

Background Notes to Clarification and Retraction

Statement of 10 May 2025

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

Allāh (عَزَّوَجَلَّ) stated:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾

“Indeed, Allāh orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.” (16:90).

And He (عَزَّوَجَلَّ) also said:

﴿وَإِذَا قُلْتُمْ فَاعْدِلُوا﴾

“And when you speak, be just.” (6:152).

Shaykh al-Islām Ibn Taymiyyah (رَحِمَهُ اللَّهُ) said:

وَلَمَّا كَانَ أَتْبَاعُ الْأَنْبِيَاءِ هُمْ أَهْلُ الْعِلْمِ وَالْعَدْلِ، كَانَ كَلَامُ أَهْلِ الْإِسْلَامِ وَالسُّنَّةِ مَعَ الْكُفَّارِ وَأَهْلِ الْبِدْعِ بِالْعِلْمِ وَالْعَدْلِ، لَا بِالظَّنِّ، وَمَا تَهْوَى الْأَنْفُسُ.

“And when the followers of the Prophets were the People of Knowledge and Justice, the speech of the people of Islām and Sunnah with the Disbelievers and the People of Innovations was through knowledge and justice, not suspicion and what the souls desire.”¹

This article provides background information to the statement which was written and published today, 10 May 2025. It explains the peculiar circumstances that led to it and provides an accurate account of what has transpired, in its proper context.

¹ *Al-Jawāb al-Ṣabīḥ Liman Baddala Dīn al-Masīḥ* (1/107). This is in relation to the Disbelievers and People of Innovations, let alone people of Tawḥīd and Sunnah. When that is the case, then speech about the people of Tawḥīd and Sunnah requires precision and caution even more so.

This complementary and very necessary article is to ensure that the facts of the matter remain on record for historical purposes, and are not misinterpreted or falsified hereafter.²

SUMMARY

The reason for my statement today:

In the context of the worldwide Covid-19 pandemic response, a Yemenī shaykh and various proxies under his command have been attacking me online through an organised and concerted campaign under highly dubious pretexts, using an approach that is far removed from the way of Ahl al-Sunnah and aligns more with the way of Fāliḥ al-Ḥarbī and the Ḥaddādiyyah and Muḥammad bin Hādī and the Muṣāʿīqah. This has been taking place publicly since September 2024, though in the background, for a couple of years.

The attack was based on a 8 minute private voice note from May 2021, which was isolated from around 60 minutes of audio and used to construct grave and mighty accusations against me by clipping and distorting speech, making gross exaggeration and wild extrapolations, as well as outright fabrication of things I never said.

While this Yemenī shaykh was engaged in his campaign, behind the scenes, I sent my voice notes to other mashāyikh for a fair evaluation, through ears, eyes and hearts devoid of enmity and bias.

The points below summarise what they came back with:

—a) That it is not possible to evaluate speech in a language different to the original, as there is a change in custom, tone, dialect, and cultural context. Hence, the only people who should evaluate it are native English speakers.

—b) There is no conclusive evidence that there is any ill-speech against the scholars.

² Likewise, so that the way of the Rabbānī scholars in dealing with Ahl al-Sunnah with truth, justice and wisdom can be distinguished from the way of Fāliḥ and the Ḥaddādiyyah and Muḥammad bin Hādī and the Muṣāʿīqah.

—c) That whoever insists that disputes about medicine are taken to scholars of the Shari‘ah for evaluation is an idiot (*ahmaq*).

—d) That care should be taken in speech regarding the status of science and medicine in the Gulf states and their accomplishments.³

—e) That what this Yemeni shaykh is engaged in is oppression (*dhulm*) and that he has lied upon me and slandered me.

—f) That there is a plot on behalf of some to take me down.

—g) That since they made the private audio public, created much doubt, confusion and controversy and engulfed people into a *fitnah*, and this is Allāh’s decree, some sort of clarification should be made to address this confusion and any ambiguities, in order to put an end to their activities and cut off the fuel for their fire.

With this (and some other considerations), I have issued the clarification for the benefit (*maṣlahah*) of the da‘wah, to give it some respite from the harmful activities of these people and to calm the situation. It is recognised by the shaykhs who made the above observations and Salafis in general all across the English-speaking world, that the activities of this Yemeni shaykh and his proxies are nefarious and questionable, and do not proceed upon the way of Ahl al-Sunnah, with sincerity of purpose, mercy and preserving of honour and respect.

In the notes below, I provide some brief and necessary background context before providing the details of what has taken place since Ramaḍān 1445 (April 2024).

BACKGROUND:

The selling of vaccines through a powerful and sophisticated pandemic machinery that uses fear and propaganda is well-known and has been ongoing for decades. The last clear example was the Swine Flu of 2009, which became a huge scandal in Europe. **Shaykh**

³ My speech was time-bound, in the contemporary era, and was not generalised to the entire history of the Arabs, for the Arabs had achievements in medicine and other fields during certain periods in history.

al-Luḥaydān (رَحْمَةُ اللَّهِ), who was from the Hay'ah Kibār al-‘Ulamā, spoke about it and exposed it. He (رَحْمَةُ اللَّهِ) said it was a scheme by business interests among the disbelievers to sell vaccines through fearmongering, and denied that there was any so-called virus. He said that people should not have come out wearing masks and coverings, as it was unbecoming, and detracts from true reliance upon Allāh.

With respect to the Covid-19 scheme, by April 2020, many people who had studied these affairs saw all the tell-tale signs of another vaccine pump-and-dump scheme unfolding in the Covid-19 pandemic response, when we were told by Bill Gates—who is very heavily invested in vaccines⁴—that, “*normalcy only returns when we’ve largely vaccinated the entire global population*”. Some scholars were once again skeptical, and rightly so.⁵

During the Swine Flu scam of 2009, I wrote about the different views on contagion from scholars, past and present, with a caution against exaggerated speech regarding viruses, and unwarranted fear. I made similar writings in early 2020.

As this pandemic response was worldwide and included the Muslim nations this time, I emphatically called to obedience to the rulers and return to the scholars for guidance on the impact of the pandemic measures upon worship, dealings and rights.

At the same time, I clarified various knowledge-based issues in response to a few students who had made false claims and spoken without having appropriate knowledge in these matters. I was afraid that what they were saying and doing, the exaggerations they fell into, and their incorrect attributions to scholars could bring harm to the scholars when the realities unfolded in the future.

⁴ Gates had invested \$10 billion in the previous decade, propping up institutions and infrastructures, and boasted of a 20-fold return on investment (\$200 billion).

⁵ See: *Shaykh Ṣāliḥ al-Luḥaydān on the Coronavirus*
<https://abuiyaad.com/a/luhaydan-coronavirus>.

By late 2020, it became clear that the experimental mRNA injections had potential harms⁶ and it was also clear that they were being marketed fraudulently by their manufacturers. Then, after the rollout began in December 2020, significant deaths and injuries began to occur and were concealed on purpose or conveniently dismissed as “very rare”. As early as March 2021, around 15 European nations had suspended one of these injections, and doubts grew about the others.

One of our brothers here in the UK, died suddenly after taking the mRNA injections, and similar cases were mounting up.

Fearing for the lives and well-being of Muslims, I gave pragmatic advice to people based on the country they lived in, in accordance with the regulations of that country. Many people began asking questions about these injections, as they were aware of their harms, such as sudden deaths, blood clots, heart damage and so on.

Returning to April 2020, some students began complaining to some mashāyikh in Madīnah. These complaints then turned into an organized campaign against me, to have me refuted and silenced.⁷

⁶ From documents and presentations made by the US Food & Drug Administration (FDA) in October 2020.

⁷ They included: Some Madīnah graduates from the Maldives who instigated complaints, and I have been informed that one of them regrets his role in sowing the seeds of this fitnah. One in the US who exaggerated a great deal and ascribed to Allāh (عَزَّوَجَلَّ), His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), the Companions (رَضِيَ اللهُ عَنْهُمْ) and the Scholars what they did not say. One from the UK who spoke in matters he did not understand and made false claims. And others in Europe who were resentful that people did not go on their ‘umrah packages in 2021. People pulled out due to concern regarding the harms of Covid-19 injection, and it is their right to do so. However, this meant a decrease in profits for the organisers of packages. So they started using emotional, not legislative arguments, such as, “The scholars took injections, why aren’t you taking them?” They also complained about me to particular shaykhs in Madīnah. The student from the US tried to silence me and others by presenting us as ‘conspiracy theorists’ in loaded questions sent to the Muftī, Shaykh ‘Abd al-‘Azīz Āl al-Shaykh in October 2020. However, this was not successful. Then, at the end of November 2021, in a second attempt, some harsh

Some of them claimed that I may have the “blood of millions” on my hands, and that I was calling to disobedience of the rulers and speaking ill of the scholars.

