بسم الله الرحمن الرحيم

From the great blessings of Allah Ta'ala which He has bestowed upon mankind is the presence of the people of knowledge. They are those who bring clarity to matters which are unclear, they bring guidance to those who have gone astray, and they call to the path of their Lord, while many others call to the path of shaytan. The scholars are the carriers of knowledge and their presence is a clear indication that Allah Ta'ala wants good for mankind. Allah 'Aza wa Jel said:

وَإِنْ مِنْ أُمَّةٍ إِلَّاَّ خَلََ فِيهَا نَذِير

{There is no nation except that a warner has been sent to them.} Surah Fatir:24

And He likewise said:

وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعِثَ رَسُولًَّ

{We will not punish until We send a messenger} Surah al Isra:15

Although the scholars are neither prophets nor messengers, but rather they are those who carry the message of the messengers, especially due to the fact that Allah will not send any messenger after the death of the Prophet Muhammed (صلى الله عليه و سلم). The Prophet (صلى الله عليه و سلم) said concerning the high status and virtue of the scholars:

"Indeed the scholars are the inheritors of the prophets." Sunan Abee Dawood

In light of this reality, it is from the endless blessings of our Lord and His great wisdom that He would decree that a group of people would continue to spread the pure call of Islam. These individuals are the scholars and when one realizes this, one should increase in his gratitude toward his Creator and he should increase in respect and reverence for the scholars.

From amongst those whom Allah 'Aza wa Jel has blessed to be from the present carriers of the pure call to Islam is our beloved scholar and father Sheikh 'Ubaid bin 'Abdullah bin Sulaiman al Jabiree. He is certainly from those who bring clarity to the Muslims far and wide and indeed Allah has blessed him to teach, advise, warn and assist the Muslim ummah. He is a man who has dedicated his days and nights to the service of spreading Islam, and anyone whom Allah has given clear vision would testify to this reality. His lessons and speeches are filled with knowledge,
understanding, wisdom and fatherly advice. Hence we beseech Allah Subhanahu wa Ta'ala and ask Him to increase our Sheikh in firmness up the truth, wisdom, understanding, and strength so that he can continue to teach and benefit us with that which Allah has bestowed upon him. We likewise ask Allah to guide those whom hold the Sheikh in low esteem and speak ill of him.

A few months ago (March 12, 2012) the people of Riyadh had the wonderful opportunity of being visited by our beloved Sheikh 'Ubaid al Jabiree. His trip was hosted by Sheikh 'Ali bin Yahya al Hadadee and it was attended by many students of knowledge and even other scholars, the likes of Sheikh Muhammed bin Ramzan al Hajiree who travelled from Jubail city to meet Sheikh 'Ubaid and greet him with love and respect (as scholars from Ahlu Sunnah do with one another). During the Sheikh's visit he (as usual) spent several days teaching and benefitting the brothers and sisters. During his stay I had the opportunity to visit him in his hotel room and ask a few questions. I felt the need to transcribe these questions and answers so that others who weren't present can take part in the knowledge and wisdom of the Sheikh. Below you will find the written questions and answer. If you find any portion of benefit, certainly it is from Allah and His endless mercy, but if you find any mistakes, then indeed it is from the fact that I am from the children of Adam. I ask Allah Subhanahu wa Ta'ala to shower our beloved Sheikh with His mercy and to grant him success in this life and the next.

Ques. 1: How do we understand the affair of a Muslim who died upon Tawheed but he has purposely killed another Muslim? How can this person (murderer) leave the hellfire especially due to the fact that a severe punishment is mentioned in the Quran with the mentioning of the hellfire, and remaining in it, and the curse and anger of Allah upon such an individual? Please benefit us in this regard, may Allah reward you.

Ans: In the name of Allah, indeed all praise belongs to Allah. May the peace and blessings be upon our Prophet Muhammed and upon him family members and all his companions. The answer to your question comprises several aspects, the first of them:

Murder with intent which takes place between two believers is considered from the major crimes and sins. The proof for this is the statement of Allah:

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمْدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا

{And whoever intentionally kills a believer, then his punishment is remaining in the hellfire, the anger of Allah and His curse, and indeed Allah has prepared for him a tremendous punishment.} Surah al Nisa:93

The Sunnah has also warned the believer from purposely killing his believing brother. If a person does happen to fall into this action, then he will receive a legislated governed punishment (by way of the rulers) in this life as long as the guardian or relative of the murdered individual does not pardon the murderer. If, on the other hand, he pardons the murdered, he (the guardian or relative) will receive a reward, but
if he chooses for the blood money to be paid, it would then be paid to him, but the murderer must still repent to Allah (even if the blood money is paid). The next affair which relates to this answer is that Allah has named the killer the brother or companion to the guardian of the murdered individual. Allah said:

فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ { So whosoever is pardoned by his brother…} Surah al Baqarah:178

Therefore Allah has named the killer and the guardian of the murdered individual brothers to one another. Consequently, if the killer was a disbeliever, Allah would have not named him a brother to the guardian of the murdered individual. The third point which is related to this answer is what is mentioned concerning 'khulood' (remaining in the hell-fire). There are two meanings of 'khulood'. The first meaning is to remain in the hell-fire for eternity; this meaning applies to the disbeliever and the polytheist. The second meaning indicates dwelling in the hell-fire for a long period of time. This applies to the person who meets Allah while indulging in a major sin which he has not repented from, such as purposely killing another believer.

There are two punishments for intentional killing; the first of these punishments is expiated by way of repentance, which expiates the punishment that a person would receive on the Day of Judgment. The second punishment, which is conducted by the ruler, this punishment can only be expiated if the guardian of the murdered individual pardons the killer.

And indeed Allah knows best.

**Ques. 2:** If a Muslim falls into a sin or an innovation, is it mandatory that other Muslims advise him before abandoning his company?

**Ans.:** Yes, it's mandatory that he is advised. If the sin or the innovation was performed privately, the advice would likewise be performed privately. But if, on the other hand, they were performed publicly, the repentance would likewise be performed publicly. If the advice has benefitted the individual, and he has returned to obedience and repented to Allah, this is what is intended by the advice. But if he doesn't repent, it then becomes mandatory that he is avoided. Hajar (avoidance or abandonment) is of two types, the first is titled hajar al wiqaae; is that if one is harmed in his religion or his worldly life by another Muslim, it is allowed for him to abandon that person. The purpose of this type of hajar is to protect oneself from that person's evil, and therefore, in this case you would not visit him, nor invite him, nor greet him, in order that he may admonished. The second type of abandonment is the general type. This type is initiated by the person who has authority from amongst the people of knowledge and reverence in a particular country. These individuals are the ones who have the authority to initiate a general abandonment and instruct others to do the same. This category of abandonment is not to be initiated by the general student of knowledge.

There is another matter related to this answer, which is, the general abandonment should be looked at in detail. Is the goal in which it is initiated met, or does it lead to evil? If the people of sin, evil, and innovation are those who possess strength and they
are more in number, then they should not be abandoned with the general abandonment. For example, the people of the Sunnah in Iran, they are not advised to abandon the rafidah with the general abandonment; it may be even difficult to perform hajar al wiqaee there because the rafidah are the people with strength and authority there. If, on the other hand, the people of the Sunnah possess strength and numbers, it then becomes legislated that they debase the people of innovation and they do not show them any respect. They should abandon them, show sternness toward them and debase them by all means, in order to protect the Muslim ummah from these people, and by doing this, they will become humiliated.

Ques.3: How do we understand that some scholars praise an individual, but other scholars of the Sunnah warn against that same individual?

Ans: This situation has two ways of occurring, or three.

1. The scholar who praised this individual is unaware of what or why the other scholar has dispraised him, and therefore he continues to view him as someone reliable and trustworthy until knowledge comes to him about the reason for dispraise. Once knowledge does reach him, he will never persist to praise this individual. That which is known from the scholars of the Sunnah is that if reason for dispraise is justified, they will not hesitate to do so. An example of this is the story where Imam Ahmed abandoned Dawud bin 'Ali (may Allah have mercy on the both of them), and he (Imam Ahmed) refused to visit him. What was his reason for doing so? Because Imam Muhammad bin Yahya al Dhuhlee (may Allah have mercy on him) wrote a letter to Imam Ahmed informing him that Dawud bin 'Ali held the belief that the Quran was created, and Imam Ahmed accepted this information because he held Imam Muhammad bin Yahya to be trustworthy and reliable. He (Imam Ahmed) did not seek proof from Imam Muhammad bin Yahya because he held him to be reliable, he likewise did not say: Do others agree with you in that which you have mentioned about Dawud bin 'Ali?

This story clarifies the falsity of the belief that there must be a complete consensus of the scholars in order to justify the dispraise of an individual. This (false opinion) is one of the foundations which is supported by the followers of 'Ali bin Hasan al Halabi.

2. The praise is limited (to a specific action or characteristic of the dispraised individual). This form of praise does not contradict what has been mentioned of dispraise of the person. That which contradicts the dispraise is a general, broad praise. For example: If an Ash'aree, Matroodi, or even a Mu'tezillee was correct in a number of his statements, we would say that his statements are correct and true and we are grateful to him because of his correctness.

