

A List of Lies, Distortions and Fabrications Spread
on Social Media by Dr. ‘Arafāt al-Muḥammadi
abuiyaad.com

قائمة الأكاذيب والافتراءات والتحريفات
نشرها الدكتور عرفات المحمدي وأتباعه عبر
مواقع التواصل الاجتماعي

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

Shaykh al-Islām Ibn Taymiyyah (رحمه الله) said:¹

“Speech about people must be with knowledge and justice, not ignorance and oppression, as is the state (condition) of the people of innovations.”

He also said:²

“The just person (‘adl) is the one who informs of a matter as it is, he does not add (to it) and become a liar, nor does he detract and become a concealer.”

Shaykh Rabī‘ bin Hādī said:³

“With respect to criticism and those who engage in it, Allāh has made Ahl al-Sunnah wal-Jamā‘ah unworthy of depending upon lying and oppression, and from showing bias (whether) for Ahl al-Sunnah or other than them, since bias and blind fanaticism (for personalities) is not found except with the people of misguidance and desires.”

He also said:⁴

¹ *Minbāj al-Sunnah* (4/337).

² *Majmū‘ al-Fatāwā* (20/84).

³ *Majmū‘ Kutub wa Rasā’il* (10/401).

⁴ *Majmū‘ Kutub wa Rasā’il* (12/380).

“The Salafī manhaj is established upon the Book and the Sunnah and showing justice, fairness, moderation and balance therein in all fields of religion. Oppression, deviation, misguidance and transgression in judgements is found with their disputants.”

Background

During 2023 and 2024, it became common knowledge among most populations of the world that the Covid-19 response was exaggerated if not fraudulent altogether, [was merely a scheme to sell experimental injections](#), that these injections were marketed fraudulently, had failed (despite propaganda to the contrary) and caused much death and injury.

Though the state of pandemic emergency was planned to last five years, it had to be ended in May 2023, due to public awakening and loss of confidence in the injections and boosters. As these realisations were taking place, certain people were unhappy because they had committed themselves to harsh stances and judgements which did not come from the senior scholars, those officially appointed by the government.

The tipping point came on 17 September 2024 when [I tweeted a link](#) to a report based on some speech of Shaykh ‘Alī al-Ḥudhayfī regarding [population reduction and vaccines](#). This likely led Dr. ‘Arafāt al-Muḥammadi to become incensed (angry) for two reasons. First, because of the subject matter. Even as late as August 2023, he was still [falsely accusing others of lying](#) about Covid-19 vaccines causing death and injury. And second, because he has issues with Shaykh ‘Alī al-Ḥudhayfī, and was likely grieved by the article on vaccines and population control and Allāh knows best. Two days later, with the prompting of women known to create fitnah in da‘wah with hidden identities on social media, he began to make accusations and attacks directed at me, through the use of clearly identifying language.

What is in the Voice Notes

The issues I spoke about, whether in these voice notes, or elsewhere, were in response to **incorrect claims and exaggerations** made by some students and the **false ascriptions they made to scholars** during the Covid-19 operation.

Some of them were saying that the rules and policies of Saudi Arabia should be implemented in our countries and in our mosques, here in the West, even if we were not required to do so by the health authorities in these lands. Likewise, some were arguing that because some scholars took the vaccine, we must all take the vaccine as well, otherwise, it entails revilement of the scholars. Likewise, some were claiming that Muslim doctors, researchers and specialists anywhere in the world are not allowed to discuss medical and scientific issues (in their own field of specialism) unless they first present them to the senior scholars. It should be noted that none of these things were said by the senior scholars and people were given the impression that what these people were claiming was coming directly from the scholars.

These are the affairs I mentioned in the voice notes, which are around 55 minutes in length:

—That doctors, specialists, health authorities and nations **have differed greatly** regarding the Covid-19 pandemic response.

—That the authority of one nation **does not extend to other nations**, and everyone is bound only by the laws of their own country.

—But, that we must **return to scholars** when legislative rulings are unclear to us.

—That we must **obey the rulers and scholars** in their ijtihāds.

—That **scholars call for obedience to the rulers** in their ijtihāds, in accordance with the Sunnah.

—That **no one can be forced to hold a view** in medicine (or matters of religious differing) against his personal conviction.

—That doctors and researchers are **free to discuss and debate views** from the medical and scientific aspects, and that no one has a right to silence them.

—**That in any worldly speciality** (such as medicine, technology, industry, agriculture), **it is not the domain of Islāmic scholars to settle disputes between the people of that discipline.**

—That we can **advise the rulers** through legislated means.

—That if we wish to effect change, **we give advice in the legislated way** to the health authorities and ministers.

—A casual observation regarding the rapid development of the Arab Gulf states, being heavily reliant on foreign expertise.

However, they overturned all of this and portrayed me as someone who hates the scholars, wants to topple them, and is following the way of the Mu‘tazilah and the Quṭbiyyah and the Surūriyyah towards them. Using only 8 minutes of audio (and leaving out the first 45 minutes) they ascribed to me what I did not say or intend, and they made the worst possible interpretations of my speech.

