

Not Accepting Evidence-Based Disparagements Except After Directly Observing the Matters that Warranted Disparagement From the One Disparaged

Shaykh Rabī' bin Hādī was asked about the subject of al-Jarḥ wal-Ta'dīl and the issue of the jarḥ mufassar being given preference over the ta'dīl, on 8th January 2003 corresponding to 5th of Dhul-Qa'dah 1423H, delivered over Paltalk and the lecture is recorded and saved.

Terms: Jarḥ (disparagement), ta'dīl (appraisal), jāriḥ, mujarriḥ (the one who criticises, disparages), jarḥ mufassar (detailed, explained disparagement), tafṣīl (detail, elaboration, explanation), 'adālah (integrity), tazkiyah (commendation, praise).

Shaykh Rabī' bin Hādī was asked: “Is it correct that we do not take the jarḥ of anyone up until we go and see (what necessitates this jarḥ) and observe it?”

He answered: “This is the futile manhaj of Abu al-Ḥasan [al-Ma'ribī]. He means to abolish the judgements of the scholars and their verdicts and their criticisms of the people of falsehood by way of this sophistry, and by way of this Communist manhaj, this manhaj is derived from Communism, because the Communist does not believe in Allāh until he sees him or hears him (directly)... so this speech is bātil. Allāh the Most High says, **“O you who believe if a disobedient person (fāsiq) comes to you with news then verify it”** (49:6). So when the one who comes is a fāsiq, then his speech is not accepted, but it is verified, because it could be true. And when the one who brings the news is upright and reliable, a precise memoriser, then it is obligatory to accept his news. Even if he was

narrating about Allāh and His Messenger, let alone about the people, because Allāh has not warned us - may Allāh bless you - except from accepting the news from the disobedient (fussāq) ... [small section lost here as live transmission paused temporarily] ... in falsehood. For [this rule] was laid down in order to defend Sayyid Quṭb and his likes. And for this reason you will see that many years passed him by and he [Abu al-Ḥasan] remained in falsehood and sophistry while the truth was walking right in front of his two eyes, as apparent as the sun. However, he recurses to philoshopy, sophistry and deceptions so that his figurehead (Sayyid Quṭb) is not made to fall in the eyes of the people. Because they have symbolic figureheads (rumūz) – just like the way of the Bātiniyyah – they have figureheads, the leading figureheads of the movement... So they create confusion about al-Jarḥ wal-Ta’dīl and about its principles... All of this emanates from the corrupt, vile principles carried by the people of falsehood, they wage a war against Ahl us-Sunnah by them, and they confuse the ignorant ones amongst the people through them.”

From a recorded lecture delivered live on Paltalk 8th January 2003
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Refer also to the Shaykh’s Fatāwā (2 Volume Set, 2010), 1/258
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Audio file: <http://www.madeenah.org/md/dld.cfm?a=pkreec>

Note: The application of this false principle is that when clear evidences have been presented from the speech and writings of a person showing his misguidance, this principle demands that before anyone accepts this evidence-based disparagment he must go and observe for himself these misguided views and statements from the person disparaged even after clear manifest evidence has already presented which establish these things from him.