

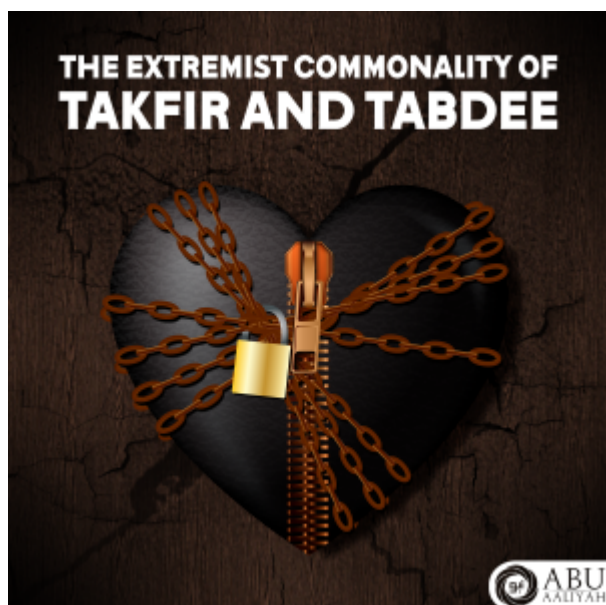
# The Extremist Commonality of Takfir and Tabdee ” A Glance at their Belief System “

*The Extremist Commonality of Takfir and Tabdee*

*A Glance at the Belief System*

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Ibn Abbass said: *“There will come a group of people who will not understand the Quran the way we do.”* [Bidiyah wa Nihiya 7/293]



The most dangerous thing to man is when he believes something harmful is good and does evil thinking his deeds are righteous. Allah said: ***Say “Shall We tell you the greatest losers in respect of (their) deeds “Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds! [1]***

When considering the actions from ISIS, Al-Qa’idah and those extreme in Tabdee, the corruption they have caused to the

Muslims in their worship, their minds and in their family's life, all in the name of Jihad against disbelievers and innovators is evident. And as time passes by, it becomes more depressing. These fanatics have no regard for the quality of life and family structure, and will do anything to destroy a civilized society and divide a family household for the sake of the understanding of their own beliefs.

Reducing the spread of these ideas is the goal if extremism is to be curbed, not necessarily the persons involved. Our concern to protect our religion and family is the primary objective against a cyber-world where ideologues are constantly spreading their beliefs to others. The extremist in Takfir and Tabdee are young self-righteous people who have gone too far. The Prophet (ﷺ) said, "In the last days (of the world) there will appear young people with foolish thoughts and ideas.[\[2\]](#) These adolescents have only a surface knowledge of Islam with a very limited understanding of the Quran and the Sunnah and generally think that they know the truth and no one else does.

Takfir and Tabdee are legitimate laws in the Islam that must only be applied by scholars well-grounded in the Shar'iah, otherwise when practiced by unqualified and inexperienced people, a grave tragedy will result. The extremist in both of these areas takes a general description for a statement or an action for one to become an apostate or innovator and then apply it to specific people without considering the establishment of proof first against that person.

Shaykh Muhammad Bazmoul said: The argument of proof must be given to a Muslim first before he can be considered a disbeliever, an innovator, or a sinner. Allah said: ***And We never punish until We have sent a Messenger (to give warning)***[\[3\]](#).

To say certain speech, actions and beliefs are acts of disbelief and Bi'dah doesn't require the proof to be

established, but to apply the ruling of these things to specific people does. [4]

Ibn Taymiyyah said: “No one has the right to take a Muslim out of the realm of Islam through an error or mistake he’s made until the proof has been established against him. [5]

### **Unjust application of removing Muslims from Islam and Sunnah**

To begin one of the fairly common traits shared with ISIS, Al-Qa’idah and Ahl Tabdee is their inability to distinguish between Takfir and Tabdee in description, in general and specifically. So, if there is any act they perceive as Kufr or Bid’ah, then the ruling applies to that person automatically to be a Kafir or an innovator.

Shaykh Abdullah ibn Muhammad ibn Abdil Wahhab said: “The difference between general and specific is crystal clear; Takfir in general is to declare all people disbelievers whether they know or don’t, and for those whom the proof has been established against or not. The Takfir in the specific case is for the one who the proof has been given to about the actions of disbelief. [6]

Likewise, Ahl Tabdee take the general text and apply it to any and every one not with them. Shaykh Rabee said: They declare anyone who falls in Bid’ah to be an innovator and they believe Ibn Hajr is more dangerous than Sayyid Qutb . [7]

Imam Al-Albani said: “Everyone who falls into bid’ah isn’t an innovator.”

Uniquely, the people extreme in Tabdee have their own personal stockpile armory of narrations which they fire at every person who doesn’t agree with them. Unlike the Khawarij, who rely on a twisted understanding of the Quran. Ahl Tabdee will say things from Imam Al-Barbaharee’s book: ***Whoever abandons the Jumu’ah or congregational prayer in the mosque, without an excuse, is an innovator.***

Consequently, since their masjids in their circles are the only ones where prayer should be offered, they will abandon giving Salams to any and every one that doesn't pray in them.

Shaykh Ahmed An-Najmee commented on Imam Al-Barbaharee's point," If a person doesn't pray in congregation he's sinner or hypocrite, but not an innovator until he stops praying in congregation and Friday prayer believing that the Imam mustn't be followed, but he still isn't considered an innovator.[\[8\]](#)

Imam Ahmed An-Najmee's speech applies to them more than anyone else, as they are known to walk and drive pass every masjid not on the list.

The list could go on and on and the narrations of Salaf aren't proofs for verdicts, unless there is a consensus among them on a particular issue, otherwise it's an opinion, and in some instances for a certain period of time in a particular place.

To remedy this problem is easy. Allah said: ***So ask of those who know the Scripture if you don't.***[\[9\]](#) It's not permissible for an ignorant or self-taught individual who puts himself forward to speak about the affairs of the religion without knowledge. Here, it must be reiterated that at the time of questioning a scholar for the verdict about a person that the full name must be mentioned, before any Sheikh's answer can be applied to him in specific. For example on YouTube you'll find Sheikh Such and Such refutes this one and that one; however the person's name wasn't mentioned in the question. So, for that reason, today we need to disregard and stop attributing a scholar's speech to people he didn't intend. This scheme is one often employed by Ahl Takfir and Ahl Tabdee.[\[10\]](#)

***The belief that anyone who doesn't boycott an innovator should be boycotted***[\[11\]](#)

Another similar trait among both fanatics is whoever doesn't

agree with them in Takfir or Tabdee on an individual shares the same ruling. The people of Takfir say whoever doesn't consider a Kafir to be a disbeliever is a Kafir and Ahl Tabdee practice whoever doesn't call such and such an innovator is a person of Bid'ah. [\[12\]](#)

For instance Ahl Tabdee will say what's your opinion of so and so, and if this person is labeled and you don't agree, then you're forced to wear the same, while others in their more extreme approach will merely just assume you know this person has been called an innovator by one or two, so you must follow suit, otherwise you are defiant. They act this way towards everyone without restriction, it doesn't matter if the issue is unclear or incomprehensible for his fellow Muslim. And to add insult to injury if the person asks for proof then he's automatically shunned, followed by the boycott. And Allah is a witness of their terror. Allah said: ***What thing is the most great in witness?" Say: "Allah (the Most Great!) is Witness between me and you.*** [\[13\]](#)

### **Testing non-members with their leaders**

The agreement or disagreement with the zealots of Takfir and Tabdee is a mannerism between them and they don't recognize its catastrophe. The believers of Takfir and Tabdee are testing the global population with speeches and actions that are nowhere legislated in Islam or anywhere in the Shariah.

And consequently have caused bloodshed and turmoil around the globe that only Allah knows to what extent. The Khawarij killed the Prophet's (ﷺ) companion Abdullah ibn Khabab. They asked him: What do you say about Abu Bakr and Umar? Abdullah praised them.

Then they asked him: What do you say about the rule of Uthman from the beginning of his government. Abdullah replied he was in right from beginning until the end.

Then they asked him: What's your opinion about Ali before and

after his rulership? Abdullah ibn Khabab said: He's more knowledgeable about Allah than you are, and more God-fearing with more insight.