The Way of the Scholars:

Honesty, Integrity, and Truthfulness

With respect to standards of truthfulness, honesty, integrity and trustworthiness which are shown in writings, criticisms and refutations, here is an illustration with respect to Shaykh Rabī‘ bin Hādi and his refutations of Sayyid Quṭb:⁵

“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

⁵ *Al-Fuṣūl al-Maḍiyyah Min Sīrah al-Shaykh Rabī‘* (p. 147).

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 to compare what you quote from Sayyid Quṭb, 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.”

This is the standard of integrity and honesty that is shown towards a misguided innovator, who had calamities in belief and methodology. Let us see the integrity and honesty of Dr. ‘Arafāt al-Muḥammadī in relation to callers to Tawḥīd and Sunnah who have defended the honour and status of the major scholars of this ummah for decades, during many trials and tribulations.

The List of Lies, Distortions, Fabrications and Slanders of Dr. ‘Arafāt al-Muḥammadī

Below is a list of the various lies, distortions and fabrications that were spread by Dr. ‘Arafāt al-Muḥammadī via his social media accounts which collectively reach over 100,000 people. These were also translated by his followers into English, German, Urdu and other languages, and subsequently spread on social media.

Note that some of the accusations below were presented by Dr. ‘Arafāt al-Muḥammadī with the word "says" (يقول) and **“claims”** (يزعم), and the meaning of the word (يزعم) is **“said”** (قال), or **“mentioned”** (ذكر), or **“believed”** (ظن) and also (اعتقد), and **“certain”** (استيقن). Hence, this is a clear attribution of saying, believing and being certain about something.

العلماء الكبار بدو أهل صحراء لا يحسنون

01. The major scholars are desert bedouins who are not proficient.

Reality: A raw fabrication. Dr. ‘Arafāt al-Muḥammadi attributed this to me, and said that this is what I claim, but it is nowhere to be found in my voice notes, it is an outright lie.

He and his team of translators have mixed things together, the fact that I said that scholars do not resolve medical disputes between people, as that is not their speciality, and that they will refer to specialists themselves. And likewise, I made a casual mention that the Arab Gulf states are very new to modern science and medicine, that they left the desert life and developed very rapidly through oil riches and have been heavily reliant on foreign expertise, from Europe and America, and hence, they are new to the field of modern medicine. So they merged all of this together and put into my mouth what I never said, intended or even thought of. It is a horrendous fabrication.

وينقادون (أي العلماء الكبار) خلف ولاية أمرهم بتبعية عمياء

02. They follow behind their rulers with a blind-following.

Reality: An evil fabrication. I stated that when the ruler makes ijtihād (in differed over issues), in the setting of an international event, the scholars will support the health policies of the ruler from the angle of the Sunnah, (even if they may have their own personal views).

An example is [Shaykh ‘Ubayd \(رحمه الله\) regarding social distancing](#) and the position of Shaykh ‘Abd al-Muḥsin al-‘Abbād (حفظه الله) on the validity of the prayer with gaps.

Dr. ‘Arafāt al-Muḥammadi has twisted this and fabricated a lie upon me, ascribing to me words that I never said. Here are some examples of my speech from the voice notes:

—"So in short, **whatever the scholars have advised for that country, for Saudi Arabia, then I call to obedience to the rulers.** So the differing has ended. We don't have any difference now about obeying the rulers and the scholars."

—"So from the angle of the Sunnah, purely because we love the Sunnah and we call to the Sunnah, **we ask people to obey the rulers.**"

—"I've made it clear that from a practical point of view, you have to obey the ruler of your country in whatever measures, even if you disagree with the measures, **you have to obey because that's what the Sunnah calls to**, that's what the Sunnah requires of you."

—"So what do the scholars say in Saudi? Refer back to them. **They are saying follow what the rulers are saying.** Right? So in accordance with the principle of the Sunnah, **I say: follow the rulers and scholars.**"

The one who hears all of these very clear statements of mine in the voice notes, over and over, and then accuses me of saying that the scholars "follow behind their rulers with a blind-following", simply for saying that in matters of ijtihād in differed over matters (pertaining to medicine) that the scholars will obey the rulers, then he cannot be a truthful person at all.

If I said that "the scholars follow behind their rulers with a blind-following", then why I do I say in the audio about 10 times, that we must obey the rulers, because of the Sunnah, and because this is what the scholars call to?

See also point 8 below.

حينها تريد تنصر فكرة باطلة فلا بد أولاً أن تسقط مكانة العلماء

03. When you wish to spread a false idea, you must first topple the status of the scholars.

Reality: This is an accusation of bid'ah. Ascribing to anyone (never mind a Salafi) the desire (irādah) to topple the scholars of Tawhīd and Sunnah in order to spread a false idea; cannot be anything other than misguidance based on hatred of the scholars. This accusation, along with constantly comparing me to the Surūriyyah and Qutbiyyah, and accusing me of deviance, is

bordering on tabdī'. This is not how a person of the Sunnah is treated.

Rather, I defended the rulers in the early days of the Covid-19 event against the accusations of the Surūriyyah and Quṭbiyyah who were reviling the rulers for the implementation of restrictive measures.