However, as this was a worldwide issue, and nations had different approaches, policies and laws, Muslims were not bound by the political and health authority of any nation except the one they were living in.⁸ Doctors, specialists and researchers were free to discuss and publish their views, this being the very nature of this type of event which relates to the worldly arena of health, disease and medicine. Everything was open and in the public domain. Never, in any plague or epidemic in Islāmic history, have doctors, specialists and researchers been silenced, declared sinful or heretics, **for engaging in their own sphere of activity**, which—with respect to a disease and its treatments (preventive or curative)—is empirical, investigative, evaluative and critical in nature.⁹

While each nation has its own health specialists and agencies, their chosen views and opinions do not become binding upon others, as medicine is speculative and based on theories.

Scholars of the Sharīḥ have no concern with this arena¹⁰, except to explain Islāmic rulings if and when required, on the basis of knowledge presented to them. However, these people insisted that this sphere of activity is “entering the nawāzil” and preceding the

speech was elicited against me and others in relation to the Covid-19 vaccines, in which we were judged to be sinners and heretics, seeking fame and fortune. Now we have this third episode, which started in September 2024, is the latest and most audacious attack, in which I have been accused of wanting to topple the scholars, and declaring their statements foolish, and other such fabrications and slanders.

⁸ As for *fatāwā* regarding affairs of worship, dealings and rights affected by the pandemic response, then that returns to scholars, and I called to that.

⁹ The alleged novel Coronavirus disease, which was largely a rebranding of the seasonal flu through PCR-test fraud, was discussed and debated all over the world, openly, and hundreds of thousands of studies were published.

¹⁰ Unless the scholar himself has an interest or a background in the field.

scholars, and they did not cease their activities of complaints and distortion and misrepresentation of my views.

They were given an ear by some shaykhs, and harsh judgements were subsequently elicited in late November 2021 against those who had correctly advised with caution against the harmful, experimental injections. In fact, they were duty-bound to do so *Islāmically, legally* and *professionally*, yet they were judged as sinful in the sight of Allāh, following the ways of the Mu‘tazilah and seeking fame and fortune.

These judgements were not those of the official, state-appointed major scholars who are specifically appointed by rulers (*awliyā’ al-umūr*) to speak in these affairs.¹¹

It appears that some people felt offended when the realities regarding the pandemic response and the experimental injections became much more widely known in 2023 and turned out to be just as I and others had explained, out of genuine and sincere concern for Muslims. This was based on definitive knowledge, not mere suspicion, speculation and guesswork, coupled with speech of certain senior scholars who had the same views in these types of issues, and who had said exactly the same as what I and others said.¹²

I will suffice with this brief background, though there is a lot more detail that could be given.

¹¹ This was at the end of 2021, when it was concretely established that death, injury and harm from these experimental injections were taking place on a scale greater than all vaccines combined in the past 30 years. Most European nations had suspended some of these vaccines and there were doubts growing about the others.

¹² Death, harm and injury from the experimental injections depended on the batch, the dose of the active materials and whether the needle reached the tissue or hit a vein for delivery of the contents. Hence, not everyone was harmed, though the potential was there, and thus, it amounted to a huge risk. Legal protections were put in place to protect the manufacturers, and hence, they were shielded from liability.

OVERVIEW:

This brings us to the current events, which began to take shape from mid-2024, and are summarised as follows:

1. **First stage.** I learned in Ramaḍān 1445 (April 2024) that some private voice notes of mine were being circulated among certain younger mashāyikh in Madīnah, on the basis of which I was being actively warned against and declared astray.¹³ Out of concern, I sought to identify these voice notes and acquire them from the one individual I sent them to.¹⁴ I also tried to identify the translators that were being used by these mashāyikh in Madīnah.

However, I was not met with success. Others tried to find out the names of the translators as well, but also failed. There was clear, discernable reluctance and refusal to provide these details.

2. **Second stage.** Months later, on 19 September 2024, one of these shaykhs, originally from Yemen, started posting accusations on social media using labels clearly identifying me. These posts, written in frustration, were in response to women who use hidden identities and have a known history of creating *fitnah* among Salafi communities through aggressive social media activity. These

¹³ In these voice notes which were private to just one person, I had spoken about numerous issues, from them: a) that we must obey the rulers and scholars in their ijtihāds, b) that we must return to scholars when legislative rulings are unclear to us, c) that scholars call for obedience to the rulers in their ijtihāds, in accordance with the Sunnah, d) that evaluating medical claims and judging in medical disputes between physicians is not the domain of scholars, e) that if we wish to effect change, we can give advice in the legislated way to the rulers and health authorities and ministers, f) that no one can impose speculative medical theories upon others, g) that there is more than one way to prevent or treat a disease, h) that nations have differed in their views, approaches and policies and that the policies of one country cannot be imposed on others.

¹⁴ I had lost all my Whatsapp chats from an older phone in early 2022 and thought I had lost the voice notes too, but by the grace of Allāh, I later managed to retrieve them from the old phone.

accusations comprised raw fabrications and slanders, such as the claim that I said:

“The major scholars are desert bedouins who are not proficient” and, “The major scholars follow behind their rulers *with a blind-following*” that I want to “*topple the status of the scholars*” and that I “*declare foolish, the saying of the scholars who permitted vaccines*”, and what is similar.

These types of fabrications and slanders were attributed to me by this shaykh in question using the words “*He claims*” (يزعم) and “*He says*” (يقول), “*Thus, does he say*” (هكذا يقول), “*The sayer of this speech*” (فالقائل هذا الكلام), amounting to **explicit attribution** of either fabricated statements, or grossly distorted and falsely interpreted statements.¹⁵

In October I began replying to these false claims and slanders.¹⁶ I did so with my knowledge that this is another episode of an ongoing campaign, and that continued silence allows these people, no matter how small in number or influence, to cement a false narrative to serve their future, long-term objectives.¹⁷ These objectives include splitting the da‘wah and gaining a foothold through proxies, usually those who have issues or grievances.

In the modern era of the Internet and social media, such narratives are placed on record, persist, and can remain a source of confusion for years on end, especially when the accusations are grave. Hence, the importance of placing a counter response on record.

So in these initial responses, the author was requested for his evidence and to provide the voice notes that he was relying upon for

¹⁵ Later on, realising these were false allegations that he could not prove, he began to backtrack, and started saying that he only summarised the general import of speech and that he did not make specific attribution to me with specific speech.

¹⁶ See: <https://abuiyaad.com/a/response-allegations>.

¹⁷ Namely, penetrating the decades old da‘wah in the West—which has been built upon the guidance and direction of the major scholars—by the methods of divide and conquer, forcing Salafis to take positions against others on either false or dubious grounds through the use of intimidation and coercion, often with financial elements, strings, ties and dealings lurking in the background.

his accusations. **He failed (refused) to do so**, because he realised that they were lies, and that I never said these words, or that what he had attributed to me was gross distortion and misrepresentation.

Surprised by the backlash he received after wrongly thinking that I was going to be bullied into submission, around a week later, he tried to play the oppressed victim and began to call for **truce** (*ṣullḥ*) and **arbitration** (*muḥākamah*) by deceptively presenting this as a personal dispute, instead of an **evil, blatant and gross violation of the Salafi methodology in dealing with Ahl al-Sunnah**. This appears to be a scheme, whereby an issue is conveniently framed as a “personal dispute” which requires arbitration to a shaykh of choice, one that already agrees with you, and hence, it becomes an escape route.

It almost seems like an **organised racket** that is being played upon Salafis, where **clear manhaj issues** are reframed as “personal disputes” between two parties, while the aspect of manhaj violations and there being a right party and an errant party are just dismissed.

This then leads to a situation where the matter has not been satisfactorily resolved, truth and justice have not been established, and the ground has been set for matters to get even worse further down the line, with greater splits taking place, because one or the other party sees that truth has not been established and justice has not been done, and neither party’s thirst has been quenched.

I and others recognised this call for truce and arbitration—after the blatant spreading of lies and fabrications on social media—as an insult to intelligence, and nothing more than a ruse, an escape route from being held to account and forced to provide evidences for the claims which were outright lies.

When I requested evidence, and I had every right to do so, it was framed as “*attacking the scholars*” and “*reviling and oppressing*” the one who posted these lies against me. The claim of “*defending the scholars*” was used as a convenient shield to deflect from the lies and slanders.

3. **Third stage.** Unable to provide evidence for these lies and slanders, and not getting the truce and arbitration he needed to cover up his blatant lies and his violation of the Salafi methodology, he and his **team of translators from India** went back to the voice note to construct other accusations.

