

# Muḥammad Ḥijāb, Types of Opposers to the Truth, an Evil for an Evil, and Methods of Rectifying Doubts and Diseases of the Heart



Replying to @AbulyaadSP

Just looking at the first page. Your more earlier PDFs didn't have this level of condescension and ridicule. You're embodying what you dislike about Hijab. 'He does it too' is no excuse. The Salafi way of writing is lofty always. It attracts the right crowds even if they're less.

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In this article, we want to address an issue that may be passing through some people's minds, and we will explain our actions in **changing the approach** from Parts 1 to 12 in this series<sup>1</sup>, which was to educate, clarify, establish the proof against Ḥijāb and his bid'ah through knowledge based means, perhaps that he may take heed, to the use of another type of disciplinary approach in a few of the more recent supplementary articles. This is by design and is not based on any whims or personal affectations. To appreciate this, we should

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<sup>1</sup> Refer to <http://www.aqidah.com/creed/?fespl>.

understand that the general principle is that doubts are repelled by evidences. However doubts cannot always be repelled by evidences alone.

—Anyone who **denies elementary truths** or **lacks elementary knowledge** in the subject matter cannot be argued with. It's pointless to argue with them or give them evidences.

—Anyone who **displays arrogance and pride** cannot be argued with. Rather such a one is punished and made to submit to the truth by force, since no amount of evidence will be accepted by them.

—Anyone who has **problems with understanding**, he cannot be presented with evidences until this problem is resolved. This problem could be physical or in his comprehension and he is treated with a) education and/or b) medicinal treatment and c) du'ā, ruqyah.

Hence, not every doubt can be resolved and ended through evidence. Only that person is addressed with evidence who accepts elementary truths, has the ability to grasp evidences, or the subject matter at hand, and is sincere, wanting the truth, desirous of it. This is where knowledge-based replies based on evidence are of benefit. **So we took that approach as the foundation in Parts 1 to 12** of this series, as is clear to those who have taken out the time to read them with care.

During this time period, Ḥijāb used **every dirty trick in the book**, including the ways of the disbelievers and hypocrites of mockery and aspersion when truth is presented to them. And during this entire period, **we did not depart from our course at all**.

As we reached part 11 of the series, we indicated all the tactics that Ḥijāb had used and we can present them here again, with some additions:

1. Calculated **blatant lying** in accusing me of mistranslating.
2. **Baseless countercharges of tajsīm and kufr** as a means of creating commotion, smoke and mirrors, and deflecting from his serious errors.
3. **Spiteful, vindictive** behaviour.
4. **Fleeing** from the actual subject matter.
5. Intimidation and bullying tactics **and inciting mob behaviour** among his social media following.
6. Sowing the seeds of **doubt about my motivations** through psychological manipulation of his followers, implying that those who criticise him are “angry” or “sympathetic to atheists” and the likes.
7. **Mockery, sarcasm** arising from his haughtiness.
8. Trying to **misdirect his followers** from the angles of criticism and the flow of the argument being made.
9. Trying to pretend the whole issue is simply about **the use of terminology** alone.
10. **Calling for a debate**—as is the way of Ahl al-Bid’ah, when their innovation is exposed and made clear—in order to confound the truth and to save their reputation.
11. Going on the back foot with feeble excuses when realising that more and more people are beginning to **see right through his non-academic, intellectually spastic behaviour**, and his blatant lies.
12. He also added to the above, **mockery of his adversary’s wife**, as a result of which he received a significant backlash from the more sensible of his partisans.

However, none of this influenced me as I knew these were diversionary tactics aimed at playing with emotions, and in any case, I did not follow up any of Hījāb’s replies, videos, posts on social media or the tube or read, listen or watch any of his ramblings and

banterings. I only responded to what was brought to my attention and sent to me and in which there was some wider benefit in addressing, not necessarily for Hijāb but for those following this matter.

After Part 12 in this series and some additional supplementary articles that were written, Hijāb had been given ample opportunity to be humble, accept the truth. However, it became clear that Hijāb is suffering from **the disease of arrogance**, this was already clear pretty much from the beginning. Just like cancer is graded in stages, in four stages, depending on its severity and life-threatening nature, **Hijāb has Grade 4 Arrogance which had very quickly spread from his heart to many parts of his body.**

Arrogance is to reject the truth (بطر الحق) and to look down upon people (غمط الناس) as explained by the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). And anyone who has followed this saga over the past few weeks and who is honest, will see that this is exactly how Hijāb has been behaving—revealing a reality hitherto hidden.

