

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Those who Companion the People Of *Ḥizbiyyah* in the Name of *Da'wah*

By Abū al-Ḥasan Mālik Ādam al-Akhḍar

SALAFIYYAH, as we are well aware, is not merely an ascription. It is a way founded upon principles established in the Book and *Sunnah*. And therefore, it is disheartening to witness some students of knowledge who ascribe to the blessed methodology of the *Salaf* accompanying the people of *ḥizbiyyah*, while remaining aloof from the sittings of the *Salafis*—their Scholars and students of knowledge alike—as you will find neither hide nor hair of them in these gatherings. They are more at home in the company of the *Khalafis*. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) mentioned that what people have in common causes them to unite. Like souls attract. These students of knowledge, of course, always have their excuses; the excuses abound—excuses they seem to make for everything and everyone *but* the *Salafis*. “They are only common-folk,” they proclaim. As if the common-folk have not been support in the war against *Salafiyyah*. The noble Shaykh Rabi‘ ibn Hādī (حفظه الله) clarified this in his statement: “The common-folk are to be taught the correct creed and warned from the people of innovation; most of the common-folk have now become soldiers for the people of innovation, so it is a must to warn them.”¹ An army that spends their wealth in the way of partisan causes, backing them with the *dirham*, dollar and *dinār*. And while we agree, as clearly stated in the aforementioned advice of the Shaykh, that these common-folk must be taught the correct creed, we ask, does this teaching necessitate walking with them and companioning them, all the while remaining detached from the *Salafis*? The reality is that a man is with those he loves.

“They are only common-folk,” they repeat *ad nauseum*. Are they at all familiar with the statement of the esteemed scholar of Islām, Shaykh Ṣāliḥ al-Fawzān (حفظه الله)? He was asked: “O noble Shaykh, may Allāh grant you success, [the questioner] states: ‘Is it permissible to sit with the common-folk from the people of innovation?’ He responded: “There is no good in them; do not sit with their common-folk or their scholars, except to clarify [the truth] to them. Clarify the innovation for them in the hopes that they would abandon it.”² There is no ambiguity in the *Shaykh’s* words concerning these laymen: “Do not sit with their common-folk...” But if the *Shaykh* has cautioned from sitting with them, and, at the same time, advised with clarifying their innovation, how does the sincere caller from the students of knowledge combine between these two goods?

One need look no further than the illustrious example of ‘Abd Allāh ibn ‘Abbās (رَضِيَ اللَّهُ عَنْهُ). Did he not go to the *Khawārij* to clarify the truth concerning their misguidance? Did he, in the course of this clarification, remain amongst them in their sittings and gatherings, and abandon the company of ‘Alī (رَضِيَ اللَّهُ عَنْهُ) and others from the noble *Salaf*? The answer is a resounding no. Rather, he went to them and stated: “I come to you from the Companions of Allāh’s Messenger, the *Muhājirūn* and *Anṣār*, and his cousin and son-in-law. Upon them the *Qur’ān* descended, and they have more understanding of its interpretation than you, and there are none of them amongst you.”

¹ *Al-Majmu‘* (14/273)

² <http://safeshare.tv/w/ReLZMtoNEf>

Here Ibn 'Abbās did not stop at informing the *Ḥaruriyyah* of who he was with, he went on to praise 'Alī (رضي الله عنه) and the *Ṣaḥābah*, while at the same time disparaging those he was calling for not having even a single companion among them. Thus, the strong *Dā'ī* should be plain-spoken when calling the *ḥizbis* away from the path of misguidance. Moreover, Ibn 'Abbās did not come to them with generalities or ambiguity; instructing them, for example, in marital matters or social issues. He understood that what caused them to separate from the Companions was not a domestic issue, nay, but a corrupt creed. What caused them to excommunicate Muslims from *Islām* and make their blood and property lawful was not a social matter; instead, it was their destructive methodology. How then can the sincere caller sit before those trialed with the deviance of the *Ikhwān al-Muslimūn* or bigoted nationalism that causes them to conflate Prophetic traditions with “trying to be Arabs,” and preach to them about marital bliss?

Ibn 'Abbās asked them: “What do you have against the Companions of Allāh’s Messenger and his cousin and son-in-law?” They answered: “Three things.” He asked what they were, and they responded:

“He has made men judges in Allāh’s Affair.”

“That’s the first,” he said. “What is the second?”

“He fought [battles], but did not take spoils or captives.”

“That’s the second. What is the third?”

“He removed the title ‘*Amīr al-Mu’minīn*’ from his name, and if he is not the leader of the believers, then he is the leader of the disbelievers.”

“Is this is everything?” Ibn 'Abbās said.

“This suffices us,” they replied.³

Reading this narration, we are made witnesses to the wisdom and insight of the Companions. Ibn 'Abbās wasted no time in ascertaining the *Khawārij*’s points of contention. It did not take years of living among them; it did not take him positioning himself as their *imām*. Questions asked and answered. He then said: “If I quote to you [verses] from the Book of Allāh and the *Sunnah* of His Messenger that which refutes your statements, will you return?” Thus Ibn 'Abbās intended to deal directly with the errors of the *Khawārij* and was unconcerned with ingratiating himself with them. There is no question that this is a lesson in calling to Allāh (عَزَّوَجَلَّ) with wisdom and good exhortation from the scribe of the *Ummah*. First, he gave precedence to what was of greatest concern to those he was calling, displaying wisdom. Second, he did so with proofs and evidences from Revelation, the best exhortation. In light of this, are we to understand that inviting to the Way of Allah with wisdom and good exhortation equates to cooperating with the *ḥizbis*, in the name of calling them, while remaining silent about the specific issues—and personalities—that have corrupted their creed? No doubt this is closer to betrayal. After Ibn 'Abbās thoroughly refuted the three points of the *Khawārij*, two-thousand of the six-thousand who were with them repented. Can those who have spent these long years amidst the *Khalafis* show similar success in pulling people from their ranks? This, in reality, becomes an almost impossible task, as these callers, too, are among the same ranks. So pull them where is the question.

