

## Request for Audios, Sources and Evidences For What Has Been Circulated on Social Media of Accusations—3

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ وَبَعْدُ:

**I**n Part 2 of this series I explained that in the private audios—which the accuser and his committee of advisors and translators are relying upon to fabricate lies against me—I spoke of three matters:

**First:** That scholars do not evaluate and judge in medical matters in which there are differences between doctors and medical schools, because this is not their field of speciality but they take the opinion of specialists or the health authorities and issue a fatwā on that basis.

**Second:** And as [for seeking] fatwā and knowing the legislative ruling, anyone can go to a scholar to get a fatwā in an issue in which he is in need of knowing the ruling. I mentioned this in the audios and encouraged it. I advised the one I was speaking to that he and others should go to the scholars with accurate information for fatwā. I explained that the scholars may give a conditional answer.

**Third:** That during an epidemic, the scholars—when the ruler makes ijtihād in matters that are differed over between countries, health authorities and specialists—may align with and support those ijtihāds from the angle of obedience to the ruler, from the angle of adherence to the Sunnah, and would not oppose them.

The reason for this detail (tafṣīl) in the audios is because people were demanding that I take my medical and scientific views to the scholars for examination and evaluation, not in order to seek a fatwā, but merely to have my views scrutinized.

I was explaining to the brother why this was unreasonable. This was after I criticised some errors and exaggerations of certain

people. They were unable to answer, so some of them conspired against me.

**I**t appears, and Allāh knows best that this group—after I started requesting the audios from them earlier this year—were operating on the assumption that as I no longer have them, **I will be unable to verify their claims and defend myself.**

By the the grace of Allāh I have now managed to recover the audios.<sup>1</sup>

Very sadly, I have been forced to write yet another response against another lie that was been spread on social media on 18 Rabīʿ al-Thānī 1446 / 21 October 2024.

**A**s for this recent lie, then the person making the online attack wrote a new refutation on 21 October 2024 (18 Rabīʿ al-Thānī 2024) in which he quoted some speech and using false presumptions tried to make it appear as if I was reviling one of the noble shaykhs.

He quoted the following:

على سبيل المثال، سأذكر اسم الشيخ سالم باحمرز على سبيل المثال. تريد أن ترفع الأمر إليه، لكنه قال، انظر، هذا، إذا جاء بعض الناس وقالوا: نعم، نعم، يا شيخ، اللقاحات مفيدة، وسيقول آخرون: لا يا شيخ، اللقاحات ضارة وهو لن يعرف من يصدق.

“The expert says in his audio:

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<sup>1</sup> This is because though I lost my Whatsapp chats in early 2022, and thereafter changed my phone as well, I was unaware that the files are still present on the system. So using a file browsing app I managed to recover all of my audios from the old phone, and also locate the specific audios in question. This is alongside the fact that it was in early to mid 2024 when I first heard that this group was using these voice notes to speak ill of me and warn against me. Since that time they have been requested to send these audios on numerous occasions, but they have not done so.

For example, I will mention the name of Shaykh Sālim Bāmiḥriz, by way of example, you want to raise the matter with him, however he said: Look if some people come to him and say: Yes, yes, O Shaykh, vaccinations are beneficial. And others will say: No O Shaykh, vaccines are harmful. He will not know who to believe.”

Then the refuter tried to present this speech as belittlement and revilement of the scholars, that it is from the ways of the Surūriyyah, Quṭbiyyah. His online followers and accomplices jumped upon this, they eagerly translated it and spread it on various social media platforms.

**T**his accusation is based upon clipping and distortion of speech, and imposing upon it with presumptions and imaginations, something which I already cautioned against in my previous statement.

The actual speech are as follows:

أحد الإخوة الذي يعرف أحد العلماء، على سبيل المثال، سأذكر من هو، الشيخ سالم باحرز، على سبيل المثال، أراد أن يسأل عن 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؟ لن يعرف من يصدق.

“One brother who knows one of the scholars, for example, I’ll mention who it is, Shaykh Ṣālim Bāmiḥriz, for example. He wanted to raise things with him but he said: Look, if some people are going to come say Yā Shaykh vaccines are beneficial other people are going to say Yā Shaykh vaccines are harmful and he won’t know who to believe because he’s not in a position, he doesn’t know, right? He won’t know who to believe.”

The reader should be aware of the following points:

**First:** They clipped from the speech [the sentence]: “**One of the brothers who knows one of the scholars...**” and they changed:

“... he wanted to raise things with him...” to “... you want to raise things with him...” so that people think I am the one who is addressing the brother with this speech, and not that I am quoting what another person said to me.

**Second:** The context of this speech is what I had explained earlier.

**Shaykh ‘Allāmah al-Fawzān** (حفظه الله) was asked some days ago about an issue of health and medicine, he advised that it is doctors who are asked about them.

