



## Salafee Guidelines Concerning the Issues Pertaining to Jihaad: Part 4

Questions and Answers from Shaykh Ubayd al-Jaabiree

التوجيهات السلفية في قضايا جهادية  
لفضيلة الشيخ عبيد بن عبد الله الجابري حفظه الله  
From a lecture delivered on 5<sup>th</sup> Shawwaal 1422H<sup>1</sup>

**Question 5: There are those who accuse some of the Scholars and students of knowledge of allying with the Kuffar with respect to these events<sup>2</sup>, so what is your reply to this?**

**Shaykh Ubayd al-Jaabiree:** This matter, which is reviling our Scholars and attacking (their honour) and belittling them and their status, the first time that I personally heard this was after the event of the Gulf (War), from Safar and Salman and Nasir al-`Umar, and `Aa'id al-Qarnee and whoever followed the crowd of those Harakiyyeen, Thawriyyeen (Revolutionary Activists). So amongst what was said by them was that "they (the Scholars) do not understand the current affairs", and that "they are just scholars of women's menses and post-natal bleeding". And one of them also said, "they have no knowledge except the (knowledge of) the entrance of the month and its exit (i.e. Ramadaan)". And they have inherited this statement from statements that have passed before us, and which are the same in meaning, even if the wording is different. From statements that have already preceded from the Mu'tazilah and the Jahmiyyah and various factions of Innovators. For one amongst the Mu'tazilah said, "That the whole of what is with al-Hasan and Ibn Seereen, does not go beyond the torn cloths (used by women) in menstruation", and one of the Mu'tazilah, Waasil bin Ataa said, "The generality of what is with ash-Shaafi'ee, and so and so and so and so, is the discarded shreds (dampened) with (menstrual) blood".

So the expression is exactly the same as far as the meaning goes, and the reason for this belittlement of the standing of our scholars who are trusted, coming from those whom we have mentioned amongst the Harakiyyeen and their likes

<sup>1</sup> This was posted, transcribed, on AnaSalafi.Net by the brothers, Abu Abdullaah al-Ghazzee as-Salafee and Abu Akram as-Salafee.

<sup>2</sup> Referring here to the events of Afghanistan in late 2001.

from within and outside this country, is that they (the Scholars) did not agree with them and what they desired of revolution and splitting the ranks away from obedience (to those in authority). This is from one angle, and because they (the Scholars) issued a verdict based upon the evidence is established upon, of (the permissibility) of seeking assistance by the Kuffar against the oppressive, transgressing, Ba'ath party.

So those (aforementioned) saw, by way of revelation that came to them from their leaders, such as Muhammad Suroor and his likes, that they should incite against the Scholars, in order to make them fall, and the Ahl ul-Ahwaa from old times, are intent upon splitting the word and diversifying the unified Ummah. They are intent upon groups, the Ruler and the Scholars, so that they can make them fall in the eyes of the general and specific folk, and when they have made them fall, they are then able to direct the Ummah wherever they desire.

So the matter is an inherited one, the matter is inherited and it is a continuous one, so let no one think that those whom we have mentioned have initiated from nothing, rather it is a matter that has been dictated (brought about) upon them from within an ancient tradition from the first generations of Muslims.

So that which we advise the Muslims generally, and the youth specifically, is that they revolve around the people of knowledge known for sound belief and upright manhaj and firm-grounding in knowledge, for they are the ones concerning whom the Sunnah of Allaah, the Sublime and Exalted, has judged that in their rectification lies the rectification of the Ummah, and in their destruction, the destruction of the Ummah. For verily, before Nuh, (sallallaah alayhi wa sallam), kufr entered amongst them from two angles: the first was when Wadd, Ya'ooq, Yagooth, Suwaa' and Nasr passed away and it was said erect their statues so that you may remember their (devout) worship, and so you can seek assistance by way of it (in your own worship). And this angle was only from the angle of remembrance only, and seeking reminder and assistance by way of erecting these statues, and they did not have any other objective besides this. Their worship (originally) was pure, they were upon Tawheed, and then when – and this is the second angle – those Scholars died, and the Righteous people went, Shaytaan inspired them, as occurs in some of the narrations, that your fathers, they did not erect those statues except to worship them and so they (also) worshipped them besides Allaah. So it was so that Nuh (alayhis-salaam) remained amongst the people for 950 years inviting them to the deen of Allaah, and none believed except a little, it has been said, eight, and it has been said eight hundred, and it has been said, eighty.

Regardless of what this number was, a hundred and fifty years passed and no one believed during them alongside Nuh (sallallaahu alayhi wa sallam). Why? Because of the result of ignorance. In the authentic hadeeth, there occurs, “Verily Allaah does not take away the knowledge by snatching it away from the hearts of the people, but He takes it away with the death of the Scholars, until there does not remain a scholar upon the earth and the people take ignorant ones as leaders, so when they are asked they answer without knowledge, going astray and leading others astray.”