

# OPEN LETTER TO THE ISLAMIC ASSOCIATION OF COLLIN COUNTY

## A CALL FOR INTEGRITY & ACCOUNTABILITY

**Date:** October 9, 2025

**To:**

- Board of Directors, Islamic Association of Collin County
  - Arsalan Haque, Imām
  - Shazia Ahmad, Community Leader & Imām's Wife
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I write this letter not out of malice, but out of sorrow — sorrow for what our institutions have become, and disappointment for what IACC has chosen to represent.

A masjid should be a refuge of justice — a sanctuary that reflects the prophetic model of fairness and transparency. Yet IACC, a once-respected pillar of the North Texas Muslim community, has become a symbol of selective accountability, moral compromise, and silence in the face of wrongdoing.

This letter is not merely a statement — it is a mirror. A mirror reflecting the painful hypocrisy and double standard now evident in your leadership.

### SELECTIVE MORALITY AND SHIELDED WRONGDOERS

IACC's official policies proudly declare a "zero-tolerance stance" on misconduct. Your website speaks of ethics, safeguarding, and transparency. But in practice, that zero tolerance has become conditional — applied only when the accused is not part of your circle.

When an individual within your network faces allegations, suddenly "due process" becomes your excuse for inaction. When the accused is a friend, colleague, or fellow "shaykh," your silence replaces courage. When it is one of your own — the very man you have chosen to platform this weekend — you become blind, deaf, and mute.

Four brothers have now come forward publicly with clear, corroborated evidence against Yaser Birjas — detailing lies, manipulation, deceit, and unethical conduct.

Yet you continue to pretend that these matters "lack credibility."

What, then, is the threshold of credibility in your eyes?

If multiple testimonies, evidentiary records, and verified documentation are not enough, then what will it take for IACC to even acknowledge wrongdoing?

It appears your criteria for credibility is simple:

"If he's one of us, it's unproven. If he's not, it's unforgivable."

## THE HYPOCRISY OF IMĀM ARSALAN HAQUE AND SR. SHAZIA AHMAD

Imām Arsalan, you were in attendance (in the front row), as a community leader, at a domestic violence event — an event where Dunia Shuaib was featured as a speaker. I respectfully raised a valid concern: that an individual accused of slander and deceit should not be platformed and should be properly screened.

That day, you personally took my number and assured me you would follow up. Unfortunately, that call never came — and despite multiple attempts to reach you thereafter, there was no response. A telling display, perhaps, of where the community's well-being ranks among your priorities.

Your masjid went on to invite her again.

Now, years later, you repeat the same pattern — this time with a man whose actions are far more damaging, having affected multiple individuals and their families. A man who has deceived, harmed, and lied to countless individuals. Yet your masjid celebrates his return, rewarding transgression with applause.

Meanwhile, your wife, Sr. Shazia Ahmad, has built her public persona on posts condemning the very behavior you are now enabling.

She wrote:

*"It is wrong to put someone on the mimbar ... if they have a history of inappropriate conduct ... even if they have repented."*

*"Would you marry your daughter off to such a man? Then how can you entrust him with the mimbar of the Prophet ﷺ?"*

Powerful words — when they apply to others.

Yet now, when it is your friend, your associate, your circle — silence.

Not a response. Not a statement. Not even an ounce of God-consciousness to investigate the concerns and allegations of many.

Your hypocrisy is not hidden; it is documented, archived, and plain for all to see.

You have proven that your principles bend with proximity — that your public virtue dissolves in private convenience.

## A MORAL RECKONING

IACC's silence today will be its legacy tomorrow.

The community sees through this. People notice the selective outrage — the swiftness to condemn outsiders, and the hesitance to confront insiders. You are teaching a generation that loyalty to men outweighs loyalty to truth.

But the sunnah of our Prophet ﷺ was the opposite. When allegations arose, they were not dismissed or ignored — they were investigated, they were swiftly addressed. When a wrongdoing was committed, it was confronted, not concealed.

If you claim to follow the prophetic model, then act like it.

Stop hiding behind bureaucracy, public perception, hypocritical stances, and hollow speeches.

## “ITTAQILLĀH” — FEAR ALLĀH

There is a word that would cause tremors in the hearts of the Sahābah — a word that would stop them in their tracks and make them question themselves before Allāh.

“Ittaqillāh!”

Fear Allāh in your silence.

Fear Allāh in your platforming of the corrupt.

Fear Allāh in your betrayal of the trust the community has placed upon you.

For the one who shields a wrongdoer shares in his sin. And the one who remains silent in the face of oppression shares in its burden.

