

The Ghulaat Juhaal Say NO to Extremism

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“O you who believe! fear Allah as He should be feared, and die not except in a state of Islaam. And hold fast, all together, to the rope which Allah (stretches out for you), and be not divided among yourselves; And remember with gratitude Allah’s favour on you; For you were enemies and He joined your hearts in love, so that by His Grace, you became brothers; And you were on the brink of the pit of fire, and He saved you from it. Thus does Allah make His signs clear to you: that you may be guided.

(Al-Qur’an, Surah ale-Imraan, 3: 102 - 103)

Rise of the Jahil Mufti of Takfir

We are no doubt living close to the hour with the disappearance of Ilm and the death of the Ulema we find ourselves at lost by all that is apparent. With this we found much extremism rise especially over the course of the last 20 years from the Murji'ah and just as that was to occur to subsidise that as a counter the rise of sincere ulema of Ahl' us Sunn'āh wāl Jāmm'āh began to refute them.

But as expected with the Ibtillah which is divine in it's course we expected our Ulema to be killed, imprisoned or silenced one way or another.

Some sold themselves for the sake of security and that gave us even more discomfort to our hearts.

So with that we have seen the rise of the Juhaal Board of Not so senior but very very relatively new self taught, prideful, arrogant and completely ignorant of the Shariah Sciences take on the task of what they claim is "general advise" but actually dwellers into areas which they have never learnt from anyone apart from what they themselves thought was correct.

And this is the state we are witnessing now.

'Abdullah b. 'Amr b. al-'As reported Allah's Messenger as saying: Verily, Allah does not take away knowledge by snatching it from the people but He takes away knowledge by taking away the scholars, so that when He leaves no learned person, people turn to the ignorant as their leaders; then they are asked to deliver religious verdicts and they deliver them without knowledge, they go astray, and lead others astray [Saheeh Al-Bukhari (1/33) & Saheeh Muslim #2673]

Why is that ? How can someone fall into this whilst we know the statement itself warns of such actions being dispraised, This comes down to a Lack of ilm with a combination of no Sincerity.

How does that show? When you this mufti of Takfir that this topic is out of your depth, he gets angry. When you ask him where did you study he ignores you, when you ask him whom did he study he ignores you.

When you find actually it was based on a PDF from another Jahil like himself he says he can't remember where he got his understanding from. Finally he will say "The Quran is sufficient as a Hujjah".

All the signs of sincerity absent can be easily spotted - even though its an affair of the heart in its root. And this is via the following ways;

1. The person looks for praises, he will say speak about them ;

" Look at me there is nobody like Me!"

"The people they love me, Akhie sisters cant stop messaging me, who else is there speaking out apart from me?"

When he receives those praises its difficult for him to change, he is out to please a crowd which has become like his fan base, who are in fact disturbed youth with their own personal problems in their life which need personal development classes to help them, let alone worrying about who the "Athir" is.

2. He doesn't change to the truth and take advise from those more experienced because of pride, those who are just like him tell him what he is doing is more than their own ability and he is the most capable and suitable for this role.

His basis for evaluating weather he is doing Khair or not is based on likes, retweets etc.

He believes those who have sincere concern for him are either Jealous, full of envy, when it is actually shaytan which has deluded this Mufti to believe he is a Naim'ah from Allah (swt) almost close to a Mujdadid (reviver of sunnah of **صلى الله عليه وسلم** Muhammad Ibn 'Abdillāh, the Imām of the Muwahhidīn).

When just under 24 months ago he didn't know the difference between Dawah and Hisbah, was even making errors which are laughable and embarrassing to even mention.

Allah (swt) said;"So Which is better - The one who establishes the foundation of his building on the Taqwa and pleasure from Allah or the one who builds his foundation on the edge of a landslide that will fall over him and take him to hellfire? And Allah does not guide the oppressors." [9: 109]

And this Taqwa is not obtained except with sincerity and a good truthful heart with good character which good knowledge and Hidayah will surely make prevail in ones speech and action.

Where is the Taqwa, when someone who is brave enough to make YouTube Videos about subject matters others had to sit in Halaqat upon Halaqat in the late hours for years to understand and even then when they thought they did had to ask question upon question, yet you understand these sciences from one PDF and a JustPaste it link

Where is the Taqwa when someone advises You or tried to correct you, or even those who are more ignorant than yourself (by no virtue) your Taqwa is to threaten them, call them homosexual, boast how they are coward to meet you in a way only those in Jahilyah would understand.

Indeed the great Sahabahi Abdullah ibn Mas'oud said, "Do not learn the knowledge for three,

- To please the corrupted people,
- To debate with the scholars or,
- To direct all the people to yourself, and seek by your deeds that which Allah has for you because that is what will remain and everything else will vanish."

Abu Musa Al-Ash'ari and Abdullah bin Masud, both of them, quoted the Prophet of Allah as saying;

Prior to the Last Hour, there would be a time when knowledge would shrink, and ignorance would take place and bloodshed would increase. [Saheeh Al-Bukhari (8/89) & Saheeh Muslim #2672]

One only needs to look at the kind of statements being espoused today to see this Jahilyah and prevalence of ignorance

"Give me divine proof, do not quote for me a scholar, we don't worship men."

As if our Deen was learnt by merely raising our hands and a book fell down and we needed no scholar ever. As if the sahabah wasted their time teaching others from which this knowledge of the Deen of Allah (swt) has been preserved and passed down to us.

