




**IMPORTANT MANHAJ PRINCIPLES & BENEFITS**  
**SHAYKH ‘ALLĀMAH RABĪ‘ BIN HĀDĪ:**  
**4. ON ACCEPTING THE REPORTS OF THE**  
**TRUSTWORTHY AND WHAT IS KNOWN**  
**THROUGH ISTIFĀDAH<sup>1</sup>**

ne of the most important foundations of the religion and the world is that of reports (*akhbār*) and reporting (*ikhbār*). They are the route through which information and knowledge are conveyed, and upon which the affairs of the religion and world proceed. That which the Qur’ān and the Sunnah came with, and which the Companions and Successors were upon, was acceptance of the reports of the upright, and trustworthy. This is especially so when they and their reports are abundant, plentiful and concurring.

**Shaykh Rabī‘ bin Hādī:** “When a trustworthy person informs you with news, it is sufficient for you, legislatively speaking (to accept it), and verification is not binding except in the situation where a sinful person is reporting, as the Exalted said: **“O you who believe, if a sinful person comes to you with information, verify (his report)...”** (49:6). This is the methodology of Ahl al-

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<sup>1</sup> *Istifādah* means plentiful and abundant. A matter is known through *istifādah*, when it is known and spread by many people and becomes common knowledge. Refer to *Majmū‘ Fatāwā* of Ibn Taymiyyah (35/412-413).

Sunnah wal-Jamā'ah in receiving and accepting reports or rejecting them.”<sup>2</sup>

**Shaykh Rabī' bin Hādī:** “Our religion is established upon the reports of just people (*ʿudūl*). From its foundations is the reports of just people. If a just person relates some speech to you, then the base rule is (to accept) the authenticity (of his report), and rulings must be based upon it. But now, you have one just person after another, and another just person after another, (all of them) writing down and witnessing (in a matter), yet (their) speech is not accepted.”<sup>3</sup>

**Shaykh Rabī' bin Hādī:** “Accepting the reports of the trustworthy and precise narrators is stipulated in the Book and the Sunnah. If a scholar or other than him knows that a certain person has religiosity, intellect, justice and precision, then it is not permissible for him to reject his report. This is one of the most important foundations of the religion, and the religion and worldly life of the Muslims cannot be established except by adhering to it and applying it. This is what the Qurʾān, the Sunnah, the Companions, the Successors, and the Jurists of Islām are upon.”<sup>4</sup>

**Shaykh Aḥmad al-Najmī:** “As for the report of the just person (*ʿadl*), it is accepted (and when this is so), how then, when the informants are a group and from the best of society and its highest and most excellent in knowledge and uprightness? It is

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<sup>2</sup> *Majmūʿat Kutub wa Rasāʾil* (13/44).

<sup>3</sup> *Majmūʿat Kutub wa Rasāʾil* (4/344-345).

<sup>4</sup> *ʿUmdat al-Abiyy* (p. 139).

obligatory to accept it and emphatically so. Whoever rejected it only rejects it due to his own desires. Hence, he is convicted and considered a biased partisan (*hizbī*) by this rejection.”<sup>5</sup>

**Shaykh al-Islām Ibn Taymiyyah** explains that *istifāḍah*—information which is known widespread—can be used as testimony against the sinner and innovator, even if it originally came from one upright person. The virtue and disrepute of people are known through *istifāḍah*, such as the virtue of ‘Umar bin ‘Abd al-‘Azīz, al-Ḥasan al-Baṣrī and others, and the disrepute of al-Ḥajjāj bin Yūsuf, al-Mukhtār bin Abī ‘Ubayd, ‘Amr bin ‘Ubayd, Ghaylān al-Qadarī, ‘Abd Allāh bin Saba’ and others. Likewise, those who are known in their community, through the knowledge and experience of people to be righteous or sinful, this is *istifāḍah*, and it provides strong testimony. He goes on to explain that as for when the intent is to warn from a person and his evil, then a standard of testimony less than *istifāḍah* is sufficient for this purpose.<sup>6</sup>

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**Note:** There are people who try to undermine the abundant testimonies and direct first-hand experiences by which the uprightness, or corruption of an individual in a land becomes well-known. They frame such a matter as if it is only a personal dispute requiring an arbitration for resolution.

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<sup>5</sup> *Al-Fatāwā al-Jaliyyah* (2/33).

<sup>6</sup> Refer to *Majmū‘ al-Fatāwā* (35/412-413).

قال الشيخ العلامة ربيع المدخلي حفظه الله: «إذا أخبرك الثقة بنبأ كفاك ذلك شرعاً ولا يلزم التثبت إلا في حال إخبار الفاسق، كما قال تعالى: { يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا }، وهذا منهج أهل السنة والجماعة في تلقي الأخبار وقبولها، أو ردّها»  
[ "مجموعة كتب و رسائل الشيخ ربيع" (44/13) ]

قال الشيخ العلامة ربيع المدخلي حفظه الله: «وديننا يقوم على أخبار العدول، من قواعده أخبار العدول، فإذا نقل لك الإنسان العدل كلاماً فالأصل فيه الصحة، ويجب أن تبني عليه الأحكام..، الآن العدل تلو العدل، والعدل تلو العدل يكتب ويشهد ما يُقبل كلامه»  
[ "مجموعة كتب و رسائل الشيخ" (4/344-345) ]

قال الشيخ العلامة ربيع المدخلي حفظه الله: «قبول أخبار الثقات الضابطين منصوص عليه في الكتاب والسنة، فمن عرف من العلماء وغيرهم أن فلاناً ذا دين وعقل وعدل وضبط فلا يجوز له أن يرد خبره..، وهذا من أهم أصول الدين، ولا يقوم دين المسلمين وديناهم إلا بالتزامه وتطبيقه، وعليه القرآن والسنة والصحابة والتابعون وفقهاء الإسلام»  
[ "عمدة الأبى في رد تأصيلات و ضلالات علي الحلبي" (ص 139) ]

قال الشيخ العلامة أحمد النجمي رحمه الله: «أما خبر العدل فإنه يؤخذ به فكيف إذا كان المخبرون جماعة ومن خيرة المجتمع وأعلاه وأفضله علماً وعدالة، فإنه يجب ويتحتم الأخذ به، ومن ردّه فإنها يرده لهُوى في نفسه؛ لذلك فهو مدانٌ، ويعتبر حزيباً بهذا الرد»  
[ "الفتاوى الجليلة" (2/33) ]