

Transcript of Voice Notes

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّٰدِقِينَ

“O you who believe! Fear Allāh (with piety), and be with those who are true (in words and deeds).” (9:119)

Imām al-Sa’dī (رَحْمَةُ اللَّهِ) said: “[Be with the truthful] in their words, deeds and states of being, those whose words are truthful, and their actions, and their states of being... which are free of evil objectives, and comprise sincerity and a truthful intention.”

Shaykh Rabīʿ bin Hādī (حفظه الله) said: “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.”

Shaykh Rabīʿ bin Hādī (حفظه الله) also said: “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 (*jamāʿah*) has such-and-such in it. We seek refuge in Allāh, it is not permissible.... 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.”

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ وَبَعْدُ:

Background

In September 2024 someone launched an online social media attack against me on the basis of some private audios (sent to one person) from May 2021. After his accusations were responded to in four articles¹, and he failed in his objective, with his knowledge that his actions were not received well at all by various mashāyikh—both inside and outside Saudi Arabia—and rejected by Salafis around the world, and he lost some credibility thereby, he has now returned for a second round, putting himself and others to trial.

This time though it is a **proxy**, and it appears that this is in order to keep one's own hands clean, despite the fact that the same hands and fingerprints are clearly visible and evident in this new operation and in the documents that are being written and prepared.

So this new individual—a Madīnah graduate—has appeared on the scene. He has come onto social media, created a fresh account on X and posted a few documents, one of them being a transcript (translated into Arabic), of a voice note they have based their accusations upon.²

The objective here is to create a new narrative, a false one, **which rewrites factual reality**, that somehow the social media poster, the accuser, is the poor victim who has been oppressed, and that he has been attacked unjustly by myself, and that he has been so patient and wise and so on, which all people who have followed what has

¹ Refer to: <https://abuiyaad.com/a/response-allegations>.

² This almost seems like a kind of re-run of the Madeenah.Com students fitnah from 2003–2006, led by Ṭāhir Wyatt.

happened since September 2024 know to be a lie. Sadly, this poor individual, the graduate, does not know that he is being used as a **sacrificial lamb**, and perhaps there is also some desire to gain notoriety in himself as well, by which he is being put to trial.

Note: From the doubts promoted by this Madinah graduate are that whereas my name was not mentioned by the social media poster, I somehow identified the social media poster and began to attack him. This is a falsification of course, since I did not mention any names either, and to date, I still have not mentioned any name at all. **The only person to mention the name(s) publicly is this graduate himself.** It's not a good start that in the very first document you write, you lace it with falsehoods. Further, I did not attack anyone, I simply asked for evidence for the attacks that were made against me, given that most people knew I was the one who was intended, and the social media poster has himself, admitted it and said it explicitly himself.

Note: Also from his feeble doubts is that somehow, it was an onus upon me to release the audios after I discovered them. As a Madinah graduate, he should know the principle, "*The onus of proof is upon the claimant.*" Further why would these people refuse to send me the audios since earlier in 2024, and why have they now decided to release a small section of the audios, six months later?! They could have done that in the first week of the attacks back in September, and the matter would have been resolved!

As is clear, **politics, tricks, games and deception** are written all over this second round of attacks.

In this document I present the transcript of a response to questions from a brother (through voice notes), about Covid-19 vaccines (and

related issues).³ I generously took some time out to answer this brother's questions and explain the matter to him. This was in May 2021.

Then, I learned in Ramadan of 1445 (April 2024) that there were some audios of mine circulating between what is referred to by some as the "committee" (lajnah) in Madīnah, which were being used to declare me misguided and warn against me.

So I took steps to find out which audios they were, and after some investigation, I managed to identify the specific brother I had the communications with. I then contacted him (through both email and whatsapp, see end of this document) and asked him to send me the audios—because my whatsapp messages had been lost on my old phone—so that I could see what was actually in my speech. **However he refused to reply, not even to the salām, which was very strange behaviour. And I know for sure that he received the email and the whatsapp message.**

Then over the months that followed, more attempts were made to discover these audios, but were not successful. Likewise, attempts were made to identify the translators (because translation is a type of *riwāyah*, reporting) but these attempts proved unsuccessful. In fact, the social-media poster, even refused to name his men, making pathetic excuses. So that's application of *ilm al-rijāl* and *uṣūl ilm al-riwāyah* for you right there! Where you refuse to name your narrators.

³ This was at a time (May 2019) when 17 European nations had suspended the AstraZeneca injections and doubts were cast over the others because of deaths and injuries reported in the literature. So I advised people with caution regarding these injections and as for those in other countries, such as the Gulf, when people asked me, I said take the Sinopharm one instead as that carries less risk than the mRNA injections.

Then, all of a sudden, one of them, the social-media poster, having become upset for one reason or another—and opposing the way of the scholars and the methodology of dealing with Ahl al-Sunnah—came out with an open, public attack on social media in September 2024. He posted certain accusations to his 75,000 followers on X (and other platforms). He intended me specifically through these attacks, and this was clearly understood by people, because he used identifying language. He was also insulting and tried to belittle me through name-calling.

These are not the ways and manners of the people of knowledge. On the contrary, this is more characteristic of *intimidation*, *thuggery* and *bullying* albeit, under the guise of a noble aim. **I have never, ever—not in 30 years of da‘wah and in observing and taking from scholars, and in the way they advise or correct Ahl al-Sunnah—seen this type of lowly, underhanded, ignoble behaviour.**

Then during these months—September, October 2024—when I was writing responses to these accusations,⁴ attempts were made by others to get these audios from the accuser and his team, but they refused to send them.

This indicates their evil intentions, irrespective of whether they had anything valid against me or not. In no way, can this behaviour be reconciled with wanting good, and wanting benefit and having sincerity of purpose towards your brother from Ahl al-Sunnah. Rather, the goal is to try to destroy. So these types of people, once they have made their evil intentions clear, then everything they claim, say and do becomes suspect and requires careful and detailed scrutiny.

⁴ Refer to: <https://www.abuyiaad.com/a/response-allegations/print>.

Then—with thanks to Allāh—I was able to recover the audios from the file system in my old phone. Even though the messages were lost, due to absence of a backup file, prior to an application update, the media files themselves remained in the system, which I was unaware of. So I had to search and identify the relevant files.

What is in the Audios

In my voice notes in response to this brother, I alluded to the following affairs (the context of why these things were discussed are provided further below):

1. It is not the domain of a scholar of the Shari‘ah to evaluate and judge medical claims and treatments, as that is not their speciality. They would refer to others in these matters, such as their trusted specialists or health authorities.
2. If a person wants a fatwā, he wants to know a legislative ruling, he can go to a scholar, present him accurate details and get an answer, and that the scholar may also give a conditional answer, and I encouraged this.
3. I am not required to have my medical views evaluated by a scholar of the Shari‘ah, and especially in matters in which there are differences, based on medical theories and views, and it is absurd to even demand this from me, since this is not the domain of a scholar.
4. Doctors, health authorities and governments have differed greatly in issues of medicine and science (and in the pandemic response), and these affairs ultimately return back to evidence. You cannot take the views and policies, the ijithāds of one government, and impose them on everyone else in the world. These affairs return to evidence, no one has a monopoly on medical (scientific)

knowledge, and when the truth becomes clear in a matter, all people are obliged to followed it.

5. There can be discussion of scientific and medical knowledge, we can exchange views, argue, but you can't silence people, just because they have a different view, one that you do not like.

6. Irrespective of all of these differences regarding treatments, interventions etc. in which there was much difference among nations, we have to respect the ijtihāds of Muslim rulers and obey them in order to maintain order, even if we do not agree with the decisions, from a knowledge point of view. This is emphasised over and over.