At that moment the Khawarji told him: You follow your desires and support people because of their names and not their actions. I swear to God, we are going to kill you in a way that we haven't killed anyone before. [\[14\]](#)

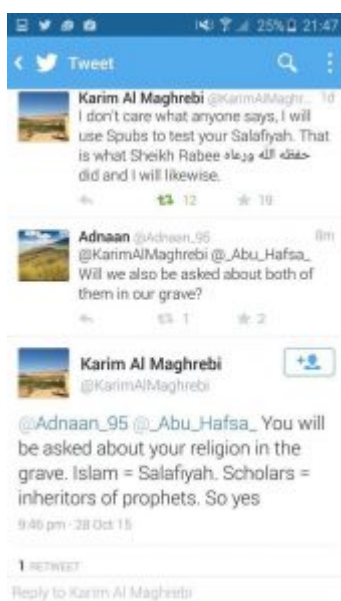
The extremist of Tadee use their leaders such Abu Khadeejah, Abu Hakeem, Amjad Rafiq and Abul Hasan Malik to determine if a person is a Sunni Muslim. Please refer to Anwar Wright's declaration below which reads, ***"If you see someone loving Abu Khadeejah, Abu Hakeem, Amjad Rafiq, Abul Hasan Malik then know they are inshallah a person of the Sunnah."*** [\[15\]](#)

His words are clear and require no explanation.

Shaykh. Ihsan Thahir (1407H) said:

"A cultist invites to his cult and party and orders people to follow men whom Allah hasn't authorized to be followed "

Some of the more extreme followers of Salafi Publications believe that we will be asked about them and Shaykh Rabee in our graves.



Shaykh Rabee Al-Madkhali was asked if it's permissible to make allegiance and disassociation based on specific people? He answered : This spreads the Ghulu(fanaticism)that Allah fights.***He said:O people of the Scripture (Jews and Christians)! Do not exceed the limits in your religion, nor say of Allah aught but the truth. The Messiah 'Iesa (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allah[ Fatawa vol1/333]***

**The belief that it's permissible to physically and emotionally abuse non-members**

The fanatics of declaring Sunni Muslims as innovators will not go to the extreme of killing one who doesn't agree with them, but will harm and have in past physically harmed another Muslim . Sheikh Rabee ibn Hadi Al-Madhkhali said: *"They are known by their foul language, harshness, and intimidation of others, to the point they threaten Muslims by physical harm, in fact some of them have actually assaulted other Muslims."* [\[16\]](#)

On September 2<sup>nd</sup>,2016, a message was sent out from a branch of Salafi Publications at Masjid Bin Baz(East London) by Abu Umar Farooq, warning people from speaking about Abu Khadeejah and Bilal Davis(May Allah bless them) and threatening to hunt down anyone who does. He said: *Don't speak about them, and Don't refute them, and Don't warn against these individuals, Don't! And those that know of them give them my message. Don't speak about them. Don't speak about the noble brothers. And I'm going to say this every lesson cause I fear that some of them may be in our ranks...We'll hunt them down! That's how it is we'll hunt you down!"* [\[17\]](#)

***Allah said: It is only Shaitan that suggests to you the fear of his Auliya' [supporters and friends (polytheists, disbelievers in the Oneness of Allah and in His Messenger, Muhammad], so fear them not, but fear Me, if you are (true) believers.[Al-Imran-175] It's Allah the most High Alone who***

*strikes fear in the Hearts of people so, no one is allowed in Islam assume the role of God to use fear against Muslims and humanity. Allah said: **We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allah, for which He had sent no authority; their abode will be the Fire and how evil is the abode of the Zalimun (polytheists and wrong-doers).** [ Al-Imran 151]*

Previously, similar terroristic threats were issued on the Minbar from two Salafi Masjids under the umbrella of Salafi publications in North America, and through their teachers in Madinah during a phone conversation.[\[18\]](#)

The Messenger of Allah (peace and blessings of Allah be upon him) said, *"It is not permissible to spill the blood of a Muslim except in three [instances]: the married person who commits adultery, a life for a life, and the one who forsakes his religion and separates from the community."*

Unless they consider speech about Salafi publications an act of apostasy or separation from the community then why issue a direct terroristic threat to Muslims by forbidding things Allah and His Messenger (ﷺ) have made Halal? These kinds of transgressions go unchecked within the circles of the extremists.

A warning for any zealous youth who might think about carrying out his threat against his brother, The Prophet, [ ﷺ ], *"Abusing a Muslim is Fusuq (evil doing) and fighting him is Kufr (disbelief), [19].* Moreover, The Messenger of Allah (ﷺ) said, "Verily your blood, your property and your honor are as sacred and inviolable as the sanctity of this day of yours, in this month of yours and in this town of yours. Verily! I have conveyed this message to you."[\[20\]](#)

It's worth mentioning here that the call of Muhammad ibn Abdil Wahhab doesn't promote terrorism or sanction attacks against anyone who doesn't agree with them. The Muslim mustn't fight



for the sake of one agreeing or disagreeing with his group. [\[21\]](#)

### **Marriage with non-members**

Another similar belief ISIS, ISIL and the extremists in Tabdee share is they believe that a marriage to a person who doesn't agree with them isn't allowed. This practice of the Khawarij was inherited from the Al-Azariq sect of renegades. [\[22\]](#) Similarly, if a woman complains to some of the fanatics of Tabdee about her husband disagreeing with them, attending classes or listening to audios of people they consider astray and off track, then they will promptly assist her with a Khula process as witnessed in the past in Birmingham and presently today among a group known as The Western Salafis of Riyadh and in other parts of the world.

Unfortunately, no consideration is given to the welfare of the children; where and with which parent they will stay after the divorce. Rarely is the issue of reconciliation encouraged between spouses and at times once the marriage is dissolved does the father stay in touch with his children. Moreover, the fact that some of them are in foreign lands which require a woman's legitimate stay under the sponsorship of her husband isn't studied thoroughly. Nonetheless, our Muslim sisters caught up in this cult's web of deceit are being taken advantage of; some are even remarried for short periods to someone within the crew, and then left stranded with her children. Don't you find it quite convenient that some of the brothers you go to for counseling end up with your ex after your divorce?

There is a consensus among the people of the Sunnah that sins and disobedience don't take a Muslim out of the fold of Islam therefore their marriage remains legal under Islamic law unless it's proven that one of the spouses has truly gone apostate. My advice to all Muslim brothers and sisters is to counsel true Islamic Scholars for their issues of marriage

and go to the Islamic courts if you are in Muslim countries and sideline all people who have a chronic history of serial marriages as a counselor for your situation ;and whoever and wherever you decide to remarry, be sure to have a blood test done for your own safety.

### **The belief that innovation and innovators are all the same**

These radical groups of today are unaware of the complexities in Islam regarding various issues. They don't have a deep understanding of the different kinds of Kufr & Bid'ah and other complex scenarios and their solutions. Limited knowledge is quite dangerous, and it has proved so in today's world. To the extremists of Takfir, Kufr is one and there is no such thing of major and minor. When they see an act mentioned in the general sense that whoever does this is a disbeliever, they then run with it and make Takfir. For instance,"

Allah said: ***And whosoever does not judge by what Allah has revealed, such are the Kafirun .[Al-Ma'idah :44]***

The Kufr in this ayah is one that doesn't take a person out of Islam as explained by Ibn Abbass.

Likewise, the rebels of Tabdee are unable to grasp that all bid'ah aren't the same. There are some which are the major ones which take a person out of Islam and others which are minor that don't. There's a difference in the way a caller to Bid'ah is dealt with compared to someone whose Bid'ah is only with himself.

The people extreme in Tabdee don't believe it's allowed for them ask Allah to show mercy on a person of innovation. Shaykh Rabee said: It's permissible to ask Allah to show mercy to the people of innovation and this is the way of the Salaf.

Therefore they rarely , if ever, make Dua for the Muslims' not with them to be blessed and forgiven.

## **The belief that it's permissible to spy on Muslims**

**The Prophet (ﷺ) said, "Beware of suspicion, for suspicion is the worst of false tales; and do not look for the others' faults and do not spy, and do not be jealous of one another, and do not desert (cut your relation with) one another, and do not hate one another; and O Allah's worshipers! Be brothers (as Allah has ordered you!" [\[23\]](#)**

ISIS/Al-Qa'idah generally join social media to keep tabs on the latest visits of Muslim leaders (May Allah strengthen them) around with the World. As soon as they can find a picture of a Muslim ruler with a non-Muslim they spread it confidentially among themselves using slander, defamation and Takfir.

This is the problem with social media accounts today like Facebook, Youtube and Twitter, all outlets where people have the freedom of speech to say whatever without thought or precaution. The best advice about Social media and in particular Twitter was given by the Mufti of Saudi Arabia and translated by our Brother Moosa Richardson of Bakkah.net [\[24\]](#)

The Mufti said about Twitter: *Those with no experience or knowledge go on and write whatever they want, follow whomever they want, criticize whomever they want, support whomever they want, and condemn whomever they want, without contemplating or following any Islamic guidelines. Instead, they (Twitter accounts) are websites where people of no specialization or knowledge speak."*

The Mufti added: *It is a medium of negativity for whirling whimsical insults and baseless personal attacks. These are serious affairs that Muslims are not allowed to be involved in!*

Allahu Akbar, and who says the scholars are unaware of what's going! Let's look at an example of what the Mufti of Saudi Arabia is saying so that the picture is clear and the

relationship is understood of how both extreme groups act alike and operate to spread their hatred for Muslims who aren't in their group or disagree with them.

