

When is Mohammad Abushamma Going to Inform Ḥijāb of His Utter Misguidance in the Affairs of Actualising Tawḥīd?



Mohammad Abushamma—whom we spoke about previously for still harbouring remnants of his extremist past, those virulent strains of **Qutbiyyah**, **Surūriyyah** and the enmity and transgression they produce—is, as I have been told, a teacher of Ḥijāb. He spent six years in the University of Madīnah and no doubt, he will have been taught Tawḥīd and ‘Aqīdah, and even if he was mixing in the circles of the remnants of those Surūrī extremists connected to al-Ghunaymān, then this would not have affected the clarity he ought to have gained in this particular arena of Tawḥīd, out of holding a good thought for him.



Of all the people close to Ḥijāb, he should be the first of them to declare Ḥijāb to be in **plain manifest error** for utilising he **trojan-horse arguments** of falsafah and kalām, which have

been made manifestly clear—with evidence that is incontestable from the debates and dialogues of Ḥijāb, proving that he is Jahm bin Ṣafwān type of character—given to debating, soaking up the philosophy of the nations, amazed with himself, arrogant—save that Ḥijāb is more ignorant than Jahm was.

This is the very misguidance for which the Imāms of Salaf raised their voices, and for which they put their pens in motion and authored thousands upon thousands of pages, in volumes upon volumes.

The very fact that this **covert Surūrī** pretending to be a Salafī has teamed up and allied with a **covert Ash‘arī** pretending to be a Ḥanbalī who:

—carries **the poison** of the **Falāsifah** and **Mutafalsifah**.

—makes **severe mistakes in ‘aqīdah**, uttering statements of kufr, due to his ignorance.

—shows **tremendous enmity** to those upon the Tawḥīd of the Messengers **just because his opposition to it was made clear**.

—stoops to the level of depraved animals in his **slanders, personal attacks, scandalmongering**, and so on, when his philosophy was unable to save him.

—and other disgraces...

Then this is clear evidence that this is not a partnership upon ṣidq, upon truthfulness. No graduate of Madīnah University, who has been taught Tawḥīd and ‘Aqīdah can manifest this behaviour. Unless of course, he is upon something of bid‘ah as well. So if you are prepared to dismiss this issue of the Tawḥīd of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) versus the Tawḥīd of Ibn Sīnā, the Bāṭinī Qarmāṭī, which is centred around his “necessary

existence” and which does not even reach the Tawḥīd of al-Jahm bin Ṣafwān, and proceed to ally with this man in his war and embark upon these public facades and spectacles, then alḥamdulillāh, **Allāh has exposed you in broad daylight and your affair is clear.** This alliance is not for the sake of Allāh, nor is it for aiding His Messengers. But it is for some other considerations. Whatever is for Allāh lasts, and whatever is for other than Him, expires.

This blatant contradiction from Abushamma and the fact that he has joined with Ḥijāb shows they have ran from the issue of the Tawḥīd of the Messengers versus the Tawḥīd of Bāṭinī Qarmaṭī pseudophilosophers just as it shows that to them, clarity in this issue—upon which the rectification of the ummah and its true unity lies¹—is not as important to them as are their personal agendas. Keep this in mind: **If the Internet was switched off tomorrow, Ḥijāb would be left with nothing.** Meanwhile, we would continue teaching the Tawḥīd of the Messengers in the masājīd and marākiz. This shows to you that these people are but an online show, an online bandwagon and nothing more. This is why this type of behaviour is demanded from them. Like I mentioned, these people become slaves to the expectations of their followers, similar to what happens with actors, they have to keep showing and giving their fans what they want. May Allāh grant us ikhlāṣ and thabāt.

Abu Iyaad

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¹ As opposed to their fake, contrived, artificial unity.