

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Shaykh Muḥammad ibn Hādī Refutes the Principle
Of Those who Remove the *Sunnī* from *Salafiyyah* due to *Fisq*¹
Translated by Abū al-Ḥasan Mālik al-Akhḍar

THE NOBLE Shaykh Muḥammad ibn Hādī (حفظه الله) says: “Saʿīd ibn Jubayr (رَضِيَ اللهُ عَنْهُ) states—listen to this *athar* (narration)—for indeed it refutes some of those who speak today. Saʿīd ibn Jubayr says—and the author (i.e. Ibn Baṭṭāh d. 387H) mentions it here in *al-Ibānah*, which is before us—under number eighty-nine. So whoever desires to see it, then it is there. He states: ‘For my son to companion a *fāsiq* (sinner), *shāṭir* (criminal) who is *Sunnī* is more beloved to me than for him to companion a devout worshipper from the people of innovation.’ If your son companioned someone who smoked cigarettes or drank intoxicants, it is better than him companioning a *Rāfiḍī*, because the *Rāfiḍī* will misguide him from the foundation of his religion. As for here (i.e. with the *Sunnī* sinner), he remains upon the foundation of *Sunnah*, *Tawḥīd*, and *al-Imān*. This is disobedience, and the affair of sin is less than innovation, not to mention *Shirk*. We seek refuge in Allāh from that.

So this statement from this noble *Tabiʿī*, the student of Ibn ‘Abbās (رَضِيَ اللهُ عَنْهُ), states: ‘For my son—’ his son, if he companioned a *fāsiq*, *shāṭir*, and the *shāṭir* is one who wearied his people [because of his] wickedness. ‘For my son to companion a *fāsiq*, *shāṭir* *Sunnī*—’ The point is look how he preferred his son to accompany—if this took place, and refuge is sought with Allāh, but if this evil took place, for his son to accompany a person who was a *fāsiq* (sinner), *shāṭir* (criminal), but he was a *Sunnī* in his *Iṭiqād* (belief) would have been better than him accompanying whom? one who was a devout worshipper from the people of innovation. So has the innovator benefited from his worship? This is from

¹ Taken from his class of *Sharḥ al-Ibānah al-Suḡhrā* by Ibn Baṭṭāh (lesson no. 4). Refer to <http://ar.miraath.net/book/3520>

the greatest of refutations upon the one who says: ‘Indeed it is an error and a deficiency in understanding to believe that the *Sunnī* or the *Salafī* is the one who has established the *‘Itiqād* (belief) of *Ahl-Sunnah*, but has not given heed to the *Islāmic* character and manners and so on.’ [With him] this is a deficiency in understanding. So Saʿīd ibn Jubayr and all of the *Salaf* had a deficiency in their understanding, everyone besides him (i.e. the one who stated this)—*Mashallah*.

[This individual states]: ‘Indeed it is a deficiency in understanding to believe that the *Sunnī* or the *Salafī* is the one who has established the *‘Itiqād* (belief) of *Ahl-Sunnah*, but he has not given heed to *Islāmic* character and good manners and has not given the Muslims their mutual rights.’ However, Saʿīd ibn Jubayr says: ‘For my son to companion a *fāsiq* (sinner), *shāṭir*—’ and we have already stated that the *shāṭir*, according to the earlier generations, was one who wearied his people [due to his] wickedness; and with this Saʿīd ibn Jubayr said what about him? ‘*Sunnī*.’ *Fāsiq*, *shāṭir*, *Sunnī*; thus his *fisq* (sinfulness) and his criminality did not remove him from the *Sunnah*; however, with this doctor, no, he is not *Sunnī* until he has established good character and manners. May these degrees perish if they do not bring about true knowledge. These degrees are of no benefit; what is of importance is what is in accordance with the speech of the scholars, the *Imāms* of guidance.

Did you hear the statement of Saʿīd? Open up the book in front of you, under number eighty-nine. ‘For my son to companion a criminal sinner who is *Sunnī*—’ Did *fisq* remove him from *Ahl-Sunnah* in the sight of Saʿīd? Therefore, the *Imāms* of the *Sunnah* named them “*Fussāq Ahl-Sunnah* (the sinners of *Ahl-Sunnah*). And *fisq* is part of his practice, but his creed is what? *Sunnī*. He did not leave the *Sunnah*. Nevertheless, this one today says: ‘This is a deficiency in understanding to believe that the *Sunnī* or the *Salafī* is the one who has established the *‘Itiqād*—’ Notice the word ‘established.’ What does it mean? He established the *‘Itiqād* (belief) of *Ahl-Sunnah*: *Tawḥīd al-‘Ibādah*, *Tawḥīd al-Rububiyyah*, *Tawḥīd al-Asmā wa Ṣifāt*; he established all of this, but he has fallen short in the area of *Islāmic* manners, character, and conduct; there remains a

deficiency in him. This one is not *Salafī* with him (i.e. the one who made this statement). The *Salaf* spoke the truth, and these individuals have lied!

This is the saying of Sa’id ibn Jubayr. So therefore, sitting with the people of desires is evil, and companionship with them is a grave danger. You witness the *fāsiq* smoking, and you approach him and say: ‘O brother, smoking is harmful to your health and your religion.’ He will respond: ‘Supplicate to Allāh to guide us.’ He will not say to you that it is *Ḥalāl* (permissible). You approach him after drinking intoxicants, and he will say: ‘Supplicate to Allāh to guide us.’ You approach him while listening to music, and we have witnessed this many times, and this has occurred with those to whom we have addressed: ‘My son, music is *Ḥarām*, impermissible.’ He responds: ‘Supplicate for us. We are youth. Pray that Allāh guides us.’ He acknowledges that it is an error; however, the person of innovation, he is the one who calls you and sees you to be upon misguidance. So there is a difference between the innovator and the *fāsiq*. The *fāsiq* will not oppose you in that which is considered *Ḥarām*, but the innovator will see you to be upon other than what he is upon, and he sees that which he is upon as the true Religion. We seek refuge in Allāh from this.”

