

Claiming that Sitting With Innovators with Good Manners is Better than Sitting with Salafīs With Bad Manners

Shaykh ‘Ubayd al-Jābirī was asked: “What is your saying – may Allāh preserve you – about the one who says, ‘My sitting with a Ṣūfī whose manners are good is better than sitting with a Salafī whose manners are evil’?”

The Shaykh answered: “Firstly, I do not believe that a Salafī whose veins have been nourished by the Sunnah and whose joy has mingled with his heart would ever say this. For the Salafī keeps away from the Innovators, the Ṣūfīs and other than them, and he aligns himself with Ahl al-Sunnah. However, we look at what has led to the saying [being expressed] and [what led] the one who said it [to express it]. If the author [of the statement] was from the people of partisanship and from the political activists, then this coming from them is not strange, because they proceed upon the principle... ‘Let us cooperate in that which agree and excuse each other in that which we disagree’. And if he is a person of the Sunnah, but something has put a rift in his heart because of what he has seen of roughness from his brothers and their harshness towards him which he considers to have exceeded its limit, then I do not believe such a one said this except out of rebuke and strong admonition.

It is necessary for his brothers to deal with him with gentleness and to display good companionship with him, especially when he is a person who has a significant status and distinguished position amongst the people. Good companionship is obligatory between Ahl

al-Sunnah, having a large heart, patience and mutual kindness. I may refute a Sunnī and he may refute me, I may be harsh towards him in what is between me and him (in private) and he may be harsh towards me. But not upon the way of publicising, I do not publicise his affair, nor do I make him the subject of my speech in the special and general gatherings. If I was asked about the saying of so and so regarding such and such, I would say, ‘He has erred, what is correct is in opposition to that’ and ‘I know so and so, he is a person of the Sunnah, but he has not been granted success in this’. So comprehend – may Allāh bless you – both the state [of the person] and the statement itself, and what has led to this statement [being expressed], for as it has been said, ‘Every situation has its own word [regarding it]’.”

Majmū‘ah al-Rasā’il al-Jābirīyah

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