7. That we can give advice to health authorities and rulers of Muslim lands through legislated, acceptable routes—something which I actually did myself in late 2020, early 2021.

8. That in these differed over matters, regarding pandemic measures and vaccines, the scholars will call for obedience to the rulers in their ijtihāds and would not oppose those policies, and this is from the angle of obeying the ruler in his ijtihād in differed over matters.

9. I casually mentioned, towards the end of the audios, as something incidental to the discussion, as an observation, that the Gulf Arabs in particular, were catapulted into rapid development due to oil riches, leaving the desert life, and had to buy in foreign expertise from Western nations. That they adopted Western food, diet and consequently, medicine in the process (thereby leaving the healthy ways of their ancestors). They have more or less wholesale adopted the allopathic model of medicine, [which is based largely

on treating symptoms based on patented medications], without much critical evaluation.

My intent behind this is that, I am not obligated to accept models and paradigms of medicine, just because a particular nation has adopted them, because that is not how science and medicine works. The argument that everyone, no matter what country he lives in, has to follow one particular nation in its medical opinions, views and choices, does not apply in medicine or science, which are worldly affairs. This is from the knowledge point of view.

I believe these casual remarks, which are in a private conversation, with one person, are the ones that have touched a nerve and got them upset, and they are using this to craft the most horrendous narrative possible, and malign me with various accusations.

What they accused me of

The accuser has been advised since September 2024 until recently that his way opposes the way of the scholars, and will split and harm the da'wah, and that he, in good faith, should provide the audios he and his team are using. He did not do any of that, and instead continued with his agenda.

From the accusations which he and his team made against me, based on their evil suspicions, and clipping, concealing and twisting of words is that I claim:

—العلماء الكبار بدو أهل صحراء لا يجسنون

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

—ويقادون (أي العلماء الكبار) خلف ولادة أمرهم بتبعية عمياء

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

—يريد إسقاط العلماء لينصر فكرة باطلة

3. That I desire to topple the status of the scholars to support a false idea

—العلماء لا يستطيعون مخالفة سياسة حكامهم وعلى هذا: أفتوا في التطعيمات بما أراد حكامهم

4. 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.

What they are missing—and refusing to acknowledge, despite being told—is that my writings and statements are viewed from the context and angle that I was responding to people who fell into exaggeration in this matter of Covid-19, made false claims (both religious and medical), and tried to impose their views upon others. Some of them claimed that we must follow the pandemic policies of Saudi Arabia, even though we are not required to do so, because we live in other nations where the policies may be more relaxed, or we have more choice. Further, they ascribed to the scholars, what the scholars themselves were not saying, and they made it appear as if the scholars are behind the vaccination policies. I feared that people will start blaming the scholars—when the death, injury and chronic illnesses caused by the injections become firmly established and known, and class action lawsuits around the world start taking place—because of the exaggerations of these people and their misrepresentations.

When they were unable to answer the evidences presented to them, and their errors and false or exaggerated claims were pointed out, they hid behind the slogan of “returning to the scholars” as a means of shielding themselves, and then used that as weapon.

There is a lot more background to present, and this is not the place for all of those details.

However, with respect to this team who are behind this attack, instead of honestly, and objectively trying to piece together and understand the realities to get a true and honest picture, before making harsh judgements—which pretty much amount to *tabdī'* in all but name—they are pulling things, as if from a vacuum, devoid of any context, to construct whatever narrative they desire, for whatever objective they are set on.

Reasons for the attack

I am not fully sure what brought about this recent attack,⁵ but I suspect it is resentment against the fact that what I had advised about the Covid-19 measures and injections turned out to be true.⁶ One of them here in the West was saying in 2020 that I will have blood on my hands, simply for advising with caution, and for saying that there is little evidence for some of these interventions, which are based on exaggeration and fearmongering. It was exactly as I said. Likewise, the social-media-posting accuser himself, as late as 2023, was still remonstrating and complaining while in Indonesia: “But he says that people died from these injections. **This is a lie!** There are millions upon millions who have taken this injection, and they have not died.”⁷

To make this claim, one would have to personally know millions of people, and know for sure that none of them died from the injection, and that if any suffered blood-clots, or heart attacks, it was not caused by the injections. And there is no way a person can

⁵ I am led to believe that it was after I posted a link to this report: <https://www.abuiyaad.com/r/population-control-vaccines>.

⁶ And I said what I said upon evidence and knowledge, not mere speculation.

⁷ In a dawrah in Indonesia, August 2023, responding to a question about one who says that Corona was a conspiracy.

know this. So this is just an exaggerated, empty claim, and absence of knowledge of a thing is not knowledge of its absence.

As for the concrete, factual reality, then more people have died and been injured through these mRNA injections than all other injections combined in the last three decades.⁸ This was just another “vaccine” pump and dump scheme⁹, similar to the Swine Flu Scam of 2009 and that of 1976¹⁰, but more successful, with the WHO being used as the vehicle to this end. The populations of the world all know this now. It is undeniable.

This is why nations are now starting to dump the WHO, by exiting from it, and why tens of thousands of doctors in the Western lands no longer trust vaccines in particular, and the allopathic model in general. This is due to the evident corruption of its institutions and regulatory agencies, and because the model rests on dubious, rather, disproven, scientific grounds.

Why is this issue such a big deal to these few individuals? Why is this group so heavily invested in it, and what purpose does it serve for them? Allāh knows best.

All we need to know, is that we are not seeing the Major Scholars, such as **Shaykh al-Fawzān**, or the **Muftī ‘Abd al-‘Azīz**, or **Shaykh ‘Abd al-Muḥsin**, or **Shaykh al-Luḥaydān** (when he was alive) or others being offended or kicking up a fuss about anything. That’s because these scholars know and understand these are affairs of ijtihād, and in an event like this, there are different approaches between nations, their health authorities, and their specialists,

⁸ Refer to: <https://abuiyaad.com/d/1000-studies-injuries> and also: <https://openvaers.com/covid-data>.

⁹ Refer to: <https://abuiyaad.com/n/bill-gates-pump-and-dump-scam>.

¹⁰ Refer to: <https://abuiyaad.com/w/swine-flu-scam>.

especially in the matter of health, disease and medical treatments. They did not try to silence people in other countries, nor did they declare them misguided, nor did they say that the policies in Saudi Arabia must be followed by Muslims in the West, nor did they say you are sinful for not taking the vaccine, nor did they say that doctors or specialists advising against the vaccine—because of knowledge and evidence that they have, wherever they might be in the world—are sinful and upon the way of ‘Amr bin ‘Ubayd al-Mu‘tazilī. None of this has come from the state-appointed and officially recognised scholarship, within the limits of my knowledge.

Further, I myself sent a question to Shaykh al-Fawzān on the matter of the injections, and whether one is sinful for not taking them. Likewise, I, with five pharmacists sent questions to the Muftī, ‘Abd al-‘Azīz, at Dār al-Iftā on the same subject matter. So much for the accusation that I want to drop the scholars and prevent people from going to them!

I present the transcript of the audios below. As the reader will see, through their evil suspicions, isolating and clipping of speech, distorting the meaning and context, they have tried to frame me with what I am free and innocent of.

The audios are just under an hour in length in total. They took about eight minutes from the end, isolating this part from what came before it, and the reader will see why. It is because their claims and their false narrative spin will immediately collapse, if people were to listen to and read the whole thing.

Also, since these open attacks were made on social media in late September 2024, it has taken them six months to release this audio, and they have done it publicly in order to create a scandal, after

they refused to send it to me personally (since around mid-2024). This shows their nefarious and insincere, intentions. The insincere person with ulterior motives will never succeed.