Leaving the Ulema of Ahl' us Sunn'āh wāl Jāmm'āh

We don't Worship Men! Is one of the replies of the Ghulaat Juhaal Extremists today when you tell them that such and such matter needs a Shar (explanation) of any Mattan (text or book etc) and as anyone who has ever read any book of classical scholar explained by anyone today you will know their will be comments made of even a shar.

All this is vital to help us understand and this is merely for reading a book let alone if studying this all together with a noble Shaykh, just spend an hour watching a Dars on Usool ul Thalatha by Shaykh Ahmad Musa Jibril and you will realise how much you didn't know about the book you thought you understood when you read it on your own.

The point of this is to bring to light the pathetic attempt by such Ghulaat to throw around their own Hawashi (commentary) of a statement translated of a scholar such as Ibn Taymiyah of Sheikh Muhammad Ibn Abdul Wahab without any reference to an Alim today who can clearly explain the context of what was meant and in which context the statement was made.

This is just a mere small example I am making here of a dozens of errors than can occur when you take a specific statement for a specific reality and make analogy and misapply it to another reality which can have various circumstances which need investigation and verification of before giving any verdict.

And since they know their own fraud of a existence and so called work of Dawah maybe feigned and bought to risk of a trial by referring to a scholar such as Ahmad Musa for example to give a proper insight on such and such matter (let's say Takfir for arguments sake) then their answer is we don't worship men.

As if to refer to a scholar when he says something different from what you understand is Shirk. And this is an exaggerated claim and proposal of thought for the ignorants who do fear Allah (swt) and are skeptical of misguidance to avoid any Ulema altogether.

What has this resulted in ?

Some of the statements I have first hand read is that Sheikh Anwar died as a Mushrik, Sheikh Ahmad Musa Jibril is a Kafir Mushrik, the list can go on. I won't dwell any further here but let us look then to the subject matter of imitation and referring to the Ulema of Ahl' us Sunn'āh wāl Jāmm'āh and what the correct viewpoint is.

Imitation is Haram, and some extremists think that all forms of Taqleed are Haram, whereas the Ulema of the Salaf us Saleh condemned those who said all Taqleed is Haram

Embarrassing really that we even have to address this point, but the point has been seen time and time again in cheapest forms of propagation online as of recent times weather that be YouTube or Twitter etc

The Aqeedah of Ahl' us Sunn'āh wāl Jāmm'āh is to follow the Salaf us-Saalih in accordance with the Qur'an and Sunnah, as the Messenger صلى الله عليه وسلم Muhammad Ibn 'Abdillāh, the Imām of the Muwahhidīn said, "And whoever rejects my Sunnah is not one of me".

We are obliged to follow the Ulema after him, who follow the teachings of the Messenger صلى الله عليه وسلم Muhammad Ibn 'Abdillāh, the Imām of the Muwahhidīn for he said, 'Follow my teaching and the Sunnah of the Rightly Guided after me', and that teaching will be given to us by the Ulema.

Imam Shatabi said, 'The one who is not knowledgeable must ask the ulema otherwise he will follow his Hawaa'

When you ask you ask for the Hukm it is to follow it to know what is allowed and not allowed, if you want the 'Divine Proof' , meaning Daleel, then it is seek the ilm, but the Hukm you must accept even if the Daleel You don't understand it.

Why? Because the Alim is the one who can understand the evidences and have the capability to derive Akham from the evidences. He is the one who has the tools which you don't have!

Taqleed is of two types:

1) Inevitable – which no-one is not needy for, even the greatest scholar, meaning unless you don't sit with anyone how will you ever know anything. Who can say he learnt about Kufr Bit-Tāghūt (Disbelief and Rejection of the Tāghūt) just by picking up the Mushaaf and never to refer to someone else who knows the meaning of the Shahadah and its own pillars and conditions etc.

2) To make imitation to someone who contradicts to Islam, which is Haram.

Imam at-Tabari said 'I don't have anything to answer and give you the evidence, except to give the answer of Imam Ahmed' i.e. he imitated him. The Ulema of the Hadith used to imitate what ibn Ma'een said.

They would say that this has been confirmed with Imam Tirmidhi etc

All this is a mere shadow from the reality which we have not even begun to address the real issues of the Ghulaat Juhaal today.

Imam ibn Taimiyyah said that he is either Jahil or a man of hawa, if he says all forms of Taqleed is haram.

People will say that we are men and the salaf are men. However, we may look like men, but the Salaf are the **real** men because they have knowledge.

Ibn Taimiyyah said that the knowledge is so deep and we do not have all the knowledge of what is inside the ulema. The alim may or may not give his evidence or he may and it never reaches us, but if the Hukm reaches us we will follow it, and we will refer to what he says even if his evidence was sound or not.

However at the same time, when people say, "We follow the Haq not the men," we must not forget that we do not know the Haq except by asking the 'Ulema about the revelation.

And how do we know if something is Haq?

It is because of the wahi that has been revealed, it is not by the man who speaks it unless that man is the Prophet because we know that Allah says,

"Nothing he utters is from his Hawaa, it is nothing but wahi" [Najm: 3-4]

The Prophet صلى الله عليه وسلم Muhammad Ibn 'Abdillāh, the Imām of the Muwahhidīn
"What I follow is nothing but what Allah revealed to me"

His action is wahi, his sayings are wahi, his consent is wahi, we follow him and we do not follow any other man or sheikh. However we must ask; who is this wahi carried by?