## A PUBLIC CHALLENGE

You have ignored private messages. You have dismissed calls for action. You have chosen arrogance over humility and image over integrity.

This letter serves as an open challenge to the leadership of IACC:

- Address the evidence brought forth against Yaser Birjas.
- Clarify your standard of credibility.
- Explain the double standard in your enforcement of moral and religious policies.
- Tell this community — the same community whose donations built your walls — why your words no longer match your actions.

If you remain silent, then your silence will speak louder than any statement ever could.

And let the public record show: IACC was confronted, and they chose silence.

## CLOSING REFLECTION

The Prophet ﷺ said: *“Help your brother, whether he is the oppressor or the oppressed.”*

When asked how to help the oppressor, he replied: *“By stopping him from his oppression.”*

You have failed both the oppressor and the oppressed.

You have failed the trust of the community.

And you have failed the moral standard you once preached.

May Allāh awaken the hearts that have grown hard from politics and pride, and guide this community back to truth, justice, and sincerity.

Until then — this letter will stand as a testament, a witness, and a warning.

**Br. Salman** — banned by VRIC for exposing the lies and slander spread by both Yaser Birjas and Omar Suleiman and the coverups by VRIC leadership, refusing to investigate any and all allegations, despite definitive and indisputable evidences (multiple testimonies, Irving Police, FBI, US Department of Justice)

Co-Signed by:

- **Dr. Abu Ayah** — exposed Yaser Birjas' violations of Islamic custody laws (going against the ijmā', centuries of scholarly consensus), encouragement of un-Islamic practices, and bias against fathers
- **Dr. Abdullah** — exposed Yaser Birjas' unprofessional counseling, unethical court testimony, and negligent recommendations (in contradiction to the shari'ah) that endangered children
- **Dr. Jamal** — revealed Yaser Birjas' negligence in premarital counseling, breach of confidentiality, unverified allegations, and distortion of Islamic principles



*ENCLOSED BELOW:*

1. *Email sent to IACC Board of Directors & Imām Arsalan Haque*
2. *Social Media Post by Shazia Ahmad*

## EMAIL TO IACC [October 8, 2025]

**To:** The Board of Directors, Islamic Association of Collin County  
**CC:** Imam Arsalan Haque, Sr. Shazia Ahmad

Assalāmu 'Alaykum wa Raḥmatullāhī wa Barakātuhu,

It is with deep concern and disappointment that I write this message. IACC — once seen as a pillar of community leadership and moral guidance — now stands at a crossroads between **principle and favoritism**.

This weekend, the masjid is platforming **Yaser Birjas**, a man who has been publicly and repeatedly confronted with **substantiated allegations of deceit, slander, manipulation, and unethical behavior** — including a **secret marriage behind his wife's back**, and a trail of harm affecting numerous individuals who have courageously spoken up over the last two years. These are not rumors; they are **documented cases with evidence**, corroborated by multiple brothers — myself included — who came forward after years of silence and restraint.

Yet, despite these realities, **IACC has chosen to give him the very platform** that Sr. Shazia Ahmad, wife of the current imām and a community leader, herself warned against platforming for those who have “abused their position as a religious teacher” and whose presence sabotages a healthy relationship between the community and the masjid.

She rightly said: “The mimbar is not a Ted Talk ... It is a position of heavy spiritual weight and sanctity. Someone in that role should be of excellent good character and reputation.”

So, I must ask: **Do these principles only apply to people outside the board's and religious leadership's circle?** Or have they become conditional when it involves a friend, colleague, or affiliate of IACC's leadership?

This same inconsistency was seen when IACC **hosted Dunia Shuaib**, despite credible information, paired with evidences, being presented about her **heinous actions**.

And now again, Yaser Birjas — who has **never once publicly addressed** the mountain of evidence against him — is being **given legitimacy through IACC's platform**.

It seems the organization's motto has quietly become: *“Condemn misconduct, unless it's one of our own.”*

Sr. Shazia outlined the exact policies institutions *should* follow, including “A commitment to not platform people with a known history of inappropriate behavior.”

She has also emphatically stated: “It is wrong to put someone on the mimbar, or invite them to our community as a religious teacher or leader, if they have a history of inappropriate conduct with women or other behavior that is unbecoming of a scholar.”

These standards have now been violated by IACC's leadership. The hypocrisy could not be clearer.

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**The question before IACC's board and religious leadership is simple yet profound:**  
Will you **stand by principle** — or by **personal loyalty**?

Will you model **the prophetic path of justice and accountability**, or continue to **turn a blind eye** in the name of politics and convenience?

