

Matters Pertaining to al-Jarḥ wal-Ta'dīl, Jarḥ Mufassar and the Doubts of the Innovators

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 said:

Al-Jarḥ wat-Ta'dīl is a great foundation from the foundations of Islām. Islām actually rests upon it. And for this reason you find that the books of al-Jarḥ wal-Ta'dīl, the libraries are filled with them, because the religion is [established] by way of this manhaj ... [words not clear] the people of guidance are distinguished from the people of misguidance by way of them, and the people of knowledge, memorisation, precision and exactness are distinguished from the people of lying, bad memory and whatever characteristics resemble this, those [characteristics] which if a Salafī was to remain silent about ... [words not clear] ...

So you see them saying that so and so is a kadhḥāb, so and so is accused of lying (muttāham bil-kadhib), so and so is abandoned (matrūk), so and so is perished (hālik), so and so is weak (wāhin), so

and so is deceives in his narrating (mudallis), so and so has poor memory, so and so is confused [in his narrations], to all the various disparagements that they made, and they textually stated the names of these people, all for the protection of the dīn of Allāh.

So if one was to remain quiet about al-Jarḥ wat-Taʿdīl, compromising with the people, the dīn would become corrupted just like the dīn of the Jews and Christians became corrupted. And the people would begin to worship through the [erroneous] narrations of the liars and those whose [narrations] are abandoned.

Similarly, they explained the condition of Ahl al-Bidʿah. 'This one is a Qadarī, that one is a Murjī', this one is a Rāfiḍī', and again they textually stated their names, wrote about factions of people and explained what misguidance was with them. So this faction [they said] is the Lafziyyah, and that one is the Muʿtazilah, and this one is the Murji'ah, and this one is Qadariyyah and that one is Şūfiyyah, Ḥulūliyyah, those of the [doctrine of] the unity of existence and whatever resembles this.

So by way of this knowledge Allāh preserved this dīn.

However, in this time (of ours), when Ahl al-Sunnah stood in the face of the callers to falsehood, and their false methodologies, and their deviant beliefs, they began to cause confusion upon the youth, and they said that al-Jarḥ wal-Taʿdīl has ended since a long time ago, and the only speech today is about errors that are specifically in relation to the narrators (of ḥadīth) and not for what are innovations, of lying, deceptions and tamyīʾāt (softenings, meltings of truths and principles), by which they wage a war against the Salafī methodology

and the callers to the Salafī methodology. They wage war against those who are on the Straight Path which we have just spoken about earlier. So they came with some doubts and rumours.

It can be replied to this question and so it is said:

The jarḥ (disparagement) is given precedence over the ta'dīl (positive appraisal) because the one who makes ta'dīl builds his ta'dīl upon the outward state [that is apparent to him], the [apparent] condition of the man for whom he makes ta'dīl. And the one making the disparagement (jāriḥ) builds his jarḥ upon (specific) knowledge. So the jāriḥ is more knowledgeable of this man than the one who gave tazkiyah to him. So he says: 'Yes, the one who gave tazkiyah then I know why he gave it, but I know such and such, that he lies, or he steals, or he fornicates, or he gives false witness, and so on, from the affairs of sin that render his integrity (ʿadālah) void. So you gave tazkiyah to this man based upon his apparent condition. And as for me, then I made jarḥ upon him based upon knowledge, and with proof and clear evidence. So the jarḥ is given precedence over the ta'dīl.'

So if he makes jarḥ of him and no mu'addil (one who makes positive appraisal for him) contradicts this jarḥ, then it is obligatory to accept this jarḥ. And when a scholar opposes him [by giving positive appraisal for this person], then the proof remains with the jāriḥ. However, when tafṣīl (detail, explanation) is required, when for example, there is a general, unexplained jarḥ and there is a general unexplained ta'dīl [they are therefore equivalent in general praise and criticism of a person] so then [the jarḥ] requires tafṣīl (explanation), so the jarḥ is explained in detail, and it is then said that

the jarḥ mufassar (detailed disparagement) is given precedence over the ta'dīl mubham (the vague, general ta'dīl).

Therefore, if he explains it and clarifies [the jarḥ] in the manner that has already been mentioned earlier, then it is given precedence over the one who makes ta'dīl. Even if the number of those making the ta'dīl are greater in number, ten, or twenty or [even] thirty. So when this mujarriḥ (the one making the jarḥ) explains and gives details for his jarḥ it is not permissible for them to oppose him. And their 'adālah (integrity) can be rendered void if they oppose him because they opposed the proof and evidence, and they merely followed ignorance and desire. So now a scholar makes jarḥ of this man and explains it and textually cites from this man, from his speech, from his book, from his cassette, and he mentions the book by edition or print. So all of this is detailed (mufassar) and clear (wādiḥ). And the one who makes ta'dīl he says, 'he was imprisoned (in the path of Allāh)', 'he fought in the path of Allāh', 'he used to call upon Allāh (in worship)', so it said, 'Well fine, but this thing (found with him), is this misguidance or not misguidance?' So then he opposes it with tribulations and lying and false claims - may Allāh bless you - and then he spreads confusion about the affairs of al-Jarḥ wal-Ta'dīl.

The point of evidence here is that the jarḥ is given precedence over the ta'dīl, irrespective of whether it is explained or not explained (mufassar or not). And when it is made mufassar (explained) then the proof of the one who opposes it is void. And when he opposes this jarḥ mufassar then he is a mubṭil (falsifier), and his 'adālah (integrity) can also be rendered void.

So beware and beware from opposing the truth, that which the people of desires are doing now, especially al-Ikhwān al-Muslimīn and [their offshoots], those derived from them, because they are the most severe of people in recouring to this particular matter, the likes of al-Ikhwān, the Quṭbis, the likes of ‘Abd al-Razzaq al-Shāyijī and others, they are upon falsehood. And Allāh has indeed manifested the truth and debased their falsehood. If only they repent to Allāh and acknowledge the falsehood they were upon and acknowledge the truth that is found with other than them, then the Muslims would be saved from the tribulations, those tribulations whose flag they are carrying in opposition to the truth and its people.

Now, this way [of spreading confusion about al-Jarḥ wal-Ta’dīl] has become a vile reference point for everyone who wishes to oppose the Salafī methodology. It is derived from lies, deceptions and adulterations, all of which has made this action of theirs a reference point for everyone who speaks with falsehood and calls to tribulations.”

From a recorded lecture delivered live on Paltalk 8th January 2003
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