A questioner asked me for clarity about the hadith of 73 sects and its authenticity. I tweeted back at him on August 31<sup>st</sup>, 2016 ***"It's authentic and one of Salafi Imams wrote and entire book explaining the Hadith. this book by Shaykh Abdul Qahir details the Hadith and goes into the sects and what does ﷻﷻﷻﷻ mean."***

There it is right there. The opportunity for the student of nearly two decades in Saudi at the feet of well-known scholars to attack on my honor, slander me and earn some laughs and retweets. Allah said: ***If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it.*** [\[25\]](#)

The comical yet sinister thing about this all is, I was blocked from him on Twitter after presenting a knowledge-based theory argument for his feedback, something we both have an email history of over the years, Nevertheless, times have changed and the lines have been drawn in the sands. Let's pause here for a second, and ask ourselves by the way what kind of person blocks someone on Twitter, but then still follows his conversations with others?! Now let's, proceed by looking at his clandestinely written Tweet hidden from my view.

On September 1<sup>st</sup>, 2016 from Moosa Richardson @1MMEducation. ***"Well-known Ash'aree Abdul-Qaahir al-Baghdadi (d.429) is a "Salafi imam" (!! ) to ignorant degree-purchasing frauds."*** And ***"The book he introduces as the work of a "Salafi imam" (!! ) promotes the deviant Ash'aree Cult as the correct creed of Ahlus-Sunnah! ﷻﷻﷻ ﷻﷻﷻ [Compound ignorance]"*** [\[26\]](#)

He went totally against the advice he himself translated and displayed on Bakkah.net.

Allah said: ***Enjoin you Al-Birr (piety and righteousness and***

**each and every act of obedience to Allah) on the people and you forget (to practise it) yourselves, while you recite the Scripture]! Have you then no sense? [Al-Baqarah:44]**

The Mufti said: Helpful criticism and good advice has its place and channels, and it has its manners. It is not to be spread about on this medium (Twitter) so that people join the bandwagon with lies, fabrications, fraudulence, and personal attacks, casting doubt on many (good) things, calling to confusion, chaos, and every harmful thing.

**Imam Al-Barbaharee said:** *Whoever hides sincere advice from the Muslims has acted deceitfully towards them so it is not permissible to hide sincere advice from any of the Muslims, whether pious or impious, in matters of the religion. Whoever hides that has acted deceitfully towards the Muslims. Whoever acts deceitfully towards the Muslims has done so towards the religion. Whoever acts deceitfully towards the religion has behaved treacherously towards Allah, His Messenger and the Believers. [27]*

Being that he has my email, he could have written to me and discussed the issue like he previously has done in past. Was I wrong for following the praises of Imam As-Saboonee and Imam Ath-Thahabi in Siyr about Abdul Qahir Al-Baghdadee [429H] ?

If I am inviting others to read an Asha'ri leader's book that promotes deviancy then what did Sheikh Zayd Madkhali (Rahimahullah) do by encouraging people to read the book, and the Lajnah of KSA for senior scholars by referencing the book ? [28]

The claim "**degree-purchasing frauds**". I'll see him in front of Allah with this and for that I say "JazakAllahu khayran."

Allah said: **(Remember!) that the two receivers (recording angels) receive (each human being after he or she has attained the age of puberty), one sitting on the right and one on the left (to note his or her actions)... Not a word does he (or she)**

*utter, but there is a watcher by him ready (to record it).*

**The belief that advice is withheld from Muslims they target .**

Shaykh Rabee was asked about warning about a person before giving him advice. The Shaykh said: If his evil is imminent, hasten to advise him, this serves the situation better. If he accepts it then good, otherwise warn against him. On the other hand if his Bid'ah is insignificant then don't make it difficult for him by refuting him publicly.[\[29\]](#)

In a nutshell, extreme groups take a position about a person first, then hold that belief and next label him as unclear. The minute that individual makes a mistake they refute that error publicly. Allah said: ***but if a calamity overtakes you, they say: "We took our precaution beforehand," and they turn away rejoicing.***[\[30\]](#)

Extreme groups don't believe in giving advice to their fellow Muslim. They derive pleasure from picking on others and name-calling to keep their followers eating others' flesh with one-sided propaganda – a more preferred way to travel to their grave; instead of guiding and giving helpful advice to their Muslim brothers.

The Messenger of Allah (ﷺ) said: "Religion is sincerity, religion is sincerity (Al-Nasihah), and religion is sincerity." The followers inquired: "To whom, O Messenger of Allah?" He (ﷺ) replied: "To Allah, to His Book, to His Messenger, to the imams of the Muslims and to their common folk." Only well-intentioned people are sincere enough to provide useful and true advice. The Prophet (ﷺ) said, "None of you become a true believer until he likes for his brother what he likes for himself"

Shaykh Rabee Al-Madkhali said: If your brother falls into an error advise him politely with proof and evidence and Allah

will allow him to benefit by using this method. Don't sit and wait until he makes a mistake then spread all over the place, saying So and So did this and that. This approach is the way of the Devil and not the Salaf. [ Bahjatul Qari/page 107]

### **They name themselves the Saved SECT**

The Khawarij have a history of naming themselves in a way of a Tazkiyah. They call themselves Ahlul Iman (the people of faith) and everyone who opposes them they call them Kuffar (Disbelievers) Ibn Taymiyyah said: *The people of innovation name themselves with titles they don't deserve, similarly to the way the Khawarij call themselves, "The believers"* [31]

The extremists of Tabdee believe they alone are the saved sect and no one else, if you were to ask them or their leaders to name one person who's Salafi in the West that's not with them they probably would avoid answering you or reply with the block button on Twitter.

Shaykh Al-Islam Ibn Taymiyyah said: "The first people to go astray in this area were the Khawarij who considered themselves to be the only ones adhering to the Quran and the Sunnah properly. [32]

The fanatics of removing Muslims from Sunnah have taken the title of Salafiyah and changed it from its original and intended meaning used by the Salaf and scholars to a name brand label advertising their presence. For example they exploit the word "salafi" only calling themselves, [The Salafis]. This high-minded attitude of theirs has exposed their faith by the way they use the word for practically any and everything they touch, [Salafi products], [Salafi Eids] and so much more and Allah's refuge is sought.

I ask you, what makes a product Salafi and what is a Salafi Eid again? [33]

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THE SALAFI EID OF SOUTH JERSEY



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### **The practice of declaring those closest of kin deviants**

This age old practice among those in extreme is inherited from the Khawarij. They declare their their closest relatives apostates, including their mothers and fathers. At-Tabari mentioned that Al-Azraq was a Sunni and when he died his son Naf'I didn't attend his funeral.

The rebels of Tabdee won't attend the funeral any person they consider an innovator, regardless if he is a layman or ignorant; as their methodology is built on declaring Muslims innovators.

Ibn Taymiyyah said: " It's allowed to ask Allah's Forgiveness for every Muslim that isn't known to be a hypocrite and pray at his funeral, even if he's known to be an innovator or sinner. However it's not an obligation for every Muslim to attend the funeral." [\[34\]](#)

From the many correspondences I've had with brothers worldwide, I encountered a British brother who grieves severely from not attending the his mother's funeral on account that he labeled her an innovator.

### **They fight and dispute over issues that scholars differ with.**

The Khawarij are known to fight and dispute those who disagree with them in issues that scholars of the past differed over and are unwilling to make an excuse for the person who doesn't



side with their view.

Shaykh Al-Islam Ibn Taymiyyah said: This is the reality of the people of innovation and oppression like the Khawariji and other groups. They oppress the Ummah and transgress against those who don't agree with them in issues.[\[35\]](#)

The fanatics of Tabdee in most cases are Hanbalis in their Fiqh so if someone comes with an issue that goes against what their scholars say about the topic they get angry, or if person quotes one scholar they will quote theirs and continue to quote them; as if they are the proof and alone know the truth.

The reason why they quote their scholars with such passion is because they are attached to their personalities more than the Prophet. Consequently you'll notice they quote their scholars position on an issue and then they tag it with the phrase , "**We are on the Minhaj of shaykh so and so** "

Imam Al-Ghazali, "The nature of weak minded people is to recognize the truth by the person who said it and not the truth as it is."