This praise is limited to his statement of truth, and it is not a general, broad praise. As for the general praise, the people of the Sunnah do not apply this type of praise to the people of innovation because doing so would bring about confusion to the one who hears or reads such praise, but as we mentioned previously, this could possibly take place if the information pertaining to the dispraise of an individual has not yet reached the scholar, or it has actually reached him but it was presented in a manner which is unclear. However if the clear, certain proof has reached the scholar who is upon the
Sunnah that a particular person has been dispraised, he would indeed not hesitate to agree, as I previously mentioned to you, and the proofs to support this are many.

3. There is in fact another possible situation, and that is the methodology implemented by the Ikhwan al Muslimeen. These individuals hold a (deviant) belief and that is that they assist and support one another regardless of their differences in beliefs and practice, and this very belief allows them to praise every individual. They may dispraise him or admonish him for certain actions, but in general, the hold him to be reliable and trustworthy. This belief is in contradiction to the methodology of Ahlu Sunnah (the people of the Sunnah). Ahlu Sunnah hold the belief that a person can leave the fold of the Sunnah due to falling into an innovation. This aspect of methodology was mentioned by Imam Ahmed in his beneficial book titled: Usool al Sunnah. He stated:

'And from the Sunnah is that which if a person does not believe and adhere to it, he will not be considered from the people of the Sunnah.'

Therefore it is mandatory that a person adheres to all of the aspects of the Sunnah which he has knowledge of. Hence, if a person abandons a Sunnah that he is aware of, and instead chooses to practice an innovation, while being fully aware of it, he is certainly not considered a person of the Sunnah.

Ques.4: Is it mandatory that a student of knowledge holds a degree from an Islamic university or a recommendation from a scholar, if he wishes to teach the religion to the people?

Ans: If these two matters (degree and recommendation) are present, then it is good and a blessing, but if they are not present and the people are in need of this individual teaching them, because there is no one else who can take his place, then there is no problem in allowing him to teach the religion of Allah 'Azwa Jel. This is allowed, except if it is known that this person teaches strange, foreign opinions which only he supports and which were not taught by the people of knowledge. If this occurs, the people should ask the scholars about his affair and he should be advised to abandon what he has opposed the people of knowledge in.

Ques.5: What is your advice for a person who has been affected by the lessons and talks of Shadeed Muhammad, and he holds the opinion that he is upon the truth even if the esteemed scholars and well-known students of knowledge speak ill of and dispraise him, what is your advice for this person?

Ans: This person is stubbornly opposing the truth. He should be advised to return to the truth. It has been authentically proven that Shadeed Muhammad has called to strange opinions and principals of innovation. From his strange innovated statements is:

'Salafiyah is not a card which will enter you into Jennah'.

He also said:

'Usool al Thalatha will not rectify the problems of the Muslims in the West'. 
He also mentioned this about other works of Sheikh Muhammad bin 'Abdul Wahhab but I can't recall their names at this moment. No one would defend this type of individual except someone who is stubbornly opposing the truth similar to Shadeed himself, or someone who is unaware of his situation.

Translator's note: It has recently been communicated to me that some people have been spreading a rumor that I defend Shadeed Muhammad and Tahir Wyatt! Indeed this is a blatant lie and it is far from the truth. In fact, anyone who listened to my lessons during the fitna of these individuals would know that I mentioned during the course of one or more of my Sharhu Sunnah classes last year that: How could the people compare scholars who have been teaching the religion for over 30-40 years, and calling to the Sunnah and defending the religion, how can they compare them to students of knowledge who have been studying for only 10-15 years?! Indeed our scholars, the likes of Sheikh Rabee' and Sheikh 'Ubaid have guidance and wisdom when it comes to matters of da'wah and teaching the Sunnah to the masses. They are as Imam Hasan al Basri said:

'The Ulema know the fitna as it approaches, while the general laymen only know it after it has hit.'

And during that time, I was constantly referring the people back to Sheikh Rabee', Sheikh 'Ubaid, and Sheikh 'Abdullah al Bukhari for further clarity.