It is carried by Ahl Al Ilm and that is why Allah (swt) says,

"Ask Ahl Al Dhikr (the 'Ulemaa) if you do not know".

The one who thinks he learn about the third nullifier of Tawhīd or the pillars of Tawhīd from a two minute video or a meme may as well hang around any bus stop or train station and wait for anyone to come along and refer to them.

Demon Dogs of the Khawarij Ideology revived.

In the past we had the Khawarij who were known for their exaggeration in piety which lead them to make Takfir upon sin. Then before that we had the people of the Book who out of their desires remained silent about the evil around them.

Allah (swt) said ;

“O people of the book, do not exaggerate in your deen, and do not follow the desires of the people who have been misguided before and misguided many after and gone astray completely. because they were silent on the evil.” [Hadid: 27]

Today some went above this in a opposite spectrum they did not even really study with any Shaykh or Duroos the topic of Nawaqid ul Imaan and even if they had they would of known that the purpose of this study was for them to safeguard their own Imaan. The point for example to learn about the Shuroot of Salah would be to fulfil the Salah itself for ones own Imaan to be complete as per the pillars of the Imaan mentioned by the Prophet صلى الله عليه وسلم Muhammad Ibn ‘Abdillāh, the Imām of the Muwahhidīn.

However what has occurred now is the Ghulaat became obsessed with the third nullifier of Islam for example and began to look and hunt for anyone else who fell into this, making this the Principle basis of ones own Tawhīd to be complete without even actually to realise the conditions of ones of shahadah and pillars of Tawhīd which are actually absent in the lives of many, especially their own.

Before they can jump and ask others if they have made Takfir upon the mushrikeen and declared their Barā’ah from them, we need to ask have they done this the way Prophet Ibrahim (as) did?

Rather this extremism our ears have heard of and eyewitness accounts of the criminals of whom some now reside in the lands of Al Sham, who are nothing but Bughat and Ghulaat, who have made wholesale Takfir, accusing others of being Athir, and lenient towards "Mushrikeen" when from themselves we heard of them raping a Sunni Daughter of this Ummah of صلى الله عليه وسلم Muhammad Ibn ‘Abdillāh, the Imām of the Muwahhidīn.

So do not be deceived by the slogans and terms used by them such as Muwahideen, this is but a gradual fraud introduced along with terms such as Kufir Bit- Tāghūt (Disbelief and Rejection of the Tāghūt) to feign your eyes and bewilder you thinking MashAllah' these we also from the Taifa Al Mansoorah (The Victorious Group), yet which from the Taifa did you hear about falling into extremism of Takfir and making the blood of Muslims Halal, and even plotting to Kill them!

Such claims of being Muwahidden are much like those Madkhalis who have been claiming Salafiyyah for years but are free from them the way the Shia are free from Ahl Bayt.

How Ahl Sunnāh are free from such wicked evil demon's who would make the Khawarij even appear with Haya in their own Takfir.

What are the results of this now in the West in particular from this vendor of filthy propagation?

We used to have Ahl Ilm - now Juhaal who have never studied with anyone or anything, just a PDF.

The onslaught of slander of labels of "Takfeeri" have added weight presently due to overzealous and lack of experience by anyone and everyone who can pick up a camera, make a Twitter account or a meme.

The General principles being thrown out without any elaboration explanation and restricted to a 30'second Shar' of a Nawaqid, without to consider the differences between a general ruling and specific verdict.

Telling others to make Takfir and don't be shy of it!, when they themselves have not studied such topics at any length, apart from Shaykh Google and from Mujahid JustPasteIt.

What do You have in fact, what have You learnt about this subject matter and from which one scholar who's Duroos you sat in?

Those speaking about topics of Takfir never studied with any Ulema - thus they fell into distortion of the Mafaheem (concepts) easily thinking they had grasped the knowledge of Tawhīd when in fact they got just snowflakes of it but were blinded by slogans and claims and the fruit of this will bear is true elements in the coming years to come.

Ignorant followers who will blindly follow due to their innocent assumptions of a person on the truth, they are confused after they hear a lecture which is 90mins long by someone who has studied, and then a two minute video elsewhere thinking why is their a contradiction, then when they confront the individual in the latter, he claims the student has the same understanding as him and he really meant that which he has said.

And this is no fault of the sincere audience member he was blinded by the same claims of Millatu Ibrahim and Ahl' us Sunn'āh wāl Jāmm'āh and Kufr Bit- Tāghūt (Disbelief and Rejection of the Tāghūt) by both the Talib ul Ilm and the Jahil who is online every hour of the day with his Athir bow and arrow. Not being able to distinguish those who are of knowledge and those who are frauds led to this deception becoming mainstream, whereby even those Madkhalis and Murjiah could not even see any difference between the parties.

The Lack of Sincerity and stubbornness on the part of those guilty of propagation of this batil - after numerous Naseeha was given but all rejected out of Kibr.

The Lack of attention to address this by those more pro-active in the public field of Dawah to address this topic due to either their own ignorance, being occupied with other matters of teaching etc, or generally they are being duped by those guilty to begin with - either way everyone bears a responsibility hence this is being addressed now.