That defence entailed firstly establishing the obligation of hearing and obeying the Muslim ruler, something I mentioned many times, even in the audio that they used against me. That is my 'aqidah and the 'aqidah of Ahl al-Sunnah wal Jamā'ah.

Secondly, I mentioned that the Muslim rulers have a right to ijtihād, and they may enact measures for various reasons, including but not limited to their treaty agreements.

As for the scholars: I constantly advised with returning to them, and I affirmed their right to ijtihād and giving fatāwā with respect to acts of worship and dealings affected by the pandemic measures. Even in the audio that they tried to use against me, I mentioned on multiple occasions that one must return to the scholars for the affairs that require a legislative ruling.

So if I desired to topple the scholars to aid a false idea; then which false idea did I desire to aid, and which specific scholars did I desire to topple? Please name them.

العلماء لا يستطيعون مخالفة سياسة حكامهم وعلي هذا: أفتوا في التطعيمات

بما أراد حكامهم

04. That the scholars are unable to oppose policies of the rulers, hence they are forced to give verdicts about vaccines, to support the wish of the rulers.

Reality: Outright fabrication.

وقد سمعت صوتية لأحدهم وهو يسفه قول العلماء الذين أفتوا بالجواز

05. I have heard an audio of one of them where he declares as foolish the saying of the scholars who gave the verdict of permissibility (of the injections).

Reality: Outright fabrication. Dr. ‘Arafāt al-Muḥammadī does not even speak English, and further, how did he hear something which I never said in the first place in a language he does not even understand? Hence, Dr. ‘Arafāt al-Muḥammadī is **blatantly lying** here.

The scholars gave a legislative judgement (ḥukm shar‘iyy), and I affirmed that, since the dispute was never about whether vaccines in general or this specific Covid-19 injection was permissible (jā’iz). Rather, I spoke about these injections from the medical and scientific point of view based on concrete facts and established realities, as did thousands of other specialists and researchers in the medical field all across the world.

أفتوا في التطعيمات بما أراد حكامهم

06. They gave fatwā regarding vaccinations according to the wishes of their rulers.

Reality: Outright distortion, fabrication and slander. One can see such desperation from Dr. ‘Arafāt al-Muḥammadī in trying to frame my speech as if it is coming from the route and direction of the Quṭbiyyah and Surūriyyah, those who say that the scholars are the slaves of the rulers. This is the most evil type of distortion.

Given that in early 2021 the experimental injections were evidently killing and injuring people, I desired to shield the scholars by making it clear that they did not devise or impose the vaccination policies. Rather, that they merely spoke of the permissibility of taking preventive medicine and left it at that and that more generally, they will support the health measures of the

government and will not oppose them, from the angle of obedience to the ruler and maintaining order in society.

إن العلماء لا يستطيعون مخالفة سياسة حكامهم

07. The scholars are unable to oppose the policy of their rulers.

لأنهم لا يجروون أن يخالفوا سياسة حكامهم، ولا يخرجون عن حكمهم

08. Because they dare not oppose the policy of their rulers, and will not speak (with anything) outside of their judgements.

Reality: As the reader can see clearly, Dr. ‘Arafāt al-Muḥammadī is engaging in a lot of mental gymnastics here and indulging in a lot of distortion and horrendous types of twisting of speech. The matter is simple. When the rulers makes ijtihād in an event deemed a crisis, especially in matters that are differed over, the scholars will support the health policies and will not oppose them, even if they have a different view, and this is from the angle of adhering to the Sunnah.

Here are the words of Shaykh ‘Abd Allāh al-Bukhārī on 30 November 2021, when talking about the issue of the pandemic measures and the Covid-19 injections:

وأنا أتكلم عن أهل بلدي والذين يجب الوثوق فيهم ولا يجوز الخروج عن رأيهم لأمر ولي الأمر بطاعته في غير معصية. فهذا ولي الأمر قد أوكل الأمر إليهم... كيف لي أن أترك قولهم

“And I am speaking about the people of my land **whom it is obligatory to trust, it is not permissible to go outside of their opinion**, due to the command of obedience to the ruler in what is other than disobedience. The ruler has entrusted the affair to them... **how can I abandon their saying.**”

In these words Shaykh ‘Abd Allāh al-Bukhārī had said that **he cannot have an opinion outside of their opinion**, and that **he cannot abandon their saying**. This speech is much easier to

interpret in that way (that scholars follow the rulers blindly and will never oppose their policies) than my speech. However, anyone who reads my speech knows exactly what was meant.

And here is my actual speech verbatim from the 8 minute audio clip, which ‘Arafāt al-Muḥammadi used:

—“The general feedback is that all the scholars are going to simply say is to obey the rulers, possibly take the vaccine if it’s offered to you, they’re not going to say anything that opposes the policy of the rulers, and that’s basically understandable.

—“But as far as the scholars are concerned, they’re not going to oppose, for example, the vaccination policy in Saudi Arabia, you know, they’re just, you know, not going to do that. And so that’s the general kind of feeling that I’ve got from some of the students that I’ve spoke to in Madinah. And, you know, that’s the general feedback.”