³ See *Sunan al-Kubra* of al-Bayhaqī (8/309)

When confronted with this reality, these callers maintain: “We merely sit with them to guide them to what is correct.” The reminder benefits the Believer, as Allāh (عَزَّوَجَلَّ) mentions in His Noble Book:

﴿وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ﴾

“And remind, for indeed the reminder benefits the Believers.”
[*al-Dhāriyāt* 51:55]

Also, in the authentic narration, collected by Imām Muslim in his *Ṣaḥīḥ*, in the *Book of Faith*, under the chapter: “The Declaration that Sincerity is from the Religion”:

((عَنْ تَمِيمِ الدَّارِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «الِدِّينُ النَّصِيحَةُ» قُلْنَا: لِمَنْ؟ قَالَ: «لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأُمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ»))

And on the authority of Abū Ruqayyah Tamīm Ibn Aws al-Dārī (رَضِيَ اللَّهُ عَنْهُ) that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: “The Religion is sincerity.” We said: “To whom, O Messenger of Allah?” He said: “To Allah, His Book, His Messenger, the leaders of the Muslims and their common-folk.”⁴

Let us, for the moment, set aside their “clarification” and focus on their companionship. Allāh (عَزَّوَجَلَّ) states:

﴿وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرَى مَعَ الْقَوْمِ الظَّالِمِينَ﴾

“And when you see those who engage in a false conversation about Our *Ayat* by mocking them, stay away from them till they turn to another speech. And if *Shayṭān* (Satan) causes you to forget, then after the remembrance, do not sit in the company of those people who are the *Zalimun* (polytheists and wrong-doers, etc.).” [al-An‘ām 6:68]

The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) stated:

((الرَّجُلُ عَلَى دِينِ خَلِيلِهِ، فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ))

“A person is upon the Religion of their companion, so look to those whom you take as a companion.”⁵

In relation to this, Ibn Baṭṭāh (رَضِيَ اللَّهُ عَنْهُ), in his *al-Ibānah al-Kubra* (no. 430), mentions the statement of al-Awzā‘ī (رَضِيَ اللَّهُ عَنْهُ): “Whoever hides his innovation from us, will not be able to hide

⁴ Collected by Muslim in his *Ṣaḥīḥ* (no. 95)

⁵ Collected by Abū Dawud in his *Sunan* (no. 4833) on the authority of Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ). It has been graded *Ḥasan* by al-Albānī in his *al-Ṣaḥīḥah* (no. 927)

his companions.” Also, the statement of al-Sha‘bī (رَضِيَ اللهُ عَنْهُ), “It is said: Don’t enquire about a person after three things: who he walks with, enters and leaves with, and who he companions.”

And many other texts that evince this matter, too many, indeed, to cite in this brief reminder. However, as it is said, “For the seeker of truth, one evidence suffices, and for the one who seeks falsehood, a thousand would not be enough.” It is therefore incumbent upon every Muslim to be mindful of these verses, Prophetic traditions and narrations from the pious predecessors, and strive with all due diligence to adhere to them. There is no question of the grave danger of any Muslim—let alone the student of knowledge—opposing what is found in these texts, due to the layperson taking him as an example. To conclude, I leave the noble reader with two advices from our esteemed Scholars. I pray to Allāh (عَزَّوَجَلَّ) they are of benefit to all they reach.



The *Fatwa* of Shaykh Aḥmad Ibn Yaḥyā al-Najmī (رحمة الله)

The noble Shaykh Aḥmad Ibn Yaḥyā al-Najmī was asked: “O, Noble Shaykh, a person claims that he is *Salafī*, but he keeps company with the *ḥizbis* (partisans), and he was advised concerning this and responded: ‘Indeed, I am doing so for their advisement and guidance.’ So how do we judge this person?”

The Shaykh answered: “Advice does not necessitate that you keep company with them, and advice should be given at fixed times. As for you keeping company with them, with the argument that you are advising them, then if you were advising them, there would be seen a change in their actions, and a difference in that which they were upon. So if you say, for example, that you advise them, but they do not listen to you or accept from you, then why do you keep company with them and come and go with them? If they do not listen to you, then do not go to and fro with them or sit with them. Rather, when we see that you come and go with them and keep company with them, we are aware that you are one of them.”⁶



⁶ Refer to *al-Fatāwa al-Jaliyyah* (2/121-122)

The *Fatwa* of Shaykh Rabi' Ibn Hādī al-Madkhalī (حفظه الله)

Shaykh Rabi Ibn Hādī al-Madkhalī was asked: “When one of the brothers is advised not to walk with the people of innovation or sit with them, he responds: ‘I am establishing principles for them.’”

The Shaykh answered: “If you were one who established principles, you would not have kept company with them. If you were one who established principles and knew the methodology of the *Salaf* and knew the dangers you were exposing yourself to, and knew those who have fallen victim to the likes of you—who are deluded like you—by Allāh, if you were as you said, you would not have walked with the people of innovation.

Many accompany the people of innovation with the argument that they are benefitting them! O my brother, they have not benefitted from the Scholars, so how will they benefit from you? They reject the statements of Ibn Bāz and the statements of al-Albānī, al-‘Uthaymīn (رحمهم الله) and others from the Imāms of Islām and will take from you? This is delusion, and ninety nine out of a hundred times, you will end up from their followers.⁷



⁷ Taken from Rabee.net: http://rabee.net/show_fatwa_asnx?id=s2