Between us and you are the Salaf-us-Saleh and those praised three generations would spit on you today with fountains of Ilm they have, for the fire of harm you intend to bring this Ummah with your extremism of Takfir will surely perish.

Detective Investigators of Barā'ah wal Takfir

When speaking about Taifa al Mansoorah;

Ibn Hazm said that "That is Ahl Al Hadith, Ahl Al Sunnah Wal Jama'ah". Also They always pray in Jama'ah, 5 times a day,... and much more..." His description alone would need an essay itself to describe about the noble character of how the pious predecessors were described.

However the Ghulaat today have none of this, instead they are recognised by the following ;

1. The Ghulaat Isolate themselves
2. They Claim he has not proven his Imaan - Did not reject Taghout
3. Where is the Proof he entered Islam
4. Exaggerate on wordings from Ulema - Distortion of Mafaheem
5. Use Ration Taweel and form of Tafweed on Ayat to suit basis of Takfir
6. Mixing the General rules with specific reality and ignoring latter
7. Mixing and not elaborating on Takfeer Nawa & Takfeer Muayn
8. Rejecting General Agreement of person making Ghuloo he must know specific Details
9. Mixing Juhood with ignorance of reality, and enforcing Nullifier 3
10. Ignoring the Dhair and making a Shart of verifying detailed matters.

The result of the above is :

- Those ignorant believe the texts are clear to understand and leave off elaboration
- Third Party Charges of Kufir heard and punishment executed without Verification
- Culture of fear of becoming Kafir Mushrik when Ahl' us Sunn'āh wāl Jāmm'āh don't rush.
- Ignorant followers who leave off the detailed study of such subjects - follow any Abu Online
- Falling for manipulation of Ghulaat taking words of Talib on General rule applying without consideration to elaborated circumstances which could be possible.
- The spreading of misguidance

The Ghulaat assume that Ahl' us Sunn'āh wāl Jāmm'āh today do not make Takfir upon the one whom Allah (swt) has declared a type of a Kafir, that could be a Asli, Murtad, Mushrik etc

In general, the one who Allāh or His Messenger declared to be Kāfir, whether specifically by name or by type, whether Kāfir Asli or Kāfir Murtad, then the one who doesn't make Takfir of them is himself a Kāfir.

As for the excuse of ignorance, there is no excuse for the one who commits major shirk from those matters which are clear cut and apparent known in the Dīn by necessity.

But an individual refraining from Takfir of a specific individual does NOT necessarily equate to that person excusing the Mushrikīn, it could be he wishes to investigate further.

Doesn't trust you for the information given, or believes there is a doubt in the matter because of the circumstances of location time or era.

Some ignoramuses unfortunately jump to conclusions when this happens and without to look into the matter and consider the numerous reasons that can be behind it, they immediately accuse people of Kufr and Shirk and "excusing the Mushrikīn".

They claim this person did not;

- Reject Tāghūt
- Rejected the reports of the Quran and doesn't believe in it
- Rejects the clear Ijmaa therefore he has no Asl ud Din
- Denied anything known from the Deen by Duroorah

Where are the Errors, sounds all fine? They have valid points it seems but the problem is that there is no separation between Takfeer un Nass , Takfeer Ijtihad Takfeer Nawa, Takfeer Muayan when it comes to its application, and whilst a person may commit Shirk or Kufr which takes him outside the fold of Islam it maybe we are at a stage of investigation of his state and not just rushing to pass Hukm upon this person, Takfir has no cause to be rushed, only a Ghulaat does that, much like everything else in his pathetic life.

Takfeer Ijtihad can have difference between them, Imam Ahmad labeled the one who left salah as a Kafir, Imam Muhammad ibn idris Shafi differed slightly, but did not force each other or make Takfeer on one another.

And we know to abandon the Salah is Kufr Akbar, but the details of this dispute was not regarding leaving the salah but was one of how they would re-enter the fold of Islam, Imam Ahmad said he should retake his shahadah, imam shafi said why should he , he already says it.

Correct opinion was he should repent and pray, same for the ruler if he left off ruling , he repents and starts ruling.

We learn from this debate, that the Hukm was general but the conclusion was ijtiḥad and this can vary from person to person due to conditions and evidences he is aware of.

Now what we find is that the Ghulaat have the usage of the terms "Muhahideen" and "Mushrikeen" very loosely without to know that Ahl' us Sunn'āh wāl Jāmm'āh don't investigate nor examine every individual by detailed analysis of whom he has or has not made Takfir upon, whilst the topic of Making Takfir upon Kafir Murtad has its own injunctions, and conditions which must be met, they ignore this and make no distinction in their statements which sound shallow and detached away from Takfir which maybe solicit to Specific Muayan or Generic Takfir of a type by label.

So for example they will say;

"I did not See any Tawhīd from this Person, he's a Mushrik until proven otherwise"

"By his apparent where is the proof he has rejected Tāghūt"

"Ritual Acts are not enough to enter one into Islam"

Where these Ghulaat have fallen into extremism is their urge of desire to continue to onsite investigation of one's Proof of Tawhīd by detail, or for the person who is a Muslim although he doesn't display all the characteristics openly and with full satisfaction of the Ghulaat to resemble by his checklist of Barā'ah from the Mushrikeen then he has not "entered the fold of Islam, he never knew Tawhīd" so could he possibly be Muslim.