This was to hide their inability to prove the first ones, and their realisation that they had spread lies, and fell into slander and oppression. So in October 2024, they came out with the next claim, that I say: **“A scholar cannot give fatwā until and unless he becomes a specialist and acquires qualifications first.”**¹⁸

This was also a fabrication, and I refuted that.

In my voice notes, I made mention of going back to scholars for fatwā in these affairs **about ten times**, so it was impossible that I intended to prevent people from going to the scholars for *fatāwā* by allegedly specifying such a condition.

No one really believed these lies.

4. **Fourth stage.** Next, the shaykh in question used the issue of Shaykh Sālim Bāmiḥriz (حفظه الله), whom I had made mention of in the voice notes, claiming that I mocked and belittled him in the course of quoting what another brother had told me.¹⁹

¹⁸ Rather, I said that scholars do not settle disputes between people regarding medical claims, as that is not their domain. This had nothing to do with the issue of giving fatwā regarding legislative rulings, about which I had repeatedly mentioned in the voice notes, that one must go to the scholars.

¹⁹ In the course of mentioning the point that it is not the domain of scholars to resolve medical disputes between people, I quoted what another brother had said to me regarding conflicting views about the injections being taken to a shaykh, and he mentioned Shaykh Sālim Bāmiḥriz. This came to my mind as I was doing the voice note, so I mentioned it in the voice note, to illustrate the point I had been making. However, to remove any lingering confusion or doubt, I addressed this issue in my clarification today, and in hindsight, perhaps it would have been better not to mention it at all. As for the principle being alluded to, that scholars do not resolve medical disputes which take place between people, then this is true and is not a revilement of scholars, rather, it is something they say themselves, that these affairs are returned to doctors and specialists. This does not imply in any way that

Given that he had failed to reach his objective so far, and received an unexpected strong pushback and rejection of his approach which took him by surprise, **this issue was strategically chosen for the shock factor**, and was in effect a type of tale-carrying (*namimah*) to create a scandal, given that the voice note was private with only one person.²⁰ I pointed this out at the time.

5. However, these affairs did not really stick, and people at large did not approve of his approach, seeing clearly this is not the way of the major scholars, like Shaykh Rabīʿ (حفظه الله) and Shaykh ‘Ubayd (رحمة الله), but resembled the approach of the Ḥaddādiyyah. Even if he had been correct in his accusations and fabrications, his approach would still be a gross violation of the Salafī methodology, and people realised that. In reality, this social-media based attack in gross violation of the Salafī methodology had harmed this shaykh’s reputation. He was criticised and rebuked for it by some mashāyikh, and this grieved him. So he had to make a retreat. This was at the end of October 2024.

6. I knew full well and warned others at the time that this Yemenī shaykh is not giving up. That he is going to come back and continue in the same path, in order to prove himself and repair his image, but this time in a more tactful way, having realised the blunder he made which had lost him some credibility.

7. **Fifth stage.** Then on 13 February 2025, a couple of weeks before Ramaḍān, an Madīnah graduate from Tamil Nadu, India, created a fresh X (Twitter) account and posted one of my voice notes and an Arabic translation of it on the same day.

This was a pre-planned move, and a strange one, considering that previously, they did not want to publish it because his shaykh, the very one who brought this affair to social media in the first place,

scholars are ignorant and incompetent, rather, this is a matter of specialisms, and referring affairs to the appropriate people for knowledge and verification.

²⁰ They knew full well that this could have been resolved quite easily, but had agendas in mind.

said it was “too disturbing” to reveal to others. He had continuously refused to send this voice note for scrutiny since September 2024 and refused to name his translators. This was an excuse, to avoid being exposed for spreading lies which he could not prove.

There were clear contradictions in their words and deeds, indicating a lack of honesty and integrity in dealings. It was also clear that this has never been the behaviour of the people of knowledge who are respected for their knowledge.

8. So on 16 February 2025, I published **the full transcript of 60 minutes of audio**²¹ (they used 8 minutes and had hidden the rest because it undermined their claims). When the people finally read the entire transcript, they saw that I had indeed been lied upon and slandered. So this backfired, and they failed once again.

9. **Sixth stage.** Still not content, the shaykh then began to mobilise his proxies in various places one by one, to step up the pressure. This was nothing more than a continuation of the same bullying and intimidation tactics that had been used from the beginning, in order to subdue a person. This started before Ramaḍān (March 2025) and continued after it.

In reality, these were just a small number of people in various locations across the word who were being used and directed, with the aim of showing a united online front, a show of force, but with next to nothing to show on the ground.

This shaykh, the social media poster, is historically known for using these political tactics. It was all theatre, with string-pulling behind the scenes.

This approach represents a desire to bully, intimidate, coerce and dominate, not merely to advise. I am fairly sure that I am not the first one to receive this type of treatment, and certainly won't be the last unless this harmful methodology is shown rejection and exposed for what it is.

²¹ See: <https://abuiyaad.com/d/transcript-audio-abuiyaad-english>.

In many respects, this approach, when looked at objectively in terms of its attempted scope and scale—using the power and reach of social media to make a calculated, devised, sustained attack in order to subdue and bring down others—is like that of the **Haddādiyyah** and that of the **Muṣa‘fiqah**²², if not worse.

10. Hence, we started seeing this shaykh’s students in various places and those centres affiliated with him in Europe starting to speak with a narrative which amounts to: Abū ‘Iyaad hates the scholars and wants to topple them upon the way of ‘Amr bin ‘Ubayd al-Mu‘tazilī and the **Qutbiyyah**, **Surūriyyah**.

On 21 February 2025 for example, a lecture was given in German in a European country by one of this shaykh’s students and followers, wherein some of these ideas were repeated and it became the standard talking point among this group in various places. It was clear, they

²² In the fitnah of the Muṣa‘fiqah in March 2018, I published an extremely important piece from the advice of Shaykh Rabī bin Hādī to Fāliḥ al-Ḥarbī, during his fitnah in the mid-2000s. A tremendous point he mentioned is that when you attack someone who people respect and are attached to, and you fall into oppression, then naturally those people who are attached to this person, are going to reject you and then start attacking you. This leads to a process of polarisation, due to deep feelings and sentiments, and what ends up happening is that on either side, there will be a tendency to fall into exaggeration (*ghuluww*). Either in inflating the status of either party, or belittling the status of either party. This then leads to splits among Ahl al-Sunnah. It is clear that this shaykh who started this fitnah on social media in September 2024 has not learned any lessons from history, neither two decades ago in the fitnah of Fāliḥ, nor from the last fitnah, during 2017. The reader should keep in mind that this shaykh hasn’t even left his 40s, yet people consider him to be in the league of major scholars in their 80s and 90s. **However, the major scholars do not behave like this because the knowledge they carry prevents them from it.** As for exaggeration (*ghuluww*), then I free myself in front of Allāh from any and all excesses and exaggerations that have been expressed by people in relation to me, in the course of defending me, and I advise people to fear Allāh and not to swerve from the truth. Rather, I advise with truth, moderation, balance and honourable patience.

were trying to **cement a false narrative for future purposes**, and wanted this narrative to penetrate the English-speaking world.

11. In the two months that followed, others were mobilised, in **Germany, Holland, Turkey, India, and Australia**. They had their counterparts in the Western lands.

They were implementing a **pre-planned online social media campaign**, making use of various platforms including Youtube.²³

It was all being centrally coordinated and managed.

At the behest of their shaykh, they introduced this affair to other non-English speaking communities who knew nothing about it, engulfing others into their fitnah. They also started doing lectures and writing PDFs in English in order to penetrate the English-speaking world and cause disturbances therein.

12. During this whole period, there were a small band of **incessant fitnahmongers** who zealously translated their shaykh's posts and statements, kindling the flames of fire, creating schisms, divisions and hatreds.

In their network were women, who—perhaps frustrated with their domestic affairs—would come on to the Social Interwebs with hidden identities to vent their anger. They also joined in and furiously unleashed *jarḥ* and *tajrīḥ* on grown men, perhaps old enough to be their fathers. I have never observed this in any previous *fitnah* and I question the *rujūlah* (masculinity) of men who engage with such women, having been roped in by them, and who entertain them in

²³ So all of these have been mobilised and combined to create a front, which ultimately does not have much backbone behind it in terms of ground realities, but is used in order to give an impression of numbers and strength, with the aim of creating wedges, and splits among established, large Salafi communities whose da'wah is long-standing and has been aided and supported by the major scholars over decades. So this group of leaders and proxies want to tear all of this apart for whatever agendas they have, by interfering in the da'wah affairs of other lands in this manner, and to bring them under their own influence and control. **Yet, you have seen how they have behaved in this matter, in gross violation of the Salafi methodology, which ought to be a huge warning sign in itself.**

these types of issues on social media, falling victim to their prodding and instigation.

