

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

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ وَبَعْدُ:

Recently, postings were made on social media (X, Telegram, Whatsapp) regarding Salafis in Britain, containing accusations that I claim that: **“The Major Scholars are bedouins, people of the desert 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.”** These accusations and other claims were posted to an excess of 75,000 followers and they were translated and distributed thereafter in many other channels.

In addition, specific titles¹ were used in order to identify me and make mockery of me. Many people — especially in the English speaking world, and even the Arabic speaking world — understood who was intended, and they felt that the real desire was simply revilement, mockery and belittlement.

These posts have caused commotion and opened a door among the doors of tribulation.

However, this open attack (in the name of defending scholars) was not met with acceptance. Many people saw its reality. It was not accepted by the common people, let alone students of knowledge and mashāyikh. The perpetrator faced a backlash and some of the mashāyikh advised him that this path harms more than it benefits and that it opposes the way of the Major scholars.

The intelligent person does not reject advice, correction of errors and the refutation of the opposer which comprises sincere

¹ These titles include, “the specialist of viruses and chemistry” and “the doctor who is an expert of viruses”.

advice, knowledge, justice and a good intention, upon the way of the Major Scholars, such as Shaykh ‘Allāmah ‘Abd al-‘Azīz bin Bāz, Shaykh ‘Allāmah al-Albānī, Shaykh ‘Allāmah Ibn ‘Uthaymīn, Shaykh Allāmah Rabī‘, Shaykh ‘Allāmah Aḥmad al-Najmī, Shaykh ‘Allāmah ‘Ubayd al-Jābirī and others.

As for this path, then it is something else, it is not possible to justify it in the name of “defence of the scholars”, and spreading tazkiyāt for the one who fell into this does not support, justify or validate what he has done.

As for these accusations, then they are based on clipping and distortion of speech, and distorting the intended meaning, and thereafter, presenting it (to the whole world on social media) with the worst possible appearance, and without looking at the context. This is alongside the knowledge that it was a private audio to one person only, and a few years have passed since then.

As for what relates to the matter:

There are some private audios which I sent to a brother in mid-2021, in response to questions he put to me.² Despite the fact that some months ago I requested the audios from this brother (because I had lost all of my Whatsapp messages by mistake in 2022), and the fact that one of the mashāyikh in Britain requested these audios from the one who made the online attack against me, they would not send them.

My discussion with the questioner revolved around a scholar who is not a specialist in the affairs of medicine and health, so

² This was in May 2021 when 17 European nations had suspended the Astrazeneca vaccine because it was causing deaths through blood clots and doubts began to surface about the other vaccinations because they were causing heart damage (myocarditis and pericarditis) especially in young people. One of our fit and healthy Salafi brothers in Birmingham died suddenly after he had taken two shots. Then these types of sudden deaths following vaccinations began to increase. Many doctors began noticing these cases (among their patients) and papers began to be published in the scientific journals and (reports) began to appear in the media.

naturally, he will refer back to the specialists and the health authorities of his country, especially regarding the issue of vaccines and their harms, and in a more general sense, in relation to medical theories and ways of curing illnesses. Nations and governments as well as doctors and medical specialists have differed greatly in these issues.

The scholar, naturally, will support the health measures and guidelines in which the ruler has made ijtihād, and this is from the angle of obeying the ruler in the ijtihāds he makes in affairs that are differed over, and the scholars will not go outside of that. This is an elementary matter and entails no revilement whatsoever.

One can refer back to the explanation of the scholars of the ḥadīth of the Messenger (صلى الله عليه وسلم) in which he said: “*You are more knowledgeable of the affairs of your world.*”³

However, the one who spread these accusations and his helpers made a big commotion and tried to present my words with gross simplification, in just a sentence or two, and in the worst way possible.

In summary:

1. There is a private audio recording between me and the questioner.
2. It seems they have kept this audio for three years, and have circulated it between themselves.
3. They did not send it to me when I learned of it and requested it from them.
4. They launched an attack against me on social media and threw dangerous accusations against me in front of 75,000 followers or more.
5. They used belittling titles to identify me, and to mock and humiliate me.

³ Reported by Muslim (no. 2363).

