



**IMPORTANT MANHAJ PRINCIPLES & BENEFITS**  
**SHAYKH ‘ALLĀMAH RABĪ‘ BIN HĀDĪ:**

**2. ON THE DISPARAGEMENT OF INDIVIDUALS BY  
THOSE WHO ARE NOT SCHOLARS**

**R**eturning to a scholar, in matters which are clear and have become apparent and known among the people, is not a condition for disparaging people, provided a person has sound creed, has knowledge regarding valid reasons for disparagement, and has piety and fear of Allāh. Returning to scholars is in obscure and unclear affairs of knowledge in which the truth is not known from error and requires scholarly investigation and clarification of the truth, so that it becomes clear, and so that he who is in opposition to it may be known, advised and corrected.

**Question:** “Making disparagement (*jarḥ*) and appraisal (*ta’dīl*) of individuals, is that unique to the scholars only, or can the youth who have knowledge (also do that) and what is the condition regarding such knowledge?”

**Shaykh Rabī‘ bin Hādī:** “[The person making] disparagement and appraisal (of individuals) must have sound creed as indicated by al-Khaṭīb al-Baghdādī. Likewise, there must be knowledge of the causes of disparagement, [a person] must have knowledge (regarding that) and he must have piety (*taqwā*) and fear (*wara’*) [of Allāh].

When this person who criticises has knowledge of *al-Jarḥ wal-Ta'dīl*, and he has fear [of Allāh] and piety, then he can disparage. When the affair of the disparaged is clear, and is known by [both] the special and common-folk, it is known that this one steals, and this one fornicates, and it is known fully, that this one is treacherous, and this one is a Rāfiḍī, and that this one is a Ṣūfī, he makes *ṭawāf* around the graves in front of him, and he celebrates the Mawlid, these clear affairs, which are shared by the scholar and other than the scholar, do not require from the one who knows their misguidance to go to a scholar so that he (the scholar) can disparage them.

**Their affair is apparent to the scholar and other than him, and it is upon every Muslim to explain their condition, to warn from them and to reject their misguidance.**

Allāh's Messenger (ﷺ) said: “Whoever among you sees evil, then let him change it with his hand...”<sup>1</sup> to the end of the ḥadīth. It is upon every Muslim to advise the Muslims, “I pledged allegiance to Allāh's Messenger (ﷺ) to establish the prayer, give the zakāh and to give sincere advice to every Muslim.”<sup>2</sup> [And he said]: “The religion comprises sincerity of purpose”. We said: “To whom?” He said: “To Allāh, His Messenger,

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<sup>1</sup> *Ṣaḥīḥ Muslim* (no. 49).

<sup>2</sup> Refer to *Ṣaḥīḥ Sunan al-Nisā'ī* (no. 4186), *Ṣaḥīḥ al-Bukhārī* (no. 2157) and *Ṣaḥīḥ Muslim* (no. 56).

*His Book and to the leaders of the Muslims, and their common-folk.”<sup>3</sup>*

So now, I see a Rāfiḍī mixing with a common person and he calls him to (the doctrine of) al-Rafḍ, so I go to a scholar so that the scholar can disparage him! A Ṣūfi grave-worshipper mixes with someone with upright inclination (upon Tawḥīd), and directs him to innovation, and I know that he is a grave-worshipper, it is not required of me or other than me that he goes to a scholar so that he can explain his condition and warn from him.”<sup>4</sup>

—End of Shaykh Rabī’s speech.

**Note:** When there is a Salafi who chooses misguidance that is clear and apparent, such as that of the Takfiriyyah Khārijīyyah or the Ashā’irah, or the Ṣūfiyyah, or the Ikhwāniyyah, and their likes, this is a clear matter, he can be disparaged, without recourse to a scholar, as these are all clear affairs.

Likewise, when a Salafi manifests sin, such as drinking alcohol, or stealing and the likes, and becomes known for such things, he can be disparaged and warned against to protect others from his evil company.

Likewise, when he becomes known for treachery or mischief, or corruption and oppression, or causing splits and schisms and thereby harming the society or the da’wah through this type of

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<sup>3</sup> *Ṣaḥīḥ Muslim* (no. 55).

<sup>4</sup> *Fatāwā Faḍīlat al-Shaykh Rabī bin Hādī al-Madkhalī*, 1/262.

misconduct, then his affair can be made known, following the failure of advice and correction, and this has been made clear by the people of knowledge from clear texts in the Prophetic Sunnah.

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**السؤال :** الجرح والتعديل في الأشخاص هل هو خاص بالعلماء فقط أو حتى بالشباب الذين عندهم معرفة وماذا يشترط في المعرفة ؟

**الجواب :** الجرح والتعديل ، لا بد فيه من صحة العقيدة كما أشار إلى ذلك الخطيب البغدادي ، ولا بد فيه من العلم بأسباب الجرح ، لا بد أن يعلم ولا بد فيه من التقوى والورع .

فإذا كان هذا الذي ينتقد عنده علم بالجرح والتعديل وعنده ورع وتقوى فله أن يجرح ، وإذا كان أمر المجروح واضحا يعرفه الخاص والعام ، يعرف أن هذا يسرق هذا يزني يعرف تماما يعرف أن هذا خائن ، يعرف أن هذا رافضي ، يعرف أن هذا صوفي يطوف بالقبور أمامه ويقيم الموالد .

فهذه الأمور الواضحة التي يشترك في معرفتها العالم وغير العالم لا يشترط فيها أن يذهب من يعرف ضلالهم إلى عالم ليقوم بجرحهم ؛ فإن أمرهم ظاهر للعالم وغيره ، وعلى كل مسلم أن يبين حالهم ويحذر منهم وينكر عليهم ضلالهم .

قال رسول الله صلى الله عليه وسلم : " من رأى منكم منكرا فليغيره بيده .... " الحديث .  
على كل مسلم أن ينصح للمسلمين : " بايعت رسول الله على إقامة الصلاة وإيتاء الزكاة  
والنصح لكل مسلم " . " الدين النصيحة " قلنا : لمن ؟ قال : " لله ولرسوله ولكتابه ولأئمة  
المسلمين وعامتهم " .

الآن أرى رافضيا يخالط عاميا ، ويدعوه إلى الرفض أذهب أجيء بالعالم كي يجرحه !  
صوفي قبوري يخالط واحدا من أهل الفطرة ويوجهه إلى بدعته وأنا أعرفه أنه قبوري ، لا  
يلزمني ولا يلزم غيري أن يذهب إلى عالم ليين حاله ويحذر منه .

المصدر : فتاوى فضيلة الشيخ ربيع بن هادي المدخلي [ ج 1 ص 262 ]