It was an ugly sight.

Many people observed it, reported it and were put off by it.

Sadly, it's a sign of the times.

13. Likewise, there were a few individuals and centres in the West doing the same. Then there was a broader group of people who further spread these matters among their networks and circles of contact.

14. The activities were stepped up after Ramaḍān, and became more and more daring. People were beginning to see that this is a **large-scale, hate-filled operation**, built upon oppression, similar to the one conducted two decades ago by Ṭāhir Wýatt and the Madīnah graduates who Shaykh ʿUbayd spoke against,²⁴ save that this one appeared much broader in scope and larger in scale. In reality, it was nothing more than an online front with an illusory show of consensus and strength, aimed at penetrating the English-speaking daʿwah.

This shaykh, this social media poster, out of desperation, went on diplomatic missions, travelling to various shaykhs in **Riyāḍ**, **Ḥafr al-**

²⁴ See: <https://abuiyaad.com/w/madeenah-com-students>. In the presence of major scholars such as Shaykh Rabīʿ and Shaykh ʿUbayd, fitan like these would have been halted immediately, and the realities would have been made clear. In the absence of that, fitan arise and remain, and truth and error become blurred. Shaykh ʿUbayd (رَحْمَةُ اللَّهِ), in 2006, said of those students—who had convinced a number of shaykhs and drawn them into their activities: “**And these (people), I don't know what has carried them to (make) this audacious attack... And I emphasize that you do not pay attention to this hateful, large-scale attack from some of those who ascribe to the Sunnah. And we know them to be students from the Islāmic University (of Madīnah). And we know others, but we do not like to name anyone.**” The only difference this time around is that these Rabbānī scholars, in their 80s and 90s—who were the most knowledgeable of the Salafī daʿwah in the West and its carriers—are not present or have become difficult to access, such that they could observe what these people are doing. Indeed, when the major scholars die, tribulations emerge.

Bāṭin and elsewhere, to draw them into his cause and gain their support. However, he was not too successful in winning them over into his schemes, and some of them saw that this was just driven by a personal grievance, a chip on his shoulder.

It has been relayed from numerous people that he also went to Dubai to round up Indian expats in a gathering so he can convince them of his cause.²⁵

It was obvious that this is not the way of Shaykh Rabī^ḥ, Shaykh ^ḥUbayd and other Rabbānī scholars. The sole aim of this last bout of activity was to make *tabdī^ḥ* of me and expel me from Salafiyah and the da^ḥwah as a whole, and put pressure on others, to test them on the issue, and force them to take a position against me to attain this objective. It could not have been any clearer and more blatant.²⁶ This was a technique of *isolating, dividing, coercing, intimidating, subduing and conquering*, far removed from sincerity of purpose in correcting perceived, alleged or actual errors.

Ordinary people were seeing it and speaking about it.

In fact, there was already *tabdī^ḥ*, but it was in all but name. The nature and scale of the activities clearly demonstrate this, as people are being tested on this issue, as to where they stand, and severance and boycott is being called for, and people are being called

²⁵ Some in Saudi who were monitoring these events closely observed that these are the actions of a **ḥaqūd** (envious hater) who is burning inside, not those of a sincere advisor and seeker of rectification. There were even people who mixed within his close circles who said that he was obsessed with this matter and would take every opportunity to mention it, in a bid to prove he was right and mend his reputation. Some of these people contacted me and informed me.

²⁶ I then wrote a detailed reply to many of their doubts, seeing that my continued silence was being used by them to their advantage: *Defending the Rulers and Scholars Upon the Necessities of Knowledge and a Response to 21 Doubts Regarding Some Private Voice Notes* which can be read here:

<https://abuiyaad.com/a/response-doubts-audios/print>.

misguided, liars, and accusing of abandoning the scholars, merely for asking for evidences that justify this large-scale audacious attack.

Germans, Turks, Albanians, Iranians and Indians are being used by this Yemenī shaykh in order to win over English-speaking Salafi communities in the West that have been established since the 1990s. However, these communities have received enough nurturing upon the Salafi methodology to see through these types of games and behaviours. But there are people in the West who have jumped on this bandwagon, because they have grievances and axes to grind.

15. Having shoved their initial slanders and failed takedown attempts under the carpet, out of sight and out of mind, they adopted the next tactic, which is to make use of a number of decontextualised statements from the voice note in question, the isolation of which allowed generalisations to be made, and by way of them, impute the worst of intentions to me. From them:

—“They will not oppose the rulers.”

—“They are unable to make a determination in the matter.”

—“They will not oppose the health policies.”

These statements were in the context of showing that with respect to disputed measures, the scholars will support the health policies implemented by the ruler from his ijtihād, and they will call to obedience, not to opposition, this being from the angle of the Sunnah, as is obvious. Further, that medical differences and disputes regarding diseases and treatments are not resolved by scholars, as that is not their domain. However, these specific sentences were picked out and generalised and misinterpreted by whoever wanted to do so and taken to mean that scholars *blindly-follow the politics of the rulers*, and that scholars are *unable* to have any medical knowledge in their personal and private capacity *due to incompetence*, which is something I never said, nor intended, nor even thought of. So in this stage, they focused on particular isolated statements, giving them worst interpretations and ascribing the worst of intentions to me.

Hence, they began to revolve around this, because it was the best thing they could construct out of my voice notes based on ambiguity, after their failed attempts using the various lies and slanders they had propagated to perhaps hundreds of thousands of their social media followers combined, at minimum, in various languages.

16. In essence, what had happened is that **the sound, factually correct, principle-based, defences of rulers and scholars** (instead of emotional ramblings) I had constructed and spoken with, were misinterpreted as revilement of the rulers and scholars.

Hence, when I said that the rulers are implementing particular harsh and controversial measures only due to prior international agreements and cooperation—**not out of any desire to harm their subjects**—and hence, that they should not be attacked or criticised, as was being done by the Hizbīs, it was twisted to mean something else, that I am reviling the rulers. Likewise, when I said that the major scholars were not the ones who devised and imposed harsh measures and nor vaccine mandates on populations—contrary to the impression that was being given by various students—and that they do not resolve the medical disputes taking place about vaccines as that is not their domain, **and this was to ensure that scholars are not blamed for the death and injury caused by these experimental mRNA injections**, they took it in the worst possible light, and said I was declaring scholars ignorant and incompetent, and that I was desiring to topple them!

17. During this period, they raised other affairs. From them, that in my article on the definition of a *nāzilah*, I relied upon the works of Ash‘arīs and deviants,²⁷ and also, that I used Şūfis from

²⁷ The author of the four volume work on the *fiqh* of *nawāzil* from which I presented the definition of a *nāzilah* and speech from Ibn ‘Abd al-Barr, al-Nawawī and Ibn al-Qayyim, is a teacher in Uşūl al-Fiqh in the Faculty of Sharī‘ah in the Islāmic University of Madīnah. However, it was insinuated by the followers of the Yemeni shaykh that I was “resorting to an Ash‘arī”, which is false, but they spread this on social media as part of their scandalmongering and their attempts to mend

Mauritania²⁸ to support my position regarding the Covid vaccines. These were additional desperate measures being taken to make anything and everything stick in order to justify expelling me from Salafiyyah and from the da‘wah, and making *imtibān* of people.

18. At this point in time (mid April 2025), a brother from the Maldives who I did not know previously, began to make posts on X (Twitter) replying to some of the accusations that were made against me. These were short, concise and strong responses to the claims made by this group.

the reputation of their shaykh. Quoting from a book by an author in a topic that has not been dealt with in as much depth in other works, and where scholars from Ahl al-Sunnah are quoted, in a very specific issue, then this does not represent a deviation in methodology, nor is it a promotion of that individual, nor does this constitute “taking knowledge from a deviant” (who is falsely claimed to be an Ash‘ari) since “taking knowledge” means to seek out, sit with, study and learn the foundations and branches of the religion from a person, whereas this matter is related to a narrow, specific topic in a matter of jurisprudence (*fiqh*)—the definition of a *nāzilab*. It is from academic integrity to mention the source. Further, there is speech connected to such matters from the scholars. Refer for example to *Fatāwā Jeddah* of Shaykh al-Albānī (no. 9) towards the end and *Jināyah al-Tamayyu‘* of Shaykh ‘Ubayd al-Jābirī, the question on quoting from the books of the innovators. These issues were used by the Yemenī shaykh’s proxies because they failed to reach their objectives through their lies regarding the voice note their shaykh relied upon previously.

