

# Clarification Regarding Shaykh Sālim Bāmiḥriz (حفظه الله)

بسم الله والحمد لله والصلاة والسلام على رسول الله وبعد:

**BACKGROUND:** Some people continue to spread the accusation on social media that I made belittlement and mockery of Shaykh Ṣālim Bāmiḥriz. In this article I will address this issue again briefly and concisely, with Allāh’s permission and success.

The one who posted these accusations on social media first claimed that I said, **“The scholars are desert bedouins who are not proficient”**, and **“They follow behind their rulers with a blind-following”**, and that I desire to **“Topple the status of the scholars in order to support a false idea”**, and **“The scholars are forced to give verdicts about vaccines, to support the wish of the rulers.”**

When these were refuted, **because they were lies**, the accuser constructed another lie, which is that I said, **“A scholar cannot give fatwā in medical issues until he acquires qualifications and becomes an expert in the field himself.”**

When this was refuted, **because it was a lie**,<sup>1</sup> the accuser constructed another accusation, which is that I belittled and made mockery of Shaykh Sālim Bāmiḥriz by saying that he would not be in a position to evaluate and judge between conflicting medical claims. However, this is actually a valid point, and I was quoting what someone else had said to me.

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<sup>1</sup> See: <https://abuiyaad.com/d/undzrv>.

When this was refuted, **because it was a lie**, the accuser claimed that my tone of voice is what indicated mockery.

So the only thing he had left to go on, after all of this, was **the tone of my voice for a mere second or two**, in the very the last minute of 60 minutes of audio, where I was mentioning this point, that a scholar does not judge in the medical disputes between people, as that is not his domain.

So basically, **all of this aggression, this entire online assault, the mockery and belittlement that came with it, and likewise, the warnings**—and the tribulation that ensued among Ahl al-Sunnah in the months to follow—all of this war was waged because of **the tone of my voice** for one or two seconds while I was quoting what another brother said to me, in explanation of a totally correct and valid point, in a totally private voice note, from four years ago.

So I say once more:

**ONE:** I have made clear my position regarding Shaykh Ṣālim Bāmīhriz (حفظه الله) in a previous statement, wherein I said:<sup>2</sup>

أما الشيخ سالم بالمحرز (حفظه الله) فإننا نحبه في الله كما نحب كل علماء ومشايخ أهل السنة وطلابهم، وقد زار الشيخ السلفيين في بريطانيا مرات عديدة، وكذلك زار السلفيين في كندا، وأفادهم بالدروس والمحاضرات، وقال فيهم خير الكلام ودافع عنهم، وحثهم على الوحدة والمحبة والأخوة، ونهى عن التفرق وعن الاستماع إلى أي أحد يريد التفرق بين السلفيين. فجزاه الله خير الجزاء. ونحن نخالف ونرد على كل من يتكلم بسوء في أي رجل من أهل السنة سواء كان من الدعاة أو المشايخ أو العلماء.

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<sup>2</sup> I clarified this in Part 3 of a series which was written regarding numerous claims that were posted on social media in September and October 2024. It can be read here: <https://abuiyaad.com/d/ofnmgw>.

وأيضًا الشيخ سالم - جزاه الله خيراً - تكلم عن بعض المحاولات الأخيرة التي قام بها بعض الحاقدين لشق الدعوة السلفية في بريطانيا وحذر منها ، مما يدل على اهتمامه وحبه للدعوة ، خلافاً لمن يريد التفرق فيها.

“As for Shaykh Sālim Bāmiḥriz (حفظه الله), then we love him for Allāh’s sake, as we love all the scholars and shuyūkh of Ahl al-Sunnah. The Shaykh has visited the Salafis in Britain numerous times, and likewise he visited the Salafis in Canada also.

He benefited them through lessons and lectures and has also said good words about them and defended them, while encouraging unity, love and brotherhood between them. He also prohibited from splitting and from listening to anyone who seeks to split the Salafis, so may Allāh reward him with the best of rewards. And we oppose and refute anyone who speaks ill of any man from Ahl al-Sunnah, whether he is from the callers, shaykhs or scholars.

Also, Shaykh Sālim, may Allāh reward him, spoke about recent attempts which some of the haters made to split the Salafī da‘wah in Britain, and he warned against this, which indicates his concern and love for the da‘wah, in opposition to the one who wishes to splinter it.” End of the quote.

**TWO:** As for what they quote from my private voice notes from May 2021, when I was citing what someone said to me:

أحد الإخوة الذي يعرف أحد المشايخ، على سبيل المثال، الشيخ س... سأذكر من هو، الشيخ سالم بالمحرز، على سبيل المثال، أراد أن يرفع إليه هذه الأمور لكنه قال، انظر، إذا جاء بعض الناس وقالوا يا شيخ اللقاحات مفيدة، وسيقول آخرون يا شيخ اللقاحات ضارة، ولا يعرف من يصدق لأنه ليس في موقف، لا يعرف، أليس كذلك؟

“One brother who knows one of the scholars, you know, for example, Shaykh S..., I’ll mention who it is, Shaykh Salim Bamihriz for example. He wanted to raise things with him but he

said look, if some people are going to come say Ya Shaykh vaccines are beneficial, other people are going to say Ya Shaykh vaccines are harmful and he won't know who to believe because he's not in a position he doesn't know, right.”<sup>3</sup>

Then the point I was making, while citing what another brother had said to me, was nothing more than what the Major Scholars themselves say

Here are a few examples of many:

سئل الشيخ العلامة الفوزان (حفظه الله) :

سؤالها الثالث تقول: حكم وضع الموز أو الزبادي على الوجه؟

فأجاب الشيخ: " لا بأس بذلك إذا كان فيه فائدة. هذه أمور طبية تسأل الأطباء عنها ، إذا كان فيه فائدة فلا بأس."