6. Then they said that they did this in the name of “defending the major scholars.”

Given that the audio was private between me and just one person, in this situation it was possible to deal with it privately, without spreading it publicly with defamation and revilement and trying to humiliate. I do not know of this approach from the Major Scholars, and this is not from their path and their methodology.

That which we know and have witnessed from the Major scholars 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, the one who we have benefited from for thirty years, while he explains, corrects, advises, shows gentleness, has patience and shows mercy, like a father to a son,

—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).⁴

...is that when they wished advice for anyone from Ahl al-Sunnah, they advised him with measured, precise speech, with good mannerisms, and with truthfulness, honesty and wisdom. Everyone who took from their way will testify to that.

⁴ And these are **the Major Scholars** whom we have benefited from in spreading the Salafī da‘wah in the Western lands, by returning to them and to their sciences, lessons, fatwās, authorships, directions, clarifications, guidance and refutations, for thirty years.

And all intelligent people know that. They know the difference between what we have witnessed from the Major Scholars in their dealings with the errors and slips of Ahl al-Sunnah and this (unjustified) attack.

Shaykh ‘Allāmah ‘Ubayd al-Jābirī (رحمة الله), stated exactly 18 years ago, and in which there is an eerie⁵ resemblance to recent events:

“And we know in these days what has afflicted Maktabah Salafīyah in Birmingham, from a people who ascribe to the Sunnah. And these (people), I don't know what has carried them to (make) this audacious attack. And we, all praise is due to Allāh, know the Maktabah for years, and that which we advise everyone who is affiliated with the Maktabah, regardless of whether it is someone who is part of it, or one who listens to its lessons (that are organised by it), or who is close by it, that they don't pay any attention to this audacious attack. This is because the Maktabah, and all praise is due to Allāh, Allāh has paved the way for it in the last few years, from the people of knowledge and excellence who have become tied with it and who have acknowledged [and partaken in] its efforts in calling to Allāh, the Sublime and Exalted. 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.”⁶

⁵ Strange and frightening.

⁶ Sunday 8th October 2006, after Tarāwīh prayer, in the city of Madīnah, KSA, during the Dawrah ‘Ilmiyyah in Ramaḍān in which I was present, recorded.

So returning back to the principles of our religion:

Allāh the Exalted said:

قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ

“Say: Bring your evidence if you are truthful.” (2:111).

And Allāh the Exalted said:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهْلَةٍ فَتُصِبْحُوا
عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

“O you who believe, if there comes to you a disobedient one with information, verify (his report), lest you harm people in ignorance (of the true state of affairs) and thereafter become regretful over what you have done (in haste and error).” (49:6)

And Allāh’s Messenger (صَلَّىٰ اللهُ عَلَيْهِ وَسَلَّمَ) said:

البينة على المدعي

“The proof is upon the claimant.”⁷

And Muḥammad bin Sīrīn (رَضِيَ اللهُ عَنْهُ) said: “Name us your men...”⁸

And ‘Abd Allāh bin al-Mubārak (رَضِيَ اللهُ عَنْهُ) said: “The isnād is from the religion, had it not been for the isnād then anyone who wished to do so could say whatever he wished.”⁹

So based on what has preceded, I say:

Firstly: Whoever ascribed this speech to me, that “The Major Scholars are bedouins, people of the desert 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 aid a false idea” then he has lied and fabricated upon me what I did not say and nor intend and nor has it occurred in my mind ever.¹⁰

⁷ Related by al-Bayḥaqī in *al-Sunan al-Kubrā* (no. 20990), and its meaning is in *al-Bukhārī* (no. 4552) and *Muslim* (no. 1711).

⁸ Reported by Muslim in the *Muqaddimah of his Ṣaḥīḥ* (1/14).

⁹ Ibid. (1/15).

¹⁰ Rather, that which I said was: The scholars are not specialists in medical affairs, in medical treatments, in vaccines and medical theories. They refer back to the specialists in their country regarding these affairs for verification,

Secondly: I demand the names of every person in the chain of transmission from the Indian brother in Oman to the poster of these accusations on social media. This request includes the advisors who colluded in this matter, and this is from the angle of “*name us your men*” so that we can discover the author of these claims and who these distortions came from.