Whilst it is true a person must make his Barā'ah and Takfir upon whomever Allah (swt) has told us to, it's not a requirement of you to know that in detail before you declare him as a Muslim, because his statement is enough with Husnu Dhan with all his ritual acts to assume he is a Muwahhid until you see any clear Shirk or Kufr Akbar without any Mawani of Takfir.

If the person shows agreement generally without to mention the specific details because of his level of knowledge not being like Abdur Rahman al Ashaykh then this does not render one to be a Mushrik, neither can we assume that he never entered Islam to begin with.

The problem is with these Ghulaat that they took the title of "Muwahideen" the way the Madkhali took the title of "Salafiyah" and then used it to remain as a select few, when really they are but Bughat and Ghulaat Juhaal with Social and personality disorders which initially led them to this path, a truly disturbing picture is painted if one was to merely look into the personal lives of such Extremists.

Their perversion of looking into matters is not that much different to a paedophile sexual predator, we cannot even fathom what kind of a brain one must have to be spending day and night investigating if others have made excuses for the Mushrikeen.

Continuing with what I was speaking of earlier, we presume and believe a person when he says the Shahadah he agrees with it, likewise when a person takes the Shahadah we would tell him the meaning of it in his language and explain the meaning, but it is not a requirement for you to hear from him all of the terms such as Ilm, Yaqeen, and know all the evidence related to each term before you sign off your police inspector paper and say yes now you are a Muwahhid.

Neither is it a condition for you to be satisfied first that he has shown you aggressive animosity to the level of the way Prophet Ibrahim had as described via Surah Mumtahanani before you say MashAllah' now are upon Millatu Ibrahim, welcome to the Ummah of صلى الله عليه وسلم Muhammad Ibn 'Abdillāh, the Imām of the Muwahhidīn! Why? Because a person is subject to his capacity and not your expectations Ya Juhaal.

Whilst we agree that there are pillars and conditions or Tawhīd which must be met, if someone does not agree with any one of them, his Tawhīd is at grave stake, the same can be said about the Pillars of Imaan.

But we take from the apparent the general agreement of a Muslim who says the Shahadah without to question him further nor is it a requirement to meet every person and assume he is a Mushrik after he gave the Salam, done the Salaah said the Shahadah, because you have not heard him declare his Barā'ah wal Takfir upon the Mushrikeen yet.

Especially when those "Mushrikeen" you speak of could be someone who fell into a nullifier and or someone who like this person here , you assumed he was the same by the same actions and a Mushrik, and therefore now the latter person is for you a Mushrik Kafir Asli, and Athir combined (if you can possibly fathom the thought of such a combination).

And there are ample examples from the time of the prophet **صلى الله عليه وسلم** Muhammad Ibn 'Abdillāh, the Imām of the Muwahhidīn we can bring to light to show you how this Deen was meant to be easy to digest to accept, it's a simple pure call away from Shirk and to believe and worship Allah (swt).

Some of the Evidences related to Acceptance of Shahadah without details Questioned I have provided below, in no way have I exhausted them and one should really if he can pay attention to a series of Duroos I have given which is over 15 hours on this subject matter.

Evidence 1

Ibn Abbas reported: When the Messenger of Allah, peace and blessings be upon him, sent Mu'adh to Yemen, he said to him:

Verily, you are coming to a people among the people of the Book, so call them to testify there is no God but Allah and I am the Messenger of Allah.

If they accept that, then teach them that Allah has obligated five prayers in each day and night. If they accept that, then teach them that Allah has obligated charity to be taken from the rich and given to the poor. If they accept that, beware not to take from the best of their wealth. Be on guard from the supplication of the oppressed, for there is no barrier between it and Allah.

In this instruction look to what happened ;

He simply said call them to the testimony of faith without any elaboration on the detailed matters we know today , e.g. two pillars with its five heads of Tāghūt and five conditions of rejecting nor the 7 conditions of taghout. Yet these were considered to be Muslims.

Evidence 2

Bukhari and Muslim, Nawawi Vol 2 p106, Al-Mikdaad Ibn Aswad, was a fighter among the Sahabah: 'He said O Rasoul Allah if I met someone and he was fighting with me and he hits one of my hands and cut it and then he went to the tree and I am in control, and he says laa ilaaha illallah shouldn't I kill him?' No, if you kill him he will take your position before (i.e. as a Muslim).

He was a Muslim before hence the positions will be changed afterwards. Even if the kalima is said in the battlefield we take it.

Imam Nawawi said that Malik and Shaafi both said that the Hadith means that his life has sanctity after he says laa ilaaha illallah and his situation will be like yours after you kill him i.e. then your life will have no sanctity.

Again no conditions were asked to be met of the shahadah

So we can see that to simply say the statement and understand it means to give up false gods and belief in Allah (swt) is sufficient for one to enter Islam

In Nisai Hadith 3714, Nu'man Bin basher stated 'We were with the Prophet and a man came and they said 'kill him and take his property' He asked 'did He say laa ilaaha illallah?' They said 'Yes but only because they are afraid' He said: 'Do not kill them I have been ordered to fight until they say laa ilaaha illallah' They said they were afraid of the sword, the Messenger replied: 'I have ordered to judge the apparent'

Bukhari & Muslim: 'I have been ordered to fight people until they say (both parts of the kalima) and pray and pay zakat and then their life and wealth will be protected except on the haq

Sufyan Al-Thawri: 'This is so clear for people to see and hear

More than this we have an incident in which A Muslim chased a man because of his booty. The man said 'assalamu aleikum' but they killed him and took his booty. They came and the ayah was revealed: 'Do not say for the one who says assalamu aleikum that you are not Muslim. Ibn Abbas (ra) said that they never stopped paying Kafarah from that day.