Shaykh ‘Allāmah al-Fawzān (حفظه الله) was asked a question recently on behalf of a woman: “What is the ruling on putting banana or yoghurt on the face?” The Shaykh’s answer: “There is no harm in that if there is benefit in it. **These are medical affairs, ask**

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<sup>3</sup> I was speaking, and quoting what another brother said to me, and I was bemused that this point should be something hard to understand, and I had already spent 45 minutes of my time explaining this matter which the scholars themselves acknowledge and explain! However, if this is what they are using to make this accusation against me, then I say: “I seek Allāh’s forgiveness that in a private voice note to one brother, four years ago, while explaining to him some basic principles about the domain of scholars and the domain of medical specialists, while citing what another brother said to me regarding Shayk Sālim Bāmīhriz in illustration of the point, my choice of words in citing that brother, or my tone of speech when doing so may have created a misunderstanding to some of those who would listen to it afterwards, when it was shared without my permission (and without seeking clarification from me), leading them to think I was belittling the Shaykh. So I ask Allāh to forgive me for my shortcoming in not realising that my speech could be understood that way, and I should have been more careful, and from Allāh is aid sought. As for Shaykh Sālim, then I have spoken in praise of him on numerous occasions, may Allāh preserve him, he is a noble shaykh, and we love him for the sake of Allāh.”

**the doctors about them.** If there is benefit in them, then there is no harm.”<sup>4</sup>

قال الشيخ العلامة ابن عثيمين (رَحْمَةُ اللَّهِ): لا تسأل عن العلم إلا أهله، فالطبيبة لا تسأل إلا عن الطب، ولا تسأل عن العلم الشرعي. والعالم الشرعي يسأل عن العلم الشرعي ولا يسأل عن الطب إذا لم يكن لديه علم

Shaykh ‘Allāmah Ibn ‘Uthaymīn (رَحْمَةُ اللَّهِ) stated “The scholar of religion is asked about religious knowledge **and is not asked about medicine if he does not have knowledge regarding it.**”<sup>5</sup>

سئل الشيخ ابن عثيمين عن قول الناس بعدم عمل الحجامة في الشتاء قال: " لا أدري، لكن مرجع هذا إلى الأطباء الذين يمارسون هذا الشيء."

Shaykh ‘Allāmah Ibn ‘Uthaymīn (رَحْمَةُ اللَّهِ) was asked about people saying that hijāmah should not be done in the winter. He said: “**I do not know**, but this is returned to the doctors who are experienced in this thing.”<sup>6</sup>

سئل الشيخ الفوزان عن استعمال الفضة في علاج القلق قال: " لا أدري، اسألوا الأطباء عن هذا، هل الفضة علاج أم لا؟ اسألوا الأطباء

Shaykh ‘Allāmah al-Fawzān (حفظه الله) was asked using silver as a treatment for anxiety and grief, and he said: “**I don’t know. Ask the doctors about this.** Is silver a cure (for this) or not? Ask the doctors.”<sup>7</sup>

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<sup>4</sup> *Nūr ‘alā al-Darb*—recording. Date: 20 October 2024

<sup>5</sup> *Fatāwā Nūr ‘alā al-Darb*, cassette no. 317.

<sup>6</sup> *Liqa‘ al-Bāb al-Maftūḥ* (no. 112).

<sup>7</sup> <https://www.abuiyaad.com/d/fawzan-silver-medicine>.

**THREE:** The above is in relation to medical matters, and this is what I was speaking of in the audios. As for the issue of fatwā, I made clear to the brother I was explaining this to that **in matters requiring legislative rulings, when one is unclear, he must go to a scholar:**

I stated:

إذا كنت مرتبكًا ولا تعرف الحكم الإسلامي على قضية ما، صحيح؟ لذلك، إذا كنت مرتبكًا، فعليك أن تتوجه إلى عالم. تسأل العالم، يا شيخ، هل أخذ اللقاح واجب؟ هل يجب أن أخذ اللقاح؟ ما هو الحكم الإسلامي على أخذ اللقاح عندما توجد علاجات بديلة متاحة؟ وهي مثبتة الفعالية وما إلى ذلك. ما هو الحكم، يا شيخ؟ إذا كنت مرتبكًا بشأن وضعك، فحينها تحتاج للذهاب إلى عالم وسؤاله عن الحكم الإسلامي في هذه القضايا.

“If you are confused and you do not know the Islamic [i.e. legislative] ruling on an issue right? **So if you are confused, then you take something to the scholar. You ask the scholar,** Ya Shaykh, is taking a vaccine obligatory? Do I need to take the vaccine? What is the Islamic ruling on taking a vaccine when there are alternative treatments available and they are proven to work? And whatever. **What’s the ruling, Ya Shaykh? If you are confused about your situation, then you need to go to a scholar and ask the scholar, the Islamic ruling on these issues.**”

In fact, in the voice notes, I made reference to scholars and asking them around ten times. Here are some more examples:

... **you take things to the scholars**... where the Islamic 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 Islamic 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**

**FOUR:** I have always defended the Salafi scholars and have never reviled or belittled them, and I ask Allāh to protect my tongue and pen from ever speaking ill of the Scholars, I seek refuge from such a thing.

May Allāh make good mention of our Prophet Muḥammad, his Family and Companions in the highest company, and grant them safety and peace.

Written by Abū ‘Iyaad Amjad  
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