**The belief that Senior Salafi Scholars who don't agree with them have issues.**

It's almost impossible to hear a praise or recommendation for a Salafy scholar who doesn't agree them. They mainly target the senior scholars in this area. They says things like , "**I'm not a fan of Fawzan**" "**Shaykh Al-Albani and Al-Uthaymeen didn't really understand Minhaj**" or their most recent one , "**We are waiting for Shaykh Abdul Muhsin to die so that we can warn against his son,**"

Additionally, we need to add to the list the statement from Abu Khadeejah: "**Sh Rabi, Sh Ubayd, Sh Muhammad Hadi, Sh**

Abdullah Bukhari: These are the scholars of Madinah most acquainted with Dawa in the UK/USA."[\[36\]](#)

Honestly brothers and sisters, are you that naïve ? When was the last time any one of the four scholars he mentioned present in your cities or country?

What makes them some much more aware of the realities in the West than the list of scholars who have physically seen and visited the UK/USA in last 2 years? Whose informing them about the Dawah in the West ? Are they reliable people?

Ibn Taymiyyah said : The origin of the Khawarij's misguidance is their belief that the scholars of guidance and Sunnah along with the general Muslim communities have deviated and are now astray."[\[37\]](#)

Usamah bin Laden used to consider all Salafi scholars corrupted who didn't agree with him and advised people to avoid them.[\[38\]](#)

Abu Mus'ab As-Syrian said: The evil of Bin Baz and Al-Uthaymeen is more harmful to this Ummah than the harms of Ibn Abi Dawud in his era.[\[39\]](#)

**The belief that non-affiliate masjids are all places of innovation along with their people.**

Jama'tul Takfir wal Hijrah was a Khawarij group started by Ali Isma'il and his brother Abdul Fattah in the prisons of Egypt in 1965. Their belief system was built on their name," The Group of declaring Muslims apostate and migration." Their core beliefs were Muslims become infidels by sinning, and especially if they regularly sinned without repentance. Their view was that if a Muslim ruler is a disbeliever then the same applies for his citizens he governs and they only prayed in the Masajid where their Imams lead prayer; as they

considered all other masjids as Darar.[\[40\]](#) In a like manner, the extremists in Tabdee will only pray in what their leaders call a Salafi Masjid, deem everyone who falls into what they perceive as innovation as an innovator, and if a teacher errs then they view that all of his students have shared in the ruling as well. With such similarities shared between these two, we can call the second group ( جماعة التبديع و الهجر والعزل )

Sheikh Rabe'e said if the scholars have proof that a scholar is astray then the verdict for his students can only be applied to those who are affected and in contact with him.[\[41\]](#)

In regards to boycotting people, then the decision is to be made by the scholars, not the Du'at or the layman.

Shaykh Rabe'e said: The Salaf used to boycott innovators, but this decision must be made by the scholars to determine if it's suitable or not. So if it's better to avoid boycotting him and call his attention to what is correct, and you and him can see eye to eye then don't end your relationship with him.[\[42\]](#)

Since the Khawarij's methodology is built on Takfir on sinful Muslims and removing Muslims from Islam through actions that don't necessitate that ruling, they believe that everyone whose not with them is a Kafir. Hence the people not in their ranks blood, wealth and honor are all lawful for the taking. Based on this ideology they don't consider the prayer behind a person who opposes them to be acceptable.

Al-Harith ibn Rashid An-Najee revolted against Ali ibn Talib and said : " I swear to God Ali, I wont obey you and I wont pray behind you! Ali replied : You are fool then, if you want to disobey your Lord and break your oath, you are only harming yourself." [\[43\]](#)

The extremist in Tabdee often quote and misunderstand the narrations: " ***We don't pray behind innovators*** ", and in their

dogma every Muslim not in their club is an innovator, and the fastest way to expose this belief of theirs is to ask them when they say So and So is an innovator, What's his innovation ? What have the Ulema said about him ?

So by default they abandon prayer behind their estimation of Ahlul Bid'ah. Abdullah ibn Ahmed asked his father Imam Ahmed about praying behind the people of Bid'ah and he answered : Don't pray behind those with the belief of Jahmiyah and Mu'tazeelah .

Also Imam Ahmed didn't allow the prayer behind the Rafidha cult.

Muslims regardless of race and gender remain under their " Guilty until proven Innocent" radar until certain allegiances are taken. They misuse Imam Al-Barbaharee's quote : " Today we test people with the Sunnah "

Shaykh Ahmed An-Najmi said :Testing people in order to affirm if they are from Ahlus Sunnah or not ? What's apparent is the general people are following the generalities of Islam and NO ONE should be tested until it shows that his beliefs aren't from the doctrine of Ahlus Sunnah. Then in that case if it appears that he has beliefs of Irja, Al-Jahmiyyah, As-Sufiyyah and Ar-Rafidha, then he's tested with the questions those groups are tested with.

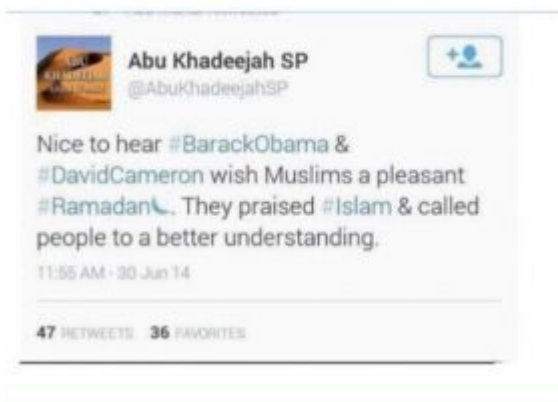
For example : If he's a Murji'a ask him does Iman increase and decrease or if he's a Rafidha ask him if the Ahl Bayt are infallible or not and etc.[\[44\]](#)

**They harm and attack Muslims and leave alone pagans.**

The Prophet (ﷺ) said: They will kill the Muslims but will not disturb the idolaters.

This is among the most witnessed distinct trait of the Khawariji. In the same token the extremists of Tabdee remain

silent against modern movements of innovations such as the Muslim LGBT, Muslim feminist cults and so forth, yet praise leaders like Barack Obama and David Cameron ; both pushing those agendas. Praising the Kuffar gives them the sense of satisfaction that their deeds are acceptable and praiseworthy. Allah said: ***Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done,- think not you that they are rescued from the torment, and for them is a painful torment.*** [Al-Imran:188]



To repeat, their interactions with non-Muslims compared to how they treat Muslims is more widely recognized from their tongues. Their compliments for disbelievers and verbal attacks for Muslims are more frequent in their Dua.

They say things against Muslims like; ***May Allah burn his face, May Allah allow him die with no one to wash his body, Oh Allah unite him with the Dajjal, May Allah not allow you to die before you tried and troubled with prostitutes, and their favorite one is, "May Allah break your back "***

***Ibn Qayyim Al-Jawziyyah said: A person's tongue can give you a taste of what's in his heart."***

### **The Belief that sins doesn't harm Salafiyah**

The Khawarji have the belief that faith is one and doesn't

consist of branches, while some fanatics of Tabdee believe the association to Salafiyyah is the most important thing in this religion no matter what. This is Irja.

The Prophet (ﷺ) said” And whoever is slowed down by his actions, will not be hastened forward by his lineage.

They have a few narrations they rely on to keep their egos high in the faces of their true reality.

Sufyaan ath-Thawree (d. 161H) said: Innovation is more beloved to Iblees than sin, since a sin may be repented from but innovation is not repented from.

Imaam Ahmad said, The graves of Ahl us-Sunnah from those who committed the major sins are like gardens. And the graves of Ahl ul-Bid'ah from amongst their abstemious pious ones are hollow and empty. The sinners of Ahl us-Sunnah are the Awliyaa? (Friends) of Allaah and the abstemious pious ones of Ahl ul-Bid'ah are the Enemies of Allaah.

This narration from Imam Ahmed requires more study and shouldn't be left general to the public as is. For instance Imam Ahmed is talking about a matter of the unseen that requires revelation. The condition for everyone after their death is unknown to us ,except those whom Allah and His Messenger have mentioned.

Allah's Apostle (ﷺ) said: The dead is punished in the grave because of wailing on it.[\[45\]](#)

Once the Prophet (ﷺ) went through the grave-yards of Medina and heard the voices of two humans who were being tortured in their graves. The Prophet (ﷺ) said, “They are being punished, but they are not being punished because of a major sin, yet their sins are great. One of them used not to save himself from (being soiled with) the urine, and the other used to go

about with calumnies (Namima).” Then the Prophet asked for a green palm tree leaf and split it into two pieces and placed one piece on each grave, saying, “I hope that their punishment may be abated as long as these pieces of the leaf are not dried.”[\[46\]](#)

Moreover, was Imam Ahmed referring to the people of bid’ah in this narration whose Bid’ah takes them out of Islam or what?