The question of a woman was presented to the Shaykh on the *Nūr ‘alā al-Darb* series: “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 the doctors about them.** If there is benefit in them, then there is no harm.”<sup>2</sup>

I mentioned previously the statement of **Shaykh ‘Allāmah Ibn ‘Uthaymīn** (رحمته الله): “**And the Shar‘iyy scholar is asked about Shar‘iyy knowledge and is not asked about medicine if he does not have knowledge regarding it.**”<sup>3</sup>

**Third:** As for what relates to a *fatwā*, then this is what I said in the audios, verbatim:

“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.**”

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<sup>2</sup> Source: *Nūr ‘alā al-Darb*—recording. Date: 20 October 2024

<sup>3</sup> *Fatāwā Nūr ‘alā al-Darb* (Cassette no. 317).

However, the social media poster and his committee of translators are hiding this.

I mentioned previously that I sent a question on this topic to **Shaykh ‘Allāmah Ṣāliḥ al-Fawzān** (حفظه الله) which he responded to. Likewise, I and five pharmacists sent some questions to **Shaykh Muftī ‘Abd al-‘Azīz Āl al-Shaykh** (حفظه الله) regarding this matter specifically. This indicates the futility of this fabrication (slander), that I wish to topple the scholars and prevent [people] from returning to them.

**Fourth:** The accuser claims that because I used the phrase, “**for example**”, that this is evidence that I intended the rest of the scholars as well for the alleged revilement, not just the Shaykh that was mentioned!

Very sadly, this deduction is not free of overexertion (*takalluf*) and exaggeration and Allāh knows best the intentions.

**Fifth:** He then presents the content of the speech itself **in the most horrendous way possible**, upon other than what its reality and its intent, as if is belittlement and revilement and from the ways of the Surūriyyah Quṭbiyyah. However, these are nothing but the suspicions and presumptions of his own mind.

**Sixth:** And I ask why he did this.

Is it to anger his audience so they forget his initial slanders, that he opened the doors to tribulation by posting them on social media, harmed the da‘wah and gave opportunity to the haters and partisans to attack the Salafīs of Britain? And is harming the da‘wah and creating commotion and splits therein, of lesser significance to him, than justifying his slanders?

**Seventh:** It is befitting that we mention the speech of Shaykh ‘Allāmah Rabī‘ once more:

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:<sup>4</sup>

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 Salafis 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.

Shaykh ‘Allāmah Wālid Rabī‘ bin Hādī (حفظه الله) also said:<sup>5</sup>

“If your brother commits an error, gently advise him and present him evidence and proof, through that Allāh will benefit him. As for sitting and lying in wait for someone to make a mistake and then you stand up and rebuke (him), here and there, (saying) so-and-so did such-and-such, this is from the way of the devils, and it is not from the way of the Salafis.”

Allāh (عَزَّوَجَلَّ) said:

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْا اَعْدِلُوْا هُوَ اَقْرَبُ لِلتَّقْوٰى

“And let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety.” (5:8).

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<sup>4</sup> In the cassette recording: *Taqwā Allāh wal-Ṣidq*, which is on his website, <https://rabee.net>.

<sup>5</sup> *Bahjat al-Qārī‘* (p. 107).

Shaykh al-Islām Ibn Taymiyyah (رَحْمَةُ اللَّهِ) said:<sup>6</sup>

“It is known that when we speak about those who are less than the Companions, such as the kings who differ [with each other] over rulership, and scholars and shaykhs who differ [with each other] in knowledge and religion, it is obligatory that speech should be with knowledge and justice, not ignorance and oppression. For justice is obligatory upon everyone, towards everyone, in every situation. And oppression is prohibited absolutely, it is not permitted in any situation ever. The Exalted said: **“And let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety.”** (5:8). This verse was revealed due to their hatred of the disbelievers, and it is a hatred that is commanded. But when [it is the case that in relation to] the hatred which Allāh has commanded, a person has been prohibited from oppressing the one whom he hates, then how is it for hatred of a Muslim through [faulty] interpretation, misconception or a desire of the soul?! He is more worthy of not being oppressed, rather he should be just regarding him.”

And the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: *“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.”*<sup>7</sup>

As for Shaykh Sālim Bāmīhriz (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.

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<sup>6</sup> *Minbāj al-Sunnah* (5/126-127).

<sup>7</sup> *Ṣaḥīḥ Sunan Abī Dāwūd* (no. 3597).

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 Salafi 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.

**W**hat the refuter has fallen into is the major sin of **tale-carrying (namīmah)** and not “defence of the scholars”.

Given that this is a private conversation with only one person, and it is three years old, why would he bring this out now, in collusion with his advisors and translators, and spread it to over 75,000 of his followers on social media?

