



Shaykh 'Ubayd al-Jaabiree on Refuting Opposition and Passing Judgements Upon Those From Whom Opposition Occurs

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Translated by al-Maktabah as-Salafiyah

Shaykh 'Ubayd al-Jaabiree: “And likewise it is desirable for the students of knowledge, Ahl us-Sunnah, that they manifest the Sunnah in their behaviour and in their dealings with others, just as it is apparent in their worship of Allaah the Sublime and Exalted, and from that is that Ahl us-Sunnah, refute the error, and they do not accept it, they refute it with evidence, so that the Sunnah is pure.

So when the error is open, and spread then they refute it openly, and if it was in secret, between one person and his companion, then his companion advises him because this last person, meaning the one whose error is in secret, then he only harms himself, hence they advise him in secret in that which is between them and him.

And know, may Allaah bless you, that Ahl us-Sunnah distinguish between the people concerning errors (that arise from them). So if the one who erred is from Ahl us-Sunnah, then they refute the error, and do not accept it from him, however they maintain respect for him, and they maintain his sacredness (as a Person of the Sunnah) and they do not defame him, and they do not warn from him, because he is a Sunnee from amongst them, he is from them, from Ahl us-Sunnah. However, he made a slip, so it is obligatory to refute his error, with evidence that is pleasing and with strong proof. As for when the error comes from an Innovator, if the one who erred came from an Innovator, a Strayer, from Ahl ul-Ahwaa, then they refute his error and they warn from him and his bid'ah”.

Questioner: There is a question that is repeated here a lot in Britain concerning al-Jarh wat-Ta'deel, and as you know, there are some students of knowledge or those who ascribe to knowledge, who think that they have the right to make Jarh, even if they had a Jarh Mufassar with them.

Shaykh Ubayd al-Jaabiree: In reality, it is to be distinguished, may Allaah bless you, between refutation (radd) of the statement, and jarh (disparagement, judgement) of the one who said it. As for refuting the statement, then this is a vast affair. Whatever opposes the Book and the Sunnah is refuted, rejected upon the one who said it, and it is not accepted from him, whoever that may be. However, jarh (disparagement, judgement) of the one who made apparent this opposing speech, then do not be hasty with respect to this, may Allaah bless you. Rather, I emphasise to you, and you know inshaa'Allaah, that we are by Allaah advisers to you, and we by Allaah, love the

goodness for you that we love for our children, those who are from our loins, and ourselves and we are eager for the uniting of your word, and we fear separation for you. Return to the people of knowledge; return your affair to the people of knowledge, to the one whose deen and amaanah you trust in.

A Salafee is a human, he forgets sometimes, he errs sometimes, he is ignorant (of matters) sometimes, certain affairs might arise from him, and he can become angry sometimes. So you can make jarh (disparagement, judgement) upon the statement, that “this statement is in opposition to the Sunnah”, “this action is in opposition to the Sunnah”, “this speech is the speech of the Innovators”. There is nothing to prevent this, if you have understanding, and you have the Sunnah, understanding of the Sunnah, you know that this saying is in opposition [to the Sunnah].

So as an example, if the khateeb explained upon the minbar, that istawaa, is conquering, or if he said istawaa is exacting His seizing (of power). Then you are able to refute it and to say that this is the speech of the Mu'attilah. Or that this is the speech of the Ashaa'irah. And that this is a Bid'ah, and that this is ta'weel. That al-Istiwaah is an attribute from the attributes of Allaah and this is a ta'weel of it. However, as for the actual judgement upon this person that he is an Innovator, Strayer, then you should not be hasty in this¹. He is to be advised and his [error] made clear to him and you consult the people of knowledge, those whom you trust in. So how many persons are there in whose jarh there has been haste, and he returned. He says, “Why, by Allaah, I erred, so long as this statement opposes the aqeedah of the Salaf, I recant now”. So do not be hasty in the jarh upon people. Yes.

¹ Hence, it is not permissible to rush into judgements of tabdee' upon the people, and declaring them Innovators, just because of a slip they make in their speech or an error they make in their action. Rather, as the Shaykh advised it is necessary to correct, and to advise, and to have patience, and to have an open heart, because how many people are there who when they realised they make a mistake, and when they are advised and corrected they recant, because they know they erred. Hence, it is not correct to rush into tabdee'.