



Question and Answer Concerning the Manhaj Shaikh Ubayd ibn Abdullah ibn Sulaiman al Jabiree¹

Translator: Hasan as Somali

Side two of the tape.

The shaikh (hafidhahullah) started by Praising Allah as He deserves to be praised and went to send the salawaat and salaam upon the Muhammed (sallallaahu `alaihi-wasallam) and likewise his companions and followers and those we know to be tayibeen, to be good, and those who are taheereen, those who are known to be pure, and this will go on until the Day of Judgement.

So to go on with the speech he said, oh my sons and daughters in the U.K. in Maktabah Salafiyyah in the city of Birmingham. I ask Allah the Lord of the Arsh that He preserves us with the sunnah and that he establishes us upon this in this life, and in the hereafter, that He gives us thaabat / firmness. The shaikh (hafidhahullah) said, as you have already come to know that this speech will be an open gathering Insha Allah and it will contain beneficial advise for all of us.

The shaikh (hafidhahullah) said the **first piece of admonition** that we will deliver, Insha Allah, is with regards to the saying of the Prophet (sallallaahu `alaihi-wasallam) that, “ **whoever Allah (subhanna wa ta`ala) wants good for he will give him understanding in the religion.**” And this hadeeth is mutafiqun alaih, meaning reported in both al-Bukhari and Muslim from the hadeeth of Muawiyyah ibn Abi Sufyan. And the shaikh said this hadeeth it contains.

Firstly, an encouragement to **seek knowledge, ilm as-shari**. The shaikh (hafidhahullah) went on to explain that the meaning of ilm ash shari is knowledge which is contained in both the Book of Allah and the Sunnah of Muhammed (sallallaahu `alaihi-wasallam) and it is contained within the seerah, the biographies of the salaf.

¹ This is a continuation of SLF020007 Transcribed By: Umm Abdur Rahmaan Saleha Bint Ahmed ibn Sulaimaan as-Salafi. **Important Note:** The Shaikh gave talk and all references in Arabic. This transcript contains the meaning of translations in English only, for the Arabic listen to the tape.

The shaikh he said So the **second matter** is of which this hadeeth **contains is a glad tidings**, a bushra to those people who possess this ilm as-shari and this glad tidings is something which is total good and it contains within this total happiness in this life and the hereafter.

The third matter that this hadeeth **contains is warning against jahala** and busying oneself with that which is of no benefit. The shaikh he said Ibn Taymiyyah said the one Allah (subhanna wa ta ala) does not give understanding of the religion Allah (subhanna wa ta ala) does not want good for him.

The **second piece of admonition** that we will deliver my sons and daughters is that you stick to the sunnah and you do not look to those who are around you and those that surround you and even if you be small in number do not look to those who are in opposition to you even if they be more than you many times.

The shaikh (hafidhahullah) mentioned the statement of Imaam Malik (rahimahullah) who said, **“that the sunnah is like the arc of Nuh (‘alaihi-sallam) who boards it then he is saved, and the one who abstains from it will be drowned.”** And he mentioned the statement of another one of the salaf which is from the favours of Allah (subhanna wa ta ala) upon the non- Arab, the ajami, and the one who is young in age is that when he makes iltisaam / practicing it (Islaam) Allah guides him to a companion of the sunnah and he directs him towards this.

Another statement of Fudayl Ibn Iyad who said **“ Upon you, or stick to the path of guidance and do not be harmed by the small number of salikeen, the small numbers who precede upon this path.”** The shaikh (hafidhahullah) continuing with the statement of Fudayl **“eware, beware of the misguided paths and do not be fooled by the large numbers of those who are halikeen, those people who are considered to be destroyed.”**

The shaikh he said, the **third advice** that we will give, or third admonition is that you are to **respect the people of knowledge, the people of ilm**, the people those who have become well known to you for correct belief and sound methodology. They are known to be those who advise this ummah and they are those known for as-sunnah . And he said, beware of speaking about them, and beware of those who speak concerning them. Those who speak about them badly and those who cause doubt concerning them. He (hafidhahullah) said, stick to those you know to be people of knowledge. He said, don't accept the speech of those who criticise them or speak concerning them and they speak badly, or they criticise them.

Insha Allah this was the advice and now we will leave the floor open for questions and answers.

Question 1 – So the question will translate: Ya shaikh, we find those who say the matter of ahadith, those hadeeth which have not reached the level of mutawattir. They it only gives us not certainty but there is an element of doubt but it gives us less than that. He said, it is a matter, we do not make anyone who says this tabdee / an innovator and due to this, and they say who was to say this he has an element of doubt but they agree with ahl us sunnah in that you have to act upon this the hadeeth ahad, in aqeedah and in worship and especially some of them claim that this is the statement of the majority of the people of knowledge?