²⁸ In late 2021, someone forwarded me a statement by twenty or so people, who are taken as scholars by the people of their land (Mauritania), in which they speak about the Covid vaccines, stating that they cannot be forced on people in light of the Sharī‘ah evidences. I shared this same statement limitedly, with close contacts and in a few small and closed Whatsapp groups, **because it proved my point that even among Muslim nations, each of whom have their own specialists and those taken as scholars, there are differences in these affairs**, and that it is not correct therefore, to take the views, choices or policies of any one Muslim nation, and then impose them on people in other lands, which is what some zealous students were doing here in the West. Further, I sent this statement to the Muftī, Shaykh ‘Abd al-‘Azīz Āl al-Shaykh, with a few questions regarding the Covid vaccines, to bring it to his attention and to solicit his view on the matter.

For the record, I have never had any prior communication with this brother before this fitnah²⁹, nor did I have any input into these posts, nor did I ask him to say or write anything. In fact, the first ever contact between us was in late Ramaḍān (March 2025) where he very briefly introduced himself for the first time.

19. Seventh stage. Now, angered even more by these posts by this brother, this group stepped up its campaign during the latter part of the month of April 2025, until it got to a critical stage and everybody could see what they were doing.

It was blatantly obvious.

We now enter into the month of May 2025.

²⁹ This fitnah is where you trash and trample upon well-known callers to Tawḥīd, Sunnah and Salafiyyah for perceived, alleged or even actual mistakes. Those who have decades of calling to Allāh, defending Tawḥīd, Sunnah, Salafiyyah, and defending Imāms of Salafiyyah, past and present. Where, in an instant, without having any proof that is commensurate to the scale of the attacks and warnings, rather, upon the speech of unscrupulous individuals, or upon ambiguities, or affairs that are easily resolved, you effectively declare such callers with such a history to be enemies of the major scholars, in the league of ‘Amr bin ‘Ubayd al-Mu‘tazilī, and you effectively expel them from Salafiyyah and ascribe to them the worst of evil intentions, and impute them with misguidance, which they are free and innocent of. This fitnah combines the traits of Ḥaddādiyyah with those of the Muṣa‘fiqah, and anyone who has read and understood the works of Shaykh Rabī‘ bin Hādī in all the past tribulations will not fail to see this. Otherwise, such a person has learned little from past tribulations and the insightful writings of Shaykh Rabī‘. All of a sudden, students and callers who have three decades of da‘wah, visitation to the scholars, fierce battles in defence of them, and efforts in da‘wah, are described as “commoners” and dismissed as unintelligent, incapable foreigners (*a‘ājim*) who are unable to grasp the religion, having nothing to show but alleged chaos in their midst, with some of them accused of “wanting to topple the status of the scholars”. In all of this, liars, deceivers and people with questionable motives are being listened to. This was never the way of Shaykh Rabī‘, Shaykh ‘Ubayd (رحمته الله) and other Rabbānī scholars. Here is a relevant and pertinent article from March 2018:

<https://www.manhaj.com/manhaj/assets/docs/rabee-exposes-oppressors.pdf>.

One will be shocked to see many astounding parallels after reading it.

20. Rewinding a little, **unknown to these people**, behind the scenes, I had referred the affair of my voice notes to a particular shaykh to look into, and due to much preoccupation due to peculiar circumstances, he only managed to sent his feedback on 6 May 2025.

He gave the notes to several people and asked them to give their evaluation. Some said there is nothing which entails bad speech about the scholars at all, and there was no agreement between them regarding it. The shaykh aptly noted that when translating from one language to another, the intent can be changed, due to variation in custom, tone, dialect, and cultural context of the speaker. This can lead to misinterpretation or distortion. This is why there is a difference between when you read it in English and when you read it in an imperfectly translated Arabic version. The tone, sense and import changes and hence a true evaluation can only be made by native English speakers, and not in Arabic translation.

I had also sent my voice notes to another shaykh and he was of the opinion that I had been lied upon, slandered and oppressed and that there was a plan in motion to take me down.

Hence, the affair was dubious, without any consensus on the matter, and Ahl al-Sunnah do not refute based on speculations, presumptions and imaginations and wage a war, and split Salafis worldwide. This is from the ways of the people of desires.

This also shows that when you embark on an attempted takedown of a person and you have nothing concrete to justify the nature and scale of your audacious attack, it is going to create confusion and chaos and lead to splits among Ahl al-Sunnah. If you are going to attack a Salafi in the way that these people did, then you better have something concrete, not ambiguities!

However, three things were suggested for consideration by the shaykh, given that these people had attempted to create a scandal and had created much confusion and engrossed people in this matter. They are points of compromise (*tanāzul*) to clear the air, stop the authors of this fitnah from engulfing more and more people, and

keep them from continuously stirring in murky waters. This feedback came to me 6 May 2025 and subsequently, I have addressed the issues in the clarification I published today.

21. So returning back to the present, this group of proxies from various countries had increased their momentum, were repeating the same accusations, using the same labels of mockery, such as “the virus expert”, and had accused me of the way of ‘Amr bin ‘Ubayd al-Mu‘tazilī and the Quṭbiyyah and Surūriyyah. They published their statements on social media and also to Youtube. They also began dividing people by testing them on the issue, and there is no doubt that these activities were driven by the harmful, divisive behaviour adopted by the shaykh they were following.

They made English translations that were spread, intending to penetrate the English-speaking world as part of what appears to many, including some mashāyikh in Saudi Arabia, as an agenda of returning the worldwide Salafī da‘wah, all disputes therein, and all affairs of *jarḥ and ta‘dīl* to just one or two shaykhs.

This specific message was repeated again and again in their diatribes, and it became clear that this whole issue, to them, is about forcing others to come under the authority of one or two shaykhs, not about any actual knowledge-based issues in and of themselves. It appears that this issue has been used as a stepping-stone to expand this same call to Western Salafī audiences, especially the UK, US and Canada.³⁰

³⁰ It seems that Maktabah Salafiyyah—whose da‘wah has been an extension of the da‘wah of Shaykh Rabī‘, Shaykh ‘Ubayd, Shaykh Muqbil, Shaykh Aḥmad al-Najmī, and all praise is due to Allāh—is perceived as an obstacle to those who are looking to expand their authority, and perhaps there are financial ties and interests too, because the English-speaking Salafī da‘wah is thriving and growing all the time, and represents a large market to be tapped into. In the late 1990s and early 2000s people like ‘Alī al-Ḥalabī and Salīm al-Ḥilālī saw the potential in this and took their opportunity. They were put to trial by this and other affairs, and they put others to trial also, those attached to them and having good opinions of them. They caused harm to the da‘wah because these interests became more important

22. Hence, against this bullying and intimidation over the previous months—in what has been a large-scale coordinated attack, made not on the basis of **any academically honest, knowledge-based discussion and debate of the actual issues**, but on dishonesty, lack of transparency, schemes and intrigues—I posted an article on **5 May 2025** to help them against their own souls, to limit the burdens of sin they had been acquiring and making others to acquire, out of mercy for them, to test their truthfulness and their academic and intellectual honesty, and to suppress their fitnah, by Allāh’s permission.³¹ At least that was my hope.

to them, than truth, justice, integrity and abiding by the Salafī methodology in their dealings, interactions, judgements and loyalties.

³¹ *Shaykh Ṣāliḥ al-Luḥaydān: ‘Swine Flu’ Does Not Exist and Is Made Up for Commercial Objectives.* <https://abuiyaad.com/a/luhaydan-swine-flu-virologist>. The Shaykh dismissed the alleged Swine Flu pandemic as a scheme by a small group of disbelieving elites to further business interests. He denied or questioned the existence of the alleged virus. He also encouraged people to pay no attention to these affairs, and lamented the fact that people came out with veils and masks, when it was more befitting for them not to do that and to have shown pure reliance upon Allāh, upon conviction and certainty in Allāh’s decree. This was actually a much needed counterbalancing message at the time, and it was completely in accord with the factual reality, and it remains so today. The Shaykh actually repeated his distrust in early 2020 when he said something similar about Covid-19. Consequently, he never wore masks, nor did he socially distance, and he dismisses vaccines for pure reliance in any case. However, we have to bear in mind the complexities and sensitivities of the circumstances, which is why the affair had to be addressed carefully, as if with a balancing pole on a tight-rope, with the aim of fulfilling multiple desired and necessary objectives simultaneously. From them a) saving the lives and well-being of Muslims from real risks of harm from dubious, experimental injections which were marketed fraudulently by their makers, b) relieving Muslims of the harms and burdens of unnecessary fear and anxiety, c) shielding them from falsehoods admittedly fabricated by the disbelievers, d) protecting them from materialist pseudoscience such as “mutating Darwinian viruses” which are figments of the imagination, fabricated in computer software programs, e) emphasizing the necessity of obeying the authorities and f) returning to the scholars for *fatāwā* in issues of worship and dealings affected by the measures, g) providing them with information on safer, proven methods of disease

In this article, I posted some speech of a major scholar from the Hay'ah Kibār al-ʿUlamā, **Shaykh Ṣāliḥ al-Luḥaydān** (رحمته الله), who had said the exact same thing I had said, literally word for word, had been attacked for it at the time, and was sarcastically mocked with the label “scholar-cum-improvised virologist”.³²

I proceeded to outline a defence of this major scholar, and demonstrated that the verifiable and evident truth had been placed by Allāh (عز وجل) on his tongue and on the tongue of other scholars and shaykhs, past and present, and I provided crystal-clear, undeniable evidences for that. As this was the foundation of the dispute, I was hoping the matter would end.