Thirdly: Given that the realities established above do not allow this open attack to be presented as “advice” or “defence of the scholars”, then it can only be considered as collusion upon trumping up (charges) and fabrications for the purpose of defamation, revilement and belittlement. Since defamation by social media constitutes a crime subject to penalties under the **Saudi Anti-Cyber Crime Law**, it is reportable to the **Saudi Bureau of Investigation and Public Prosecution (BIPP)**.

Fourthly: Hence, I demand the poster of these accusations to prove them with clear evidence and that he mentions the names of those who translated my speech to him and those who made these accusations against me.

This (request) is because it has been established that this (type of) open attack does not emanate from truthful (sincere) advice and a desire to correct errors. Much confusion and splitting has occurred in various lands because of it. For this reason, it is not

soliciting opinion and then making ijtihād. And that they support the ijtihād of the rulers, and government health directions, and they will not oppose them, from the angle of obeying the ruler in his ijtihād. And because there is a great difference regarding these affairs between countries and between specialists and there are different medical approaches, then no one can impose upon anyone else that he should go to a scholar so that the scholar can investigate his medical opinions and judge them. As for returning to a scholar in order to know the ruling or for a fatwā for the one who is need of that, then I affirmed that. And for your information, 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 regarding this matter specifically.

possible to place trust in any accusations henceforth, except after a detailed investigation.

Fifthly: If this (demand) is not fulfilled then I have the legislative right to make a claim of defamation to the relevant authorities and a complaint for kindling tribulations among Muslims in other lands.

In closing, there are some important matters that should be pointed out:

The first: The Shaykh and ‘Allāmah ‘Ubayd al-Jābirī (رَحْمَةُ اللَّهِ عَلَيْهِ) said: “The opposer... is either a person of the Sunnah, the people know him with uprightness upon it, defending it and its people, just as they acknowledge his sincere advice to the ummah, and this one is not pursued for his slip. His honour is preserved, even if we refute his opposition. We behave decently with him and preserve his honour.”¹¹

So where is this good behaviour and preservation of honour? Is it through collusion upon trumped up charges and fabrications? And withholding audios after they have been requested? And refusing to send them even after the open attack (on social media)? And mocking and defaming the one you claim to offer advice to and correct his error? And spreading that on social media to 75,000 followers at least?

How truthful is the saying of the poet:

لَا تَنْهَ عَن خُلُقٍ وَتَأْتِي مِثْلَهُ عَارٌ عَلَيْكَ إِذَا فَعَلْتَ عَظِيمٌ

Do not forbid a behavior, then engage in it yourself.

Mighty is your disgrace, if you do so.

Once we understand this, then it is not possible to compare this public attack to what is in the speech of Shaykh ‘Allāmah ‘Ubayd al-Jābirī (رَحْمَةُ اللَّهِ عَلَيْهِ), so perhaps there may be more than meets the eye, and Allāh knows best.

¹¹ *Majmū‘ at al-Rasā’il al-Jābirīyah* (p. 170).

The second: All of the Salafis in the entirety of the West and the English-speaking portion of the East know that I along with my brothers in Maktabah Salafiyyah—with Allāh’s aid and bounty—have played a large role, in the lands of the West, in defending the Salafī scholars and the Muslim lands from the continuous attacks from the direction of the Ikhwānīs, the Quṭbīs, the Surūrīs, the Ḥaddādīs, the Rāfiḍīs and others, for a period of thirty years. And it is known that the heads of the Khārijites seek refuge in the Western lands where they start to recruit the youth of these countries in order to achieve their goals in Muslim countries.

Given that, it is not a light matter that we should be accused falsely of having this vile intention, that one of us desires to “Topple the status of the scholars to support a false idea.”

This is why Salafis in the West, or in the English-speaking world in general, did not react to these accusations except with amazement—except (of course), those who wished to settle scores.

Finally, I advise my brothers not to dispute in this matter and not to get entangled in quarrels on social media platforms, and instead, adhere to Shari‘ah principles and the methodology of our scholars, as has preceded.

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

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