But what's surprising is, I have never praised either of these individuals (Shadeed or Tahir), not in a lecture, nor on the blog site, nor anywhere else, hence I can only attribute this accusation to the work of the shayton and his usage of his troops from amongst the humans. Sheikh Rabee' mentioned concerning the enemies of Islam and their endless plots:

It is possible that the enemies of Islam would place within the ranks of the Salafis, individuals whom will seek to separate and divide them. This is not strange that they would do such an action!'(Mejm'o Khutub wa Rasail of Sheikh Rabee' vol.1 pg.481)

Another matter which is disturbing is the fact that individuals who heard such a false statement should have immediately sought clarity from me, or justifiable proof from those spreading it. The Prophet (صلى الله عليه و سلم) (said):

من رأى منكم منكرًا فلنكره بيده، فإن لم يستطع فبسانه، فإن لم يستطع فبقلبه، وذلرك أضعف أن الإيمان

{Whoever from amongst you sees something wrong, should change it with his hands, if he is unable, he should change it with his tongue, if he is still unable, then let him detest it in his heart, and this is the weakest level of faith} Sahih Muslim.

This statement of the Prophet is by far, one of the most important elements to bring about rectification amongst the Salafis, and it will be an effective means of keeping the shaytan and his workers at bay. This is what our scholars have taught us and it
must be implemented in action in order to produce positive results. It is befitting that if a person hears something foreign and strange about a Salafi scholar, brother, neighbor or friend, that he immediately approaches that person and seeks clarity or advises him. The likes of this was performed by the scholars of the past and present, and an example of this is illustrated in the following story:

It is mentioned in Siyar 'Alaam al Nubalah (vol.14 pg.10) that Abee 'Ali al Nisaburyee stated:

Me and Abu 'Awana entered the city of Basra at a time when it was being said that Abu Khaleefah was being abandoned because he had said that the Quran was created. When we heard this statement, Abu 'Awana said to me: We must visit him! We did so, and upon entering upon him Abu 'Awana said to him: What do you say about the Quran? Abu Khaleefah's face became very red and he remained silent. He (Abu Khaleefah) then replied: The Quran is the speech of Allah, it is not created, and whosoever states that it is created is a disbeliever. Indeed I have repented to Allah from every sin except lying, for indeed I have never lied! Upon hearing this I (Abu 'Ali) approached Abu Khaleefah and kissed him on his head, then Abu 'Awana approached him and kissed his shoulder.

This is a prime example of how the Salaf dealt with their brothers from amongst the people of the Sunnah and this is what will assist us in correcting many of our affairs and personal differences. It's important to mention that this narration doesn't contradict what was previously mentioned by Sheikh 'Ubaid in the story of Imam Ahmed, because in this story the general people were abandoning Abu Khaleefah and warning against him, whereas in the story of Imam Ahmed a prominent scholar was warning against that individual.

It also took place in the time of Imam Ibraheem al Nakha'ee that a person was upon the Sunnah and upon good, then he changed and began to commit sins whereupon his companions abandoned him and distanced themselves from him. When this information reached Imam Ibraheem al Nakha'ee he said to them:

"Take your time, catch him and advise him, don't leave him!" (Sifat al Safwa vol.3 pg.61)

Sheikh Rabee' said:

The one who is deficient, we should not belittle him nor ruin him. The one who makes a mistake from amongst us, we should not demolish him. May Allah bless you. But rather, we should rectify the situation with gentleness and wisdom, and we should approach him with love, concern, and all other praiseworthy mannerisms. We should likewise advise him with true advice in order that he returns and repents. (Mejm'o Khutub wa Rasail of Sheikh Rabee' vol.1 pg.481)

Sheikh Saleh al Fowzan stated:

The person who intends to rectify does not seek to publicize his brother's mistakes, nor does he speak ill of or degrade him. What is befitting is that he sits with the one who has made a mistake or he contacts him by way of present day telecommunication
technology and speaks to him in private. It is possible that the individual is unaware of his own mistake, and therefore he advises him so that he can become aware of it and abandon it. Once this takes place, (and the individual repents) the person who conducted the advice should not inform other people. This is the manner of advice that indicates wholesomeness and love in the hearts, and this is the type of advice and sincerity that brings about rectification and brotherhood between the Muslims. (Lectures in Aqeedah and Da’wah – second compilation vol.1 pg.137)

If the aforementioned advice of our Salaf is the case with a person who used to adhere to the Sunnah and then began to change, then what would be the case if what was mentioned about this person committing sins or changing is not true? There is no doubt he is more deserving of this treatment than the one who actually did change and began to deviate from the truth!1

Lastly, my position with regards to Shadeed and Tahir is the same as Sheikh 'Ubaid and Sheikh Rabee'. These brothers must return to the truth and accept and implement the advice of their fathers in the religion. If they did so, it's possible that Allah would raise them and correct their affairs, and if not, then they are the authors of their own tragedy. As for me defending them, no, this is not the case, but rather I advise them to visit Sheikh Rabee' and Sheikh 'Ubaid and seek clarity, rectification, and understanding from them2. Indeed these scholars are well known for being very gentle, just, and approachable and they certainly want good for the Muslim ummah!

