

## Clarification and Retraction

الحمد لله والصلاة والسلام على رسول الله وعلى آله وصحبه ومن والاه

A voice note of mine from May 2021, which was private to one person, informal, and not intended for publication, were recently circulated on social media by some. This letter serves as a formal clarification and retraction regarding some ambiguous speech which contained lack of care and foresight.

**ONE:** In the course of speech, I made spontaneous and casual statements concerning the contemporary state of diet, health systems, and medical approaches in some Gulf Arab countries in a generalised manner. While those remarks emanated from a sincerely held, deep and long-standing concern for the health and well-being of Muslim nations, such casual speech has caused injury to feeling and was unnecessary. I therefore retract those remarks completely.

**TWO:** As for my speech: “They are not in a position to evaluate claims...”, “They cannot make a determination in this field...” While I was referring specifically to technical, medical disputes (not religious rulings or fatāwā), such wording can imply that scholars have no capacity to address medical issues.

That is not my view, nor has it ever been.

Among the scholars are those who have awareness of medicine, either through common knowledge, experience, personal interest, study or reference to specialists. Scholars of the past engaged in this field and wrote works on it, such as Ibn al-Qayyim and such an interest has continued among the scholars.

Thus, I retract this ambiguous language and affirm that scholars can indeed possess medical knowledge, enabling them to have their own opinions.

Connected to this same matter, regarding what has been suggested by some—that in the course of citing another’s speech in illustration of the above point about scholars resolving medical disputes—that I had belittled Shaykh Sālim Bāmiḥriz (حفظه الله). This was never my intention at all. However, I ask Allāh to forgive me for my shortcoming and lack of care in the manner of speech.

**THREE:** I said: “They defer to their health authorities...”, “They’re not going to say anything that opposes the policy of the rulers...”. My intent was to convey that in relation to health policies, scholars affirm the ruler’s ijtihād, as part of obedience to authority in matters of public policy, in conformity with the Sunnah, given that the primary role and final say in implementing policies upon subjects belongs to the rulers and their health authorities.

However, such a statement in isolation suggests that scholars would never oppose rulers—even when necessary due to clear opposition to the Sharī‘ah.

This is incorrect of course and was never my intent.

Scholars do privately advise and correct the rulers when appropriate. Therefore, I retract this ambiguity and clarify that scholars may oppose and do advise rulers when they deem it necessary.

So I ask Allāh’s forgiveness and turn to him in repentance.

**FOUR:** I maintain that crises (nawāzīl) return to Muslim rulers, their authorities and officially appointed scholars, who collectively manage and coordinate affairs for their subjects, through policies and fatāwā in matters of worship, dealings and rights which are impacted by crises, and that they are rewarded for their ijtihād in all circumstances. In my voice notes, I repeatedly and emphatically called to obedience to the rulers, returning to the scholars and complying with their regulations and their ijtihād. I have never called to disobedience to the rulers, nor to the abandonment of scholars,. I retract any and all ambiguous speech which implies otherwise, yet, certainly, Allāh (ﷻ) knows that I have never had any desire to topple scholars.

Finally, I make it clear that I traverse upon the Salafi manhaj and that I love and respect the Senior Scholars of this ummah—those who passed away and those who remain alive—and all of the Scholars and Mashāyikh of Ahl al-Sunnah in general. From them, Shaykh Rabī‘ bin Hādī, Shaykh Ṣāliḥ al-Fawzān, Shaykh ‘Abd al-Muḥsin al-‘Abbād, the Muftī Shaykh ‘Abd al-‘Azīz, Shaykh al-Luḥaydān, Shaykh ‘Ubayd (رحمتهما الله), and likewise, Shaykh ‘Abd Allāh al-Bukhārī, Shaykh Muṣṭafā Mubram, Shaykh Sālīm Bāmīḥriz and others. I affirm for all of them, their virtue and excellence, and the necessity of behaving with them upon the well known principles of Ahl al-Sunnah, that they are deserving of love and loyalty, are given their due rank and status, that we return to and benefit from all of them, and that their statements and rulings evidenced by the Book, the Sunnah and the Way of the Salaf are taken with acceptance.

And all praise is due to Allāh, may He send blessings and peace upon His Prophet, and his family and companions.

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