Abu ‘Iyaad
17 Sha‘bān 1446 / 16 February 2025—v.1.04

The Transcript:

Questioner:¹¹

We both have a concern, not us directly, but there are many other brothers, many, many of them, who are really raising a question, of course, we alḥamdulillāh, as what you have taught us... as we return every affair to the ‘ulamā. So in this regard many brothers are raising a concern, if Ustādh Abū ‘Iyaad is in line with any of the scholars, before spreading articles about the Corona, about it being a hoax, and conspiracy theory and all, are they consulting anyt scholars, any ‘ulamā. That is what we deem from Abu ‘Iyaad, Ustādh, about you, alḥamdulillāh, that is what you have taught us, that’s what we deem you would do, or are doing. But in this matter, the discussions are very, very absurd, so this is one of the main concerns they are really raising questions about. Hope you get me, even though my English is poor.¹²

Abu ‘Iyaad:

Wa alaykum was salaam wa rahmatullahi wa barakatuh. Nice to hear from you, I hope you’re well and I hope the rest of the brothers

¹¹ I initially only recovered my own voice notes, and not the voice notes of the questioner, which is why in earlier writings I only mentioned the gist of the question from memory. However, after going back to my old phone’s file system, I have managed to pick out these files also.

¹² Note: When the Madīnah graduate posted the transcript in Arabic, he did not present the actual answer to the question, **which is the 45 minute audio**, which is presented here. Instead he presented a shorter 8 minute clip which came afterwards in the discussion and in which some miscellaneous things were addressed, such as the point about taking knowledge of the “conspiracy” to the scholars, and in which I also discussed the status of science and medicine among Gulf Arabs. This is deceptive and misleading to the reader/listener.

with you are well also. And inshallah I'll try to answer your question.

Your question was related to the issue of the coronavirus and all of the information regarding it and the issue that you raised or the issue that you are seeking clarification on, are there any scholars who are saying this and have any scholars been referred to?

I guess the first thing is that basically I've already answered all of these questions and the related issues in a lengthy document a few months ago. It's the document called, the PDF is ai-writings.pdf. It's about 70 pages. In there, I've basically outlined everything, so whatever doubts or misconceptions, you will find them addressed in there. including the issue that you have raised.

But obviously people have different preferences. Some people like things explained to them verbally. Other people prefer to read something in depth. Not everybody's the same. And maybe not everybody's got the time to read.

So what I'll try to do is I'll present to you numerous points. They won't be in any particular order. In order to... explain the issue and maybe after I've listed those points I'll then try to tie it all together inshā Allāh ta'āla to help you to help answer your question.

So again in no particular order the first point I guess would be that this is really an issue to do with the worldly sciences and particularly the sciences and the claims of the disbelievers. And in this particular issue, there are obviously differences of opinion. And the scholars are not in a position to evaluate claims within these fields because they themselves are not specialists in these fields. So what the scholars do, and that would be the scholars of any country, is that they to the opinion, to the view, to the advice, or the views,

or the positions of whoever, of the people who are the specialists in that country.

So in this whole issue of viruses, vaccines, and so on and so forth, as I said, **no scholar is in a position to evaluate medical scientific claims**¹³ unless they themselves are specialists in the field. Right. So therefore they have to defer to somebody else or to whoever the authorities are in their country. And then they take the opinion. They are happy taking the opinion and they will operate on the basis of that opinion. Right.

So what this basically means that know if I went to the scholar or if anybody went to a scholar and said Ya Shaykh there is clear evidence that this illness first of all is not as deadly as they are making out to be it affects only the elderly people mostly and those who are obese and unhealthy and unfit right and who are generally not healthy and this is what all the statistics are showing. The normal healthy people just experience a mild illness and it can be treated, cured and also prevented by established known nutrients or even medications. So there are things like vitamin D, zinc, selenium, vitamin C. There are proven established such as hydroxychloroquine, ivermectin, and doctors all across the world, hundreds of them, if not thousands of them, are all successfully treating their patients in this manner. And on that basis, Ya Shaykh, insisting on taking the vaccine, we want your advice. Is this correct, Islamically speaking? What is the ruling Islamically speaking?

Right, now, if you go to a scholar and ask this question, the scholar is not in a position to tell you whether what you are telling him, the science you are telling him, right, whether it's true or not,

¹³ So here, it is medical claims that I am speaking of.

right? He's not in a position to know that because he's not a specialist in the field, right? **What he can say is, that if you are telling the truth, if that is so, then the ruling is such and such. Do you understand?**¹⁴

But the scholar, unless he himself is a specialist in that particular field of medicine or nutrition or whatever the field is, **then he can't evaluate.**¹⁵ He has to take another person's opinion on trust or what they are narrating on trust. Because I have specialist knowledge in this field, I'm not required to follow the opinion of any scholar or of any other specialist in this field. Do you understand? Right? That's because this is my field and I can research in this field. And I know what's true and what's not true in accordance with the principles of science, the scientific research and so on and so forth.

So for you or basically anyone to say, how dare you have an opinion? How dare you have an opinion on, for example, promoting vitamin D for preventing or treating this coronavirus when the Saudi government holds that only vaccines are the way how dare you have your opinion nobody can say that to me nobody has the right to say that to me because it is established in the scientific literature it is established through empirical experience that vitamin D is a preventive and a treatment for this type of respiratory illness and

¹⁴ This is a refutation of the slander that I wish to prevent people from going to scholars for fatwā and that I claim that unless a scholar is a specialist himself and has obtained qualifications in medicine, he cannot give fatwā.

¹⁵ Meaning, the medical or scientific claim. This has nothing to do with giving fatwā. For example, when asked about whether silver can be used as a medicine for anxiety, Shaykh al-Fawzan said: "I don't know. Ask the doctors about this. Is silver a cure (for this) or not? Ask the doctors." Examples like this are many from the scholars. Likewise, Shaykh Ibn 'Uthaymīn, when asked about what people say that ḥijāmah should not be done in the winter, he said, "I don't know, ask the doctors who are experienced in this."

no one can attack me for that, **no one can say to me you have to go and sit in front of a scholar.**¹⁶

People who say that unfortunately they have a lack of comprehension, they are missing, they have misunderstandings and they need to really check their understanding in these affairs because these are affairs of the world in which the people have and even the ruler, the ruler has no right, Islamically speaking, to insist and impose any one particular medication upon people, especially when that medication is experimental and it is not proven and it is being manufactured by criminals, fraudsters, murderers, thieves and liars, like these pharmaceutical companies like Pfizer, AstraZeneca, who have a long history of criminal enterprise. They've been fined billions and billions of dollars for fraud, bribery, distorting research, telling lies, and so on and so forth, or whatever. Especially not when it's like that, and when it's unproven and it's killing people.

So the point being that because this is an issue of science and medicine, and the people of the world, the nations of the world, the doctors, physicians, experts, specialists have all differed greatly on this issue, right? No one can impose a particular view upon anybody else, right? Nobody can say to me, only vaccines are the way and anything else is wrong because the Saudi government is promoting vaccines as the only way right no one has the right to make that the basis right no one has the right to do that because Allah did not give any one person or ruler or scholar or prince or king or professor or specialist or whoever it might be, did not give them a monopoly in worldly knowledge.

¹⁶ So this is in relation to medical treatments, and has nothing to do with giving fatwā. And in these issues, when asked about purely medical matters, the scholars themselves say, "I do not know, ask the physicians."

This knowledge is for the whole of creation to speak about, investigate, analyze, so that collectively, whatever is the truth can become apparent and clear for the benefit of mankind. So to try and shut people and silence people, and this is not correct. This is incorrect.

Let me give you an example from the religion so that you understand this more clearly. Imagine the ruler of a country, let's say an African country or let's say some other country says that basically celebrating Eid Meelaad al-Nabi is permissible and no one is to speak against this and so what he's trying to do is he's trying to impose a view in religion and he doesn't have the right to do that. Allah did not give him the right to do that, to impose something that is an innovation right and everyone has the right, whoever has knowledge has the right to speak and to provide evidence and to show that celebrating the Meelaad is incorrect Islamically speaking, the ruling on Islamically, no one can be silenced from speaking the truth, right, in religion, right, in religious affairs, right.