—“The scholar’s not going to really, start to undermine that, you see, and that’s the general feeling that I’ve got back from some of the students of knowledge.”

The reader should also note Dr. ‘Arafāt al-Muḥammadi’s dishonesty and deception in that he and his team did not reveal the fact that I was simply conveying the feedback I had received on this issue after raising it with students of knowledge. So this is just outright dishonesty and plain lying.

كأنه رجل أحمق... فالشيخ سالم مختار متخبط بسبب جهله بالطب... وهذا علي سبيل

المثال فالشيوخ الجهال غير المتخصصين كثير

09 . As if he is an idiot... so Shaykh Sālim is bewildered, confused due to his ignorance about medicine... and this is only by way of example, for the ignorant shaykhs who are not specialists are many.

This is from the most horrendous and evil distortions and fabrications against a person’s speech and intent. They took the

last 30 seconds from almost an hour's worth of a private audio with one person in which I was trying to make him understand that disputes in matters of medicine are not referred back to scholars, as it is not their domain of speciality, and it just happened to cross my mind at that moment, what one brother told me, and I was quoting him, that if he took the dispute about vaccinations, about their harms, as he had intended to, to Shaykh Sālim, and then others would come and say the opposite, the Shaykh would not know who to believe.

So Dr. Arafāt failed to point out that I was quoting someone else, and secondly, because the clip is isolated from the prior 45 minutes of audio, the point I was making all along was lost, and thirdly, he focused on how he perceived my manner of speech while I was explaining this in the voice note, and claimed I was literally laughing when I said it, with deliberate mockery and belittlement, in order to create a huge scandal.

Sadly, he managed to affect people (especially among Arab speakers) with these gross exaggerations and most evil interpretations of intent and purpose. In hindsight, it was perhaps better not to have even mentioned this, but as I said, it just came to mind spontaneously, so I mentioned it, and at best this can be considered a lack of care in speech. But as for all these gross lies and fabrications made by 'Arafāt, then Allāh knows I am free of them, and may Allāh bring to justice, the slanderers, liars and oppressors.

يريد من العالم أن لا يفتي في شيء حتى يتخصص فيه

10. He wants from the scholar that he does not issue fatwā in anything until he specializes in it.

Reality: Outright fabrication and slander. I have never said this or suggested it. Dr. 'Arafāt al-Muḥammadī confused the issue of giving fatwā regarding Shari'ah rulings, with the issue of returning affairs of doctors back to religious scholars.

What I hold is that when doctors and scientists differ in medical matters, religious scholars cannot resolve these disputes, unless they themselves are specialists in these fields or have knowledge regarding them. Furthermore, a doctor or specialist in his field does not need permission from religious scholars in order to express his expert opinion.

As for the matter of fiqh and shar‘iyy rulings and fatāwā that maybe connected to medical matters, this is something completely different, and I advised, around ten times at least in the voice notes, that one should return to the scholars.

For example, some of my many clear statements in the voice notes are the following:

—“... **you take things to the scholars...** where the Islāmic ruling on an issue is not clear, right?”

—“So in short, **whatever the scholars have advised for that country**, for Saudi Arabia, then I call to obedience to the rulers. So the differing has ended. We don’t have any difference now about obeying the rulers and the scholars.”

—“**So what do the scholars say in Saudi? Refer back to them.** They are saying follow what the rulers are saying. Right? So in accordance with the principle of the Sunnah, **I say follow the rulers and scholars.** So the ending has differed now. The ending, there is no dispute about this full stop.”

—“...if you are confused about your situation, **then you need to go to a scholar and ask the scholar**, the Islāmic ruling on these issues.”

—“...**you need to go to the scholar** and tell the scholar these facts and make sure that the ruling is based upon the facts, right.”

—“...and if anyone is confused **then you can go to a scholar.**”

Hence, all the claims about “**turning people away from the scholars**” and “**trying to bring down the scholars**” and the allegation that I said that “**scholars cannot give fatwā unless they**

get medical qualifications first” are clearly false. So this is an evil slander.

فكيف يتجنى صاحبه على العلماء ومكانتهم، فيصور العلماء كأنهم دراويش

11. How could he assault the scholars and their status and depict them as if they are dervishes!.

Reality: False accusations based on wild imagination. This is what he and his team of translators wanted to see in my speech, even though there is no such thing therein. This is just exaggeration and distortion, and in reality, Dr. ‘Arafāt al-Muḥammadī began to make these wild, exaggerated claims in order to gain sympathy and support for his cause, knowing that he messed up in his approach the first time around in September 2024, and people criticised him for it.

This behaviour is far removed from the knowledge-based responses or refutations that we know from senior scholars such as Shaykh Rabī‘ bin Hādī who are characterised with integrity, honesty and justice. Rather, these are lies, fabrications and propaganda from Dr. ‘Arafāt al-Muḥammadī who invents necessities (lawāzīm) and enforces them upon people's speech, imputing them falsely with what they are free of.

