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An Advice on Keeping Company with the People of *Hizbiyyah* and Waging War against the *Salafīs*

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In a number of instances, we have witnessed students of knowledge who ascribe to the blessed methodology of the *Salaf* accompanying the people of *hizbiyyah* and those who wage war against the *Salafīs* and their way. And as if this action of theirs was not sufficient in evil and transgression, we find them absent from the sittings of *Salafīs* - Scholars and students of knowledge from amongst them.

And when they are confronted with this matter, how many times have they responded with the statement, “I am sitting with these individuals to guide them to that which is correct.” So since the reminder benefits the Believer, as Allāh mentions in His Noble Book,

“And remind, for indeed the reminder benefits the Believers.”

[Sūrah al-Dhāriyāt 51:55]

And since the Religion is sincere advice, as we find in the authentic narration of the Messenger of Allāh collected by Imām Muslim (d.261H) in his *Sahīh*, in the *Book of Faith*, under the chapter, ‘The Declaration that Sincerity is from the Religion,’ on the authority of Abī Ruqayyah Tamīm Ibn Aws al-Dārī (*radiyallāhu ’anhu*) that the Messenger of Allah (*sallallāhu ’alayhi wa sallam*) said, “The Religion is sincerity.” We said, “To whom, O, Messenger of Allāh?” He said, “To Allah, His Book, His Messenger, and to the leaders of the Muslims and their common-folk.”¹

Allāh says in Sūrah al-An’ām,

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

¹Related by Muslim (no.98).

And Allāh said,

“And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allāh, nor you would then be helped.” [Sūrah Hud 11:113]

The Messenger of Allāh said in the authentic narration collected by Abū Dāwūd and al-Tirmidhī, authenticated by Shaykh al-Albānī in *al-Ṣaḥīḥah* (no. 927), “A person is upon the Religion of their companion, so look to those whom you take as a companion.”

Ibn Baṭṭah in his *al-Ībānah al-Kubrā* (no. 430) mentions the statement of al-Awzāʿī (d.150H), “Whoever hides from us his innovation, his companions will not be hidden from us.”

And what we find from the statement of al-Shaʿbī (d.103H), “It is said: Don’t ask a person about someone after three things: who he walks with; enters and leaves with; and he companions.”

And many other texts regarding this matter which are too numerous to mention in this brief reminder; it is incumbent upon every Muslim to be mindful of these verses, Prophetic traditions and narrations from the pious predecessors, and to strive with all of their ability to adhere to them. And there is no question of the great danger of any Muslim - let alone a student of knowledge - opposing what is found in these texts due to others taking them as an example in such evil behaviour. In response to this, I wanted to mention two advices from our noble Scholars in this regard, and I pray to Allah that it benefits all whom it reaches.

The Fatwā of Shaykh Aḥmad Ibn Yaḥyā al-Najmī:

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 *ḥizbīs* (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 is to be given at fixed times. As for your 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 don’t 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 come and go 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.”²

²Refer to *al-Fatāwā al-Jaliyyah* (2/121-122) of Aḥmad Ibn Yaḥyā al-Najmī.

The Fatwā of Shaykh Rabīʿ Ibn Hādī al-Madkhalī:

Shaykh Rabīʿ 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 one who establishes 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 from the likes of you, those who are deluded like you, by Allāh, if you were as you said, you would not have walked with the people of innovation.

And many walk with 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 be benefitted from you?!! They reject the statements of Ibn Bāz (d.1420H) and the statements of al-Albānī (d.1420H), al-’Uthaymīn (d.1421H) 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.”³

In conclusion, I relate what was reported about one of the narrators of the past who took up company with a person from the people of desires with the intention to guide them to the *Sunnah*, but instead fell into innovation. It is found in that which was mentioned by al-Ḥāfiẓ al-Dhahabī (d.748H) in *Mizān al-I’tidāl*, in the biography of ’Imrān Ibn Hiṭṭān. He says: It was related by Ya’qūb Ibn Shaybah that it reached him that ’Imrān Ibn Hiṭṭān had a cousin who was upon the ideology of the *Khawārij*, and he married her with the intention to turn her away from that, but instead she diverted him to her methodology.”⁴

We ask Allāh to guide us to that which is correct and to protect us from every evil and hated thing.

³ Taken from Rabee.net: http://rabee.net/show_fatwa.aspx?id=52

⁴ Refer to *Mizān al-I’tidāl* (5/286) of al-Dhahabī.