



Concerning Jarh Mufassar, and Ta'deel¹

Shaykh Rabee' bin Haadee, Shaykh Muhammad 'Umar Bazmool

All praise is due to Allaah and prayers and prayers and peace be upon His Messenger, to proceed:

Questions to Shaikh Rabee' bin Haadee

The Shaikh was asked about the subject of al-jarh wat-ta'deel and the issue of the jarh mufassar being given preference over the ta'deel, tonight the 8th January 2003 at 9pm Kuwaitee time, corresponding to 5th of Dhil-Qa'dah 1423H, over Paltalk, and it is recorded.

Shaikh Rabee' bin Haadee al-Madhkhalee, the Imaam of Jarh and Ta'deel:

Al-Jarh wat-Ta'deel is a great asl (fundamental) from the usool of Islaam. Islaam actually rests upon it. And for this reason you find that the books of al-Jarh wat-Ta'deel, the libraries are filled with them, because the deen is by way of this manhaj ... [words not clear] the people of guidance are distinguished from the people of misguidance by way of them, and the people of knowledge, memorisation, precision and exactness, are distinguished from the people of lying, evil memory and whatever characteristics resemble this, which, if a Salafee was to remain silent about ... [words not clear]... so you see them saying that so and so is a kadhaab, so and so is accused of lying, so and so is matrook, so and so is haalik, so and so is waahin, so and so is mudallis, so and so has poor memory, so and so is mukhtalit, to the various jurooh (pl. of jarh) that they made, and they textually stated the names of these people, all due to protection of the deen of Allaah.

So if one was to remain quiet about al-Jarh wat-Ta'deel compromising with the people, the deen would become corrupted just like the deen of the Jews and Christians became corrupted. And the people would begin to worship with the narrations of the liars and those who are abandoned.

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Similarly, they explained the condition of Ahl ul-Bida'. This one is a Qadari, that one is a Murji', this one is a Raafidee, and again they textually stated their names and they wrote about factions of people (in their time) and explained what misguidance was with them, so this faction are the Lafdhiyyah, and that one is the Mu'tazilah, and this one is the Murji'ah, and this one is Qadariyyah and that one is Soofiyyah, Hulooliyyah, those of Wahdat ul-Wujood and whatever resembles this.

So by way of this knowledge Allaah preserved this deen.

However, in this time (of ours), when Ahl us-Sunnah stood in the face of the callers to falsehood, and their false methodologies, and their deviant beliefs, they began to cause confusion upon the youth, and they said that al-Jarh wat-Ta'deel has ended, since a long time ago, and the only speech today is about errors that are specifically in relation to the narrators (of hadeeth), and not for what is innovations, of lying, and deceptions and tamyee'aat (softenings, meltings), by which they wage a war against the Salafee Manhaj, and the callers to the Salafee Manhaj, they wage war against those who are on the Straight Path, which we have just spoken about earlier.

So they came with some doubts and rumours. It can be replied to this question and so it is said:

The jarh is given precedence over the ta'deel because the one who makes ta'deel (the mu'addil) builds his ta'deel upon the outward state (that is apparent to him). The condition of the man whom he makes ta'deel of. And the one making the jarh (jaarih) builds his jarh upon (specific) knowledge. So the jaarih is more knowledgeable of this man, than the one who made tazkiyah for him. So he says, yes, the one who gave tazkiyah to, then I know what for, but I know such and such, that he lies, or he steals, or he fornicates, or he gives false witness, and so on, from the affairs of sin that render his integrity (adaalah) void. So you gave tazkiyah to this man based upon his apparent condition. And as for me, then I made jarh upon him based upon knowledge, and with hujjah and burhaan (proof and clear evidence). So the Jarh is given precedence over the ta'deel.

So if he makes jarh of him and no Mu'addil (one who makes ta'deel for him) contradicts this jarh, then it is obligatory to accept this jarh. And when a scholar opposes him (by giving ta'deel for this person), then the hujjah (proof) remains with the Jaarih. However, when he depends upon tafseel (i.e. giving the detail, or explanation), so for example, this is an unexplained jarh and that

is an unexplained ta'deel, so then it requires tafseer (explanation), so then it (the jarh) is explained, and so then it is said that the jarh mufassar is given precedence over the ta'deel mubham (the vague, general ta'deel).

Therefore, if he explains it and clarifies it (i.e. the jarh) in the manner that has already been mentioned earlier, then it is given precedence over the one who makes ta'deel. Even if the number of those making the ta'deel are greater in number, ten, or twenty or [even] thirty. So when this mujarrih (the one making the jarh) explains and details his jarh it is not permissible for them to oppose him. And their adaalah (integrity) can be rendered void, if they oppose him, because they opposed the hujjah and burhaan, and they merely followed jahl and hawaa. So now a scholar makes jarh of this man and explains it and textually states it upon this man, from his speech, from his book, from his cassette, and he mentions the book by edition or print. So all of this is detailed (mufassar), and clear (waadih). And the one who makes ta'deel he says, "he used to be in prison", "he fought in the path of Allaah", "he used to call upon Allaah (in worship)", so it said, well fine, but this thing (found with him), is this misguidance or not misguidance. So then he opposes it with tribulations and lying and false claims - may Allaah bless you - and then he spreads confusion about the affairs of al-jarh wat-ta'deel.

The shaahid here (point of evidence) is that the jarh is given precedence over the ta'deel, irrespective of whether it is explained or not explained (i.e. mufassar or not). And when it is made mufassar (explained) then the proof of the one who opposes it falls. And when he opposes this (jarh mufassar) then he is a mubtil (falsifier), and his adaalah (integrity) can also be rendered void.

