

Hijāb is Unwilling to Take His Medicine and Prefers Sickness Over Health



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The hallmark of intellectual cowards is a non-willingness to challenge their ideas through debate.



In Part 11 of my series which distinguishes between the Tawḥīd of the Messengers and the Tawḥīd of the Philosophers, and exposes Hijāb for siding with the Mutafalsifah, using their flawed goods, calling Muslims to misguidance and setting them up for confusion in their dīn, I mercifully prescribed Muḥammad **Hijāb** **five essential medicinal treatments** for the following combination of sicknesses:

—**al-jahl al-murakkab** (compound ignorance)

—**al-i'jāb bil-nafs** (self-amazement)

—**al-ibtidā' fil-dīn** (innovating)

—**taqdīm al-'aql 'alā al-naql** (putting reason ahead of revelation)

—**al-kibr** (arrogance, rejecting truth and belittling people).

One of the treatments prescribed was a reading of Abū Ismā'īl al-Harawī's extremely potent book, "**Dhamm ul-Kalām**". It is

extremely sad to see that Muḥammad Hijāb is refusing to take his medicine like a good little boy.

We have shown that Ḥijāb actually does possess this disease through clinical examination, **particularly in Parts 7 and 8** in this series. As for his counter-accusations in personal affairs, then they are slanders intended to divert attention away from his life-threatening disease and are the tricks of unscrupulous people. A really sad state to be in with no honour or dignity.

As a result, his sickness is getting worse and worse by the day, as is evident from the symptoms such as the one displayed above, his comment about debating and cowardice.

The Book, the Wisdom and the Fahm of the Salaf—which explain the Tawḥīd of the Messengers (the **masāʾil**) and the correct routes to establish it (the **dalāʾil**), in opposition to and rejection of the ways of the Philosophers and Hellenized nations which lead back to pure atheism—are simply “ideas” to Ḥijāb which are subject to challenge. Then he labels this rejection of his debate culture as “intellectual cowardice”.

This disease is becoming worse and worse by the day, and despite our severe mercy, kindness and benevolence to this very sick patient, it looks like he is intent on killing his heart.

Ibn ‘Abbās (رضي الله عنه) said about the verse

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ

“And when you see those who engage in disputation concerning our signs, then turn away from them” (6:68),
“They are the people of disputation and debating about religion.”
Dhamm al-Kalām (4/15).

This is the reality of the situation:

Ḥijāb is lying in bed, in the throes of death, **his symptoms getting worse and worse by the day**, moving from statements of bid‘ah and getting closer and closer to what amount to statements of kufr (treating the Book, the Wisdom and the way of the Prophet in establishing Usūl al-Dīn to be “ideas” subject to debate). Though we do not make takfīr of him because at present, this is upon jahl murakkab, and even aforesaid, he uttered statements of disbelief as a result of his toxic, poisonous, trojan-horse philosophy which he accepted were wrong. So he is lying there, trying to argue with the physician who is trying to give him life-saving medicine, and he says, “You intellectual coward, let me challenge this medicine”, the very medicine which is going to save him, definitively, from impending death.

So we pray to Allāh to save and protect us from ever being in this most pitiful of states. A person only arrives at this lamentable situation because of pre-existing underlying disease states of **arrogance** and **self-amazement**.

Ḥijāb, I advised you previously, go and debate a lamp-post. If debating gives you temporary pain relief, then we can install a lamp-post by your hospital bed.

Ḥijāb, people with intelligence have seen through your personal attacks, and the **hateful vendetta** you are pursuing upon **personal motivations**—all because your ignorance and misguidance has been explained. It is as clear as the daylight sun to them, and they see you as a sore loser.

Abu Iyaad

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