23. Thus, it was my hope and expectation that these people would a) finally back off, b) end their campaign and the tribulation they had unleashed, c) recognise the status and worth of major scholars like **Shaykh al-Luḥaydān** (رحمته الله) and others who had sound speech in these affairs corresponding to the truth,³³ d) accept that the statement “return to the scholars” should be qualified by “who have evidence for what they say and whose sayings or rulings accord with what is verifiably true”³⁴, because scholars make ijtihād and they can be right or wrong and e) accept the necessity of accommodating other views and understandings of other scholars which may happen to be

prevention, h) providing sound knowledge-based and factually correct defences for the rulers and scholars in their ijtihāds, as opposed to confused, emotional ramblings, and so on.

³² This was in relation to the Swine Flu of 2009.

³³ Shaykh al-Luḥaydān (رحمته الله) dismissed these types of events as vaccine-selling enterprises by elite business interests through fearmongering. Shaykh Muqbil (رحمته الله) sheld the view that vaccines are not taken for preventing contagion as it is negated, and he is correct because no evidence exists that vaccines prevent contagion at all, it's all built on fake science, modelling studies and propaganda.

³⁴ Alongside saying this, we respect the ijtihāds of other scholars (upon their preferred views in differed-over matters such as contagion and vaccination), and abide by the Sunnah in these particular circumstances, by obeying the authorities to maintain order, and by addressing the pragmatic reality of the situation.

more correct. Rather, views which are absolutely correct, which hit the nail bang on the head, *with sparks flying*, and which Muslims should be aware of.

This is alongside the understanding that these are affairs of *ijtihād* and there can be different views and perspectives, and that the truth lies with any scholar who correctly applies the legislative realities to creational realities, and which the truthseeker must always accept, no matter how bitter or contrary to popular opinion.

24. At minimum, assuming intellectual honesty and being people who value the principle of always following truth and evidence, they would have been rightfully expected to say:³⁵

“Now we see, you and others did have major scholars in your views, and you did have strong backing and justification from their statements. In total honesty, those scholars, and what you were saying, turned out to be true, they were right.

The disbelievers did indeed, create fear about a virus in order to sell vaccines, and this did have a detrimental impact upon thoughts and behaviours as well as much death and injury. It’s all pretty much admitted now and is a matter of factual reality.

You simply gave advice and direction to Muslims—through known principles and scholarly understandings—on how best to navigate this complex set of circumstances while emphatically calling to obedience to the rulers and respect for the *ijtihāds* of the rulers and scholars.

You repeatedly called for accommodation of differences in religious and worldly affairs, while placing emphasis on truthful reliance and strict verification of the means (*asbāb*) for the actualisation and perfection of the affair of *Tawḥīd* connected to this

³⁵ Not that I desire, want or demand any of this, but this is simply to point out what honesty, truthfulness, integrity and justice demands in this situation, where you must put your personal desires and ego to one side, and be accepting of the truth, even if it goes against your feelings and biases.

particular matter, while warning about errors latent in the materialist pseudosciences of the disbelievers.

We understand that in an ocean of incessant fearmongering, you and others were advising Muslims with true reliance (*ṣidq al-tawakkul*), exposing the lies of the people of disbelief, and providing knowledge-based understandings of various topics to help them in this respect.

Likewise, it is clear to us that by Allāh's permission, you and others may have saved thousands of Muslims and their loved ones from death, injury, harm and chronic illnesses by giving pragmatic advice regarding the experimental injections, whereas those attacking you and issuing *fatwās* against you might have sent many to their graves, with multiples more into long-term suffering and severely compromised health.

We apologise for any misunderstanding, any misrepresentation, and the undue harsh speech and judgements that came from us, and we retract them and take it back.”

25. Instead, they just doubled down on their **unexplainable, mysterious, perplexing animosity**, refused to acknowledge the truth from a knowledge-based perspective, did not show any academic and intellectual honesty, and appeared to allow personal insecurities, grudges, and love of personalities to blind them from humbly acknowledging that for which they were unable to provide any meaningful response grounded in knowledge.³⁶

³⁶ **A bizarre alignment has appeared**, wherein all of a sudden—due to resentment towards the controversy-ending speech of a major scholar of Tawḥīd and Sunnah, Shaykh al-Luḥaydān (رحمة الله), being presented to people—many, despite pre-existing differences and enmities, **have become aligned on the same side of the fence in a unanimous position (alongside the antagonists, haters and splitters)** with little concern for truth and justice in the matter at hand, perhaps driven by love and/or fear of personalities/or and self-interests. It is not possible that one should react more angrily at the decisive, correct speech of a major scholar being published, (the scholar also being defended from mockery and belittlement)—**speech which decisively ends the whole controversy, from its beginning to its**

No respect for the speech of a major scholar who was from the **Ḥay'ah Kibār al-'Ulamā** when he said those things.

No acceptance of the evident truth found in his words. No disgust at the way he was mocked in a similar manner for speaking the truth, when they said of him, “scholar-cum-improvised virologist”.

No humility in the face of the fact that he called to *taḥqīq* of Tawḥīd in this matter by advising people to leave delusions (*awḥām*) and be upon certainty, a most needed advice for similar circumstances.

No acknowledgement that he gave sound advice which accorded with factual realities, which are now all but evident.

Many hidden realities have become uncovered and exposed in just the past few days.³⁷

end—than at the sum of all the activities of *tabdī'* in all but name, *tajrīb*, *tabdhīr* and *tajdī'* in the preceding months or years, **through ridicule of the very same views and perspectives** with the use of lies, distortions, fabrications and misrepresentations. Indeed, the same speech which, by Allāh's permission, saved the lives and well-being of countless Muslims across the world, gave them relief from unnecessary fear and anxiety, and allowed them to develop pure reliance and firm conviction through justified rejection of superstition, exaggeration and pseudoscience. So these affairs cannot be reconciled, and Allāh knows best the inner realities, the scales of justice used, and what lies in the hearts.

³⁷ They include: placing personal insecurities, grievances and biases over knowledge-based truths; the façade of “returning to the major scholars” which was used as a silencing-weapon, and which actually means referring back to one or two shaykhs, not to the actual major scholars at the state level who are officially appointed to speak and give fatwā in these affairs; exaggeration in the status of these one or two shaykhs over and above a major scholar who had very insightfully expressed clear truth; fear of personalities over and above jealousy for truth; misplaced love, loyalty and enmity and many others. This is without denying that there are many people who are sincere and desire the truth, without ill-intentions, but who are confused, misinformed and not aware of the full history of what has transpired.

26. Given that things have now reached a crescendo³⁸, and the true nature of the type of people we are dealing with has become crystal-clear, and where: ﴿﴾

a)—verified knowledge-based truths and realities are no longer acknowledged, let alone valued, and

b)—justice is no longer shown, and,

c)—fear and/or love of personalities are placed above truth and justice,

d)—lip-services is given the phrase “return to the major scholars”, because when you actually do so in ending a dispute in a matter of knowledge, it’s not considered “returning to the major scholars”, but “creating fitnah”,

e)—the way of Imāms like Shaykh Rabīʿ, to sincerely investigate the truth in every matter, with evidences, and to hold fast to it, and to the scholar who speaks it when it is clear, and to not fear the blame of the blamers, is not really being applied, and,

f)—the coherent and consistent application of principles are not being demonstrated, and,

g)—not many people are willing **to openly call out and admonish the oppressing party** and its vile methodology—which resembles that of the Ḥaddādiyyah and the Muṣaʿfiqah—something which the Salafī methodology demands, despite silently observing from the stands for months (or years) on end, and,

h)—coincidentally, by Allāh’s decree, that the shaykh to whom I had referred the matter came back with some advice and suggestions, on 6 May 2025,

﴿﴾ I have decided to put out a statement.