Note: Regarding the Lāzīm (Necessity, Implication) of a Saying

The reader should note that scholars such as Shaykh al-Islām Ibn Taymiyyah (رحمه الله), Shaykh Ibn al-‘Uthaymīn (رحمه الله) and others have explained the issue of the lāzīm (necessity, implication) of a saying, that it cannot always be attributed to a person as his actual saying.

Shaykh Ibn al-‘Uthaymīn explains that there are three situations: a) When a person denies and rejects the lāzīm of his saying, that it his saying, b) When a person affirms that the lāzīm of his saying is also his saying and c) When it's not known that he denies or affirms, in which case it is not permitted to attribute the

lāzim of his saying to him. Ibn Taymiyyah said it amounts to lying upon him.

So by way of example, when I said in my voice notes, as in point 8 above, that out of obedience to the authorities, and adhering to the sunnah, a scholar will not oppose the ijtihād of the ruler in his policies especially in matters of the world that are differed over, Dr. ‘Arafat al-Muḥammadī has imposed numerous lawāzim on this speech. He claimed it is my speech that the scholars are incapable and dare not oppose the rulers, out of fear and so on, and that this is the way of the Quṭbiyyah, Surūriyyah.

This is alongside the fact that Shaykh al-Bukhārī has said that "it is impermissible for scholars to go outside of the opinion of the rulers" and that they cannot "abandon their saying" in the context of the very same issue. Upon the way of Dr. ‘Arafāt al-Muḥammadī and his likes, this is more worthy of being called a revilement upon the scholars, and the way of the Quṭbiyyah and Surūriyyah. However, the fair-minded reader knows exactly what is meant and would never even harbour such horrendous distortion of intent.

So this does not comprise truthfulness and consistency, and this is what the scholars have warned against, that criticisms and refutations are based on injustice and lies, as it leads to tribulations and splitting. The scholars are far removed from engaging in this type of behaviour when they evaluate, criticise or refute statements.

فهذا فكل متخصص خبير سيقول: لا حاجة لي أن أجلس إلى العلماء، ولا حاجة بي
لقتاويهم في النوازل

12. Hence, every specialist expert will say: There is no need for me to sit with the scholars, and no need for their fatwās in the nawāzil.

Reality: Confused ramblings. I responded to this in my [second reply](#) back in October 2024. I have never said any such thing.

Rather, that which I said is that in any particular worldly speciality (such as medicine, technology, industry, agriculture), it is not the domain of scholars to settle disputes between the people of that discipline. And I explained this because people were demanding that I take my views on how to treat an illness and vaccinations to the scholars. Scholars are not judges and arbitrators in medical disputes and differences.

But as for when a fatwā is needed for a legislative ruling, I made it clear in the voice notes that the scholars are returned to. So this is a raw fabrication and slander, based on his own confusion. He wants to believe that that's what I said, and desperately needs others to believe that that's what I said.

ما الفرق بين هذا الكلام وبين قول السرورية والقطبية: العلماء الكبار لا يفقهون الواقع؟

13. What is the difference between this speech and the saying of the Surūriyyah and Quṭbiyyah that the scholars do not understand current affairs.

Reality: So basically, you just invent things, ascribe them to people, and then make remarks like this one. Dr. ‘Arafāt al-Muḥammadī and his translators are way over their heads and got themselves stuck in a maze with all these distortions, lies and fabrications based on their questionable intentions.

Ibn al-Qayyim (رحمه الله) said:⁶

والكلمة الواحدة يقولها اثنان يريد منها أحدهما أعظم الباطل ويريد بها الآخر محض الحق، والاعتبار بطريقة القائل وسيرته ومذهبه وما يدعو إليه، وما يناظر عليه

“One word can be said by two men, one of them intends the greatest falsehood from it and other intends the pure truth by it. So consideration is given to the path of the speaker, his way, his maddhab, what he calls to, and the argument he presents.”

⁶ *Madārij al-Sālikīn* (3/521).

So if this is the case with a statement that a man actually said, then how about the statements that are fabricated upon a man?! With Allāh's bounty, I am a Salafī who has been calling to the Qur'ān and Sunnah upon the way of Salaf, and to returning to the Scholars of the Sunnah, and have been refuting the Khawārij and their modern day manifestations, Surūriyyah and the Quṭbiyyah, for more than 30 years. There is no excuse for you to have arrived at the conclusion that I resemble Ahl al-Bid'ah except if you have been misled into believing lies, or you simply choose to be unjust and oppressive, after having been informed that your speech contains lies and oppression.

ولا يمكنهم اتخاذ قرار في هذا المجال

14. They are unable make a determination in this matter.

Reality: This is clipping and placing speech out of its context (batr al-kalām). It is a form of deception and dishonesty. Arafāt presented this in isolation to aid the story that he is trying to craft about me. In reality, this statement was once again about religious scholars being specialists in the sciences of the deen, not in medicine, and therefore not being the conflict-resolvers in affairs of medicine. That is it.

By now, the reader should be able to see a clear pattern. They are making distortions and sweeping generalisations out of sentences which they have isolated from their contexts and then putting words into my mouth through these distortions and misrepresentations of what I said and intended.