Nobody put down all the conditions to be checked of the detailed matters of the shahadah for one to be considered Muslim, this is a new deviated Manhaj today where we consider a man to be upon Kufr even if he says shahadah and prays and fasts, meaning there is no one from Ahl qibla until they prove their emaan and until then we believe they are kafir asli mushrik!? (Said no one of the salaf or of the Aqeedah of Ahl' us Sunn'ah wāl Jāmm'ah)

When Makkah was conquered and people were entering the deen in crowds at the hands of the messenger صلى الله عليه وسلم Muhammad Ibn 'Abdillāh, the Imām of the Muwahhidīn . He didn't ask them about Kufr Bit- Tāghūt (Disbelief and Rejection of the Tāghūt) or the conditions of shahada and quiz them in detail on the different aspects of Tawheed... just Shahadah and to not associate partners and the five pillars in other incidents.

There's the evidence of the man who reverted on the battlefield and gained martyrdom.

He only was Muslim for few minutes and didn't know much details.

So if someone He knows the statement of the shahadah and agrees with its meaning, but doesn't know the details of it he is not to be assumed that he never rejected Tāghūt or that he never entered the fold of Islam to begin with.

Whereas the one who knows the statement and disagrees with the details has committed a type of Kufr itself and Juhood.

Kufr Bit- Tāghūt (Disbelief and Rejection of the Tāghūt) is manifested by way of description yes but it is subjective to a persons capability, ability and circumstances it could be he is under duress, it could be he has done as much as he can by way of showing his animosity and hatred forward the Tāghūt, it's heads it's assemblies and perhaps more or less than you, but that is irrelevant to your state, and neither is it a requirement for you to check and to be satisfied with it.

Much more is to be said on this subject matter and Allah (swt) he knows best.

Hidden Matters and Reality

Sheikh Nasr al Fahd was asked about the question of Allah's highness, that it has more than 1000 evidences that Ibn Qayim mentioned, so is it from the Masaail al tharia' clear cut matters of Islam that the Ahl Biddah Reject , and if its not from the clear cut matters, then how can it be from Masaail al Khafiyah hidden matters?

He Answered:

The Clear cut Matters and hidden matters are subject to change by three ways;

- The Era
- The Place of Settlement
- Change of Events

Now with someone who lied about the Siffat of Allāh being a Mubtadi to the text or trying to refute it then he is a Murtad Kafir.

If he didn't lie or try to refute it , then he did not commit the Kufr Akbar.

In time of salaf this matter was considered Masaail al tharia' anyone who denied any of the names of Allāh they made Takfeer upon.

Later it became a hidden matter due to lack of explanation between the Muslims, some had taweel upon it they had a shubaa misunderstanding of it due to corruption of philosophy. Some clear matters could become hidden matters
Imam Ali khudyr explanation of kashf al-shubhaat.

Sheikh ibn Sahmaan, page 79-80 (kashf al shubahtayn);

"The Madhab of Ibn taymiyah does not make takfeer on matters pertaining hidden shirk {masa'eel khafiyah} unless the hujjah {proof} has been established on him.

Where as the known shirk {masa'eel thaahirah aljaleeyah} thats known by necessity in the religion of islam, then non should hold back from making takfeer on these.

So what we need to from this is to establish weather his 'haal was either Jahl or not if the condition of circumstances meant that the matter maybe may of become from the Khafiyah as per the conditions mentioned by Shaykh Nasr Al Fahd.

It does not in any way mean we are giving excuse to the Shirk Akbar by Jahl at all, it means we are simply verifying before we speak, Takfeer is not something we rush to.

Shaykh Sulaymân Ibn Nâsir al-'Alwân was asked about the rule:

“Whoever does not perform Takfir upon the kâfir, then he is a kâfir.” So he responded:

There is a detailed explanation regarding this, (and) there are seven categories regarding it:

The first category: The one who does not declare Takfir upon the Jews, the Christians, and the polytheists: whether it is regarding their general category or their individuals. Then this one is a kâfir due to his denial of something that there is no doubt about.

The second category: The one who does not declare Takfir upon the one who changes to another religion such as a Muslim man who converts to Judaism, to Christianity or to Zoroastrianism, and he does not declare Takfir upon him. Then this one is a kâfir because he is a denier of something about which there is no doubt.

The third category: The one who falls into a nullification about which there is a consensus, and the proof has been made known to him and the misconceptions have been removed from him, and a man does not perform Takfir upon him; not because of a misconception that he has, nor due to a misinterpretation, rather only due to desire or not caring. Then this one has also disbelieved along with those who do not make Takfir of a kâfir then he himself is a kâfir.

The fourth category: The one who does not perform Takfir of one who falls into a nullification, due to a misconception that he has, such as him believing that the proofs have not been made known to him, or because the conditions (of Takfir) have not been fulfilled in his regard; then this one does not disbelieve, according to consensus.