**Is it to create hatred and animosity between myself and a Shaykh who has visited Britain and the West and those whom he visits? And likewise, is it to give opportunity to the haters and partisans to attack Maktabah Salafiyah?**

As for tale-carrying, Allāh the Exalted said:

وَلَا تُطِيعُ كُلَّ حَلَّافٍ مَهِينٍ ﴿١٠﴾ هَمَّازٍ مَشَّاءٍ بِنَمِيمٍ ﴿١١﴾ مَنَاعٍ لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾ عُنُقٍ  
بَعْدَ ذَلِكَ زَنِيمٍ

“And do not obey every worthless habitual swearer, [and] slanderer, going about with malicious gossip. A hinderer of good, transgressor, sinful. Cruel, and after that, of lowly character.” (68:10-13).

The Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: “*Shall I not inform you of the most evil among you? Those who proceed upon tale-carrying, creating*

*mischief between beloved ones, who seek to harm the innocent.*”<sup>8</sup> And in the ḥadīth related by Ḥuḍhayfah (رَضِيَ اللَّهُ عَنْهُ), who said he heard Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) say: “*The tale-carrier will not enter Paradise.*”<sup>9</sup> And tale-carrying brings punishment in the grave, as occurs in the ḥadīth of the two men being punished in their graves, one of whom, “*used to walk around [between people] carrying tales.*”<sup>10</sup>

Al-Nawawī (رَضِيَ اللَّهُ عَنْهُ) said: “[Namīmah] is to quote speech of the people to each other in order to cause mischief.”<sup>11</sup>

There is a great difference between a knowledge-based refutation founded upon truthfulness, integrity, and good intention and between presumptions, impositions, imaginations and tale-carrying.

Allāh (عَزَّ وَجَلَّ) said:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ  
وَالْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا الْهَوَىٰ أَن تَعْدُوا ۗ وَإِن تَلَوْا  
أَوْ تُعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾

**“O who believe! Stand firm for justice as witnesses for Allāh even if it is against yourselves, your parents, or close relatives. Be they rich or poor, Allah is best to ensure their interests. So do not let your desires cause you to deviate [from justice]. If you distort the testimony or refuse to give it, then [know that] Allah is certainly All-Aware of what you do.” (4:135).**

**I** could say more, but I do not wish to prolong the matter. I can only ask questions:

—Is this how the People of Knowledge behave?

—Have you ever seen this type of conduct from any of the

Major Scholars towards Ahl al-Sunnah?

<sup>8</sup> *Ṣaḥīḥ al-Adab al-Mufrad* of Shaykh al-Albānī (no. 246).

<sup>9</sup> *Ṣaḥīḥ Muslim* (no. 105).

<sup>10</sup> *Ṣaḥīḥ al-Bukhārī* (no. 216) and *Ṣaḥīḥ Muslim* (no. 292).

<sup>11</sup> *Sharḥ Ṣaḥīḥ Muslim* (16/159).

—Is this how you deal with someone whom you consider to have erred from Ahl al-Sunnah?

—Does collusion with a committee of consultants, advisors and translators in making a surprise, online, public attack on social media against a person from Ahl al-Sunnah emanate from a good and sincere intention?

We have never seen the likes of this evil behaviour from the Rabbānī Major Scholars towards Ahl al-Bida‘, let alone those who actually deviate from Ahl al-Sunnah.

**I**t is clear that this group have colluded together in order to frame me with trumped up charges that are baseless.

Alḥamdulillāh, people have seen the difference between this lowly dispraised way and the noble, praiseworthy way of the Rabbānī Scholars from the people of knowledge and excellence such as:

Shaykh ‘Allāmah ‘Abd al-‘Azīz bin Bāz (رَحْمَةُ اللَّهِ), Shaykh ‘Allāmah Nāṣir al-Dīn al-Albānī (رَحْمَةُ اللَّهِ), Shaykh ‘Allāmah Ibn ‘Uthaymīn (رَحْمَةُ اللَّهِ), Shaykh ‘Allāmah Rabī‘ bin Hādī (حفظه الله), Shaykh ‘Allāmah Muqbil bin Hādī al-Wadī‘ī (رَحْمَةُ اللَّهِ), Shaykh ‘Allāmah Ṣāliḥ al-Fawzān (حفظه الله), Shaykh ‘Allāmah Aḥmad al-Najmī (رَحْمَةُ اللَّهِ), Shaykh ‘Allāmah Zayd al-Madkhalī (رَحْمَةُ اللَّهِ), Shaykh ‘Allāmah Ṣāliḥ al-Luḥaydān (رَحْمَةُ اللَّهِ), Shaykh ‘Allāmah ‘Abd Allāh al-Ghudayān (رَحْمَةُ اللَّهِ), Shaykh ‘Allāmah ‘Ubayd al-Jābirī (رَحْمَةُ اللَّهِ).

These scholars have had great influence upon the Salafī da‘wah in the West and all over the world, may Allāh reward them with the best of rewards.

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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