It is clear that these people are not interested in knowledge-based discussions and truths. However, they are prepared to set the daʿwah ablaze in all corners of the earth, just to subdue a person and place him under their cloak of authority and disposal on grounds that do

³⁸ The highest point reached in a progressive increase of intensity.

not warrant such hatred, aggression and harsh judgements which are tantamount to *tabdī'* in all but name.

So for the *maṣlaḥah*, upon various considerations, I have decided to put out a clarification.

27. I have addressed three points in my clarification and retraction document, posted today at 9:22pm, 10 May 2025 on X (Twitter).

See: <https://x.com/AbuIyaadSP/status/1921299838446063708>.

28. Every sincere and honest person will now see very clearly, when he or she looks at the three issues which came back from the eyes of objectivity and fairness—albeit, from the angle of *tanāzul*—precisely for what they created this mighty storm, and this great tribulation among Ahl al-Sunnah?!

Think about it.

A private audio from May 2021, they sat on it for years. They were distributing it between themselves, and were actively warning against me, all of which I was unaware of.

Then when I get wind of it in April 2024, I ask them to give me the voice notes. They refuse to reply, and proceed to make a large-scale online attack, demanding a public repentance **for a private voice note**, from which they had fabricated many lies against me.

Then I and others ask them continuously for the evidence for these accusations, but they do not do so, knowing that they are in fact, baseless. Then they try to construct other accusations, look for ambiguities, and finally, mobilise proxies from various parts of the world for the purpose of intimidation and bullying, just to save the reputation of someone who, in dealing with Ahl al-Sunnah, took a path which resembles that of the Ḥajāwirah, the Ḥaddādiyyah³⁹ and

³⁹ In June 2002 Shaykh Rabī' bin Hādī (حفظه الله) wrote an article called *Al-Karr 'alā al-Khiyānah wal-Makr* in response to some people who had trawled through his cassettes and found some speech, some of which was twisted to claim that he accused the Companions (رضي الله عنهم) of not knowing "*fiqh al-wāqī'*", and some of which comprised a slip, a bad choice of words for some of the Companions. This was while he was extracting benefits and admonitions from certain events. So he

Muṣāḥiqah. And all of this, in resentment of the fact that the truth about the experimental mRNA injections became clear, and because the unwarranted harsh judgements that had been issued were shown to be premature, erroneous, out of sync with reality, and were not the judgements of the senior scholars officially appointed by the state to give fatwā in these issues.

29. Now, I am sure they will think that I have capitulated to them, out of fear of them. That they are the ones who have forced me to recant from the initial fabrications which they spread in September and October 2024. That they have scored a victory today. That they were right all along and that their so-called refutations against me worked. In reality, the entire thing, upon reflection, is ridiculous and hard to take seriously. It is difficult to believe that such a saga could even take place among those who claim adherence to the Salafī methodology. Sadly, it has been allowed to happen through indifference and absence of implementing relevant principles of the Salafī methodology at the appropriate times and junctions during these events, and also because of fear of personalities.

Would you ever see the major scholars, such as **Shaykh Rabīʿ bin Hādī** and **Shaykh ʿUbayd al-Jābirī** being at the centre of such activities we have witnessed since September 2024 (or much earlier in fact)—which I have described above—playing the same role and engaging in the same activities as this Yemenī shaykh from Madīnah?

Indeed, it’s a crime to even entertain this notion. Just reflecting on this point alone is sufficient for any reasonable, fair-minded

made clarification, retraction and repentance but went on to explain, in the same article, the treachery of these people in the way that they behaved, and that what they did was not really for the sake of the Companions, but for other reasons. In some of my writings, I had spoken about this issue in defence of Shaykh Rabīʿ (حفظه الله) from these evil attempts to undermine the truth he had spoken, which those people did not like to hear. They inwardly knew it was indeed the truth. However, they sought to discredit Shaykh Rabīʿ in order to silence him from speaking with it, because it was not to their liking.

person to see through this entire saga, justified with the alluring slogan of “defending the scholars”.

30. My clarification document—[which is a result of a totally separate background endeavour in seeking an objective, unbiased input and evaluation of the private voice notes]⁴⁰—has multiple objectives and considerations. From them, is the benefit (*maṣlaḥah*) of the da‘wah, to give it relief from this network of people and their evil, oppressive, incessant, unrelenting Ḥaddādī-like activities which appear to have the aim of mending and defending the statuses of some by defaming and destroying others.

While thinking they have been proven right, their activities have worked against them, exposed their reality to the world, and revealed that in these affairs, they have either not been nurtured upon the Salafī methodology that we know from major scholars such as Shaykh Bin Bāz, Shaykh al-Albānī, Shaykh Ibn ‘Uthaymīn, Shaykh Aḥmad al-Najmī, Shaykh Rabi‘, Shaykh ‘Ubayd and others—[which is founded on mercy (*rahmah*), wisdom (*ḥikmah*), justice (*‘adl*) and truthfulness (*ṣidq*) and has the objective of uniting and strengthening, not dividing and weakening]—or that they do not value this methodology in reality, and see nothing in grossly violating it and splitting Salafis in various lands for personal grievances, goals and agendas.

31. Hence, my clarification today is not because of the bullying and intimidation of these people, those leading them and the lies and slanders which they published during September and October 2024, which they have not had the honesty and integrity to take back.

Rather, it is to protect the da‘wah from being engulfed by these people, their lies and propaganda, and their attempts to penetrate and divide English-speaking Salafis in various lands, and hence it is from the angle of *tanāzul* (a compromise).

⁴⁰ With the assistance of one or two individuals in the process, may Allāh reward them and likewise, the shaykh who gave his valuable time, and who said it would be good to clarify these issues in order to cut off the fuel of their fire.

In short, I have clarified three things from a private voice note:

a) Speech about the status of diet, health and medicine in some Arab countries, a topic that was sensitive to some and caused injury to feeling.⁴¹ b) A clarification of the issue that resolving medical disputes between people is not the domain of activity of scholars. c) And the issue that in relation to pandemic measures, the scholars would not oppose the authorities, but call to obedience to the rulers in their ijtihāds, in accordance with the Sunnah.

These affairs have been twisted and taken to mean something I did not say or intend, and despite that, I have issued a clarification in any case. Further, not everyone who reads the words in question would pick up on these affairs or think there was anything in them, given that they were specific and contextual.

Nevertheless, to ensure that no ambiguity remains about what was said or intended, and to cut off the fuel and clear the air, I decided to make a clarification regarding these issues.

32. I emphasise again, I did not write my statement today due to their activities, or out of fear of them. I did it through a separate route and event-chain altogether and for a consideration which has nothing to do with them. This international network was not activated except for the defence of personalities, for bullying and intimidating others until they are forced to enter under their authority. This was done at the expense of corrupting and splitting the da‘wah across the world, for matters which they grossly inflated, distorted and misrepresented, and which could have been resolved very easily. As for myself, by my action today, I intend nothing but protection and preservation of the da‘wah from the harmful activities of these people which blatantly oppose the Salafī methodology, as is clear to any fair and just person.

⁴¹ Effectively, I was lamenting the ill-health in certain Muslim nations due to heavy reliance upon Western approaches to diet, health and medicine, something that is painful to see, and it was a time-restricted socioeconomic observation that was made casually, and was taken offensively.

33. At the same time, I continue to maintain all of my convictions, unflinchingly and unwaveringly:

The Covid-19 pandemic response was a medical and financial scam to sell experimental injections.

It was achieved through RT-PCR test fraud to overwhelmingly rebrand deaths and illnesses from other causes.

The injections have caused death, injury and chronic illness on a scale never seen before, and also targeted fertility in both men and women. Artificially-induced fear was used to impose measures that were unscientific, unnecessary and harmful. And the whole thing rests on materialist pseudoscience which is detrimental to beliefs, thoughts and behaviours.

These are concretely established, undeniable truths and a person can never relinquish the truth.

34. In short, one can see the difference between what emanates from **inṣāf** (justice), **ṣidq** (truthfulness), **nusḥ** (sincere advice) and **iṣlāḥ** (rectification) as it relates to affairs between Ahl al-Sunnah and between what emanates from **bugḥḍ** (hatred), **ḥiqd** (envy), and **fasād** (corruption).⁴²

This has exposed those who are willing to split Ahl al-Sunnah and to corrupt the daʿwah for whatever feelings they hide in their



Saudi scholar says swine flu does not exist

Sheikh Saleh al-Luhaidan: "I am not even sure this virus exists."