The fifth category: The one who does not perform Takfir upon the kâfir due to a Bid'ah that he has – like the Murji'î who limits the nullifications of Islâm to beliefs, rejection or permitting (something that is prohibited), so he does not perform Takfir upon the kâfir due to the misconception of this Bid'ah which he has. So this one does not disbelieve according to agreement, because if this one was to have Takfir declared upon him, then all of the groups of Bid'ah, such as the Murji'ah, the Ashâ'irah, the Karrâmiyyah, the Sâlimiyyah and all of these groups, would have Takfir declared upon them, and no one holds this opinion.

The sixth category: The one who does not perform Takfir upon one about whom there is a dispute, whether in category or individual, such as the one who abandons the Salât, the sorcerer and the like. And this one has two situations:

The first – That he does not perform Takfir upon him because it (i.e. the nullification) is an action – and this is the opinion of the people of innovation; he does not disbelieve (and there is) only one opinion regarding this.

The second situation – That he does not declare Takfir due to judging based upon measuring the Evidence. So this one does not disbelieve according to agreement. And because had he disbelieved, then the four Imâms would have disbelieved, and major Imâms of the Salaf would have disbelieved, such as Az-Zuhrî and others. And no one says this.

And from the likes of this is the Imâms of the Salaf disputing regarding Takfir of the Khawârij; the Imâms of the Salaf disputing regarding Takfir of individuals, such as Al-Hajjâj, for example. And none would perform Takfir upon the other, rather, they didn't declare Tabdî' upon each other. (This is) because this was a result of interpretation and a result of juristic deduction.

So those Sahâbah disputed concerning the disbelief of the Khawârij, yet the ones who declared them to be disbelievers did not say to the ones who did not declare them

disbelievers: “You are Murji’ah.” Nor did the one who did not declare them disbelievers say to those who declared them disbelievers: “You are Khawârij.” And Al-Hasan al-Basrî, ‘Umar Ibn ‘Abdil-‘Azîz and Mujâhid used to declare Takfir upon Al-Hajjâj Ibn Yûsuf and view him as an apostate; yet Muhammad Ibn Sîrîn and a group did not view his disbelief (as confirmed). Yet despite that, none declared the other to be misguided, nor did they declare each other disbelievers.

(This is) because this is scholarly deduction and because each believes “Have the conditions which would necessitate him disbelieving been met?” And the other says: (words missing), then they disputed. Yet none of them declared the other to be a disbeliever, rather none of them declared the other to be upon Bid’ah, rather none of them boycotted the other. Let alone declaring them to be upon Bid’ah, let alone declaring them disbelievers.

The seventh category: That it is regarding the groups about which there is an agreement (that they are disbelievers) then a person disputes regarding their individual members, not about their general category. Meaning, he says: “I agree with declaring Takfir upon the general category, but I do not agree with Takfir of the individual”, while a consensus has been formed concerning the general category but it has not been formed concerning the individual. Then this one does not disbelieve either, because he has not denied something about which there is no doubt.

And from the conditions of Takfir is that the person denies something about which there is no doubt, and (here) what there is no doubt about is the general category, not the individual.

However, if he were to deny something about which there is no doubt, even if it is regarding an individual, as has passed in the second category and has passed in the third category, then he would disbelieve, because that is something about which there is no doubt, while this (i.e. what we are discussing now) is not something about which there is no doubt.

So these are seven categories regarding the issue of “Whoever does not perform Takfir upon the kâfir, then he is a kâfir.”

You cannot start making Qiyas and comparing and asking ya akhie what do you say about the sufi who worships graves and then bring a statement of Sheikh Abdul Wahab which is most like mistranslated and exaggerated anyway by you then to force someone to stop all investigation and make takfir right away, because the Takfir is not as easy as a few words, but understanding all evidences pertaining to it, with the explanation by the ulema and elaboration on the types of kufr and shirk which you must of yourself studied with an alim, we cannot just read an ayah in the Quran and think we will understand it, let alone a statement of a scholar of the past, if that was the case why do we need any ulema to explain and tell us what ibn taymiyah said and meant, we may as well say we dont need any ulema at all! And the knowledge can be understood by anyone.

The problem is that people use ratiôn here and then ask you questions based on ratiôn, they could take the words Kafarna bikum, then add their own taweel based on the lingusitic meaning of each word, and that is fine if you are a known alim with firmly grounded knowledge but not some miskeen sitting in middle of the earth copy and pasting ayahs and making a just paste it link. And because its online it must be the truth! And because its in bold it must hold weight.

Ignoring any Ahl ilm live one that you can refer to, for explanation and elaboration, and give u a comprehensive understanding of what was meant by anything of the Deen.

So here comes the root of the problem here, its not what you are saying, its who is saying it, you who has no known Islamic foundations of Ilm, we dont just trust anyone who just can type or speak loud.

If you notice when these miskeen produce their documents online from which people are learning from now, hardly any Tafseer on any Ayah, 8 paragraphs on 60.4 all with one mans understanding and pondering on the meaning of each word no reference going back to what any ulema of TODAY have said.

“You are Kafir not for making Takfeer on anyone who committed Shirk”

They mean the one who actually done a negation of Emaan, but then to cover their tracks they said well he was a kafir anyway from before as he never rejected taghout anyway so hes not Kafir Murtad hes a Kafir Asli.

MashAllāh' all the ulema then wasted their time declaring the rulers to be Murtadeen all these decades then?!

To answer this point of the one who done shirk akbar as a negation , meaning he was a muslim we point out the following;

“Abdur Rahman” done a kufr which has Ijma it is kufr, like insulting Allāh etc, he is a Kafir.

