

Refuting Unjust Tabdī' and Exposing Its Corrupt Methods

An Appeal to Students of Knowledge in the West (The English-Speaking World) to Observe Truthfulness and Adhere to the Manhaj of the Salaf

All praise is due to Allāh, Lord of the worlds, who said in His Clear Book:

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

He does not utter a word except that with him is an observer ready.
[to record it]”

(SŪRAT QĀF: 50:18).

May peace and blessings be upon our Prophet Muḥammad, the Truthful and Trustworthy, who said:

“Indeed, a servant may speak a word from the displeasure of Allāh, not giving it any importance, by which he sinks into Hellfire”

(ṢAḤĪḤ AL-BUKHĀRĪ, NO. 6478).

Peace and blessings be upon his family and all of his companions.

To proceed:

How astonishing, and how great is the audacity, and how little is the sense of shame when the honor of Ahl al-Sunnah is violated, and scholars and students of knowledge are pelted with accusations of Tabdī‘ (declaring one an innovator) without any restraint or control. It has reached the point where some speak about the religion of Allāh as if it were mere idle talk or personal disputes, wherein there is no scale for justice and no regard for the foundations of the Salaf.

The Messenger of Allāh ﷺ spoke the truth when he said:

“If you feel no shame, then do as you wish”

(ṢAḤĪḤ AL-BUKHĀRĪ, NO. 3484).

This is a precise scale that exposes the state of the one who is audacious, who transgresses, and who accuses Ahl al-Sunnah of that which they are innocent.

I have come across what was written by the virtuous son ‘Abdullāh bin Abī Khadijah, may Allāh grant him success, regarding a dangerous report containing an explicit Tabdī‘ of Doctor Abu Iyaad Amjad Rafiq, may Allāh preserve him, based upon claims that possess neither proof nor investigation. He stated:

Abu ‘Abdir-Razzāq Muḥsin bin ‘Abdir-Razzāq al-Jabartī told me:

‘I visited Shaykh ‘Arafāt al-Muḥammadi, may Allāh grant him success, on the fourth night of Shawwāl 1447. I asked him about the issue of Salafi Publications and informed him that there are errors in the translation of the speech of Shaykh

Abu Iyaad. The Shaykh responded and claimed that Abu Iyaad advises against returning to the scholars and that he belittles the Arabs. Then he said: ‘We consider him an innovator (mubtadi).’

I was astonished by this explicit Tabdī. Some Albanian brothers and others were present in front of the Shaykh’s house and witnessed this. Allāh is the One whose aid is sought.”

Written by: ‘Abdullāh ‘Abdul-Wāḥid ‘Allām.

The sixth night of Shawwāl, 1447 AH, corresponding to March 25, 2026. In the Prophet’s City (Madīnah).

I say:

Regarding this report, you have every right, O ‘Abdullāh, to say: “I was astonished by the [audacity] of this explicit Tabdī.” Indeed, by Allāh, it is a matter of astonishment and rejection for everyone who knows the status of knowledge, the danger of the word, and the methodology of the Salaf in judging men. Rather, it is a witness to a defect in the scale of verification and an inconsistency in the realm of passing judgment upon individuals.

For the Manhaj of the Salaf does not permit the unbridled application of Tabdī based upon generalized claims, nor to build rulings upon mere suspicions. Rather, that is from the slippery pitfalls of desires which the Imāms warned against, and for which Arafat al-Muhammadi, the plotter, has become known, may Allāh break his teeth.

First: Tabdī is a Shari‘ah Ruling, Not a Matter of Desire
Tabdī is not a word thrown around haphazardly, nor a weapon

brandished during disputes. Rather, it is a grave Shari‘ah ruling built upon:

1. Evidence.
2. Justice.
3. Understanding the speech of the opposing party according to its intended meaning.

It is established among Ahl al-Sunnah that:

“An error is not rendered a Bid‘ah, nor is a person declared an innovator until the proof has been established and his opposition [to the truth] has become manifest.”

How then can one be so bold against a man from Ahl al-Sunnah, such as Doctor Abu ‘Iyaad Amjad Rafiq, may Allāh preserve him, accusing him of being an “innovator” based on a baseless claim that he “advises against returning to the scholars”?

Where is the evidence? Where is the authentic transmission? Where is the understanding of the context? Or is it merely claims that carry no proof and establish no ruling?

In fact, it is manifest to whoever has scrutinized the intricacies of this affair that there is a glaring defect in this report, one which is not devoid of distortion or gross misunderstanding. I have already clarified this with detailed evidences in the second installment of the series: ‘The Falling of the Fig Leaves,’ wherein the reality of the error was unveiled, the exact nature of the slip became clear, and the plotting of the deceiver and the fabrication of the liar became

fully evident to whoever desires the truth and is sincere in its pursuit.

