



Shaykh 'Ubayd al-Jaabiree on the Principle of Abul-Hasan al-Misree in Restricting Refutation of the Opposers to the Science of Jarh and Ta'deel

From a Question and Answer Session with al-Maktabah as-Salafiyah¹

Questioner: Also another issue O Shaykh, here in Britain we have certain screams and shouts - Shaykh Abul-Hasan (may Allaah preserve him)², and some other students of knowledge (with him) and they said, "There is no one found in Britain who is capable of al-Jarh and at-Ta'deel", some people understood from this that it is not permissible to make refutations upon the opposers when they oppose Ahl us-Sunnah wal-Jamaa'ah in clear matters. For example, a person comes, praises Sayyid Qutb, and the Innovators, and sits with them, and defends them. So they say, and they seek proof by way of the saying of Abul-Hasan and those students (that came here), that "there is not to be found in this land, meaning Britain, one who is capable of al-Jarh and at-Ta'deel". So what is your advice O Shaykh and do you have any criticisms upon this speech?

Shaykh Ubayd al-Jaabiree: This is general speech (mujmal), and it is not sound, (laa yasihh), and refuting the opposer is from the fundamental (usool) of the deen. And the matter of Sayyid Qutb has become manifestly clear to you, and all praise is due to Allaah, and the condition of his followers, those upon his ideology (fikr), and whoever is capable amongst you [in refuting] this man...

Questioner: Yes....

Shaykh Ubayd al-Jaabiree: No consideration is given to this speech (i.e. that no one is to refute), (rather) whoever amongst you is capable of refuting, capable of refuting the doubt, then that is obligatory upon him and as for the rest, they co-operate with him (in this).

Questioner: Yes, sahh.... **Shaykh Ubayd al-Jaabiree:** No doubt...

¹ This took place in January 2002 and the discussion is recorded with us on cassette.

² Note that this was in Shawwaal 1422H, January 2002CE, many months before the fitnah of Abul-Hasan opened out and became widespread, hence the display of some respect in referring to Abul-Hasan al-Misree, and as for now, then he is a Straying, Misguided Innovator who misguides others and leads them to destruction, and over 25 Scholars have refuted him and spoken about him or his evil or his false innovated principles by which he wishes to accommodate all the People of Innovation and prevent the Salafees from speaking about them, and freeing themselves from them and warning the people against their evil.

Questioner: Yes, O Shaykh... This is what we do O Shaykh, we refute them by the speech of the Scholars, so we say to them O Shaykh, that the affairs are divided into two types, those matters which are difficult and hidden (i.e. deep matters) so we always return back to the Scholars with respect them, to the Major Scholars, and matters which are clear and manifest, until every person, every Salafee knows them, then it is upon every Salafee to reject them, when he sees them...

Shaykh Ubayd al-Jaabiree: Yes, Yes, this is correct, this is how it is, this is how it is...³

Questioner: Is this speech correct O Shaykh? **Shaykh Ubayd al-Jaabiree:** This is what we say (haakadhaa naqool)... this is what we say (haakadhaa naqool).

Questioner: May Allaah reward you O Shaykh?

³ This speech of the Shaykh here is in reference to those clear innovations and deviations that are clear and which have been made clear by the Scholars of Ahl us-Sunnah. So with respect to the likes of these, whoever amongst the Salafees has the ability to refute then he can refute, and others can assist him in that. And we distinguish between the clear matters that every Salafee knows (by virtue of the fact that the Scholars of Ahl us-Sunnah, past or present have made that affair clear, and explained the innovation and misguidance of the opposers), and between the deep and difficult knowledge-based matters and the newly-arising events that take place, that are to be referred back to the Scholars.

And this is similar to the speech of Shaykh Faalih al-Harbee, "And those who pass a judgement upon him (the one who errs and deviates in manhaj in those affairs that would expel him) are the people of knowledge in those matters that are daqeeqah (i.e. minute, difficult, deep), and the new events that arise. As for the people who are upon the manaahij (methodologies) of the people of Innovation, the common people (al-awwaam) can sometimes pass judgement over them, the common people from Ahl us-Sunnah" (refer to MNJ150008).