

Requiring Consensus of the Scholars for Refuting and Warning Against an Opposer, a Deviant

Shaykh ‘Ubayd al-Jābirī was asked: “Is it a condition for refuting the opposer and warning from him that the people of knowledge have all united in warning against him and refuting him, or is just one scholar sufficient?”

The Shaykh answered: “There is a principle in al-Jarḥ wal-Ta’dīl, its essence is, **‘The one who knows is a proof against the one who does not know’**. Hence, when a scholar warns from an individual and has established the evidence against him that he is from the people of desires, and this scholar is known amongst the people for the Sunnah, being firm upon it and showing piety for Allāh (سُبْحَانَهُ وَتَعَالَى), then we accept his statement and beware of the one he has warned us about. Even if hundreds oppose him, so long as he establishes the evidence and establishes clear proof for what he said about that individual who has been warned against. So this suffices us, rather it is our obligation, it is obligatory upon us, otherwise the Sunnah would be wasted [through not accepting these evidence-based warnings].

The affair of many of the people desires is hidden from the majority of the people of knowledge and they are unable to expose them and lift the veil from them due to [numerous] reasons, from them:

The evil consort which comes between this lofty, strong Sunnī scholar and such [information] reaching him that would lift the veil from that conniving, deceiving, conspirational player. That evil consort prevents anything [of information] reaching him, and they

also come in between him and his brothers [from the scholars] whom he loves for the sake of Allāh. So he is not able read [their writings] or listen to [their statements].

Also from them is that this scholar does not have time. All of his time is spent engaged in knowledge and teaching.

Also from them is that he is far-away from this place, a person might be in Egypt, Syria, Morocco or Yemen for example and this scholar who is in Saudi does not know what is happening in that place [of da'wah]. No trustworthy person has conveyed to him what is happening in that place or [other] places, so he is ignorant of the condition of that person [who has been disparaged].

Also from them is that this scholar's knowledge has been gradually augmented and it has become firmly established in his thinking that this man is trustworthy, and so he is unable to arrive at what others from the people of knowledge have unveiled [about the condition of that man] due to the aforementioned reasons and others. However, it has been gradually established in his knowledge that this [man] is a person of the Sunnah, that he calls to Allāh. And this man, in front of [this scholar] will display the Sunnah, love of the people of the Sunnah, calling to the Sunnah and he will mention things from his own life and his struggle against corrupt ideas and stagnant methodologies. He will also come to him with sound books [he has written and published], but he [the scholar] will not know of his intrigues.

So what do we do then? We act upon the speech of that scholar who has established the evidence, and who has established the

clear proof which obligates warning against that man, his books, his cassettes and his person. As for that lofty scholar then he retains his status as far as we are concerned, we do not disparage him, nor do we diminish or belittle his status. Rather, we excuse him and say that he does not know, and if he knew what we knew, then he would be upon the same thing that we are upon or even more severe than it. And Allāh knows best.”

Majmū‘ah al-Rasā’il al-Jābiriyyah

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