When we abandon the primary sources for reference in Islam. i.e Quran, Sunnah and Ijma and rely on secondary sources as our evidences all kinds of confusion and misinterpretations can occur .

Sins can and do affect a person’s Aqeedah , actions and can lead to kufr.

The Prophet(ﷺ)said: Bad character ruins deeds the same way vinegar spoils honey.[\[47\]](#)

Shiekh Al-Uthaymeen said : “When a person’s manners become bad so does his Aqeedah.”

—

The most alarming danger posed by people extreme in Takfir and Tabdee is their intolerance. Extremists in Takfir and Tabdee hurt innocent people while believing they are doing righteous deeds with their sense of absolutism. If anyone presents information that’s doesn’t fit their thought process, it is dismissed no matter how rationally valid it is. These extremists have a sense of knowing the ultimate meaning. They are the most stubborn people you’ll even meet with no objectivity. They dehumanize everyone who doesn’t agree with them, thus they feel the power harm and abuse outsiders.

There is no better way anyone can defend the whole world from the cruel acts of ideological terrorism who have harmed thousands of innocent people, than spreading the real and the

true teachings of Islam and the Shariah. It is time that we deter this dangerous threat to our world by working together on the wavered minds & ideologies of such people and teach the true message of Islam and Sunnah. As time passes by , this group like every other movement will implode as you are witnessing now, so remain firm and patient and constantly repent to Allah and carry on. As the people they once liaised with in the city of the Prophet are being silenced by the Government through promises of silence , while others are being giving exits permits just look around and you'll notice the echos from the keyboards have almost stopped. And All praises to Allah

Written and prepared by

Abu Aaliyah Abdullah ibn Dwight Battle

The Preachers for Salafi Publications/ Troidca



**THE WORLD'S TEST FOR THE ABOVE NAMES ENDORSED/RETWEETED BY SALAFIPUBLICATIONS**





## Abu Khadeejah blankets the scholars and Masjids in the UK as Ahl Bid'ah

<http://www.abuaaliyah.com/wp-content/uploads/2016/09/2017-01-06-AUDIO-00000099.mp3>

[1] Quran:Khaf:103

[2] Sahih al-Bukhari 5057

[3] [Al-Isra:15]

[4] Sharh Usul wa Dawabit fee Takfir, by Shaykh Abdul Latif Al-Ash-Shaykh, explained by Shaykh Muhammad Bazmoul.

[5] Majmou 12/501

[6] Majmou/s Rasa'il 1/44/

[7] Minhaj Al-Hadadiyyah.

[8] Irshadus Saree/pg 203/

[9] Quran :16:43

[10] Youtube channels are loaded with this practice.

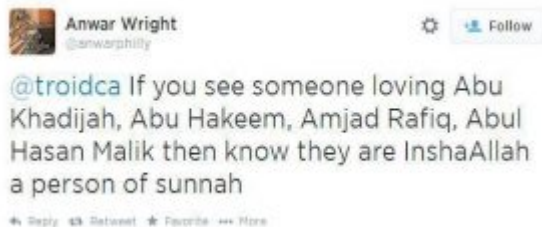
[11]<http://www.abuaaliyah.com/2014/10/17/boycotting-a-person-w>

[ho-doesnt-boycott-a-deviant/](#)

[12] Taqreer Aa-Imahtu Dawah, Shaykh Muhammad Tahir, page 111

[13] Quran : 6:19

[14] Darur As-Siniyah.



[15]

[16] Minhaj Al-Hadadiyyah, by Al-Alamah, Ash-Shaykh Rabee, point #9

[17] Pay close attention to their words

**Abu Umar Faarooq Masjid bin Baz(East London)**

<http://www.abuaaliyah.com/wp-content/uploads/2016/09/2016-09-03-AUDIO-00000008-1.mp3>

**[18] Umar Quinn of Masjid Rahmah(Newark NJ):**

[http://www.abuaaliyah.com/wp-content/uploads/2016/09/no\\_tolerance\\_umar\\_quinn.mp3](http://www.abuaaliyah.com/wp-content/uploads/2016/09/no_tolerance_umar_quinn.mp3)

<https://app.box.com/s/4hs7lpbo2hk38bbidsmrrx346gc4lqdy>

**Abu Hasan Malik (Masjid Muhammad ibn Abdul Wahaab – Camden, New Jersey)**

**from 17:00 until then end:**

[http://www.abuaaliyah.com/wp-content/uploads/2016/09/abul-hassan-s-hypocritical-rant\\_x264.mp3](http://www.abuaaliyah.com/wp-content/uploads/2016/09/abul-hassan-s-hypocritical-rant_x264.mp3)

complete

audio

here <https://app.box.com/s/4hs7lpbo2hk38bbidsmrrx346gc4lqdy>

**Abdul Wali Nelson(Masjid Ad Da'wah Ilat Tawheed Baltimore Md)**

[http://www.abuaaliyah.com/wp-content/uploads/2016/09/By\\_Allah\\_ima\\_Fck\\_you\\_up\\_By\\_Abdul\\_Wali\\_graduate\\_of\\_.mp3](http://www.abuaaliyah.com/wp-content/uploads/2016/09/By_Allah_ima_Fck_you_up_By_Abdul_Wali_graduate_of_.mp3)

:<https://www.youtube.com/watch?v=2D60bwCS9LM>

[19] [Al-Bukhari and Muslim].

[20] [Al-Bukhari and Muslim].

[21] Taqreer Al-Aimahtu Dawah, pg 571, Shaykh Muhammad Tahir

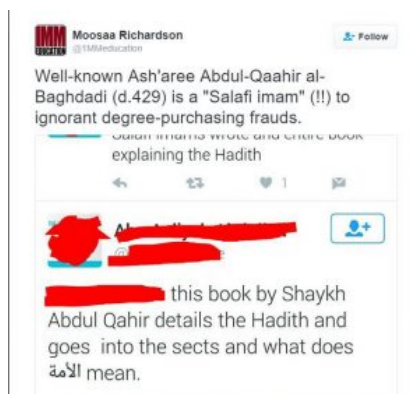
[22] IBID

[23] Sahih al-Bukhari 6064

[24] <http://www.bakkah.net/en/muftee-saudi-arabia-twitter.htm>

[25] Quran :3:120

[26] @Immeducation on September 1st ,2016



notice how my name is **reddened** out !

[27] Sharhus Sunnah by Imam Al-Barbaharee

[28] Ajwabatus Sadeedah vol3/429

[29] Fatawa vol1/278

[30] Taubah 50

[31] [ Bayyan Talbees/20/135]

[32] [Al-Istaqamah 1/13]

[33] Abu Hasan Malik Al-Akhdar titled his EID SALAFI, perhaps the first in history to do so

[34] Minhaj As-Sunnah/5/235

[35] Majmou 17/311



Abu Khadeejah SP  
@AbuKhadeejahSP

Sh. Rabī' Sh. Ubayd Sh. Muhammad  
Hādī Sh. Abdullāh Bukhārī: these are  
the scholars of Madīnah most  
acquainted with the dawah in the UK/  
USA.

9/22/16, 8:00 PM

[36] **Quotes like this is why they have been accused of restricting Salafiyah to only 4. Look at the names often quoted.**

[37] Majmou 28/497

[38] Ibn Laden the leader of this era, by Al-Faris Az-Zahrani, pg 401

[39] Death to the Scholars/ by Abu Mus'ab pg 17

[40] Al-Mowsoo'ah Al-Maysar vol1/ 333-338

[41] Fatawa Shaykh Rabee / vol 1/ 343

[42] [Fatawa Shaykh Rabee / vol 1/](#) 278

[43] Bidiyah wan nihiya/7/339 – r

[44] Sharhu Sunnah/ pg 227-228

[45] Sahih Muslim 927

[46] Sahih al-Bukhari 6055

[47] At-Tabarani (12/543) Hasan by Al-Albani

Upcoming reads on the Gazette



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# Aphrodisiacs in Islam

## Aphrodisiacs in Islam

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

*aph·ro·dis·i·ac* : ,afɾə'dizē,ak,afɾə'dēzē,ak/ (noun)

a food, drink, or drug that stimulates sexual desire.

