



Shaykh Rabee' bin Haadee on Taking Reports from the Trustworthy People And Refutation of the Manhaj of Tathabbut of Abul Hasan al-Misree

From Question and Answer Session in May 2002¹

Translated by al-Maktabah as-Salafiyah

Questioner: Who is the Thiqah (trustworthy person)? Some of of Maa'i'een (people of tamyee') repeat that the Thiqah person is not to be found, and that our Salafee brothers are amongst the liars, abandoned ones, and the heedless ones (i.e. there are no thiqaat to be found amongst them).

Shaykh Rabee' bin Haadee: "Those who say this are from Ahl ul-Bid'ah wad-Dalaal wal-Ahwaa, and they are amongst those who wage a war against the Sunnah of the Messenger of Allaah (sallallahu alayhi wasallam), who said, "There will not cease to be a group from my Ummah manifestly upon the truth, those who oppose them or abandon them will not harm them". Imaam Ahmad said, "If that is not the people of hadeeth, then I do not know who they are". So when the people of hadeeth and the people of the Sunnah and those of the Salafee manhaj are not the upright and trustworthy, truthful people, then is the Rawaafid?!! The Khawaarij?!! The Mu'tazilah?!! The astray sects?!! The Qaadiniyyah?!! (who are the thiqaat?) They are the people of misguidance. And I advise the Salafee youth to adhere to the Salafee manhaj and to remain firm upon it, and to adhere to truthfulness in both times of pleasure and in anger, and in every situation. It was said to Hafs bin Ghiyaath, "Do you not see Ahl ul-Hadeeth and what situation they are in?" He said, "They are the best of people". And I believe that the Salafees, they are the best of people in aqeedah, manhaj, ibaadah, akhlaaq, much to the dislike of the jealous, reviling fabricating liars."

Questioner: What is the manhaj of the Salaf in the issue of accepting the information of the trustworthy person (thiqah)?

Shaykh Rabee' bin Haadee: "The manhaj of the Salaf, and the Qur'aan and the Sunnah, is the acceptance of the information of the thiqah, and the obligation of building the rulings upon them, when there are two people who testify that so and so killed so and so, so it is upon the ruler to judge with the Sharee'ah judgement, which is retribution of killing. And the contracts of marriage are established by the testimony of two thiqah men, and the contracts of dealings and loans are established by the witness of two upright thiqah men, or a man and two women."

¹ This was done by brothers from Leicester and it can also be found on Sahab.Net.

So these people are destroying the Sharee'ah principles and they are clashing with the texts of the Book and the Sunnah with statements that are astray and lead astray. And it is the Mu'tazilah who used to lay down the condition for multiplicity in the narrators (i.e. before a narration is accepted), and as for Ahl us-Sunnah then no (i.e. they do not lay down such conditions)."

Questioner: Is it binding upon a man that he accepts the narration (naql) of a thiqah and his ruling (hukm), or just his narration (naql) only?

Shaykh Rabee' bin Haadee: "The khabar of the thiqah, the origin with respect to it is acceptance, except when he opposes other upright trustworthy people, such as what occurs in the shaadh narration. But as for the base rule, then it is to accept it, and it is not permissible to disbelieve a Muslim and reject what is with him of the truth (i.e. in what he narrates). And if we did not adopt this manhaj, then we would have nullified many of the laws of Islaam. If a man sat teaching me from the Book and the Sunnah, if he said, "Allaah's Messenger said in Saheeh al-Bukhaaree, such and such", shall I disbelieve him? No. When he says to me "so and so is an Innovator", do I say "No"?!"

This madhhab that they call "tathabbut" (verification) is a lying madhhab. At-tathabbut by which they do not desire arriving at the true reality, but they desire to reject the truth, so that it is not affirmed, and thus taken as a proof (hujjah). It is not like the one who verifies, affirms, so that he may arrive at the true reality, but it is in order to reject the truth.

And for this reason we see them, rejecting the mutawaatir reports from the lofty scholars, their verdicts, rulings and reports are taken, and they reject them by this dependence, whose outward appearance is an Islamic dependence, but it is in reality a destructive dependence, and a Shaytaanic dependence."

The source of the next question and answer is Bakkah.Net (from a cassette recording with the knowledge and permission of the Shaykh, file no. AARM008, dated 1423/9/3).

Questioner: We understand that accepting the report of a thiqah (trustworthy person) is from the Deen, however how do we know who is thiqah and who is not? Many people are spreading reports on the authority of someone who is thiqah, but they do not reveal who he is, possibly because they really doubt his reliability. And some people are passing on reports on the Internet saying, "Someone who is thiqah told me," but after further investigation, they confess that they really do not know anything about that person except his name or his nickname from the Internet. Since they really do not know them, then it appears that they have only narrated on the authority of unknown people. So please, dear Shaykh, advise the youth about this issue, about passing on reports from unknown people, and about being too easy in declaring someone to be thiqah, may Allaah reward you with every good

Shaykh Rabee' bin Haadee: “A thiqah is “a sane, adult Muslim, someone who has upright character and is known for precision in what he narrates”. One is known as thiqah either:

- a) By way of the positive statements of the trustworthy and reliable Muslims who are well known for their fairness, precision, and trustworthiness in the Religion, or
- b) By his position being well known to all the people, that he is a scholar, he is thiqah, etc., just as the positions of the well-known scholars have become known to everyone.

As for other than this, the person who does not fulfil these conditions, he is not a sane, adult Muslim with upright character, or no one has testified to his trustworthiness, or his position is not well known amongst the people, then he is not a thiqah, may Allaah bless you, even if someone says, “A thiqah told me...”

Even if ash-Shaafi'ee said, “A thiqah told me...” (without naming him) it would not be accepted from him. For example, ash-Shaafi'ee says, “A thiqah told me...” then, afterwards, may Allaah bless you, it is found that he was narrating from Ibraaheem ibn Yahyaa Al-Aslamee, one of the least deserving of the people to be called a thiqah, since he was criticized about his Deen, his ability to narrate, everything! We still have a good opinion of Ash-Shaafi'ee, may Allaah have Mercy on him, and the other Imaams who said that they were narrating on the authority of a thiqah and it turns out that others knew he was not thiqah.

So it is binding that the people know who the thiqah is when someone says, “A thiqah told me...” even if he said, “An Imaam told me...” it will never be accepted from him until he conveys the name of the person, and that the identity of this thiqah becomes known. Then, if he is well known for his fairness and precision, then his report is accepted. And if he is not known for his fairness and precision, then his narration is not to be accepted.

The students of knowledge must know these kinds of affairs, so they can spread knowledge, knowing how to interact with the reports of the people, the reports that come from thiqah narrators, as well as those that come from other than thiqah narrators.”