

Request for Audios, Sources and Evidences For What Has Been Circulated on Social Media of Accusations—2

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ وَبَعْدُ:

Some of the Mashāyikh and students advised me not to respond and write about the previous fabrications that were spread about me, so I refrained [for the wider benefit] so as not to add to the commotion [that was created by the slanderer]. However, it has become clear that the one who has engrossed himself with [posting such affairs on] social media is persisting upon his chosen path. Hence, I am forced to respond to these fabrications.

Upon what the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) advised: “*Aid your brother, whether he is the oppressor or the oppressed*”¹ and what we have taken from the the Major Scholars such as **Shaykh ‘Allāmah Rabī‘ bin Hādī** and **Shaykh ‘Allāmah ‘Ubayd al-Jābirī**, that we must falsify whatever fabrications are ascribed to us, then I write this response to these lies, and with Allāh lies success.

So with respect to the accusations that were made last month (Rabī‘ al-Awwal 1446H / September 2024) on social media (X, Telegram, Whatsapp)—in which I was accused of claiming 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**”—I wrote a statement (28 Rabī‘ al-Awwal 1446H / 1 October 2024) advising the poster of the accusations that his action is not from the way of the Major Scholars and that I am free of these accusations.

¹ Reported by al-Bukhārī (no. 6952) from the ḥadīth of Anas bin Mālīk (رَضِيَ اللَّهُ عَنْهُ).

Rather, I love the scholars and I defend them from those who hate and revile them from all the factions of Innovators, and this is for the past 30 years, and to Allāh belongs the praise and benevolence in that.

In my first statement:

—I explained to him that he and his helpers were engaged in defamation and slander—not “giving advice”, “correcting errors”.

—I also requested the poster of these accusations for the private audio recordings that he and his advisors, helpers and translators are using in order to make these “hit and run” attacks upon me on social media.²

—I also requested honesty, transparency and good will, upon the methodology that we know from the Major Scholars.

—I also quoted to him speech from the **Shaykh ‘Allāmah ‘Ubayd al-Jābirī** (رحمته الله) about how to treat a person from Ahl al-Sunnah who has erred.

—I also cautioned him against clipping speech, taking it out of context, distorting it and presenting it in the worst way possible.

However, the poster [of the accusations], **being unable to justify and prove his initial fabrications**—while continuing to withhold the audio recordings despite multiple requests—ignored all of that. Instead, he posted a refutation against me in order to justify his initial accusations.³

In this refutation he alleges that I claim that a scholar of the Shari‘ah or a muftī is unable to give a fatwā in medical or scientific issues unless he first becomes a specialist himself and acquires qualifications in those fields.

² These attacks were posted to more 75,000 people, and were also translated into English, Urdu and I have heard that they were translated also into German, and spread on other social media and chat platforms.

³ This was posted on 4 Rabī‘ al-Thānī 1446H / 7 October 2024 on Telegram and perhaps other social media networks too. It was then translated into English with unchecked passion and zeal and distributed in chat groups.

As a result, he fell once more into the very things I had cautioned him against.

This is despite the fact that I had already clarified the issue in my first statement in a brief and concise manner that suffices.⁴

I explained in my first statement that in the audios in question, I had delineated three different affairs which I will now elaborate upon in a bit more detail:

① **The first affair:** Shaykh ‘Allāmah Ibn ‘Uthaymīn (رحمة الله) said:

“None is asked about knowledge (in a particular discipline) except its people. So a doctor is not asked except about medicine, and is not asked about Shar‘iyy knowledge. **And the Shar‘iyy scholar is asked about Shar‘iyy knowledge and is not asked about medicine if he does not have knowledge regarding it.**”⁵

And Shaykh ‘Allāmah Rabī bin Hādī (حفظه الله) said:⁶

“And none exposed the faults of the People of Innovations and unveiled their coverings except the Imāms of Ḥadīth. And the scholars among the jurists **follow them and depend upon them in this mighty topic,**⁷ because this is their speciality, and [the object of] reliance, dependence in every discipline is those specialized in it, and to the scholars and intelligent, this is from the obvious, elementary affairs.”

Thus, the scholar of the Sharī‘ah, by way of example:

⁴ In a footnote in the Arabic version of the statement, (which I forgot to add to the English), see footnote no. 8 in the Arabic statement.