So in the same way in science, in the worldly affairs, right, to do with health, disease, treatment, medicines, cures, whatever. This is open for the whole of mankind to speak about. No one has a private monopoly on these types of issues.

Now, if one country decides that vaccines are the only way, well, that's that country's opinion. That's that nation's opinion, right? So some countries, for example, are in a way forcing vaccines. Other countries are saying well no they are completely voluntary and we are not going to force anybody right, this is a differed over amongst the people, so how can you say how can anybody say that you have no right to have a different opinion because Saudi Arabia is basically

saying that vaccine is the only way only way all right, all of this is incorrect.

So the issue of you must go to the scholar,¹⁷ but the scholar has to be in a position to evaluate what is true, what is not true, whether we are speaking about virology, whether we are speaking about the vaccines, whether we are speaking about other forms of treatments, whatever it might be.

First of all, the scholar has to be in a position. with specialist knowledge to know what's right and what's wrong and to have conducted the research.¹⁸

So I don't know of any scholar who fits that criterion first of all. Like I said, the scholars in these issues, they have to defer to other people and in this case they defer to the country's health authorities, they [the authorities] themselves are simply following the World Health Organization¹⁹ and they are following their directives, they are following their guidance, that's what's going on. So anyway that's my first point. I guess my first point is that because this is specialist scientific knowledge, then the scholars are not in a position to verify what is true what is not true because they are

¹⁷ As in, to have medical views evaluated and judged.

¹⁸ So all of this is in relation to treatments and medical claims. This is because the people who were opposing me, were demanding that I should take my medical claims and sit in front of scholars. So here I said that for me to take medical views to a scholar (especially in differed over matters), he has to have knowledge in the field to know what is right and wrong. I am not speaking here about fatwā, about the permissibility or not, of anything, but about evaluation and judging between treatments and medical claims.

¹⁹ Over 190 nations, including the Gulf states, are signed up to the WHO's International Health Regulations (2005), and this is why we saw uniform policies across the whole world. These regulations are a form of international cooperation between nations during a pandemic situation.

not specialists in this field. They have to rely upon someone else's opinion. They have to rely upon someone else's viewpoint in this issue. So that's the first thing.²⁰

So I know what the truth is regarding vaccination.²¹ I know what the truth is regarding virology. I know what the truth is regarding the theory of disease because I've researched this for many decades. I'm in this field, I'm from this background. So I don't need to go and ask, take this to anybody else for someone to tell me whether I'm right or wrong.²²

If you bring evidence, then we can have a discussion. That's how it should work. So anybody who's speaking, anybody who's saying, Oh why is Abu Iyaad saying this, why is Abu Iyaad writing this? Then either you bring your evidence or you remain silent.

So if you want to discuss virology, germ theory, the principles and science of vaccination, the history of the pharmaceutical criminal organizations, the fraud and bribery that takes place, the criminal activity that takes place, in these organizations and in scientific

²⁰ So this is crystal clear, there is no ambiguity in this at all. This is referring to evaluation of medical claims and specialist scientific knowledge.

²¹ It is an enterprise to create and maintain markets by generating ill-health through poisoning of the blood, tissue and nervous system, in new-borns and developing children, under the guise of preventing infectious diseases, built upon a flawed theory of disease. The notion that vaccines eradicated infectious diseases is a perpetuated and verified myth, and this is established in the scientific literature.

²² I made these remarks because this is just an obvious and simple matter, why does one have to go to a scholar to have his views in his own field evaluated, when this is not the role of the scholar in the first place? Why are these people requiring me to take what I write about Vitamin D, Vitamin C, or Hydroxychloroquine, or the injections, or theories of immunology, or virology etc. to take this to a scholar, so they can evaluate what I am saying?

research and you want to discuss that with me and bring your evidence one way or the other, then you are welcome because at the end of the day we all want to seek the truth we all want to know the truth.

So if you want to engage in a meaningful evidence-based discussion then bring it forward otherwise just keep silent, don't speak don't make things more complex and confusing for people

If you don't know what's going on, if you don't understand it, if it's confusing to you, just keep silent. Don't say anything. Don't enter into something that you that you can't tell who's right and who's wrong. You're just going to confuse yourself.

Just understand that in this whole issue, in this whole trial and tribulation, different nations, different countries, different governments have different approaches. **And what we call to in accordance with the Sunnah is obey the rulers in the guidelines, obey them, do not disobey them, have patience, have sabr.**²³

But as far as the actual issues are concerned, about the disease, right, about coronavirus, is it deadly, is it not deadly, how do you treat it, right? **This is open for discussion because this is a science and medicine thing.** No one has the right to silence anybody who has knowledge in this issue or who has experience in this issue.

The whole idea of telling doctors to be silent, telling specialists to be silent, this is unknown in science. all of science is supposed to work by challenging views giving new ideas giving new evidence but this is how science is supposed to work. When you when you want

²³ This is a refutation of the claim that I call to opposition and disobedience to the rulers.

to silence and shut down people and claim that this is misinformation and whatever this is not how science works right this is not how science works is not how medicine works.

So I guess my first point to you The first point that I've just discussed is that in issues of medicine and science, these are open for the whole world to discuss and give their opinion, give their evidence, give their points of view. This is just the nature of worldly sciences.

And the scholars, unless they themselves have specialist knowledge in this field, they will not be able to tell what's right and what's wrong.²⁴

For that reason, they have to rely upon other people's opinions. And so naturally, they are going to rely upon the health experts of their country. And those health experts in turn, it's just their view or their opinion.

As I've said, many different countries, many different nations have completely different approaches. Some countries, many countries in Africa, have kicked out the WHO, they don't agree with vaccination, they have their own ways of treating these types of illnesses, likewise in America, you have certain states like Florida, Texas, and many others, they don't agree with this whole idea either, of locking people down or whatever else. So there's difference of opinion across the world on this issue.

²⁴ This has no connection to legislative rulings, this is purely related to medical claims, as to whether a drug or vaccine, is safe or not, or effective or not, so they will not be able to determine who is right or who is wrong in their claims in these issues. They will simply say return to the specialists.

So you can, no one can come along and say, that you have to follow the views of Saudi Arabia on this issue, on this issue of medicine, otherwise you're disobeying the rulers. This is a faulty understanding. This claim is incorrect. This claim is incorrect. Right?

No one is obliged to follow in these types of issues in medicine, health, disease, whatever, right, in terms of the view that you hold. **Right as far as obeying the rulers in the practical measures for example distancing in the mosques, wearing masks and things like that then obviously we call to obedience to the ruler, right, we call to obedience to the ruler because of the Sunnah it's because the Sunnah tells us that we are obeying the ruler,**²⁵ not because of the science because there is no science for lockdowns there is no science for masks there is no science for social distancing It's got nothing to do with science, right?

So we call to obedience to the ruler, practically speaking in these issues, because it's from their ijtiḥad, and it's purely based upon the principle of the Sunnah and nothing else,²⁶ **nothing to do with science, right?**

But as for the actual issues being discussed, then no one has the right to claim that they have a monopoly on scientific truths, right? These are always open for discussion, they are always open for debate, they are always... this is how science is supposed to work, right?

²⁵ This is a second time, I mention obedience to the rulers.

²⁶ This is the third time, I mention obedience to the rulers.

So, anyway, that's my first point, I guess. I've repeated it many, many times. So this is all to do with the actual issues of science, medication, treatment, these kind of issues.