I pray this short, brief clarification brings light to this affair, and I ask Allah to guide those who invented and spread this accusation. I likewise supplicate to Allah to bless the individual who approached me and informed me of what was being said of lies and deception.

Ques.6: It has become apparent in our present times that many people have deviated from seeking knowledge and instead have become very much indulged in earning wealth. It's possible that some of them were more diligent in seeking knowledge and performing righteous deeds before they came to Saudi Arabia, but after arriving.

1 It's important to clarify that once a person is advised but continues to refuse to return to the truth and correct his affair, at this time we find that the scholars of the past and present warn against the individual so that the people are not harmed by his sin or deviation.
2 The correct manner, if one disagrees with the opinion of a scholar, is to visit that same scholar and discuss the matter with him until clarity is accomplished, not that if a scholar speaks ill of you, you instead visit other scholars in search of their support and praise. The likes of this ill manner of correction has been displayed in the past by:

1. Tablīģeelong Jama': When they were refuted by the scholars they tried their level best to search for statements of praise from Sheikh Bin Baz and Sheikh 'Uthaymeen.
2. Abu Muslimah (in America) tried to do the same when Sheikh Rabee' refuted him and warned against his deviant methodology. He (Abu Muslimah) tried to seek praise from Sheikh Muqbil during his visit to California.
3. Abu Hasan al Marabee, after being refuted by Sheikh Rabee' and others, he tried to meet with a few scholars of Madina in order to gain their praise.

It's unfortunate that now you have students of knowledge who, after being refuted or warned against by a particular scholar, they refuse to approach that same scholar and rectify the matter. Sheikh Saleh al Suhaimi mentioned several years ago: It is from the ways of the Hizbees that after disagreeing with a particular scholar, they search around for another scholar to agree with their views.
many of these individuals no longer attend the lessons of the scholars, nor do they seek knowledge. What are the reasons for this, and what are the remedies, may Allah preserve you?

**Ans:** This is the case with many people. They are affected by laziness and boredom; therefore they are in need of good, active companions in order to continue seeking knowledge. It's possible that if this takes place, Allah will assist them, strengthen them and give them firmness in seeking knowledge and calling to Allah upon clarity. Indeed this is a dangerous path, the fact that a person deviates and distances himself from the people of knowledge nor does he keep in touch with them!

**Ques.7:** Does the previously mentioned person move from being a student of knowledge to being classified as a general layman in order that the people are not mislead by his lack of knowledge?

**Ans:** If it is coupled with the fact that he no longer seeks knowledge, that people are harmed by his statements in their religion or in their worldly affairs, this is in fact another tragedy. If this takes place he should be spoken to firmly (in order that he stops misinforming and misleading the people), but if he insists on misleading and teaching deviant opinions, then he becomes from the people of innovation and he is no longer respected.

**Ques.8:** How does a person combine between earning wealth to support his family, and seeking knowledge?

**Ans:** He tries his best by Designating time for study and time for earning wealth for his family. He should likewise ask Allah to make his affair easy for him. From amongst the companions of the Prophet (صلى الله عليه و سلم) there were those who would take turns attending the gatherings of the Prophet (صلى الله عليه و سلم). If one of them attended the gatherings, he would meet with his companion later in the day and inform him of what was taught that day, and similarly, if the other attended a gathering, he would do the same. At times, a person may be forced to earn wealth so that he can provide for his family in order that they are not compelled to seek provisions from others.

**Ques.9:** A female notices small or large amounts of blood one or two days before the coming of her normal menses. Then this blood stops for a period of a day or two, and then her menses comes and after some time she sees a sign of purity, or at times, she doesn't see a sign of purity, but the bleeding stops. What should she do in this case?

**Ans:** If she is certain that the blood has stopped, then she is pure. The blood that she notices before her menses, if it is connected and joined with her normal bleeding period, then it is considered from the menses, but if on the other hand, it is not joined with her normal bleeding, then this is considered abnormal and therefore it is not paid attention to. This female is also advised to visit a medical specialist to seek further clarification in this matter.

May Allah bless our beloved Sheikh and father, Sheikh 'Ubaid bin 'Abdullah bin Sulaiman al Jabiree, and may Allah place this deed on the scales of his good deeds on the Day of Judgement.
This is what we had to offer and our last supplication is that all praise belongs to Allah the Lord of the Worlds.

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