If the IACC board and its religious leadership — including Imām Arsalan Haque and Sr. Shazia Ahmed — continue to **ignore the evidence, dismiss those who were harmed**, and **platform proven deceivers**, then know that this issue will not remain hidden.

For weeks, I have been investigating matters tied to IACC and its leadership, and if reform and accountability are not pursued **immediately**, the community will be made fully aware of the corruption that has taken root.

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The Prophet ﷺ said: “The most beloved of people to Allah are those who are most beneficial to others.”

To protect the sanctity of the masjid, to honor the trust of the community, and to preserve the moral integrity of our institutions — I urge you to reflect, rectify, and respond in a manner **befitting the deen you claim to represent**.

May Allāh guide us all to act with justice, sincerity, integrity, principles, and courage.

**Sincerely,**  
Salman  
Behind Veils

Cases: <https://behindveils.com/cases/>

\*link includes multiple cases against Yaser Birjas

## Social Media Post by Shazia Ahmad [June 14, 2022]



Shazia Ahmad

June 14, 2022 · 🌐

It is wrong to put someone on the mimbar, or invite them to our community as a religious teacher or leader, if they have a history of inappropriate conduct with women or other behavior that is unbecoming of a scholar.

1. It has become popular to say, "We shouldn't put scholars/imams on a pedestal." While of course people make mistakes, and we cannot expect prophet-like infallibility from anyone, there should be a base standard of religious practice, behavior and lifestyle that is expected from someone in the position of a scholar. Aren't they, after all, the inheritors of the prophets (as he himself ﷺ described?) Aren't they teachers and role models for us and our children? Isn't this concept - that scholars should not only refrain from the haram, but commit to scrupulousness and a high standard of beautiful conduct - something repeated again and again in our tradition, such that any basic student can pull this up from any book on the etiquette of the scholar and teacher?

This statement is used as a cop-out and an excuse. Instead of blaming lay people for holding scholars in high esteem, we should be striving to be worthy of that esteem. And we should be embarrassed to push forward individuals who lower and diminish the respectability and esteem in which scholars are held.

2. Unsuitable conduct does not always have to reach the threshold of zina to be wrong and unacceptable. There are many unsuitable and unethical things an imam, teacher or shaykh can do other than one of the kaba'ir that should, to any reasonable person or organization, disqualify them from being a religious leader. Going by, "Well, it was not technically haram" is not good practice even for a lay person; what then for a scholar who is put in a position of religious leadership and authority?

3. Someone can personally repent and 'get right' with Allah, and still not be suitable to be a religious leader and teacher. This is not a judgment on their standing with Allah but a decision made considering the best interest of the community and protecting them from harm. Would you marry your daughter off to someone who has a clear history of misconduct? (Even if 'technically' it is all done in a way to be halal?) Would you entrust your life savings to such a person (even if they have apologized for it? And what if they haven't even apologized?) They may be your brother in faith, but you wouldn't entrust the women of your family to such a person nor your wealth. Yet you entrust them with the mimbar of the Prophet (salAllahu alayhi wasalam)?

4. It is ridiculous that on the one hand, we condemn those who feel they were victimized from sharing the details of their experience as unlawfully exposing the other party's mistakes, and at the same time, when a group of scholars/leaders look into the matter and conclude that serious wrongdoing was done and recommends that they are not given the role of teacher, we simply reject their conclusion and say 'Well, we don't really know what happened.' What a huge failure on our part, that we cannot even provide a sensible means of redress to those who are wronged, and we are unwilling to implement any real consequences to the wrongdoer.

5. Lastly, and I mean this with all seriousness, and not flippantly: Do we just not care at all about Muslim women? If we know putting someone on the pulpit who has this type of history is hurtful, and undermines the seriousness of this kind of playing around with women, and by so doing, we are actually actively endorsing them and okaying that behavior - Why would we do that? Why? Especially when we have a tradition that teaches us the opposite (ie to take steps to avoid fitna and to avoid probable harm; wisdom in our outreach; choosing the right person for various roles and settings as we see ample evidence of from the Prophet's assignments himself (ﷺ) and the khulafa in how they deliberately chose- and did not choose - certain individuals for certain work.)

Are there any clear guidelines by which you are navigating? Where is a principled stance reflecting the teachings of our deen?

May Allah help us be in the service of the Deen in a way that is pleasing to Him. O Allah guide the hearts and grant us wisdom and discernment. Grant us clear and visionary thinking in our Dawah, and grant us sincere care and concern for those in our charge and help us Ya Allah do right by them. Ameen.