So I hope that's clear. I don't want to be misunderstood. I'm going to make it very clear to you that as far as the practical aspects are concerned, social distancing, wearing masks and these kind of practical measures, **because this is a matter of Ijtihad from the rulers and we call to obedience to the ruler. We don't call to disobedience to the ruler, we call to obedience and even if it brings you hardship and difficulty, still you have to obey the ruler.**²⁷

And if you want to give your opinion and advise the health authorities or whatever, then you can use the legitimate Islamic ways. You can send your advice to the health minister or whatever. So all of that is in accordance with the Sunnah.²⁸ But as for the discussion of issues like, okay, is this a deadly disease or not a deadly disease? Is injection the only way or are there nutritional ways and other medication? Do the pharmaceutical companies have an agenda to scare people and sell more and more of the of the injections right do they have a history of doing this do they have a history of fraud or whatever these are all things which are out in the open which everybody it's known and discussed and published, it's and it's in the public domain and there's nothing hidden here right.

²⁷ This is the fourth, fifth and sixth time, I call to obedience the ruler.

²⁸ Here, I call to giving advice to the ruler and his health authorities through legislated means, which is something I did myself by sending three works I had written on health measures and the vaccines, to health authorities of the Gulf countries through someone residing in one of the Gulf countries at the time.

This is this is known that pharmaceutical companies, they lie, they commit fraud, they engage in bribery, they spread propaganda through the media to create markets for their injections. This is all established reality, right? This is openly known, openly discussed, openly proven, openly established. No one really denies this except someone who has got his head buried in the sand, like an ostrich buries the hand in the sand.

This is not even under dispute so there are clear clearly there are motives profit motives there are other things going on trying to change and transform society and economy all these things are out in the open they're not they're not there's nothing hidden here right it's out in the open and so these people these issues are being discussed by people, people discuss these things. There are many states in the US who are basically saying, vaccine passports are banned because they are illegal, they are against the law, they violate the privacy, they this or whatever.

And then you got the pharmaceutical companies who are trying to push the whole idea of vaccine passports and things like that because they want to establish long-term markets for their vaccines, for their injections, so that, very year, every six months, everybody's required to take an injection. So it means more and more profits for them. So what's going on? It's all out in the open. There is no, there's no hidden conspiracy or anything like that. They're telling you what they want to do, right? There's nothing hidden. There's no hidden conspiracy here, right it's all out in the open.

So these things are being discussed openly they're out in the open it's public knowledge there are debates going on there are court cases right these issues are being discussed in court cases in Canada in Europe in Germany in Netherlands in other places... these things are out in the open they're out in the open and so for so really i

want to bring this audio to a close I've spoken for quite a while on this first point the people who are saying these things about why isn't this being taken to the scholars and why whatever.

The thing is that you take things to the scholars which are dubious and confusing and where the truth is not clear, where the truth is not apparent, where the Islamic ruling on an issue is not clear, right? There is confusion, there's whatever. But there's no confusion in this issue. On this issue there's absolutely no confusion whatsoever. Because everything is open and apparent for everybody to see. There is nothing hidden here. Right? There is nothing hidden.

There is exaggeration about the coronavirus. The PCR test is being used fraudulently. The vaccination the companies who make it are themselves telling you it will not stop you getting the illness, nor will it stop the spread of illness. Right the company itself is telling you this right. So the company itself is telling you this. That that this injection all it does is it decreases some of your symptoms. It will not stop you getting the illness Nor will it stop you spreading the illness, right? They are telling you that.

So this means why are we having these vaccination policies then where everybody's movements are being restricted When the people who are making the injection are telling you It cannot stop you getting ill, nor can it stop you spreading the illness. Do you understand? All of these things are not under dispute. They are out in the open. Right. These are established facts. Right.

So these issues are clear and you take something to a scholar if you are confused and you do not know the Islamic 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 Sheikh? 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.²⁹

But if the issues are very clear, right? So for example, the issue is clear that the vaccine will not stop the spread of disease, nor will it stop you getting the disease. It will only lessen your symptoms, **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.**³⁰

So my point being I guess my point being here is all of this is a dispute about science, **and if anyone is confused³¹ then you can go to a scholar³²** but on these issues, I am not confused I am not confused at all in these issues. I know what the truth is.

And if there was any question that I would need to ask a scholar, it would be along the lines, Ya Shaykh, what is the ruling of Allah and His Messenger on forcing an experimental injection on people and tying their livelihood to this experimental injection, knowing that it is experimental, that it is making people ill, it is also killing people, and the people who make this injection, they have no liability whatsoever, you cannot sue them. and knowing that there are alternative proven treatments which prevent the

²⁹ This is a clear refutation of the slander that I want to prevent people from going to scholars for fatwā. Here, I encourage person to go to a scholar to know an Islamic ruling.

³⁰ Here I stress the importance for presenting the actual facts, for the one who goes to a scholar for a fatwā.

³¹ Meaning, about the rulings.

³² This is the third time, I've mentioned going to a scholar.

disease and also cure the disease. Ya Sheikh what is Allah's ruling? What is the hukm of Allah and his Messenger? On this I want to know. And am I sinful for refusing to take this vaccine because I consider it to be unlawful and a violation of my rights? That's the question I would ask a scholar.³³

That's the question that needs to be asked to a scholar. Right. And and, this is the question that people should be going to scholars and asking them because this is the actual reality.³⁴ Right. The rulings have to be based on realities. Right.

So anyway, I've spoken for a long while and I hope this helps to answer part of your question maybe I've spoken for quite a while maybe I'll add more points to it as soon as I get a moment free but if you have any follow-up questions to what I've said so far feel free to ask **but like I said going to scholars is in issues that are confusing that confuse you, that you are not sure about.**³⁵

The scholar himself has to have knowledge of the medical and scientific issues for him to decide what's right and wrong. And if he's not a specialist, he's only taking the opinion of somebody else. And those people, their opinions, they also, are subject to acceptance and rejection because this is an issue where the whole world has differed and they have different views, different opinions. And so it's one of those issues.

³³ This is the fourth time I've spoken about going to scholars. And I did myself send a question for Shaykh al-Fawzān which he answered, as to whether a person is sinful for not taking the vaccine, and he said, "No, he is not sinful."

³⁴ This is fifth time I've spoken about going to scholars.

³⁵ This is the sixth time I've spoken about going to a scholar in matters where the ruling is not clear, and a person is confused about it.

So again, I'll repeat once again, if anybody has any issue with what I've written, you're more than welcome to refute me. I welcome any refutations because I want the truth. I want to know the truth. I've researched this issue for three decades or more, three decades or more. And, I just want to know the truth. So if anybody wants to refute me. either in the religion or in the science, you are more than welcome. I'm happy to be corrected because I want the truth. So if you want to be constructive, then say, write something. Abu Iyaad claims such and such and he is why I believe he's wrong. And I will look at it objectively and correct any views.

And likewise, if you are going to make claims in the religion, Abu Iyaad has opposed the scholars, he's opposed the rulers. Explain to me how I've opposed the rulers and the scholars. **Because 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. Right.**³⁶

So we don't have any disagreement there.

Where we have the disagreement is purely in the science based issues and the medicine based issues, and in science and medicine nobody has the right to silence anybody else, because these issues are issues of universal, this is a universal issue of benefit to the whole of mankind.

Nobody can come along and say, unless you believe the vaccine is the only way to solve this pandemic, then you are basically, opposing the rulers and scholars. Nobody has the right to say that.

³⁶ This is the seventh time I've mentioned obedience to the rulers in their ijtihāds.

Nobody has the right to say that, because Allah Azzawajall did not put the cure and the healing, in just one thing, right? And in medicine, there are so many views, so many opinions and whatever. So, like I said these are issues where we can have dialogue and discussion and whatever else. So anyway, that's what I can say to you Akhi and Allah knows best.

