



Those Who Refute Refutations

Shaykh Ubayd al-Jaabiree

From the tape “Ithaaful Bashr bi Sharh Hadeeth Hudaifah radiyallaahu anhu”¹

Translated By: Abul Hasan Maalik al-Akhdar

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The questioner said: “How is the one refuted who says that preoccupation with an abundance of knowledge of evil decreases (one) in knowledge of good. Meaning that one should not go overboard with refutations because they cause confusion, occupy time, and harden the heart?”

Al-Allaamah ash-Shaykh Ubaid al-Jaabiree answered:

“This is a general question, and it is upon the Muslim to study the religion of Allaah and to learn Tawheed and the Sunnah, the Fiqh of worship, and the distinction between Sunnah and innovation.

And refutation is a matter that is from the affairs of this Da’wah due to what is in it from upholding the Sunnah, defending it, elevating its status, and what is in it from loftiness.

So if a scholar refutes an innovation or other than it from that which is a harm upon the Ummah, it is incumbent upon Ahlus-Sunnah to stand with him, and (know) that he is upon the truth whether they have read the refutation or just heard of it, because there are those who have the ability to read whatever they see; they have time to read refutations and other than them. Then there are those from the people who do not have the time but it is upon them to support their brothers from the scholars who refute the contradictions, especially innovations and newly invented affairs.

Also, a refutation in reality is knowledge. Refutation is knowledge because the refutations of Ahlus-Sunnah are based upon the book (of Allaah) and the Sunnah and the history of the Salafus-Saalih, so it is knowledge.

So this statement that is included in the question that we hear quite often from those who renounce refutations, and those who desire softness with the people of innovation until they have free reign, and until their innovations spread to the heads [of society] and the common-folk, so it is upon the Muslims to be aware of the people of innovation.

¹ [Translators Footnote] Taken from www.sahab.net

Refutation is Fard Kifaayah, if some of the people of knowledge from Ahlus-Sunnah carry it out then it is sufficient and the rest are relieved of their responsibility, and it is obligatory upon the others to support the one who is refuting, and back him, and if there is anything that is difficult for them [to understand] then they should remain silent until the affair of the contradiction that was refuted or the affair of the one who was refuted becomes clear.

This is because from the ones who have been refuted are those whose matter was clear from the beginning, and from them are those who the people thought were people of the Sunnah and then they were surprised by the refutation against them, and that their principles were not upon the Sunnah.

So whoever has the ability to research based upon justice free from emotion, and the ability to look at the evidences, the matter will become clear and he will know that the scholar refuted with truth, and whoever does not have the ability or has only superficial knowledge then indeed we advise him to remain silent and the affair will become clear to him and the truth uncovered.”