So beware and beware from opposing the truth, that which the people of desires are doing now. Especially al-Ikhwaan al-Muslimeen and those that are derived from them, because they are the most severe of people in recouring to this particular matter, the likes of Ikhwaan, and the Qutbiyyeen, the likes of Abdur-Razzaq ash-Shayjee and others, they are upon falsehood. And Allaah has indeed manifested the truth and debased their falsehood. If they only repented to Allaah and acknowledge the falsehood that they were upon, and acknowledged the truth that is found with other than them, then the Muslims would be saved from the tribulations, those tribulations whose flag they are carrying in opposition to the truth and its people.

Now, this way has become a vile reference point for everyone who wishes to oppose the Salafee Manhaj, it derives from lies, deceptions and adulterations,

all of which has made this action of their's a reference point for everyone who speaks with falsehood and calls to tribulations.

Question: Is it correct that we do not take the jarh of anyone up until we go and see (what necessitates this jarh) and observe it?

Shaikh Rabee' bin Haadee al-Madkhalee: This is the baatil manhaj of Abul-Hasan (al-Maribee). He means to abolish the judgements of the scholars and their verdicts and their criticisms of the people of falsehood by way of this sophistry, and by way of this Communist manhaj, this manhaj is derived from Communism, because the Communist does not believe in Allaah until he sees him or hears him (directly)... so this speech is baatil. Allaah the Most High says, "O you who believe if a faasiq comes to you with news then verify it". So when the one who comes is a faasiq, then his speech is not accepted, but it is verified, because it could be true. And when the one who brings the news is upright and reliable, a precise memoriser, then it is obligatory to accept his news. Even if he was narrating about Allaah and His Messenger, let alone about the people, because Allaah has not warned us - may Allaah bless you - except from accepting the news from the fussaahq... [section omitted here as transmission paused temporarily]... in baatil. For it was laid down (i.e. this rule) in order to defend Sayyid Qutb and his likes. And for this reason you will see that many years passed him by and he remained in falsehood and sophistry, while the truth was walking right in front of his two eyes, as apparent as the sun, however, he recourses to philoshopy, sophistry and deceptions so that his ramz (i.e. his being the centre of people's attention) is not made to fall in the eyes of the people. Because they have rumooz (i.e. symbolic figureheads), just like the way of the Baatiniyyah, they have rumooz. The rumooz of the harakah (movement)...

So they make tashweesh (confusion) about al-jarh wat-ta'deel and about its principle... and all of this is from the corrupt, vile principles which are carried by the people of falsehood and they wage a war against Ahl us-Sunnah by them, and they confuse the ignorant ones amongst the people by them.

Question: What do you say about the one who says that al-jarh wat-ta'deel is a mihnah (test) and is not knowledge.

Shaikh Rabee' bin Haadee al-Madkhalee: This one is a jaahil. This one is a jaahil. He is a deceiver (khaa'in) and one who deceives (ghashshaash). He does not desire (the giving of) sincere advice for Islaam or for the Muslims. For verily al-jarh wat-ta'deel is a great fundamental that Islaam actually rests upon. And

Allaah protected Islaam by way of it. And Allaah preserved the Sunnah of the Messenger of Allaah by it, and likewise the sayings of the Companions. And likewise the Scholars of Islaam, they carried it by way of it. And by way of it, Allaah separated out the people of misguidance from the people of guidance. We have come to know the Jahmiyyah, the Mu'tazilah, the Rawaafid, the Khawaarij by way of this manhaj. So we beware of their misguidance, and we hold onto (the truth) by the molar teeth, the pure deen that results from this manhaj (of al-jarh wat-ta'deel)... They say this manhaj is a mihnah?... By Allaah what a blessing of a mihnah (tribulation) it is!!...

Question to Shaikh Muhammad 'Umar Bazmool

Question: What are the rules concerning the principle of the Jarh Mufassal that takes precedence over the Ta'deel. And when the Jarh Mufassal conflicts with the Ta'deel Mufassar, does the Ta'deel Mufassar take precedence over the Jarh Mufassar?

Shaikh Bazmool: The scholars have textually written that the Jarh is given precedence over the ta'deel, and they say concerning the one whose adaalah (integrity) is established, meaning that the scholars have textually written down that he has integrity and that he is trustworthy, then nothing can be accepted (in criticism of him) except the jarh mufassar. So their saying leads to the fact that the person whose adaalah is not established and the scholars have not textually stated his trustworthiness, that the jarh mujmal (i.e. not clarified) is acceptable regarding him.

As for the one whose integrity is established then nothing is accepted about him except the jarh mufassar.

Then they say that when the jarh mufassar conflicts with the ta'deel mufassar, such as what you have asked in the question, they say that the jarh is not rejected except when the one making the ta'deel mentions the reason why the jarh was made and then refutes it. Such as for example the one making the jarh, did so upon a man because of his aqeedah. So the one making the ta'deel said, yes, he used to be upon this belief but he abandoned it and did not return back to it. Or the one making the jarh says that he did not memorise this scroll, but he used to narrate from it from memory. So the one making the ta'deel says, yes, he used to be like that but then he returned and heard from his Shaikh again, and so his usool became grounded again concerning that scroll, and then he did not narrate except from his usool (that he revised). So when the one making the ta'deel mentions the reason why the jarh was made and also refutes it, then this (ta'deel mufassar) is accepted but with an (additional)

condition that it is not known about this man who is being spoken about that he fools around, follows his desires and deception. Because some people may give ta'deel mufassal to someone whom the scholars have made jarh mufassal of, and the one who has had jarh made upon him by the Scholars with tafseel, it has become established concerning him that he is from those who play games and follow the desires, from the people of deception, those who do not submit to the truth and do not return to the truth. So then, that speech of the one who made ta'deel, even if it was mufassal concerning him, then we do not accept it due to what we have come to know about the condition of this man. Allaah knows best.