If you've got anything to say after this. Like I said, I already answered all of these shubuhah in the article. And like I said, different Muslim countries have different approaches, they have different degrees to which they implement these measures. And it's something that's differed over. It's something that's a matter of ijtihad.

And the fact that there are agendas, they're all out in the open, there's nothing hidden, it's all out in the open.

So what more can I say? What more can I say to you? This is a matter of evidence. If you have evidence, bring it. And if you don't have evidence, then, it's best not to enter into these things because these things, it just confuse you and confuse other people further.

And as for returning to the rulers and the scholars, I already said to you that as far as the rulers are concerned, it's a matter of ijtihad and different countries across the world have different opinions and views, right?³⁷

And as for the scholars, then the scholars themselves are not specialists in these fields and they have to rely upon the opinions of others. and because this is an issue where there is great

³⁷ Once again here, I am speaking about medical matters and the differences among doctors, health authorities and nations.

tremendous difference then it's a matter of opinion. It's a matter of opinion.

So lockdowns have no basis in medicine, social distancing has no basis in medicine, and wearing masks has no evidence it is more harmful than it is beneficial if there is any benefit. These are the facts, These are the facts.

But it's a matter of Ijtihad for a ruler to implement these things. And maybe the ruler has a treaty, has an agreement with the World Health Organization or whatever it might be, right? **So as I said, in terms of obeying the rulers, practically speaking, there is no difference of opinion.**³⁸

So no one can say that Abu Iyaad is calling to disobey the rulers and obey or whatever I'm not calling to that I'm calling to obey them but these issues are universal issues of discussion right to discuss whether a lockdown is beneficial or not this is a matter of science and medicine nobody has the right to silence anybody because this is a universal affair of benefit to mankind.

We need to know the truth and the truth has to be disseminated so that whatever the truth is, every nation, every ruler, every government is then led and forced to abide by the truth. So lockdowns do not work. They are destructive. They kill people. They lead to ruin. They destroy people's lives. They destroy people's livelihood. They lead to starvation, poverty, hunger, famine. This is what they do. And so this knowledge has to be put out there so that all of mankind realize this and everybody changes their policies accordingly, right?

³⁸ This is the eighth time I've mentioned obedience to the rulers.

Likewise, discussing, for example, vitamin D deficiency and things like that, right? These are all universal affairs of benefit for mankind. They have to be discussed. The truth has to be established, right?

Otherwise, if this doesn't take place, then... the people who are running these agendas like these pharmaceutical companies who want to sell their vaccines and they tell lies, they will get away with whatever they are getting away with right and it's proven historically that they have deceived whole countries and governments before, in selling them vaccines. If you go back and look at 2009, the Swine Flu. You can find videos, news reports on this where these companies, they use the World Health Organization to declare a pandemic and then they started selling their vaccines and then the vaccine started giving people brain damage and narcolepsy and they made billions and billions and then these countries had to basically destroy the vaccines or send them to Africa, which is what they usually do.

Send them to the black people, send them to the brown people Defective medicines that they have. Right all of this is known and established right, so I hope you understand what I am saying, right?

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 rulers³⁹ if they tell you social distance in the mosque and in the whatever, wear a mask then you have to do that, right? You have to do that and you have to have patience and don't become angry at the ruler because see this as something from Allah, a trial from Allah azzawajall, right, and obey the ruler in that issue.⁴⁰ And if

³⁹ This is the ninth time I've called to obedience to the rulers.

⁴⁰ This is the tenth time, at minimum, I've called to obedience to the rulers.

you've got any grievances or whatever, use Islamically acceptable means to try to change that, right, by privately getting in touch with whoever it might be, your employer, the health minister or whatever it might be, right? So we call to that.⁴¹

As for the actual medical and scientific issues, these are universal issues. If I want to discuss the benefit of vitamin D, I can do that. If I want to discuss the harm of vaccine because somebody in, my relative or my family died from it or had bad reaction to it, right? Then this has to be known, this has to be known. This cannot be hidden right if so, if I want to discuss about viruses and the speculative sciences of the disbelievers and the evolution theory and Darwinian evolution and how they are deceiving people about this No one can tell me to be silent. No one can tell me to be quiet right.

If it's done with evidence and with knowledge do you understand So anyway, this is this is what I can say on this, these are my thoughts and like I said, if anybody, wants to send a correction or a refutation, by all means do so, but it has to be based upon evidence. Has to be based upon evidence. Otherwise, it's just creating more and more confusion, spreading these doubts and spreading these misconceptions.

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.

⁴¹ So once again, I call to following legislated routes and means in giving advice to the ruler and his authorities.

So what do the scholars say in Saudi? Refer back to them.⁴² They are saying follow what the rulers are saying.⁴³ Right? So in accordance with the principle of the Sunnah, I say follow the rulers and scholars.⁴⁴ So the ending has differed now. The ending, there is no dispute about this full stop. It's finished and over. Right?

As for the science, as for the medicine, as for the whatever else, these are issues of evidence. So if you have evidence, bring it, if you don't, then there's no point speaking about these issues. And as I said, these are universal issues of discussion. Whoever has knowledge in this field has the right to speak about it, has the right to discuss, has the right to have an opinion. **This is how science works. This is how medicine works.**

And never in the history of mankind have we ever had this situation where all of a sudden, there's only one treatment for a disease which is a toxic injection and everything else is, there's no other treatment. This has never happened in history, to silence people. So anyway akhee, I hope this answers your question inshallah. If I think of some other additional points, I will add them to the audio inshallah ta'ala.

—End of the first audio.

⁴² Here I explicitly state go back to the scholars and refer back to them.

⁴³ This is from the angle of abiding by the Sunnah in obedience to the ruler in what he sees from his ijtiḥād in these circumstances and affairs (in which there are differences among nations) and it is not like it has been twisted, that I claim that the scholars “call for blind obedience to the rulers”.

⁴⁴ So in effect, I've called to obeying rulers and returning to scholars around a dozen times each.

The next audio below is shorter and was a follow up to the previous one, and it is around 8 minutes long. This is the one they are using to attack me, (after isolating it from the other audio) because they are upset that I said some things about the Gulf Arabs, their adoption of Western food and medicine and that because they very quickly moved from desert life into modern civilisation due to oil riches, they do not have an established history in modern science and medicine, they are new, and that they have been wholly reliant on foreign expertise. I mentioned this as it came to mind, incidental to the discussion.

And because I was rounding off the discussion, and coming back to things I said earlier, about taking medical issues to scholars, they combined all these things together and fabricated against me what I did not say, did not intend, and did not even think of!

The key points I was getting across here in this audio are:

1. There are matters regarding the Covid-19 pandemic and medicine (theories, treatments) that are freely discussed in other countries, matters which are disputed over. These affairs are not the domain of scholars wherein they evaluate peoples conflicting medical views and judge between them.
2. The scholars will support the health policies of the government from the angle of obedience to the ruler, and that it is not the scholars who are the actual architects of the health policies.
3. The Gulf Arabs are heavily invested in modernising their health and medical industries in line with the allopathic system of medicine, and they are heavily reliant on foreign expertise. It does not follow that just because Saudi Arabia is the land of Islām, that the government's choices and policies regarding worldly sciences become the automatic

truth, such that everybody in the world is obliged to accept and follow the views, opinions and policies of its health authorities. Rather, just as with religion, these affairs return to evidence. Further, that whereas in the West, thousand of doctors are abandoning the allopathic system of medicine, after seeing its flaws and corruption, it is being embraced in the Gulf Arab nations, and they are relatively new to the field of modern science and medicine.

So here is the transcript of the audio clip in question.

[Continued... (This is the second audio clip)]:⁴⁵

As for the issue you mentioned about possibly informing the scholars of some of these issues, some people have already, some brothers have, I've already discussed this with some of the students of knowledge and basically what 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.⁴⁶ And that's basically understandable.