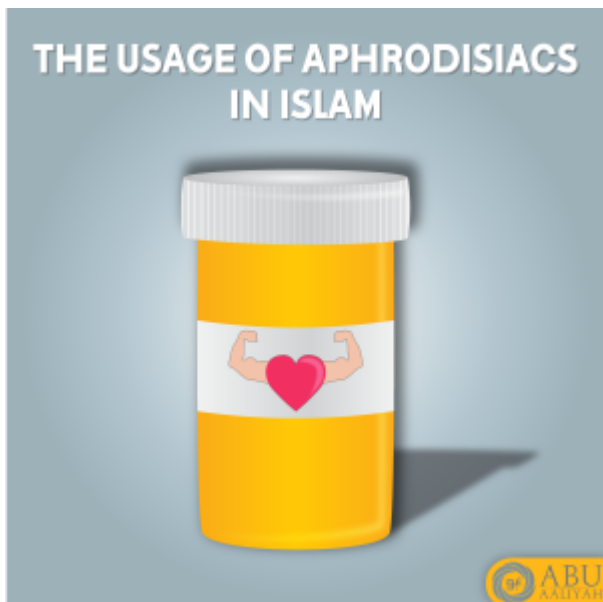
**Synonyms:** love potion, philter; informal passion potion

We praise Allah the Most High and we Ask Him for His Mercy and Forgiveness. We Ask Allah to send peace and blessings on our Prophet. The topic about maintaining a marriage through healthy sex is often neglected or rumored to be too provocative or perverted. The books of Fiqh from the Salaf discussed what's halal and Haraam in relations, but there are some contemporary issues that weren't discussed. Today we live in an overly sexed driven world. Everywhere you look and turn; there it is in your face; objects and images that arouse you. The struggles against these temptations require patience and Taqwa and the survival from them are found in marriage. Marriage is agreement between a male and a female. Both genders have a role to play towards Allah and each other. There are rights that must be fulfilled from the husband towards his wife and one of those rights is the sexual satisfaction.

Unfortunately, some men are unable to satisfy their wives and this has resulted in some strife between them. The issue of impotency goes unaddressed for men due to their shame or their pride. A couple of years ago when men were taking Rhino Max, and black ant, drinking ginger and eating large amounts seafood, I decided to search for something in specific about this subject. Through Allah's mercy I found a Fatwa from Sheikh Muhammad Al-Ferkous and a book dedicated to the topic: "أحكام الإتصال الجنسي باستخدام الوسائل الحديثة [Verdicts for Sexual Contact using Modern Methods], by Salih ibn Sa'd Al-Husan, revised by Al-Alamah Abdullah Aqeel.

The modern methods of Aphrodisiacs are; ***Pneumatic pumps, creams, pills and sprays.***

I ask Allah that this small translation and compilation serves as a benefit to the Muslim body around the World.



### Pneumatic pumps

**Question:** Is it permissible to take pills or use pneumatic pumps for male sexual dysfunction? Also is it allowed for males to take tablets to delay the ejaculation during sex?

**Answer:** There's no harm in using pneumatic pumps or taking pills for impotency along with tablets to help with an ejaculation dysfunction; as long as this doesn't result in any harmful Side effects or complications on the body and the health. However a doctor specializing in this area of medicine needs to be consulted first and the patient, who is seeking this kind of treatment, must have the intention that his actions are being done for the love and the preservation of his marriage. Allah said: ***And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect.*** [Ar-Rum:21]

The husband must also have the desire to sexual please his wife ,so that she doesn't miss out on her legislated rights in Islam. [\[1\]](#)

### Skin cream

There is a kind of cream and lotion that's applied to the penis right before intercourse that circulates to the blood vessels causing blood to flow in the penis. Also there are sprays which are good, but some complications may occur with women during penetration and with the ointment.

## **Pills[2]**

There are various kinds of pills and the most common pill taken today is Viagra. The name Viagra is a compound noun of two words, (vigor) which means strength and (Niagra) which refers to the waterfalls on the Canadian border with the USA. This place was known to newlyweds for their honey moon. Viagra is taken in dosages of 25, 50, or 100 milligrams. It normally goes into effect within an hour or less.

## **The verdict on buying and selling Viagra**

**Shaykh Salih Al-Husan said:** There isn't anything wrong with buying and selling Viagra as long as the following conditions are met;

1. The distributor must be licensed to sell this medicine from the ministry of Health.
2. The prescription can only be given to a person who has a recommendation of a doctor from a clinic or from a hospital.
3. There mustn't be any unlawful ingredients in the pill.
4. The pill can only be sold to a married person.

## **The Verdict for using Viagra**

The Hanafees don't believe it's permissible have injections to increase sexual potency. And they hold the opinion that a physical done for pleasures and desires isn't a required need. Nonetheless, what's apparent is it's allowed to take this tablet with the following requisites;



- Islam allows treating illness.

An objective of the Shar'iah to preserve the lineage and honor and family union. Taking these kinds of pills help fulfill those goals. For example a man suffers from erectile dysfunction isn't able to have kids or satisfy his wife's desires except through these pills. Having a large amount of children is a command from the Prophet.(ﷺ) Islam gives the man and the woman the right to satisfy their sexual desires through marriage.

By preventing these kinds of stimulants causes harm and can lead a person to unlawful sexual actions, divorce or an annulment of a marriage, which tears apart the household. The doctor examining the private parts of a man to determine if he needs an injection, use the pump or take pills is bad, but the good obtained through this act outweighs the evil. Having children, preserving the honor and the continuation of a marriage remove the evils, and whenever there are two evils in a situation you always give priority to the one with lesser harm. And taking this medicine removes the harm of a barren marriage and divorce. For that reason is there is no harm for the person to take this pill since the good that results from it are superior, so it's permissible.

- The spouse's purpose for taking this medication is to protect himself and his wife from infidelity and to have children and remain married.
- The person taking Viagra must need to do so.
- The person mustn't be unmarried at the time the prescription is issued.
- Taking Viagra mustn't be harmful to the wife. For instance his sex drive goes into overdrive and this becomes harmful to the wife, so he looks for other means to satisfy his sexual appetite, by either masturbation or Zina. If this occurs then this makes taking the pill Haraam, since it leads to Haraam.
- The pills mustn't be manufactured from Islamically

- unlawful ingredients. i.e pork fat or blood.
- Taking this pill doesn't cause any harm to the wife.
  - This pill is only given after consultation of the doctor and he recommends it.

### **Can the husband be forced to take Aphrodisiacs?**

Shaykh Salih Al-Husan said: There's no apparent proof that allows a person to force another to take aphrodisiacs and this is based on two ideas;

- 1- None of the previous scholars spoke about it and natural aphrodisiacs like honey existed during their era.
- 2- This is making something obligatory on someone that the Shariah didn't. Although if a judge advises a man to do it after consulting a doctor then this is a good thing. Then again to force the husband to take this pill requires evidence from the Quran and the Sunnah. If a man is unable to have sex with his wife then she has the right to have their marriage annulled. [\[3\]](#)

The Shariah gives us the choice to remedy any illnesses we have through herbal medicine or prescriptions. The guidelines for using, selling and buying prescriptions should be followed as mentioned in this paper, and this serves in the best interest of the man's health and to avoid anything that might cause harm. There really isn't too much discussed about using herbal aphrodisiacs as they are natural, however a person needs to apply the general rule in Fiqh , " There shouldn't be any harm or anything that causes harm". In other words it's permissible to use natural things from the earth that are Halal as long as their usage isn't harmful on a person's health. And Allah the Most High knows best.

Prepared by Abu Aaliyah Abdullah ibn Dwight Battle

Doha, Qatar 1437©

[powr-mailing-list id=bb88068b\_1474924681939]

[1] <http://ferkous.com/home/?q=fatwa-458>

[2] Viagra and Cialis are both prescription drugs for sexual dysfunction

[3] b “[ Verdicts for Sexual Contact using Modern Methods], by Salih ibn Sa’d Al-Husan, revised by Al-Alamah Abdullah Aqeel. Pages 139-150

Upcoming articles on the Abu Aaliyah Gazette



# Fanaticism towards Personalities – A Gateway to Shirk

Fanaticism towards Personalities – A Gateway to Shirk

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

As-Salaamu alaykum

To my family in faith, may Allah grant you an unbridled desire to strive for his cause, a successful outcome to all your endeavors, & the unfathomable reward prepared for his most righteous servants.

Social hierarchy among mankind is a well-known establishment instituted by the infinite wisdom & justice of Allah. He legislated that some of his servants will outrank others in knowledge, wealth, physical prowess, & spirituality.

Allah says: ***“These are the Messengers, We have made some more excellent than others”***.

He also says: ***“The men are maintainers & providers of women”***.

He also says: ***“The most noble of you with Allah is the most pious”***.

These alpha males/ females become role models for the remaining population & are admired, emulated, & sought after for guidance, which is an inherent trait of man, yet extremely dangerous as adoration can effortlessly mutate into fanaticism, a gateway to shirk.