وقد سبق أن أفتى أن التباعد بين المصلين شرك أصغر

15. Previously, he had issued a fatwā that distancing between the worshippers (in prayer) is minor shirk.

Reality: Another distortion and fabrication. Though he is only making an indication, and did not mention any name, plenty

of indicators (qarā'in) and evidences indicate that he is referring to me.

It seems he is getting overtaken by emotion and his speech becomes confused and rambling. If he is referring to me, then this is not true, once again. I have never issued a fatwā stating that people who distance in the prayer have fallen into minor shirk, nor did I accuse the scholars and those who follow their fatāwā of validity of the prayer despite this distancing, as having fallen into minor shirk.

I have issued words of caution regarding relying on the means above Allah (al-i'timād 'alā al-asbāb), and also regarding distancing among disease-free healthy people without a justifiable cause, which is a form of whispering (waswasah), exaggeration (ghuluww) and harbouring omens (taṭayyur) as Ibn Rajab, Sulaymān bin Ḥamdān, al-Albānī, and Ibn al-'Uthaymīn have all mentioned ([see here](#)). This has been expounded on in other writings of mine, but there are those who deliberately misunderstand it out of evil intent, or more innocently from a laziness to read, or perhaps other factors.

As for when a person distances from actually sick people, or out of obedience to the rulers and to avoid discord, then I always enjoined obedience to the rulers.

However, Dr. 'Arafāt al-Muḥammadi deceptively made it look as if I am accusing the rulers, scholars and everyone else of shirk. This is academic and intellectual dishonesty, far removed from any knowledge-based debate and discussion in the matter. This is another false claim aimed at shocking people and winning sympathy for his cause.

وتسقط فتاويهم في النوازل

16. [So that] their fatāwā in crises are undermined.

Reality: Total Lie. I affirmed the necessity of returning back to the scholars consistently and constantly in issues of worship and

dealings impacted by the measures. As for health measures and policies, that is from the decisions of the rulers, and I explained many times that it is upon the scholars and the subjects to obey them in that.

There were scholars who disagree in these affairs, either in whole (such as [Shaykh al-Luḥayḍān](#)) or in part, such as those scholars who did not agree with social distancing, but called to obedience to the ruler in any case, and this is what I also called to.

I thank the brother who wrote this excellent document (“[The Covid Narrative](#)”) explaining this matter very clearly from official government sources. Basically, this is empirical verification of the reality I had explained from early 2020, with a view to placing a protective shield around the scholars from being blamed for any of the harmful effects of the controversial, unscientific measures and the experimental injections.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The COVID Narrative
How KSA Handled The COVID Situation & the Role of Major Scholars in KSA

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يوالي ويعادي فيها

17. He shows loyalty and enmity (in these affairs).

Reality: This is untrue, it is a lie. My writings were largely a response to erroneous claims that were spread by certain students of knowledge, the exaggerations they were falling into, and wrongly ascribing things to some of the people of knowledge. I did not force anyone to accept my views, but I did discuss various affairs, religious, scientific and medical, with knowledge and evidence, as part of replying to these erroneous claims. It appears that they were unable to respond in substance to the knowledge and evidences presented, and hence took to other means to silence me.

18. He preoccupies the youth night and day with this matter.

Reality: This is false, it is a lie.

Summary

In September 2024, Dr. ‘Arafāt al-Muḥammadī spread numerous lies, fabrications and distortions on social media based on private voice notes specific to one person from May 2021. When asked for the voice notes he was basing his accusations on, he refused to provide them, and he also refused to name his translators. This is not the way of the people who are upon truth and those who follow the way of the People of Ḥadīth, where you refuse to reveal your source and you refuse to name your narrators (translators). This is the way of the people of falsehood who have got something to hide and something twisted going on.

There are numerous stages he went through:

01 The stage of **posting outright lies**, fabrications and distortions.

02 When the voice notes and evidences for his allegations were requested he started asking for a **truce (ṣulḥ)** and an **arbitration (muḥākamah)** deceptively treating it as a personal dispute.

03 Unable to provide the evidences when requested, he and his translators went back to the audios to **construct new lies**. The next one was that I say: “A scholar cannot give fatwā in medical issues unless he becomes a specialist himself and gets qualifications.” **So I refuted this lie** and this attempt also failed.

04 Then he used the **tactic of scandalmongering** claiming that I spoke ill of a shaykh with respect to whom I was quoting another person’s speech to illustrate the point that scholars do not settle medical disputes between people, as that is not their domain.

05 In this initial period, he failed, people criticised him and did not accept these actions, so he lost some credibility and was

grieved by it. I remarked at the time, that he will not give up, will rethink his strategy and come back, which is what he went on to do.

06 Months afterwards in February, he started a **brand new campaign**, but this time, using proxies so that he can keep his own hands as clean as possible. He tried to penetrate the English-speaking da'wah through his proxies. This new marketing campaign began when one of them posted an Arabic translation of a transcript of the short 8 minute voice note, the same one I had been asking about for close to a year beforehand and which he had refused to provide. Now all of a sudden, they placed it on social media, six months after it had been requested of them, and short of a year before I learned about it and made attempts to get hold of it from them.

