسَنَاتِهِ، فَإِنْ فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْضَى مَا عَلَيْهِ، أُخِذَ مِنْ خَطَايَاهُمْ، فَطُرِحَتْ عَلَيْهِ، ثُمَّ طُرِحَ فِي النَّارِ

² In his meeting with brothers from Tunisia on the 29th night of Jumādā al-Ākhirah 1439H, in an question and answer session which he permitted to be written up and published, it is available on Sahab.Net and is available in translation in one of our previous articles, **“Question and Answers with Shaykh Rabī' bin Hādī Regarding False Labelling of Salafis as ‘Sa'āfiqah’”**.

“Do you know who is the bankrupt person? The bankrupt person from my nation will come on the Day of Judgement with [deeds of] prayer, fasting, zakāh. However, he will come whilst having abused this one, and defamed this one [with a false accusation of lewdness] and devoured the wealth of this one, and spilled the blood of this one, and beat this one. So this one will be given from his good deeds and this one also [will be given] from his good deeds. If his good deeds expire before his affair is concluded, their sins will be taken and thrown upon him, until he is thrown in the Hellfire.” Reported by Muslim.

Everyone who used this term—صَعْفُوقٌ—every time they used it against students of knowledge who have doctorates or masters or who have commendations from major scholars and recognised efforts in daʿwah, they have committed numerous **major sins**. And those who spread it via social media, then the burden of sin upon their shoulders is much greater. This shows that they are of little waraʿ (piety and fear of Allāh) when it comes to reviling others on false grounds—often behind concealed identities on social media.

As for mistakes, then no one is free from mistakes but there is a way of dealing with them using justice, wisdom and foresight. However, oppression is forbidden.

Shaykh Rabīʿ said: “Allāh (سُبْحَانَهُ وَتَعَالَى) is just (ʿadl). He has commanded us with justice. His Sharīʿah is just. All of his legislations comprise justice and wisdom (سُبْحَانَهُ وَتَعَالَى). And He has made oppression unlawful in all creeds and religions. He created His servants making them inclined to the unlawfulness of oppression and hatred of it, and made them naturally include

to love of justice, even if they are unbelievers. The unbelievers praise justice and they do not censure it. Likewise, they censure oppression and they fight against the oppressors. So Allāh (ﷻ) has made all of His servants naturally inclined towards the love of justice and hatred of oppression. However, the Muslims are more worthy of abiding by justice and fighting against oppression with respect to wealth, honour and life.”³

There is no doubt that making **tabdīr** (declaring someone an innovator), **taḍlīl** (declaring someone misguided in religion) and **tajdīr** (amputation, isolation, cutting off people from the body of Ahl al-Sunnah) of people who are recognised with knowledge, qualifications and efforts in daʿwah, with commendations from major scholars, and then not bringing a shred of evidence that justifies and warrants these harsh judgements, that this is oppression. It is obligatory to reject it. Bringing any amount of mistakes, alleged, perceived or actual, is not going to change this fact when you are unable to substantiate your tabdīr, taḍlīl and tajdīr and for which you have been demanded to bring evidence. **The evidence has to be equivalent to and commensurate with the harshness of your judgements.** They have been given months and months to present this evidence and it has become evident that they do not have any at all.

The time has come for them to **declare their tawbah openly** and to seek forgiveness from Allāh for this major sin

³ In his explanation of the ḥadīth qudsī, “O My servants, I have made oppression unlawful upon Myself and have made it unlawful between you.” Dār Mīrāth al-Nabawī (1439H), p.8.

which they have spread all over the world. Then to apologise to those whom they have slandered.

Otherwise, they are openly warned against—as indicated by Shaykh Rabī—for they are people of tribulations with hatred (ḥiqd) for Salafis, who follow their desires and care not for the harm they bring upon the daʿwah and upon the unity of Ahl al-Sunnah. Indeed, many of those who have entered into this fitnah are **people with shady histories**. These people wait, often for many years, until the right circumstances arise for them to mobilise and pursue their concealed agendas.

The reader should be clear: **The Muṣaʿfiqites are now trying to play the victim, when in reality, they were ignorant, blind-following, oppressive criminals and aggressors**. This is very clear from their brazen behaviour over the past year on social media. Now that they have been halted and subdued and their plot has failed, they are making it appear as if they have been wronged. In reality, they should have kept silent and kept out of this matter until it was either resolved or until it became clear as to where and with whom the truth lies.

However, they rushed headlong into it and entered themselves into a nasty predicament. All of their activities now—whatever they will be putting out on social media—should be seen as desperate attempts to save face on the one hand and to seek vengeance on the other. They are advised to stop in their tracks, recant, repent openly, make their apologies, rectify and then sit down and remain silent. That is best for them and best for the situation at hand.