⁵ *Fatāwā Nūr ‘alā al-Darb* (Cassette no. 317).

⁶ Refer to the *Majmū‘ah* of the Shaykh (Dār Imām Aḥmad) 9/78.

⁷ And no one of intelligence said that this is “submission to them with a blind-following.”

—Will he answer as to whether the novel mRNA vaccine platform is safe or dangerous?

—Will he tell you if the RT-PCR test is reliable or whether it can even be used for diagnosis or generating “cases”?

—Will he answer you whether zinc and hydroxychloroquine are a better alternative to midazolam, remdesivir and vaccines for respiratory illnesses?

Rather, the scholar would defer⁸ these matters to the knowledge and expertise of trusted specialists and health authorities. And mankind has differed greatly in these affairs, whole nations, specialists, doctors and different medical schools have taken different views and approaches.

My disputants were not demanding me to go to the scholars to get a fatwā or legislative ruling, but for examination and evaluation of my medical and scientific views and writings.

② **The second affair:** The scholar may give a conditional answer—I explained this in the audios, but they are hiding this as well. Let’s look at some examples of the fatwās from our Major Scholars:⁹

—1. **Shaykh ‘Allāmah Ṣāliḥ al-Fawzān** (حفظه الله) was asked about taking anti-depressants: “What is the ruling on taking medications against depression when a person is depressed, with

defer to phrasal verb

deferred to; deferring to; defers to

1 : to allow (someone else) to decide or choose something

You have more experience with this, so I'm going to *defer* to you.

deferring to the experts

⁸ The word “defer” means to pass on something to someone else who has greater knowledge and expertise, for them to make determination in the matter (Merriam-Webster). In Arabic it would be (أحال يُحيل إichالة), which means to make a referral to a competent authority.

⁹ Refer to <https://abuiyaad.com/a/scholars-medicine-specialists> for these statements of the scholars.

the knowledge that these medications have side-effects on his health? Is it permissible for him to take them.”

The Shaykh answered:

“**This is returned back to the physicians, it is returned to the psychiatrists, they are responsible for this.** When they determine that there are multiple harms, greater than the harm of depression, they will not allow it. And it would not be allowed, not medically, nor legislatively.”

So there are two issues:

a) The medical and scientific determination, that is for the doctors and specialists.

b) And then the Islamic ruling.

Shaykh ‘Allāmah al-Fawzān did not comment on the medical aspect and deferred the matter to the specialist.

—2. **Shaykh ‘Allāmah Bin Bāz** (رَحِمَهُ اللهُ) was asked by a woman: “I am unwell and the doctors diagnosed me with a heart defect. My husband wants children but out of fear for my health I started taking birth-control pills to prevent pregnancy. Am I doing what is right, or what? May Allāh reward you.”

The Shaykh responded:

“This requires consultation with specialist doctors. If there is harm and danger for [your health] in not taking these pills, then there is no harm. If these pills are not necessary and your husband does not agree to them, then leave them. In conclusion, this goes back to asking specialist doctors.”

So the Shaykh deferred the matter to specialist doctors as it relates to the medical aspect and he gave a conditional answer. And in the audios, I mentioned the very same thing, a scholar of the Shari‘ah may give a conditional answer to the one who comes to him seeking a fatwā.

—3. **Shaykh ‘Allāmah Ibn ‘Uthaymīn** (رَحِمَهُ اللهُ) was asked: “Does vaccination against diseases negate reliance?”

He answered:

“Vaccination against diseases, if it is of known benefit, then this is from the means, similar to when a person shields himself from cold before it comes. As for when it is just conjectures and delusions, then no.”

Note: During 2021, numerous people asked me about the Covid vaccines, so I advised them not to take the mRNA vaccines, but to choose others instead, such as the Sinopharm (Chinese) because they have lesser risks.

③ **The third affair:** That in the context of the pandemic, the scholar supports the ijtihāds of the ruler and advises with obedience to the ruler from the angle of adherence to the Sunnah and will not oppose [those ijtihāds], even if he has a different view.