**The route of evidences, despite it being tried was unsuccessful.** In medicine, you always try the easier treatments before you move to the harsher treatments.

So even though it was clear to us from the beginning that we are dealing with an arrogant, pompous individual, we tried the basic, default, standard, nice approach in accordance with wisdom and justice, in order to cut off all excuses. Through this, it was verified empirically that this first route is not going to work and has failed.

Hence, this problem was one of arrogance. Allāh (عَزَّوَجَلَّ) said:

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا

**“And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height.” (17:37).**

In this verse Allāh (عَزَّوَجَلَّ) mentions this destructive quality, this disease, and also gave its treatment. He draws the attention to the arrogant person to the fact that he is insignificant and will never reach the mountains in stature. In other words, this arrogant person is made to realise the actual realities so he can humble himself. Imām al-Sa’dī (رَحْمَةُ اللَّهِ) said: “**And walk not on the earth with conceit and arrogance**’, meaning: Out of arrogance, haughtiness, disdain (of others), being arrogant towards the truth, pretending to be mightier than others [from the creation]. ‘**Verily, you...**’ in doing so ‘**can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height**’ in your arrogance, rather you will be despised with Allāh and held in contempt by the creation, hated, detested (by them). You will have acquired the most evil of manners, the vilest of them, without perceiving that in some of what you crave for...” End of the quote.

So built upon that, and given that the Salaf are agreed upon the subduing of Ahl al-Bid‘ah, humiliating them and disgracing them, it was decided that treating **Grade 4 Arrogance** is perhaps of more benefit than treating **Grade 4 Docility** and **Grade 4 Intellectual Spasticity**, because the first is the greatest of the three diseases.

Imām al-Şābūnī (d. 449H) said in ‘Aqīdat al-Salaf:

واتفقوا مع ذلك : على القول بقهر أهل البدع ، وإذلالهم ، وإخزائهم...

“And alongside that, they [the People of Ḥadīth and Sunnah] are unanimously agreed upon the statement of subduing the people of innovations, to humiliate them and to disgrace them...”

And regarding the verse:

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا

“**And the recompense for an evil is an evil of its like...**” (42:40)

Al-Baghawī, Ibn al-Jawzī and others in their tafsīr commentaries related that **Mujāhid** and **al-Suddī** said: “It is the response to what is repugnant. When he says to him a word, then he responds to it with its like, without transgressing.”

And also from them: “When he says to you: ‘May Allāh disgrace you’, you say: ‘May Allāh disgrace you’. And when he reviles you, then you revile him back but without transgressing.”

The same is related from **Sufyān al-Thawrī**.

This shows the perfection of Islām and the Sharī‘ah in that it does not allow a downtrodden person to remain downtrodden and does not withhold from a wronged person the means by which to avoid being trampled upon, so long as injustice is not committed.

It is here that the course was changed and we decided—upon guidance from the Book and the Wisdom and the unanimously agreed way of the Salaf—that attacking Hījāb’s cancerous ego and dismantling his horrendous kibr was the best route to go for his own benefit, the patient’s benefit that is, and to ensure that everything we are doing is within the umbrella of mercy.

Whilst, keeping in mind that all along **we have still kept everything knowledge based**, everything is still built around knowledge-based matters. All that has happened, to give a parable, is that we have mixed a little harsh chemotherapy into the mix. **Grade 4 Arrogance** requires multiple rounds of strong chemo. So Parts 1 to 12, were knowledge based. And whatever followed, the supplementary articles, they are all knowledge based as well, however, we are just sprinkling some medicine into them.

So we want to make it clear, **there is absolutely nothing personal here**, and there is **no comparison whatsoever** between what Hījāb has been doing with his lies, slanders, arrogance, mockery, disdain all built upon arrogance, rejection of truth, seeking

of fame and so on, and between what we are now engaged in of medical intervention. You simply cannot put these two together. Our actions are in line with wisdom and justice, and they have a basis in revealed texts. This is not returning **Hijāb's evil** with the same evil.