⁴⁵ Note, the people who spreading these false claims about me, failed to provide the transcript of 45 minute audio, which was the actual answer to the initial question, and they made it appear that only this section here is the full answer to the question. This amounts to deceiving the audience and misleading them.

⁴⁶ This has been twisted to mean that I claim the scholars blindly follow the rulers, in the same way the Qutbiyyah, Sururiyyah claim. However, this is in relation to the ijtiḥāds of the rulers and their authorities, in matters which are differed over, as it relates to a matter of health. The scholars, will support these ijtiḥāds, as is expected, they are not going to oppose them. Further, given that it is the authorities that make the policies and the decisions, I had written and sent three papers to be given privately to the health authorities of the Gulf countries through a contact. This was in late 2020, early 2021. The way they have twisted this is that they took the word "policy" which here is referring to

You know, like I said, every country is different. I mean, we're in the United Kingdom. I'm not living in Saudi Arabia. I'm not living in Pakistan. I'm not living in any other Muslim country.

Here there is open discussion, open, these affairs are open, they are openly discussed. Like I said, because these are universal issues of medicine and science and history and you know, to do with the history of science and things like that, virology and things like that. This is open discussion. There's no problem with that.⁴⁷

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.⁴⁸ And so that's

health policies and decisions in pandemic related matters, and interpreted it as "politics", claiming that I am saying that the scholars blindly follow the rulers in their politics. So what this brother was saying to me: "Why do you not inform the scholars..." well, the scholars are not the policy-makers. So I entrusted my contact in the Gulf to send information and advice to the actual policy-makers, who are the health authorities, and to which the scholars would defer to in any case.

⁴⁷ What happens in the domain of medicine, in terms of findings, debates, discussions and so on, that is not the concern of the scholar. The scholar's concern is to make the legislative rulings clear, that this is obligatory, or recommended, or permissible, or disliked, or prohibited, or valid, or invalid etc. So what is discussed in these fields, this is not of interest to a scholar, as to how this disease is treated, and upon what model or theory of disease, and which treatment is effective, and whether this drug or injection is safe and effective or not. But when a legislative ruling is required then, then the scholar will provide a ruling in relation to the matter.

⁴⁸ Six months from the date of this voice note, in a dawrah in Ḥafr al-Bāṭin (end of November 2021), some very harsh words were issued in relation to me because of my position on the Covid-19 vaccines, despite concrete evidence of their harms (deaths and injuries), and despite 17 European nations suspending one of those injections, with doubts growing about the other mRNA injections. Also, one of our Salafi brothers in Birmingham died suddenly from cardiac arrest, after

the general kind of feeling that I've got from some of the students that I've spoke to in Madīnah. And, you know, that's the general feedback.

So, it's not a condition that you can't speak unless you take this affair to a scholar because these are open universal affairs like I said, if for example a particular medication is harmful and a person has evidence that it is harmful right, this is a matter of science and medicine and so that should be published and known and disseminated so that the truth becomes clear. It's not a condition now that you have to go and get the permission of a scholar because the scholar is not a specialist in this field, he can't tell whether what you're saying is right or wrong right what you're saying is right or wrong is based upon the actual scientific principles and scientific evidence.⁴⁹

So my point being that if you go to a scholar and tell him about vaccines and this and whatever, he's not going to really say, because in Saudi Arabia they have a strict vaccination policy, the scholar's not going to really, start to undermine that, you see, and that's the

taking two doses of one of these injections. A fatwa was given that whoever advised with caution regarding these vaccines is sinful. And that this is from the ways of 'Amr bin 'Ubayd al-Mu'tazilī. At the time, I did not want to elevate and aggravate the matter, which would lead to splits, so I made tanāzul (compromised my stance for a greater good), and issued a couple of statements to put an end to the matter, knowing that in a year or two's time, when the realities become more widely accepted, that I can explain the reality of what took place, which is what I have been doing over the past year or more, and this is what is actually upsetting these people.

⁴⁹ Once again, this whole discussion is about disputes about medical claims, and this is not the domain of a scholar.

general feeling that I've got back from some of the students of knowledge.⁵⁰

Also, a second thing⁵¹ that I've known from experience as well, is that generally speaking the Arab speaking world like the Gulf countries they are as you know they are like for example in food they follow America and Europe in medicine they follow America and the Europe you know so they've kind of been, you know they buy into this idea that everything that comes from the West in terms of science and whatever it's like the cutting edge and it's absolutely true and it's you know cool and it's trendy and it's the thing to be upon and you know they're caught up in this kind of way thinking unfortunately. They do not see many of the things which are very apparent to us over here right, so they're a bit behind.⁵²

⁵⁰ The scholars will generally support the ijtihād of a ruler and the authorities in these matters related to public health, and the reason for mentioning this is that the questioner and the people he is affected by somehow assume that it is my duty to go and convince everybody regarding these Covid-19 vaccines. There is no obligation upon me to do that, and everyone is free to hold their views and make their choices, be that individuals, or scholars, or rulers and governments. This was a matter that was greatly differed in, even between Muslim nations. However, I did send advice in the form of a three papers (of varying lengths and detail) to the health authorities of the Gulf countries through a contact I had living there, and this was at the end of 2020 and early 2021.

⁵¹ This is a separate, incidental matter that I spoke of, which is the status and nature of science and medicine among the Gulf Arabs. **I am not speaking here of the scholars**, but of the scope of the research and development in the fields of food and medicine, which heavily borrows from the West, and follows that particular model.

⁵² In the West there has been growing distrust of the allopathic system of medicine and after the Covid-19 operation, thousands upon thousands of doctors are moving away from it and removing themselves from the clutches of captured and compromised regulatory agencies. They are also wholesale questioning the entire vaccination enterprise, which is built upon fraud and pseudoscience. Now, just because a nation in the Middle East, or anywhere else for that matter

So if some of these things were explained to them like you know viruses, virology is a pseudoscience and the germ theory was founded upon you know by fraudsters like Louis Pasteur and even though all these things are clearly established and documented and proven and factual and can be you know backed up with powerful evidence right, they're just not at the level where they are ready to accept these things.

So there will be more resistance from them to these things than there would be, for example, someone in the West or someone even, for example, in India or India, because I believe that Indians, likewise in Pakistan, they're generally more, like in these kind of issues, they're quite sharp and they're quite open-minded. they have a history of, you know, like if you look at India has a history of research and, you know, if you look at the West, you know, obviously they went through the Industrial Revolution and, you know, but in those Arab countries, they've only just recently come out of the desert into oil riches and then using the money to buy expertise from outside, right? So it's all expertise from outside, whether it's in science, medicine, whatever.

And so they themselves, the Arabs as a nation historically, there isn't anything that's come from them in terms of which they themselves have produced, right?⁵³ So they are mostly followers of foreign expertise.⁵⁴

chooses a certain model for healthcare and disease—and this is purely a worldly discussion with respect to nations and their choices—no one is obliged to accept that model of medicine or its theoretical foundations, just because a particular nation is investing heavily into it.

⁵³ I.e. in terms of science, technology, industry and medicine in the 20th century.