An example of this is **Shaykh ‘Allāmah ‘Ubayd al-Jābirī** (رَحْمَةُ اللَّهِ) when he was asked about social distancing in the prayer. It was said that it is unknown in the era of the Salaf and was not practised despite plagues and epidemics occurring in their time. He answered that it is necessary to hear and obey the ruler because he ordered it (and he did not say: because it is established through medical and scientific evidences).

Note: I translated and published this statement of Shaykh ‘Allāmah ‘Ubayd (رَحْمَةُ اللَّهِ) and advised the disputants that they should stick to the actual speech of the scholars with precision and not lie upon them and ascribe things to them which they did not say.

Despite the fact that these affairs are very clear, the poster of the accusations [after I requested proof of his allegations] then posted a refutation in the name of “defence of the scholars”—keeping in mind that all of this is on the basis of **a private audio between me and only one brother**, which is from over three years ago. He could have simply asked for clarification from me instead of taking this path [that he has taken].

Instead, he posted a short article on his various social media accounts and tried to frame something upon me which I am free of.

Sadly, he persisted in making mockery through labels and titles, and did not follow the path of the scholars, and nor the path of academic integrity in this matter, and accused me of what I never said and what I never intended and what never crossed my mind ever. So he fell into the same things which I cautioned him against in my first statement.

Then with respect to this article which was posted on 4 Rabi' al-Thānī 1446H / 7 October 2024, the following points should be noted:

First: He and his helpers quoted one sentence from my speech. He clipped this one statement from the audios, isolated it from the context, from everything before it, then gave it the worst possible presentation through suspicions and presumptions.

Second: As for returning to the scholars to know a ruling or for a fatwā for the one who requires that, then I affirmed it in the same audios as mentioned previously. For the record, I sent a question to **Shaykh 'Allāmah Ṣāliḥ al-Fawzān** (حفظه الله) on this subject and he answered it. Likewise, I and five pharmacists sent some questions to the **Shaykh Muftī 'Abd al-'Azīz** (حفظه الله) in relation to this same matter. This alone is sufficient to expose as lies and fabrications, what the social media poster has spread.

Third: Those people who oppose me and do not like the fact that there are other views in the fields of medicine and science, in which nations, doctors and specialists have differed—they demanded that I present my medical views to the scholars for scrutiny and examination. In reality, they tried to bully and scare others, showing intolerance for legitimate medical and scientific views that were held by thousands of doctors and specialists. Some

of them are now making loyalty and disloyalty around this issue until they have reached the level of making tabdīf.

As for the accusation that I make loyalty and disloyalty around these issues this is a lie and fabrication.

Everything that I explained and wrote was a response to these people, their claims and imposing their views upon others. As for myself, I did not compel anyone upon any view, I simply explained these affairs with knowledge and evidence.¹⁰ When they were unable to answer, they launched this conspiracy against me.

Fourth: I was not even talking about Shari‘ah rulings to begin with, such that it can be said—falsely—that I do not advise with returning to the scholars. Rather, I was speaking about issues of medicine in which there is differing between specialists of varying medicinal schools. However, the poster of the accusations did not contact me to ask me [for clarification] so that I could make the issue clear for him. Instead, he launched an open attack against me, refuted me with false, imaginary things, and mocked me with derisive titles.

So it is as was said [by the poet]: “*That’s not how you water camels O Sa’d.*”

In addition to that, the poster [of these accusations] has given an opportunity for the haters and the people of partisanship to revile the Salafīs in Britain, those from whom it is not known except returning to the scholars, year after year, for three decades, through success granted by Allāh.

Fifth: I advise myself and the poster [of the accusations] with being truthful in citation:

Allāh (عَزَّوَجَلَّ) said:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

¹⁰ For the reader’s knowledge, many of the Salafī mashāyikh, students, doctors and other than them, from those who have different medical opinions to me, there is not be found except love, respect and cooperation between us.