07 The new tactic used by Dr. 'Arafāt al-Muḥammadī—in a bid to distance himself from the initial lies, fabrications and slanders—was to make use of decontextualised statements from the voice note in question, the isolation and ambiguity of which allowed generalisations to be made. From them, “They will not oppose the rulers”, “They will not oppose the health policies” and what is similar and these were portrayed in the worst possible light and placed in the same category as the speech of the Qutbiyyah and Surūriyyah.

08 So then some days afterwards on 16 February 2025, I released the full transcript (of close to an hour of audio) and once again their lies and distortions were exposed, and people did not believe them and saw through their antics.

09 Still not satisfied, Dr. 'Arafāt al-Muḥammadī got his followers from Australia, Germany and other places to start posting things online, as part of an organised campaign. This was to create pressure, a form of intimidation.

Currently, Dr. 'Arafāt al-Muḥammadī is in full swing in this stage of his campaign which started in February, continued during

Ramaḍān 1446 (March 2024) and they are still at it now. Their aim is to make tabdīʿ of me, expel me from Salafiyyah, then to test people (make imtiḥān) on the matter, as to where they stand.

Indeed, they are already doing this in some European countries, and are willing to tear their own daʿwah apart in the process, despite their weakness and being overwhelmed by the Ḥizbiyyīn in their cities. This is not from wisdom, and certainly, this is not the way of the Rabbānī scholars such as Shaykh Rabiʿ bin Hādī and Shaykh ʿUbayd.

In short: Dr. ʿArafāt al-Muḥammadī is an unscrupulous individual who kindles tribulation or pours fuel onto it. He does not have the traits and behaviours of the people of knowledge (despite being seen as one who carries knowledge) and he has not displayed an ounce of intellectual and academic integrity in the arena of citation with integrity and criticising with justice, honesty and sincerity of purpose. Rather, he spread lies, made wild exaggerations and persisted in them despite being advised by people. He engaged in schemes and plots by mobilising his proxies and agents to troll, bully and intimidate to get his way, without any concern for the consequences of his irresponsible, harmful actions which are a world apart from way of the scholars. Then, he gaslights Salafis by appearing to call for unity, love and patience, and to be kind and gentle with Salafis, not harsh, making it appear as if he is the exemplar of that, when his deeds completely contradict whatever he says. All fair-minded, honest people can recognise and see this clearly.

Resources

Below are some resources regarding the matter. The first resource is a series of replies I made in October 2024. The second resource is a full transcript of the voice notes in question. They omitted the first voice note which was around 45 minutes in length and which falsifies their lies and distortions, and relied only on the shorter 8

minute voice note. The third resource is a detailed response to their doubts and includes important background and chronological history. The fourth and fifth resources contain speech of Shaykh Ṣāliḥ al-Luḥaydān (رحمه الله) whose views in these affairs I hold to be the truth.

For reference, here is [a detailed chronology document](#) of the claims and accusations spread by Arafāt on social media, that was prepared by someone else.

01 [Regarding What Has Been Circulated on Social Media of Accusations](#)

The initial four articles requesting evidences for the various claims and accusations spread by Arafāt on social media.

Part 1: [\[English version\]](#) — [\[النسخة العربية\]](#)

Part 2: [\[English version\]](#) — [\[النسخة العربية\]](#)

Part 3: [\[English version\]](#) — [\[النسخة العربية\]](#)

Part 4: [\[English version\]](#) — [\[النسخة العربية\]](#)

02 Transcript of the Voice Notes

[\[English version\]](#) (45 pages) **Short Summary** (2 pages) in [\[English\]](#) [\[العربي\]](#)

03 [Defending the Rulers and Scholars Upon the Necessities of Knowledge](#)

A Response to 21 Doubts Regarding Some Private Voice Notes.

04 [Shaykh Ṣāliḥ al-Luḥaydān: ‘Swine Flu’ Does Not Exist and Is Made Up for Commercial Objectives](#)

The Shaykh explained that business interests uses fearmongering to sell vaccines.

05 [Shaykh Ṣāliḥ al-Luḥaydān on the Coronavirus](#)

The Shaykh casts doubt about the Coronavirus in the same way as the Swine Flu.

06 [Shaykh al-Albānī Clarifying the Intent of Ibn Taymiyyah Regarding the Nature of the Excellence of the Arabs in Their Genus](#)

07 [Shaykh al-Islām Ibn Taymiyyah Discussing the Ḥadīth of Cross-Pollination of Date-Palm Trees](#)

Update: Clarification 10 May 2025

Totally separate from all of these harmful activities from Dr. ‘Arafāt al-Muḥammadi and his followers, which are in violation of the Salafī methodology, I had sent my voice notes to a shaykh for review and he gave them to a number of people to examine. Some of them said that they found nothing that comprises ill speech against the scholars, and there was no agreement between them that there was any ill speech against the scholars. The shaykh did explain that in translation from one language to another, the intent can be changed, due to variation in custom, tone, dialect, and cultural context of the speaker. Hence, the voice note cannot be evaluated and judged except in its original English language by native speakers. Nevertheless, from the angle of compromise (tanāzūl), in order to clear the air, cut off their fuel, and end the fitnah of these people, I clarified the few issues that had been suggested towards this end. I received this suggestion and advice on 6 May 2025.

