

## On Separating Between the Judgement (Ḥukm) and Report (Khabar) of a Trustworthy Person (Thiqah)

Shaykh ‘Ubayd al-Jābirī was asked: “What is your saying regarding the one who says, ‘It is necessary to differentiate between the judgement (ḥukm) of a trustworthy person (thiqah) and the report of a trustworthy person, thus [accepting] his judgement is not binding upon us but [accepting] his report is binding upon us’.” The Shaykh answered: “I do not know of any basis for this with the Salaf at all, it is from the philosophical ramblings and modern devising of principles through which the principle of excuse and cooperation<sup>1</sup> is pushed, and this leads to affection towards innovations and its people. The judgement of a trustworthy person and the report of a trustworthy person are both acted upon with the Salaf. When the report is established with evidence, is judgement made by way of it or not? Thus, the one whose integrity (‘adālah) is established, he is judged with this, it is said, ‘He is trustworthy’. And the one whose disparagement has been established, he is judged with disparagement built upon what has been established with evidence. For we are the nation of evidence.”

**Source:** [miraath.net/questions.php?cat=33&id=3560](http://miraath.net/questions.php?cat=33&id=3560)

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<sup>1</sup> A reference to the principle of Ḥasan al-Bannā, “Let us cooperate with each other in that which we agree and excuse each other in that which we disagree.” This principle was spread by the likes of ‘Alī Ḥasan al-Ḥalabī and the intent behind it is to challenge, undermine and reject the evidence-based disparagements of Salafī scholars against those deviants with whom the likes of al-Ḥalabī maintained friendship and cordiality.