“O you who believe, have taqwā of Allāh and be with the truthful (in their words and deeds).” (9:119)

Shaykh ‘Allāmah Rabī‘ bin Hādī (حفظه الله) was asked: “Is it permissible to lie upon the People of Innovations and others from the People of Misguidance?” He answered:¹¹

It is not permissible to lie upon the Disbelievers, nor upon the People of Innovations, and nor upon anyone. It is not permissible to fabricate against anyone, [where you] say: So-and-so has such-and-such in him, and so-and-so group (*jamā‘ah*) has such-and-such in it. We seek refuge in Allāh, it is not permissible. We explain what they have of misguidance, we quote it verbatim from their books or other means, then we academically and critically discuss it (*nunāqishubā ‘ilmīyyan*). This is what we do and we ask Allāh that all the Salafis do this. We do not deem it [permissible] ever, and we seek refuge in Allāh, we do not deem it [permissible] for a Muslim to fabricate [lies] against a Muslim or a disbeliever, ever.

Sixth: Regarding truthfulness and trustworthiness, then an example from Shaykh ‘Allāmah Rabī‘ bin Hādī (حفظه الله):¹²

“From [the signs of] his truthfulness—may Allāh preserve him—are his trustworthy refutations against the People of Desires and Innovation. He does not fabricate, falsify or falsely ascribe anything to them. He informed me—may Allāh guard him—that once, close to 15 men from al-Qaṣīm came and said to him: ‘We had agreed with each other to refute your books refuting Sayyid Quṭb. So we gathered them and looked into them while what we had heard, that you clip texts and lie upon Sayyid Quṭb, was fixed in our minds. So we began to compare

¹¹ In the cassette recording: *Taqwā Allāh wal-Ṣidq*, which is on his website, <https://rabee.net>.

¹² *Al-Fuṣūl al-Maḍīyyah Min Sirah al-Shaykh Rabī* (p. 147).

what you quote from Sayyid Quṭb, word by word, and we did not find that you left even a comma. So we knew that the truth was with you and we seek your pardon.”

Seventh: Shaykh ‘Allāmah Wālid Rabī‘ bin Hādī (حفظه الله) said:¹³

“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.”

This is in relation to a confirmed error. What then, about lying and fabricating against your brother with what he is free of?!

Allāh (عَزَّوَجَلَّ) said:
يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ
عَلَىٰ ءَلَّا تَعْدِلُوا أَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

“O you who believe! Stand out firmly for Allāh and be just witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear Allāh. Verily, Allāh is Well-Acquainted with what you do.” (5:8).

Imām al-Sa‘dī (رَحِمَهُ اللهُ) said: “Even if he was a disbeliever or an innovator, for Allāh loves justice regarding him.”

So when this is for a disbeliever and an innovator, how then for a person of Tawḥīd and Sunnah?!

Given the above, I repeat what I said in the first statement: Everything points to the fact that this **audacious attack** is not emanating from a desire to correct, or from a good intention.

¹³ *Bahjat al-Qārī‘* (p. 107).

Many people have observed this, which is why people are not in agreement with this approach, many are disgusted.

Even those who disagree with my views, even they are unhappy, and they know that this is gross injustice and is not “correcting errors” and “giving advice”, and that it is not upon the way of the Rabbānī Scholars from the people of knowledge and excellence such as: Shaykh ‘Allāmah ‘Abd al-‘Azīz bin Bāz (رَحْمَةُ اللهِ), Shaykh ‘Allāmah Nāṣir al-Dīn al-Albānī (رَحْمَةُ اللهِ), Shaykh ‘Allāmah Ibn ‘Uthaymīn (رَحْمَةُ اللهِ), Shaykh ‘Allāmah Rabī‘ bin Hādī (حفظه الله), Shaykh ‘Allāmah Muqbil bin Hādī al-Wadī‘ī (رَحْمَةُ اللهِ), Shaykh ‘Allāmah Ṣāliḥ al-Fawzān (حفظه الله), Shaykh ‘Allāmah Aḥmad al-Najmī (رَحْمَةُ اللهِ), Shaykh ‘Allāmah Zayd al-Madkhalī (رَحْمَةُ اللهِ), Shaykh ‘Allāmah Ṣāliḥ al-Luḥaydān (رَحْمَةُ اللهِ), Shaykh ‘Allāmah ‘Abd Allāh al-Ghudayān (رَحْمَةُ اللهِ), Shaykh ‘Allāmah ‘Ubayd al-Jābirī (رَحْمَةُ اللهِ)

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

Written by Abū ‘Iyaad Amjad
7 Rabī‘ al-Thānī 1446H / 10 October 2024