Also, another shaykh to whom I had also sent my voice notes, he said that I have been lied upon and oppressed and that there is an attempt to take me down by certain people. He mocked their inability to grasp the point that disputes and differences in medicine are not returned to scholars of the Sharī‘ah and called the one who demanded such a thing an idiot (aḥmaq).

This clarification has nothing to do with the distortions, fabrications and slanders of Dr. ‘Arafāt al-Muḥammadi and nor the activities of his students and proxies across the world. This clarification has a completely separate event-chain and consideration altogether. You will see these people start to rejoice, in their delusion, thinking that they scored a victory and

forced me to repent from the lies and fabrications they accused me of, when the reality is completely different.

You can read the clarification and background notes:

—[Clarification Statement 10 May 2025](#).

—[Notes to the Clarification Statement of 10 May 2025](#).

The things I have clarified:

01 I casually remarked about the status of diet, health and medical research in the Gulf States, in the context of their rapid development and reliance on foreign expertise. This was taken offensively and caused injury to feeling. However, even though I did not have any foreknowledge of how Dr. ‘Arafāt al-Muḥammadī and his followers would use the voice note 3 or 4 years later, perhaps it was better not to mention.

02 Though my speech about scholars not resolving medical disputes between people about how to treat a disease, or vaccinations, as that is not their domain of activity, is correct in itself, someone might derive from my speech (through misinterpretation) that scholars do not have any personal and private capacity to know and speak about medical affairs. I never said or intended anything of the sort, so I have clarified this.

03 Though my speech about scholars obeying the ruler in his ijtihād regarding health policies (in matters that are differed over), this obedience being from the angle of the Sunnah, is valid and correct, someone might derive from my speech (through misinterpretation) that scholars never oppose any policies of the rulers. That is obviously something I never said or intended. So I have clarified this.

04 I also made it clear that I do not speak ill of scholars, nor have I ever done so, and that I repeat what I have always maintained, from the very beginning, that in each nation, the subjects obey their own authorities and rules and policies in their own countries, and for legislative rulings regarding matters of

worship and dealings affected by the pandemic response, they should return to scholars.

By making this clarification, I have not changed my views and convictions regarding the Covid-19 pandemic response, the unscientific measures, and the harmful and failed experimental injections. Nor have I accepted or acquiesced to any of the fabrications and slanders that have been spread about me, such as those listed above. These remain fabrications and slanders and must be taken back.

The Messenger (صلى الله عليه وسلم) said:⁷

Whoever disputed with falsehood while knowing it [to be so] will remain under Allāh’s wrath until he desists from it, and whoever said something about a believer that is untrue, Allāh will make him dwell in corrupt fluid—[the juice and pus of the people of Hellfire]—until he abandons what he said.

Shaykh Rabī‘ bin Hādī (حفظه الله) said:⁸

والله أنا لا أتخيل سلفيا يكذب

“By Allāh, I cannot imagine a Salafī who lies.”

Shaykh Rabī‘ bin Hādī (حفظه الله) said:⁹

فإن الكذب لتبيح وشنيع في غاية من القبح والشناعة شرعا ، وعقلا وفطرة وممقوتا لدى الأمم جميعا وفي الملل والنحل كلها ، قد حرّمه الله في الرسالات كلها ، وذم الكذب والكذابين في آيات كثيرة وتوعدهم أشد الوعيد

“Verily, lying is vile and repugnant, with the utmost vileness and repugnance, according to law (shar‘), reason (‘aql) and innate disposition (fiṭrah). It is abhorrent to all nations, to all religions sects in their entirety. Allāh has prohibited it in all the revealed

⁷ Ṣaḥīḥ Sunan Abī Dāwūd (no. 3597).

⁸ Al-Fuṣūl al-Maḍīyyah (p. 146).

⁹ In the lecture, “The Danger of Lying and Its Evil Effects” on <https://rabee.net>.

messages, and has condemned lying and the liars in many verses and has threatened them with the most severe warning.”

Shaykh Rabī bin Hādī (حفظه الله) was asked:¹⁰

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

He answered:

“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 (nunāqishuhā ‘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.”

A man may be forgiven for being mistaken, and reporting things which are untrue without knowing, but once the affair has been made clear, and he persists and does not recant from these lies and fabrications, he no longer has any excuse and is entered into the ranks of the liars.

For more on lying, and when and how a person is guilty of lying, and its evil effects, refer to:

—[The Definition of Lying \(Kadhib\) and Its Forms](#)

—[Ibn al-Qayyim on the Inherently Corrupting Nature of Lying](#)

Abu ‘Iyaad

Published: 17 Apr 2025.

¹⁰ In the cassette recording: Taqwā Allāh wal-Şidq, which is on his website, <https://rabee.net>.