Second: The unjust over-extension of Tabdīʿ without due right.

Indeed, from the clearest indications of a methodological defect, rather from blatant oppression and transgression, is that the door of Tabdīʿ is expanded until it is cast upon those who are not its people. Thus, a person is declared an innovator who does not deserve it, perhaps even in matters wherein there is no [actual] disagreement at all, or in permissible matters of Ijtihād in which the people of knowledge have allowed latitude.

What then if we add to that the fabrication of lies, the false attribution of statements to the people of knowledge, and burdening their speech with what it does not contain? Is this not greater in sin, more severe in oppression, and more distant from the methodology of the Salaf whose affair was built upon verification and justice?

Indeed, this is a dangerous path. It combines lying with transgression and speaking about the people of knowledge without knowledge. That is what corrupts the religion and leads to manifest slander, all of which Allāh has threatened and the people of knowledge have warned against, past and present.

Furthermore, the Bidʿah by which a man is judged is that which is well known among Ahl al-Sunnah as being in opposition to the Book and the Sunnah, not that which occurs from valid Ijtihād or acceptable difference.

Regarding this, Shaykh al-Islām Ibn Taymiyyah, may Allāh have mercy upon him said:

“The Bid‘ah by which a man is considered to be from the People of Desires is that which is well known among the people of knowledge of the Sunnah to be in opposition to the Book and the Sunnah; such as the Bid‘ah of the Khawārij, the Rawāfiḍ, the Qadariyyah, and the Murji’ah”

(AL-FATĀWĀ AL-KUBRĀ, 4/194).

He also said:

“Whoever opposes thethe manifest Book and the established Sunnah, or that which the Salaf reached consensus upon, with an opposition for which he is not excused, then he is treated with the treatment of the People of Innovation”

(MAJMŪ‘ AL-FATĀWĀ, 24/172).

Therefore, Tabdī‘ is not built upon a matter of Ijtihād, nor is it attached to matters in which there is a valid difference among the scholars. Tabdī‘ is restricted to opposing the Book, the established Sunnah, that which the Salaf agreed upon, and what is well known of the explicit innovations for which the opponent is not excused.

Moreover, the application of the rulings of Tabdī‘ and Tafsīq (declaring one a sinner) upon specific individuals is not a door open to everyone. Rather, it is from the most precise chapters of knowledge. It is not resorted to except after establishing the proof, fulfilling the conditions, and removing the impediments, according to that which the Imāms established. Otherwise, the hasty person becomes an oppressor and a transgressor.

What increases the gravity of the matter is that this deceptive, hasty individual issued this based on personal motives, and out of malice and resentment toward the people of knowledge and their institutions, as appeared clearly regarding Salafi Publications in Birmingham, and Doctor Abu Iyaad Amjad Rafiq, may Allāh preserve him specifically.

This is a dangerous mixture of haste and personal desire that no Shari‘ah or methodology approves, and it removes its practitioner from the scale of fairness and justice that the Salaf established regarding the people and their honor.

Third:

“If you feel no shame, then do as you wish”...

A Precise Description.

This great ḥadīth applies to the likes of this deceptive fox:

- Tabdī‘ without evidence.
- Accusation without verification.
- Transmission without investigation.
- Truly, when shame weakens:
- Audacity becomes easy.
- Slips become frequent.
- Consequences become grave, and the reckoning is with Allāh.

This being the case, it is obligatory upon the students of knowledge in Birmingham to rally around the Mashāyikh of Salafi Publications and to benefit from them. They are upon great good, abundant knowledge, sound guidance, and a path toward understanding the Book and the Sunnah as Allāh intended.

Do not pay attention to this absurdity, nor to this manifest oppression, nor to the audacity against the honor of the scholars and Mashāyikh. Rather, let verification be your path and truth be your scale.

Be keen to increase in beneficial Sharī‘ah knowledge and be with the firmly grounded scholars who raise the banner of the Sunnah and protect the religion of Allāh. For they are a lighthouse that illuminates the path to the truth, a fortified fortress to protect the religion from falsehood and doubts, and a firm barrier against the calls of falsehood, lying, and desire.

Let the seeking of knowledge be your preoccupation, understanding the religion your goal, and following the pious scholars your provision. For Allāh the Exalted does not waste the reward of the one who walks upon the truth, raises the banner of truth with its people, and seeks the pleasure of Allāh in knowledge and action. Allāh is behind the intent, and He is the Guide to the Straight Path.

Written by:

Abu al-‘Abbās Bilāl bin ‘Abdil-Ghanī al-Sālimī

May Allāh forgive him.

Alexandria.

Thursday, 7th Shawwāl, 1447 AH.

TRANSLATOR: ABU RUMAYSAH ABDUR-RAHMAN YAHYA