It is in the highest esteem that I hold you my colleagues in seeking knowledge, & on account of our mutual zeal to ensure the acceptance of our deeds by our Almighty & Most Gracious Lord that I caution against fanaticism towards personalities

Fanaticism towards personalities has its history dating back to the people of Nuh. Allah the Most Wise said: ***“And they have said: ‘You shall not leave your gods, nor shall you leave Wadd, nor Suwa’, nor Yaghuth, nor Ya’uq, nor Nasr***

***(names of the idols);***[\[1\]](#)

The names (of the idols) formerly belonged to some pious men of the people of Noah, and when they died Satan inspired their people to prepare and place idols at the places where they used to sit, and to call those idols by their names. The people did so, but the idols were not worshipped till those people (who initiated them) had died and the origin of the idols had become obscure, whereupon people began worshipping them.[\[2\]](#)

The obsessional love the people held towards those alpha males of that era lead them to create their images until they eventually sat in the places they used to sit and thus worshipped them at their graves.

Ibn Qayyim Al-Jawziyyah said: “ More than one scholar from the Salaf said: “When the pious men from the generation Nuh died people busily engaged at their graves until they made images of them, following this they began to worship those men.” [\[3\]](#)



Fanaticism towards personalities has many doors of admittance into our temperament. Extremism connects itself to us through four entrances.

- The Heart : this is manifest by the immense love or fear for a person
- The Tongue which occurs when a person goes overboard in praising or disparaging someone.
- By actions; for instance a person standing for another or throwing a hugh stone at the Jamaraat.
- A method of practice in belief. This is similar to the Khawarij, Al-Murji', Al-Qadariyyah and other people and groups who alter the meanings of Allah's names.

The four points above illustrate how fanatics are born with their obsession. Tawheed is the most important part of our religion which we must constantly learn and review to keep intact; otherwise we risk the danger of giving someone or something a right that belongs solely to Allah. The over excessive praise or dispraise for a human being is an outward appearance of extremism toward personas Allah warned against.

He said : ***O people of the Scripture ! Do not exceed the limits in your religion, nor say of Allah aught but the truth...*** [\[5\]](#)

Al-Hafith Al-'Ala'ee (761H) said: "This address is directed at the Jews and Christians about the Son-of Mary. The Jews are fanatical towards Jesus to point they reject him as a Prophet while slandering his mother and the Christians are so obsessed with him they call him the son of God." [\[6\]](#)

Obsession for or against anyone deteriorates our Oneness for Allah and as result causes destruction. The Prophet (ﷺ) said: "And beware of going to extremes in religious matters, for those who came before you were destroyed because of going to extremes in religious matters." [\[7\]](#)

As monotheists we must take precaution from having no concern in this topic, so that our feelings towards the person we admire and follow won't lead us to shirk. Blind following a righteous person can make us slip into obsession the same way the Raafidah and Sufi cult do. Both groups are so fascinated with their leaders they give them the Lordship that belongs to Allah. This is considered major Shirk. Reason being, they believe that some of their Imams can cause things to happen in this universe and are aware of the unseen. Likewise the mania of their behavior drives them to Shirk in the Uluhiyyah when they supplicate to, or appeal to the deceased for help. We seek refuge in Allah from these acts. [\[8\]](#)



Praising and extolling leaders/ religious figures is probably something in our DNA, nevertheless when it becomes unbalanced the problem begins. Shaykh Ahmed An-Najmi said: “It’s in people’s nature to go too far in their praise towards the person they believe has godliness. This kind of action turns the one praised into an object of worship.”<sup>[9]</sup> The Prophet (ﷺ) warned from being over excessive in praising him. He (ﷺ) said : “Do not exaggerate in praising me as the Christians praised the son of Mary, for I am only a Slave. So, call me the Slave of Allah and His Messenger.”<sup>[10]</sup>

Let’s stop here for a second and think. If this is about the rights of Allah’s Messenger for praising him than everyone less than him doesn’t deserve as much honor. For this reason when we exceed the limits in praising Muhammad or anyone else we are disobeying Allah the Most High. What’s more is the person who calls for us to practice this behavior or when we perform it, we’re rejecting the Sunnah. Such practice then becomes an exchange of following the Prophet’s (ﷺ) Sunnah for an unquestioning adoption of beliefs and practices similar to the Jews and Christians in their misguidance. Allah prohibited the people of the book from being fanatical and bigoted and He told them to follow truth over their desires. He said : **“O people of the Scripture (Jews and Christians)! Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of people who went astray in times gone by, and who misled many, and strayed (themselves) from the Right Path.”** [



Fanaticism towards personalities influences a person to endlessly praise and exalt a person from the respect he's gained from others through his achievements or his identify. The Prophet (ﷺ) warned us from this nature of speech. Anas ibn Malik reported: *A man said, "O Muhammad! O master, son of our master! O best of us, son of the best of us!" The Messenger of Allah, peace and blessings be upon him, said, "O people, say what you must say but do not allow Satan to deceive you. I am Muhammad the son of Abdullah, the servant of Allah and His Messenger. By Allah, I do not love that you raise my status above what Allah the Exalted has granted me."* [\[11\]](#)

Shaykh Khalid Al-Uthman said : It's a essential for the student to discriminate between showing respect for his sheikh and believing his sheikh is flawless; the first is must and Islam orders this character while the second is extreme and Haraam. In actual fact its major Shirk similar to the faith the Sufis and the Rafidah have in their Imams. [\[12\]](#)

We are allowed to praise and honor people in Islam; although we are required to do it in a certain manner with precaution. In Sahih Muslim there's a chapter titled, *" The Prohibition of Praising if it involves Exaggeration and if There is Fear that it may be a Source of Temptation for the One Who is Praised."* Abu Bakrah said "A man praised another man in the presence of the Prophet (ﷺ). Allah's Messenger (ﷺ), said: Woe to you, then he said you have cut your friend's neck several times . Following this he said: "If any of you has to praise his friend, he should say: I assume him to be such and such, but

Allah knows best and I do not confirm anyone's conduct before Allah." [\[13\]](#)

Imam An-Nawawi said : " There are many Ahadeeth in Bukhari and Muslim about praising a person in his face. The scholars said: The proper way to act by those ahadeeth is the prohibition refers to the foolhardiness in praising, adding extra descriptions to the praised, or fear that the person praised will fall into self-amazement, if he heard the praise. Otherwise the person who has a decent level of Taqwa and is intelligent then it's not prohibited to praise him in his face so long as the praise isn't undue. This is recommended if it promotes good activities from him regularly or causes others to follow his pattern. [\[14\]](#)

Fanaticism towards personalities gives a grandiose sense of self-importance, manifest in a persistent self-referential attitude. Whenever someone tries to give advice the fanatic shows arrogant, haughty behaviors or attitudes believing others are often envious of him . Shaykh Abdur Rahman Al-Mu'allimi said: "You'll notice that whenever facts are presented that go against what the fanatic's shaykh considers proof it becomes troublesome for him. Thus he gets agitated and angry then starts to provoke discord. Any piece of evidence that doesn't support his belief he calls it, " Shubha or falsehood that goes against the confirmed proofs." He screams out those people are upon falsehood and only deviants follow them... He then turns to support his group with praises for them and praises for his shaykh . His mission is to circulate the biography and well-known recognitions his shaykh has, those that are emphatic with a title of honor while at the same time he propagates events to stain and disgrace the honor of his opponent even though he knows they're incorrect or an outright lie.

This is the strongest proof a person is a fanatic. You'll notice they are practicing a religion other than Islam with double standards and opinions they view as legislation. Consequently they are just as Allah described, "each group rejoicing in its belief." [ Al-Mu'minun 53] " [\[15\]](#)



Fanaticism towards personalities can cause an addictive disorder in which a person becomes exceedingly occupied with the details of a Shaykh's personal life. For instance a person gets caught up in the appearance, actions, piety, and even the shaykh's place of worship until that scholar becomes his icon. Ibn Taymiyah said: An origin toward falsehood is fanaticism towards scholars; like fanatics towards Ali, Jesus, etc. In fact every fanatic towards the living or pious makes that person a kind of deity. [\[16\]](#)

The point of reference is that he's referring to the living which is the trajectory of shirk in modern society & rivals Allah in His Uluhiyyah. Shaykhul Islam also said: " Extolling a person is a form of worship towards other than Allah." [\[17\]](#)

Muslims who fall deeply into personalities are just abnormal and weak in their Tawheed and worship. The fact that this weakness comes out in the form of an idolization of a Shaykh

by mentioning the chance to sit in his car or pray in his masjid makes one Shaykh struck. A pattern is developing when more attention is placed on the going and coming of a personality than on our actual worship or that of our Prophet's (ﷺ). Not only did the Prophet warn against sin & shirk but he also warned against the means. Whatever leads to it is similar in reward. We revere the Prophet with respect to Allah's rights. Scholars state that if a passionate love leads to emulating good qualities & righteousness then its not blameworthy.