This verse, “**And the recompense for an evil is an evil of its like....**” (42:40), we are not even doing that, it is not the same from all angles. Hijāb fell into all those twelve things listed earlier and much more. We are simply returning his mockery and sarcasm with what is superior and better and which is based on truths and realities, so we are adding charity on top of our recompense, to show that we are also generous.

Whatever Hijāb has done is gross injustice, and everything we have done and are doing is justice, everything is in its proper place.

So anyone who claims that we are behaving just like Hijāb, then he is plain error, this is not the case at all. Hijāb is a misguided, arrogant innovator who has no dignity, no self-respect, he is an opportunist, and he is not there to truly benefit people. He is there to give them entertainment and build his celebrity status. The evidence is crystal clear, he is fake. And what we are doing is replying in a manner that the Sharī'ah has afforded us, that the Way of the Salaf is agreed upon, with respect to innovators like Hijāb. While making it clear that these are unique, rare situations. This is not a general course of conduct at all, and we do not behave like this except with those rare individuals who deserve it.

What happened is that Hijāb tried to mock, ridicule, denigrate and scandalise a people who venerate Tawḥīd, who teach it and who work to rectify individuals and societies upon it. As for him, he is upon the Tawḥīd of the Mutakallimīn and Mutafalsifah.

**So first**, he came from the knowledge-based trajectory of the Mutafalsifah and Mutakallimah, those misguided innovators who

brought ruin and destruction upon this ummah due to their innovation which led to the erosion of Tawḥid from the hearts and the subsequent descent of punishment through the Crusaders, Mongols and Colonialists. He armed himself with that misguidance of kalām and falsafah and this is what led to the clash between him and us. In knowledge based issues, his goods failed him and his ignorance, innovation and misguidance was made clear.

**Then second**, he tried the route of slander, scandalmongering, making personal accusations and so on. He tried to make counter-charges that I fell into tajsīm and kufr. He accused me of mistranslation and other things, as a means of undermining my integrity in the refutation of his errors. He failed in that too.

**Then third**, the arrogant, hate-filled imbecile went to diseased and aggrieved individuals just like himself to interview them in order to generate scandals for his followers. He presented Maktabah Salafiyyah as a cult whose like has never been seen in Islām, a tremendous statement, he will have to answer for on the Day of Judgement. So this was his third method.

—His bid‘ah could not stand up to Sunnah.

—His unscrupulous methods of lying and undermining his adversary in the knowledge based issues did not work.

—Then he embarked upon journalism, which is really the journalism of the disbelievers and of tabloids of spreading slander, gossip and baseless accusations and used aggrieved, jealous, power and fame-hungry individuals in order to do so.

So he brought a bunch of these clowns on his show, Asif Khān from Reading, another hate-filled clown known as ‘Abd al-Ḥaqq Baker, filled with jealousy and hatred because less than 20 years ago he allied with Luton on the issue of al-Ma‘ribī, the Ikhwānī innovator, and because Maktabah Salafiyyah were on the side of truth and

because today he sees himself empty, with nothing in his hands and he sees that the da‘wah of Salafiyyah has grown. So since then, he has been giving his distorted, biased, rewritten and reframed story of what happened from the mid-1990s, an extremely sore loser indeed.

Likewise, Hġjġb brought that maftšn, the one put to trial, in his dġn and dunyġ, Abu Usġmah al-Dhahabġ. And finally, another clown and wannabe from Canada by the name of Bilġl.

So this was this third method.

**Look at this persistence upon falsehood.** Can you believe a man could go to all these lengths after he was informed of his errors in matters of Tawġġd and manhaj of deriving ‘aqġdah?

It is astounding that any person can take him seriously after this and it is not possible to affirm intellect for anyone who after observing all of this defends this man. This is why any person who comes out to defend him now, after these factual realities, is put alongside Hġjġb as a misguided person who allies with falsehood, without any shame, dignity or self-respect and in whose intellects there is deficiency.

And all praise is due to Allġh and may Allġh send ŧalġt and ŧalġm upon His Prophet, his family and companions.

Abu Iyaadġ

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