His Student “Imran” affirms that this is action is Kufr but due to a lack of knowledge or doubt he refrains from Takfeer, he is wrong of course, because there should be no doubt that Abdur Rahman has committed Kufr here, however Imran did not reject any reports and he admits that the one who insults Allāh is a Kafir.

Did the person reject taghout ?

Evidences related to Acceptance of Shahadah without details Questioned:

Evidence 1

Ibn Abbas reported: When the Messenger of Allah, peace and blessings be upon him, sent Mu'adh to Yemen, he said to him:

Verily, you are coming to a people among the people of the Book, so call them to testify there is no God but Allah and I am the Messenger of Allah. If they accept that, then teach them that Allah has obligated five prayers in each day and night. If they accept that, then teach them that Allah has obligated charity to be taken from the rich and given to the poor. If they accept that, beware not to take from the best of their wealth. Be on guard from the supplication of the oppressed, for there is no barrier between it and Allah.

In this instruction look to what happened ;

He simply said call them to the testimony of faith without any elaboration on the detailed matters we know today , eg two pillars with its five heads of taghout and five conditions of rejecting nor the 7 conditions of taghout. Yet these were considered to be Muslims.

Evidence 2

Bukhari and Muslim, Nawawi Vol 2 p106, Al-Mikdaad Ibn Aswad, was a fighter among the Sahabah: 'He said O Rasoul Allah if I met someone and he was fighting with me and he hits one of my hands and cut it and then he went to the tree and I am in control, and he says laa ilaaha illallah shouldn't I kill him?' No, if you kill him he will take your position before (i.e. as a Muslim).

He was a Muslim before hence the positions will be changed afterwards. Even if the kalima is said in the battlefield we take it.

Imam Nawawi said that Malik and Shaafi both said that the Hadith means that his life has sanctity after he says laa ilaaha illallah and his situation will be like yours after you kill him i.e. then your life will have no sanctity.

Again no conditions were asked to be met of the shahadah

So we can see that to simply say the statement and understand it means to give up false gods and belief in Allah (swt) is sufficient for one to enter Islam

Nisai 3714, Nu'man Bin basher stated 'we were with the Prophet and a man came and they said 'kill him and take his property' He asked 'did he say laa ilaaha illallah?' They said 'yes but only because they are afraid' He said: 'do not kill them I have been ordered to fight until they say laa ilaaha illallah' They said they were afraid of the sword, the Messenger replied: 'I have ordered to judge the apparent'

Bukhari & Muslim: 'I have been ordered to fight people until they say (both parts of the kalima) and pray and pay zakat and then their life and wealth will be protected except on the haq

Sufyan Al-Thawri: 'This is so clear for people to see and hear

More than this we have an incident in which A Muslim chased a man because of his booty. The man said 'assalamu aleikum' but they killed him and took his booty. They came and the ayah was revealed: 'Do not say for the one who says assalamu aleikum that you are not Muslim. Ibn Abbas (ra) said that they never stopped paying Kafarah from that day.

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There's the evidence of the man who reverted on the battlefield and got shahada. He only was Muslim for few minutes and didn't know much details, and we could go on and on and dont wish to repeat ourselves.

Allah (swt) knows best.

So if someone He knows the statement of the shahadah and agrees with its meaning, but does not know the details of it he is not a Kafir

Whereas the one who knows the statement and disagrees with the details has committed a type of Kufr itself and Juhood.

Concluding words:

Dear Reader this was just but a short overview on a huge topic of which words cannot contain the gravity of the details surrounding such a topic of its nature, however one should take precaution in understanding the knowledge of this religion does not come by way of learning it from Juhaal who have no formal learning of it from anyone whatsoever, and that is the case of those Juhaal, they are but fools with ropes and as the saying it goes, once you leave him in his playground he will eventually hang himself

The insistence of the Ghulaat Juhaal today of wanting to know if anyone has fallen into the third nullification of their Tawhīd and therefore has not fulfilled Asl ud Deen and has not "Rejected Tāghūt and Its followers" should consider first themselves if they rejected Tāghūt correctly themselves.

Those who do not declare Barā'ah from the Mushrikeen have fallen into a nullifier of their Tawhīd by not fulfilling the third condition of Kufr Bit- Tāghūt (Disbelief and Rejection of the Tāghūt) and fourth of it also.

They never made Barā'ah against the Mushrikeen, that being the Tāghūt of our time nor it's Kafir Asli agents in power and authority in Dar ul Kufr (let's forget Dar ul Riddah for now) nor declared and displayed any animosity publicly openly and suffered as a consequence of this stance, since they didn't do this upon the Millah of Ibrahim they are Kafir even if they made Takfir of the Mushrikeen.

By their own standards they are Kafir and never entered the fold of Islam to begin with. All are sitting comfortably in their homes behind keyboards and making "Memes" and flirting with the opposite gender any chance they get and are enjoying free travel throughout Europe without any trouble.

So before they point fingers and look for who has fallen into the third nullifier, Miskeen Ghulaat know you have fallen short into the Third & Fourth Part of how to reject the Tāghūt. Your Takfir upon the Tāghūt today is useless since you are not even known to the Tāghūt today nor its agencies, or its polices for that matter.

Miskeen Wāllah Miskeen.

Abu Ghazi Al Britani