Extolling living personalities / cult of personality (ta'them al-ashkhas) is among the most existing manifestation of shirk in modern Western society. Our children aren't leaving Islam for other formalized religions. They're falling victim to the over-glamorization of an unvirtuous lifestyle called hip-hop culture. This culture glorifies & extols personalities on the basis of financial opulence, criminal affiliation, & promiscuous behavior. They begin to idolize & copy these deviant traits until disbelief in action overwhelms them. They in most part stay firm on the statement of Tawheed as their core belief. What good is it to teach our children not to worship the dead if they're worshipping the living?

Allah's Help is sought!

[powr-mailing-list id=541d52d9\_1470647404333]

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[\[1\]](#) Quran :Nuh: 23

[\[2\]](#) Al-Bukhari : Vol. 6, Book 60, Hadith 442

[\[3\]](#) Al-Ighathtu Al-Lahfan ,by Ibn Al-Qayyim Vol 1/203

[\[4\]](#) At-Ta'seel wa At-Taqeed li dabt kitabit Tawheed, by Sh Khalid ibn Ali, pg 251

[\[5\]](#) Quran :An-Nisa' :171

[\[6\]](#) Majmu' Rasa'il Al-Ala'ee, Tafseer( Ya Ahl Kitabi la Taghlu fee deenekum, vol 1/139)

[\[7\]](#) Collected by Ahmed(1/215), An-Nisa'(5/268),Ibn Majah (3029), Ibn Hibban(3871) by way Ibn Abbass (Radi Allahu anhu) Imam An-Nawawi graded this hadith as being Sahih based on the conditions of Muslim.(refer to Al-Majmou')

[\[8\]](#) Sharh Tasheel Al-Aqeedah Islamiyah, by Dr Abdullah ibn Abdil Aziz Al-Jibrin, pg 324

[\[9\]](#) Ash-Sharul Mujaz Al-Mumahad lit Tawheed, By Shaykh Ahmed

An-Najmi , pg 93

[10] Sahih Al-Bukhari , #3445

[11] Musnad Ahmad 12141, Graded as being Sahih (authentic) according to Ahmad Shakir

[12] Ta'asub liShuyouk, pg 151]

[13] Sahih Muslim #7501

[14] Sharh Sahih Muslim, by Imam An-Nawawi , Vol 18/ 99

[15] At-Tankeel, Shaykh Abdur Rahman Al-Mu'allimi, vol 2/296

[16] Majmou 3/395, By Shaykhul Islam ibn Taymiyyah

[17] Majmou 1/370 , By Shaykhul Islam ibn Taymiyyah

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# The Dangers of Self-Praise and Boasting



## The Dangers of Self-Praise and Boasting

عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ  
اللَّهِ -صلى الله عليه وسلم- « مَنْ سَمِعَ  
سَمِعَ اللَّهُ بِهِ وَمَنْ رَأَى رَأَى  
اللَّهُ بِهِ »

Ibn Abbass (Radi Allahu anhu) said Allah's Messenger (صلى الله عليه وسلم) said:

*"Whoever wants to be heard of , Allah will allow him to be heard of and whoever wants to be seen Allah will let him be seen"* [\[1\]](#)

**Commentary for this subject:**

**Allah's speech about self-praise and boasting:**

- *" O you who believe! Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allah, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare."* [\[2\]](#)
- *" And be not like those who come out of their homes boastfully and to be seen of men."* [\[3\]](#)

- *“And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust.”* [\[4\]](#)– Ibn Hajr Al-Haytami said : “This refers to people who do deeds so people can talk about them, thus they have no reward in the Hereafter.” [\[5\]](#)

## Meaning for self-praise and Boasting

- There is a difference between being seen and being heard by the people. Being seen by people refers to publicly announcing one’s actions and being heard implies mentioning one’s speech. Ibn Abdis Salam said “ Desiring to be seen is when anyone does something for other than Allah and longing to be heard of is when a person does something privately then announces it to the people.[\[6\]](#)
- ***“Whoever wants to be heard of...”*** The means a person says something hoping others will praise him for what he’s done. For example he gave admonitions, advised others, refuted falsehood, enjoined piety and forbade evil, or taught others, etc. He desires to be heard and known by means of anything he has said.[\[7\]](#)
- ***“Whoever wants to been seen...”*** wanting to be seen can either be major or minor Shirk. If it is done from the hypocrites then its major shirk and if it’s from a Muslim who starts off worshipping Allah in acts such as prayer or giving charity ,and then he improves those



acts once he realizes people are watching him, it becomes minor shirk.[\[8\]](#)

- Ibn Hajr stated the overall meaning of this hadith is a person does deeds seeking relevance and not Allah's pleasure. Therefore his speech is circulated among the people he wants to fit in with and in the Hereafter he has no reward.[\[9\]](#)

### **Statements from the Salaf about broadcasting actions:**

- Abu Umamah Al-Baheli (radi Allahu anhu) came to a man in the masjid while he was in Sujud crying and making dua. Abu Umamah said: "If only you would have done this in your house."[\[10\]](#)

- Ali ibn Abi Talib (Radi Allahu anhu) said: "There are three signs of person desiring to known and seen.

1: He's lazy when he's alone.

2: He's active when he's around others.

3: He's does extra deeds when he's praised and reduces his deeds and efforts when he's criticized.[\[11\]](#)

- Ibrahim ibn Adham said : "The person who broadcasts his deeds seeking praise doesn't truly believe in Allah"[\[12\]](#)

## The verdict about Riya:

- The Quran, Sunnah and Ijma mention showing off as a prohibited act in Islam. Ath-Thahhabi and Ibn Hajr both mentioned Riya in their book “ The Major Sins” . In fact Ibn Hajr Al-Haytami mentioned it as the 2<sup>nd</sup> major sin after Shirk.

## Exceptions to the rule :

- There is no harm in beautifying your voice with the Quran for those praying behind you to make them cry and strengthen their concentration in the prayer. The Prophet heard Abu Musa Al-Ashari reciting and said “O Abu Musa! You have been given one of the *mazamir* (sweet melodious voices) of the family of David.’ Following this Abu Musa said : “ If I knew that I would have beautified my recitation even more better for you.”[\[13\]](#) & [\[14\]](#)
- Allah said :[Yusuf (Joseph)] said: “Set me over the storehouses of the land; I will indeed guard them with full knowledge”[ Yusuf 55] Prophet Yusuf praised himself, for this is allowed when one’s abilities are unknown and there is a need to do so. He said that he is (Hafith), an honest guard and (`Alim), having knowledge and wisdom about the job he is to be entrusted with.
- Yusef wasn’t seeking a diligently seeking a position of

leadership, but rather he had the desire to benefit others with his abilities and the integrity he possessed and other people didn't know this about him.[15]

- After looking at the aforementioned exceptions for a person to mention their good deeds and abilities, we're unable to find an instance when a person mentions his virtues ,he criticizes others for not being like him or doing the things he does. Allahu Musta'an

## **Conclusion:**

- After reviewing the dangers and seriousness of self-praise and boasting how could a Muslim publicly announce his deeds on twitter? The salaf never considered their deeds of any true weight and value; since they didn't know if they would be accepted on the Day of Judgment. Salamah bin Dinar said *"Hide your good deed like you hide your evil deed, and do not be amazed with your own action, for you do not know whether you are happy or wretched (in the Hereafter)"*

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[\[1\]](#) **Collected by Bukhari (6499) and Muslim(2986)**

[\[2\]](#) Al-Baqarah 264

[\[3\]](#) Al-Anfal 47

[\[4\]](#) Furqan /23

[\[5\]](#) Imam Ibn Hajr Al-Haytami ,Az-Zuwajir 1/76

[\[6\]](#) [ Ibn Hajr , Fath 11/344]

[7] Sh Abdul Aziz Rajhi, Minhatul Malikul Jalil, Vol 11/471-472

[8] ibid

[9] [ Fath 11/344-345]

[10] Nuzhatul Fudala' 1/281

[11] ibid

[12] Nuzhatul Fudala' 1/331

[13] Al-Bayhaqi 12/3

[14] Al-Alamah Salih ibn Ali Ghusson, Fatawa vol 2/471

[15] Tafsir Ibn Kathir & Tafsir Abdur Rahman ibn Sa'dee