

The Ruling on Visiting A Sick Innovator

Who Proclaims His Innovation, Calls To It and Warns Against Salafiyyah & Its Scholars

By *Shaykh Zayd ibn Muḥammad al-Madkhalī* (رحمه الله)

Translated by *Musa Shaleem Mohammed* (حفظه الله)

Q. “What is the ruling on visiting a sick innovator who announces his innovation, calls to it and warns against *Salafiyyah* and its scholars?”

A. “What is apparent to me in this issue is the permissibility of visiting him **for whoever has knowledge of the *Sharī'ah***. Hence, his first priority for visiting him should be to extend advice to this sick (individual) using a good approach so that he desists from his innovation which he was known for before death meets him and he is in the act of it and a legator of it, clarifying that to him using both transmitted (i.e. the *Qur'ān*, the *Sunnah*, Consensus etc.) and intellectual evidences.

Therefore if he responds to it, that is what is required; but if he rejects and persists upon his evil and harmful innovation, he should announce his disavowal from him, declare that he is going to boycott him and warn the people from his innovation - whether he is dead or alive - as a form of advice to the *Muslims*, a form of reviving the *Sunnah*, glorifying it, abolishing innovations and establishing the evidences with clarity and precision.





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Perhaps the questioner may find it difficult (to understand) this answer if he compared it to the stance of some of the *Salaf* regarding the people of innovation (who are both dead and alive. As a result I say to him, indeed, the caller to **Allāh** (i.e. the *Dā'ī*) must possess wisdom so he looks to the advantages/benefits, ills/evil and the circumstances and consequently, he does what is beneficial to the best of his ability.

This answer was elicited from the action of the Prophet (صلى الله عليه وسلم); he visited a Jew and presented *Islām* to him. He then became *Muslim* and so the Prophet (صلى الله عليه وسلم) praised **Allāh** who saved the Jew from the Fire by him entering into *Islām* by His Grace, then by the *da'wah* of the Prophet (صلى الله عليه وسلم) and his advice to him.”¹



¹ *Al-Ajwibah al-Athariyyah* (pg. 107)

