



IMPORTANT MANHAJ PRINCIPLES & BENEFITS
SHAYKH ‘ALLĀMAH ‘UBAYD AL-JĀBIRĪ:

**2. THE ONE WHOSE PRAISE CONTRADICTS HIS
ACTIONS OF LYING UPON SALAFIS AND REVILING
THEM AND LYING UPON SCHOLARS**

From the hallmarks of Salafiyyah is congruence between belief, speech and deed. This congruence is exemplified and demonstrated in a person genuine and truthful in his claim, barring genuine slips and errors which are not persisted upon. When disparity arises between praises for an individual and his behaviour, then **it is his behaviour** that he is judged by and not his praises and commendations.

Shaykh ‘Ubayd al-Jābirī (رحمة الله) was asked:¹

“How should we deal with the one who has been given *tazkiyah* (commendation) by some of the scholars due to them holding a good opinion of him, or because he has writings against one of the people of innovation, but his actions of lying upon Salafiss and reviling them contradict this *tazkiyah*, rather, he (even) lies upon some of the scholars and other (such deeds). So what shall we do with the person whose condition is like this? ”

He (رحمة الله) answered:

¹ *Majmū‘ah al-Rasā’il al-Jābirīyyah* (pp. 62-63).

“I say: the scholars of Ahl al-Sunnah and its leading Imāms do not have revelation descending to them from the heaven. Rather, they give *tazkiyah* to he who manifests the Sunnah and defence of it and its people, and who spreads books about it and about refutation of the opposers. So based upon this (observation), they give him *tazkiyah* according to what he made apparent. But when he deviates and turns away from Ahl al-Sunnah and allies with Ahl al-Bida^ʿ, and defends them, then they treat him with what he deserves with respect to that.

And what you have mentioned regarding his *tazkiyah* (by some scholars), then this is not a strange affair. Al-Shāfiʿī (رَحْمَةُ اللَّهِ) used to give *tazkiyah* to Ibrāhīm bin Muḥammad bin Abī Yaḥyā and say: ‘The trustworthy person (*thiqah*) narrated to me.’ Other scholars disparaged him. Imām Mālik (رَحْمَةُ اللَّهِ) was asked about this Ibrāhīm, it was said: ‘Is he trustworthy?’ He said: ‘No (not in reporting), and nor in his religion.’

Hence, the *tazkiyah* of al-Shāfiʿī (رَحْمَةُ اللَّهِ) did not harm (him), al-Shāfiʿī is an Imām with us, and to everyone who knows his status from the people of Islām and Sunnah. However, it did not benefit Ibrāhīm bin Abī Yaḥyā because the scholars disparaged him, and the principle is that, ‘He who knows is a proof over the one who does not know.’” End of the quote.

Note: Had the above not been the case, then it would involve contradictions and violations in beliefs and methodologies. For example, it would necessitate that a person, once given *tazkiyah*, has become immune (or infallible) from error and criticism. It also implies that a person can never go astray after scholars have praised him through their knowledge regarding him. It also comprises an element of *Irjāʿ* (separating actions of the heart from actions of the limbs) and this has been alluded to by other scholars, such as

Shaykh Rabīʿ bin Hādī (رحمته الله), wherein no criticism, or deserved judgement can be made upon a person who has manifested these evils, just because his words say something else, or because he has some prior praise from scholars. In other words, his violations do not harm his Salafiyyah once he has verbally claimed it. So in effect, just as sins do not harm in the presence of īmān, then violations of methodology and the principle of loyalty and disloyalty, do not harm his Salafiyyah or invalidate it, so long as he claims it. While people may not actually say this, some may behave in accordance with it. It is not possible to reconcile between claims to Salafiyyah, alongside lying upon Salafis, reviling them, harming them, praising the heads of innovation and opposing the foundations of Sunnah and Salafiyyah in ones deeds.

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21 Shaʿbān 1447 / 09 February 2026

Arabic text is below.

السؤال السابع:

كيف نصنع مع من قام بتزكيته بعض العلماء لحسن الظن به أو لكتابته مقالاً في أحد أهل البدع، ولكن أفعاله تناقض هذه التزكية من كذب وطعن في السلفيين ورميهم بالألفاظ القبيحة، بل وكذب على بعض العلماء إلى غير ذلك، فماذا نفعل مع من كان هذا حاله؟

أقول: علماء أهل السنة وأئمتها لا ينزل عليهم وحي من السماء، بل يزكون من يزكون لما أظهره من السنة والذب عنها وعن أهلها، ونشَر كتباً فيها والرد على المخالفين بناءً على هذا يزكونه حسب ما أظهر.

فإذا انحرف عن ذلك وتنكر لأهل السنة ووالى أهل البدع وناصح عنهم فإنهم يعاملونه بما يستحقه في ذلك، فما ذكرته من تزكية ليس غريباً، الشافعي رَحِمَهُ اللهُ كان يزكي إبراهيم بن محمد ابن أبي يحيى ويقول: حدثني الثقة^(١). والعلماء غيره جرحوه، سئل الإمام مالك رَحِمَهُ اللهُ عن إبراهيم هذا قيل: أئقة هو؟ قال: لا، ولا في دينه^(٢).

فتزكية الشافعي رَحِمَهُ اللهُ لم تضر، الشافعي إمام عندنا وعند جميع من عرف قدره من أهل الإسلام والسنة، ولكنها لم تنفع إبراهيم بن أبي يحيى؛ لأن العلماء جرحوه^(٣) والقاعدة: «من علم حجة على من لم يعلم».