⁵⁴ This is simply a factual observation. This has been twisted to mean that I am maligning the Arabs as a whole, whereas my discussion here is in the context of modern history and its specific circumstances. Further, the generalised virtue of

And so that's one of the one of the actual problems that we're dealing with here, which is that if you were to present this, these things, to an Arab audience, particularly in the Gulf I'm speaking about, you're going to have a lot of resistance because they strongly believe in the superiority of, you know, like, for example, you know, like Western medicine and its foundations and they operate upon that basis, it's going to be very hard to, you know, even more hard than it is to an English speaking audience.⁵⁵ That's what I've found from actual experience.

the Arabs is because Allāh (عَزَّوَجَلَّ) chose them to carry and convey Islām, their virtue is from this angle, as explained by the scholars, such as Shaykh Ibn Bāz (رَحْمَةُ اللَّهِ). Their virtue is not because of medicine, or technology, or industry, whether being advanced in that, or lagging behind. Shaykh Ḥammād al-Anṣārī (رَحْمَةُ اللَّهِ) said: “The Arabs departed from Sharī‘yy knowledge, so Allāh the Exalted placed it in the hands of the ‘Ajām (non-Arabs)”, then he recited, “**And if you turn away (from aiding His cause), He will replace you with some other people, and they will not be of your likes.**” (47:38). He also said: “The science of ḥadīth, from the second century hijrī to the fifth, was not served except by the ‘Ajām (non-Arabs) among the scholars of the Muslims. Ḥāfiḍh Ibn Ḥajar spoke of this occurrence in one of his books.” *Majmū‘ Tarjamah Shaykh Ḥammād al-Anṣārī* (2/692, 703). So if it can be said that Sharī‘yy knowledge had been taken away from the Arabs in the past and placed in the hands of others, this being from the decree of Allāh, and His wisdom and justice, then that this should be said (regarding Sharī‘yy knowledge), is this not more worthy of scorn and accusations of Shu‘ūbiyyah (hatred of Arabs), than that it should be said that the contemporary Arabs do not have grounding in affairs of science and medicine and are reliant upon foreigners? However, we affirm the virtue of the Arabs who carried Islām, and we love them, and in their genus (not each individual), they have superiority, from this particular angle, that they were chosen for carrying Islām, and they carried it. However, that virtue does not extend to science, medicine, industry and so on, as in this respect there is no inherent virtue, these are worldly affairs, and the people of disbelief, the polytheists, can be much shrewder and smarter in these affairs, but that will not avail them of anything without Islām.

⁵⁵ So here, I was just making a general observation about the status of science and medicine in the Gulf Arab states, and their adoption of the allopathic system

So upon that,⁵⁶ you know, as far as the scholars are concerned, they are going to basically say just obey the rulers, and because they themselves are not specialists in this field, they can't really make a determination in this field. And so that's just the reality of the situation as it stands. So anyway, that's what I found.⁵⁷

of medicine, whose criticism (i.e. the allopathic system) is not something that will be accepted easily. The claim that this is "Shu'ūbiyyah", namely the hatred of Arabs, and rejecting their generalised virtue (due to carrying Islām) is false, because I am speaking of an issue that happened in recent history, of the modern Arabs who left their native diets and healthy lifestyles, because of oil wealth, and which I am alluding to here, as a matter of fact, in the course of the conversation in matters of health and medicine. They were catapulted into modern civilisation very quickly and face challenges, and do not have the same grounding as other nations in this arena, so they are not leaders and pioneers, but followers of foreign expertise. In my treatise "The Prophetic Medicine and Raw Natural, Pure Cow's Milk" (on healthmuslim.com, 2008) I spoke of the Arabs as being one of the finest races in health, quoting, "The Arabs are said (Encyclopedia Britannica) to be the finest race, physically, in the world. Their diet consists mostly of milk and milk products with fruits and vegetables, and some meat..." (p. 29), and I added a footnote to this saying: "Note, this situation is changing as the Arabs depart from their traditional diet to a Western one, and we are now seeing the fastest rates of obesity, diabetes and heart-disease being witnessed in the Arab lands." This was in 2008. I've not changed my view since then.

⁵⁶ Here I am simply rounding off and concluding the discussion, going back to what I was discussing earlier, after the slight diversion.

⁵⁷ So here now, after a brief diversion about the Gulf Arabs and foreign expertise, I am returning back to the issue I spoke of earlier, to finish off and make the point that the scholars themselves are not specialists in medicine, and they cannot evaluate and judge between medical claims and treatments, unless they have knowledge in that respect. And with respect to the ijtihāds of the rulers in pandemic related matters, they will call for obedience to the ruler, from the angle of the Sunnah, and they will refer to the trusted experts of their land over and above those who are not from their land.

One brother who knows one of the scholars, you know, for example, Shaykh S...⁵⁸ 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.⁵⁹ He won't know who to believe you see so that's one of the issues that we got that if you go to a scholar and take these issues and you start speaking about medicine, science, vaccinations, viruses, Darwinian evolution⁶⁰ this whatever,

⁵⁸ Here I was saying "Shaykh Salim", but paused and interrupted this with the phrase to follow, "I'll mention who it is...". This has been mistranslated as "shuyūkh" in a transcript prepared by them, because they thought I was saying the plural of shaykh, which is "shaykhs", but that is not what I was saying, and that does not make sense in the context in English. So this is a mistranslation.

⁵⁹ And he would say the same thing as any other scholar would say, which is "I don't know, go and ask the doctor." Just like when asked about whether silver can be used as a medicine for anxiety, Shaykh al-Fawzan said: "I don't know. Ask the doctors about this. Is silver a cure (for this) or not? Ask the doctors." So the validity or invalidity, the safety or lack of safety, the efficacy or lack of efficacy of a treatment, that is not the domain of a scholar.

⁶⁰ I mentioned this here only in connection to viruses and virology, because Darwinian evolution itself is founded upon the notion of the RNA "virus". Everybody knows that Darwinism is kufr and this is clearly not my intent here, as if to say a scholar does not know Darwinism is kufr. My intent here is that there are details and intricacies regarding the material and scientific aspects, in the field of virology, such as gene-sequencing for example, and how they use software to fabricate sequences, and claim they have found new viruses, which do not exist. So a scholar is not going to comment on these types of details and say whether what I am explaining is right or wrong (from a scientific point of view), he will simply say go and take it to their specialists. And I am saying these words is in response to people who are saying effectively you cannot write about your own field, unless you go and sit with a scholar first. This is an absurd demand to make.

the scholar is not going to be in a position to answer you⁶¹ and he is just going to defer things to the actual authorities or whatever the authorities are saying. He's gonna he's gonna hold that stance. You see So yeah, that's something that We've already looked at I've discussed it with you know some of the students in Madīnah and that's what the situation is basically with that.

— End of the voice note.

⁶¹ I.e. in terms of whether these medical claims or critiques of claims are true or not. This is not referring to the subject fatwā but validation and evaluation of medical claims in themselves. So if the scholar does not have knowledge of that himself, he will defer the matter to trusted experts or the health authorities of his own land.

Appendix: Request to for Voice Notes

I requested the person I sent the audios to, if he had copies he could send to me. But he refused to even engage with me, which is very rude, especially considering I gave him much of my time. And given it was a private conversation, he could have easily come back to me and asked for clarification if anything was unclear to him. But he did not have the morals, integrity and brotherly love to do any of that.

Request for Audio 20 July 2024

السلام عليكم ورحمة الله وبركاته

Brother Naufal, I hope and pray you are in good health and likewise your family.

It has been brought to my attention that a private audio that I may have sent to you via Whatsapp some years ago, during 2020, is being used to try and get some refutations against me from some mashāyikh in Madīnah. I recall that you did ask me a question on an issue related to Covid and I sent you lengthy audio response.

QadarAllāh, I lost all of my whatsapp messages over a year ago, so I cannot go back and check. Hence, I am requesting from you, if you have that audio that you send it to me from the angle of transparency and honesty with your brother.

I believe my words are being twisted and mistranslated and presented in the worst possible light, Allāh ul-Musta'ān.

So if you are able to locate this audio and the question you may have asked, then I would be grateful if you can send it to me, baarakAllāhu feek.

As this audio is clearly in circulation, and it originated with you, then I cannot see any obstacles in you finding it and sending it to me.

BaarakAllaahu feek.

Abu Iyaad

Dated 14th Muharram 1446 - 20/07/2024