Luhaidan said he believed the fuss about the virus was media hyperbole and said it was most likely initiated by a select few who want to achieve material gain by making people live in fear of the virus.

abuilyaad.com/a/luhaydan-swine-flu-virologist

⁴² Indeed, the outward is a transcription, a dictation of what is inward, and there is no escape from that, people are judged by their apparent actions. Hence, this type of attack simply cannot emanate from love and sincerity of purpose. It is impossible. Thus, it is clear that there must be other objectives. From them, to split the daʿwah in the English-speaking world, penetrate it, bring it under control and authority and tie it, in its entirety, to one or two shaykhs to whom all affairs of *daʿwah*, disputes, arbitrations, judgements, disparagement (*jarḥ*), appraisal (*taʿdīl*) are returned. This has been recognised by many across the world and it is also recognised by mashāyikh in the Arab lands and is seen as a danger.

hearts and souls, and whatever agendas they may have. May Allāh protect us from their evil and guide us and them aright.

35. In short, this indicates that both parties can't really be upon the same manhaj in these particular affairs—the manhaj exemplified by the likes of Shaykh Rabīʿ and Shaykh ʿUbayd—in how to deal with Ahl al-Sunnah regarding presumed, alleged or actual mistakes. Otherwise, this course of events would not have unfolded in the manner which it has.

36. The final word is that indeed, as Shaykh Rabīʿ said, the true *tazkiyah* of a man is his own actions, ***his behaviour and conduct***, the positions he takes in tribulations, and his loyalties and allegiances.

Whoever opposes the Salafī manhaj and follows the *sulūkiyyāt* of the Ḥaddādiyyah and the Muṣāʿfiqah, will not be saved by his *tazkiyāt*, no matter how high they are piled up, and no matter how great the status of those who gave them.

There was much to be learned from the fitnah of **Fāliḥ al-Ḥarbī** and the **author of the last fitnah** in 2017-2018 who harmed Ahl al-Sunnah a great deal.⁴³ Indeed, how short are the memories of people in the days of fast-paced social media. How many people who ought to have learned a lesson from those tribulations, **become the very lesson itself**, yet are unable to see it.

37. Finally, I call upon all the mashāyikh and students of knowledge in various places who operate in the English-speaking world, those who ascribe to the Salafī methodology, and who respect the great efforts of scholars like Shaykh Rabīʿ bin Hādī in trying to put an end to these evil, destructive methods and approaches for decades, to openly reject this methodology and admonish those who

⁴³ This author of this fitnah—though he (and others) identified some worrisome traits in some of these individuals—got taken by his pride and anger, thought that his status was enough to convict these individuals, and went on to create splits and a huge mess in the daʿwah due to him not following the Salafī methodology in these affairs. It looks like the main author of the current fitnah, has not learned anything and shown little humility following that fitnah.

sanction, enable and enact it, those who cause trials, tribulations, enmities and splits, while raising lofty slogans whose true purposes are dubious and questionable.

Otherwise, I give you firm assurance that others (including you) may one day receive this very same treatment based on this evil and harmful methodology, if it is left to develop as an acceptable culture among the People of the Sunnah.

You have been warned.

Allāh (عَزَّوَجَلَّ) stated:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ
وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ﴾

“O you who believe! Stand out firmly for justice, as witnesses to Allāh, even though it be against yourselves, or your parents, or your kin.” (4:135).

Shaykh Rabī‘ (حفظه الله) commented:

“Justice in speech, in any position or situation—in relation to the enemy and friend, the disbeliever and Muslim—is incumbent. Justice is obligatory in every situation, for everyone, and upon everyone. Justice is a great affair. Do not let compassion for a relative, or bigotry towards him lead you to say an unjust word. And do not let severe enmity and hatred of an enemy make you avoid justice. Justice is incumbent. If you oppress a disbeliever or a sinner, who is a criminal due to his crime, and you allow yourself to oppress him, and you do not establish Allāh’s scale of justice for him, you will be held accountable for this, because Allāh (عَزَّوَجَلَّ) is the Most Just (al-‘Adl), who is exonerated from oppression. He is not pleased that anyone should be oppressed, whoever it may be, neither with speech, nor action, nor in relation to wealth or honour.”⁴⁴

We ask Allāh for safety and pardon.

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

⁴⁴ *Sharḥ Waṣāyā al-‘Ashar min Sūrah al-An‘ām* (p. 9).

A Note Regarding Standards of Truthfulness and the Dangerous Matter of Lying and Fabricating Against Others

Shaykh 'Allāmah Rabī' bin Hādī (حفظه الله) was asked:

“Is it permissible to lie upon the People of Innovations and others from the People of Misguidance?” He answered:⁴⁵

“It is not permissible to lie upon the Disbelievers, nor upon the People of Innovations, and nor upon anyone. It is not permissible to fabricate against anyone, [where you] say: So-and-so has such-and-such in him, and so-and-so group (*jamā'ah*) has such-and-such in it. We seek refuge in Allāh, it is not permissible. We explain what they have of misguidance, we quote it verbatim from their books or other means, then we academically and critically discuss it (*nunāqishubā 'ilmiyyan*). This is what we do and we ask Allāh that all the Salafīs do this. We do not deem it [permissible] ever, and we seek refuge in Allāh, we do not deem it [permissible] for a Muslim to fabricate [lies] against a Muslim or a disbeliever, ever.”

And with respect to standard of truthfulness and trustworthiness, here is an illustration regarding Shaykh Rabī':⁴⁶

“From [the signs of] his truthfulness—may Allāh preserve him—are his trustworthy refutations against the People of Desires and Innovation. He does not fabricate, falsify or falsely ascribe anything to them. He informed me—may Allāh guard him—that once, close to 15 men from al-Qaṣīm came and said to him: ‘We had agreed with each other to refute your books refuting Sayyid Quṭb. So we gathered them and looked into them while what we had heard, that you clip texts and lie upon Sayyid Quṭb, was fixed in our minds. So we began

⁴⁵ In the cassette recording: Taqwā Allāh wal-Ṣidq, which is on his website, <https://rabee.net>.

⁴⁶ *Al-Fuṣūl al-Maḍiyyah Min Sirah al-Shaykh Rabī'* (p. 147).

to compare what you quote from Sayyid Qurṭb, word by word, and we did not find that you left even a comma. So we knew that the truth was with you and we seek your pardon.”

The shaykh in question from Madīnah—the social media poster who spread lies and fabrications—he fell into what Shaykh Rabīʿ bin Hādī (حفظه الله) warned against. In his social media posts, he spread at least a dozen or so lies and fabrications against me. If he does not take them back, repent and apologise, he is thrown in the ranks of the liars and fabricators, those who think nothing of lying upon Allāh’s servants and spreading such lies to the world.

Further, forget lying upon the disbelievers—from the Jews, Christians, Atheists and others—and forget the People of Innovation, in all their factions of varying levels of misguidance, this is lying upon the people of Tawḥīd and Sunnah, and accusing them with the very opposite of what is known and established from them—just like a man or woman who is known for uprightness and chastity is falsely accused with the very opposite of that.

No *tazkiyah* from any scholar will avail a person of anything if he is proven to be one who lies, fabricates and spreads lies, and then persists upon those lies, refusing to take them back.

We have already seen this same shaykh using the ruse (trick) of calling for *muḥākamah* (arbitration), by presenting this matter as if it is just a personal dispute. **This is not a personal dispute.** This is from the affairs related to standards of honesty, truthfulness, integrity and of following the Salafī methodology in these affairs between Ahl al-Sunnah, when you speak about the honour and standing of shaykhs, students and callers, and prematurely warn against them, test people with them, and split Salafī communities over dubious claims. This is a matter of gross violation of the Salafī methodology, not a “personal dispute” requiring arbitration.

Creating a drama and mobilising proxies to cover all of this up only makes matters worse and shows the absence of integrity and honesty. This is a great type of evil and if people are not called out

and held to account for such things, an evil precedent will have been set where such affairs will be tolerated among Ahl al-Sunnah, become more common, and lead to more and more victims.

The majority of informed Salafis have recognised this, because the fitnah of the Muṣāḥiqah remains within their conscience. Hence, for this Yemeni shaykh to try and sell this campaign against me shows some audacity and boldness to say the least. Sadly for him, he underestimated the fact that the Salafis in the English-speaking language have a good nurturing upon the Salafī methodology through great scholars such as Shaykh Rabīʿ bin Hādī, Shaykh Aḥmad al-Najmī, Shaykh ʿUbayd and others, and they understand the difference between knowledge-based criticism and refutation done with honesty, integrity and justice, and what this Yemeni shaykh is doing.

For a list of his lies, distortions and fabrications, please refer to:

<https://abuiyaad.com/w/arafat-lies>