Answer - The shaikh (hafidhahullah) responded that the answer to this question, upon this question contains many matters, many affairs. How do we know what a kabar ahad is? and he said ahad is the plural of one and the kabar ahad in the science of hadeeth is that which has not reached tawaattur, meaning, widespread. Or we can say that hadeeth that has not gathered the conditions of tawaattur.

The shaikh (hafidhahullah) the second matter, that we will mention is that hadeeth ahad, what do we benefit from this. Do we benefit and take from them knowledge in totality, ilm, or do we have some suspicion in totality, or is there an elaboration to be made?

He said (hafidhahullah) these are the three sayings in regard to this masala. He said Ibnul Salah and other than him mention this in their books of mustalah.

The first saying is the saying when the scholars they say it gives us dun / suspicion in totality and this is the saying of the muttazillah and those who have agreed with them from the Kawaarij and the people of innovation from the Rawafidh.

The shaikh he said, the second saying is that it gives us ilm in totality, we benefit from knowledge in totality. The shaikh said insha Allah later I shall give some additional information or I will elaborate more on this second point.

He said the third saying is that it gives us suspicion. We benefit only that there is some kind of suspicion with regard to this narration but if we find that there were various factors attached to this then we would say that it would give us ilm/knowledge. And we would benefit knowledge if there were various factors connected to this hadeeth. So the shaikh said these are the three sayings regard to this masala/ this matter.

The shaikh (hafidhahullah) said by qaraa`in/ factors, he said for example, we mean what is found in the Books of saheehain in al- Bukhari and Muslim. So the shaikh that which is correct and it is not allowed for us to be in opposition to this saying and we cannot oppose this saying is that the ahad or the akhbar. The narrations that are ahad have not reached the level of tawaatur if they are saheeh/ authentic and those people of maruf of knowledge of hadeeth those people who have insight have accepted it and it gives us and we benefit from it knowledge and action. He said Ibn Hazm said if there was a narrator and this narrator was trustworthy and one was like him was to narrate upon him, until it was to reach upon the Prophet (sallallaahu `alaihi-wasallam) and it was this manner, then we would benefit from this ilm/ knowledge and action and this was the statement or the like of it was made by Ibn Hazm.

The shaikh (hafidhahullah) Ibnul Qayyim in one of his books he has mentioned that the authentic akhbar ahad we get from them and they give us ilm / knowledge and we benefit from them ilm/knowledge and action. And Ibnul Qiyam has mentioned 21 proofs from the Book of Allah and the sunnah, and from the way of the sahaba with regards to this matter.

The shaikh (hafidhahullah) said, so that was the first proof from the saying of Ibn Qiyam from the Book and the sunnah and the sayings of the sahaba.

Secondly, the second thing is that the hadeeth ahad that we benefit from them knowledge and benefit from them action. The second daleel is the ijmaah/ consensus of the ummah, he said and Ibn Qayyim mentioned in the book the summarised version of `as-Sawaa`iqul Mursalah`, he mentioned concerning those people who negate that the kaabar al ahad that we benefit from the knowledge. He said about them that they are broken and they are in opposition to the ijmaah/consensus of the sahaba, the consensus of the tabee`oon and the consensus of the immah of Islaam, the great scholars of Islaam. And they have agreed with the Mu`tazilah and the Rawafidh and the Kawaarij, and some of the usooliyoon, meaning some of the scholars of usool and some of the scholars of fiqh have taken this from them, meaning from those deviant groups.

The shaikh went on to say that the shaikh Ibn Taymiyyah (rahimahullah) he mentioned with regards to this matter that there is no differing with regards to this amongst the sahaba, that they never differed over this and he mentioned this was a matter that was agreed upon by Imaam Ahmed and Imaam Abu Haneefa and Imaam Sha`afi and Imaam Malik and the rest of the scholars who were present about that time and their companions. He said there was no differing amongst them and he said there was no differing amongst the sahaba and there was no difference amongst the tabi`oon with regards to this and the shaikh he said,

the first person to ever mention that was a differing with regards to this was a man known as Ibn al Bakilaanee.

So the shaikh hafidhahullah), he said, likewise shaikh al Islaam Ibn Taymiyyah (rahimahullah) he mentioned ijmaah/ consensus concerning the kabar al wahid that it gives us ilm/ knowledge and action, and we benefit and we act upon it. He said this was the methodology or the belief of ahl ul hadeeth in totality and generally. The shaikh, he said, I say that the ijmaah of ahl ul hadeeth the consensus of the people of hadeeth with regards to this issue is that which is meant to be relied upon and it is not he said, permissible for us to oppose it.

The shaikh, he went on to say that the kulaasa, the summary of what we mentioned earlier and the end result of all of that in this matter is a matter of agreement / ijmaah between the sahaba agreed upon it, the Tabi'oon and ahl ul hadeeth/ the people of hadeeth and the Imaamatul arba'aa, the four Imaams, Imaams' Abu Haneefa, Imaam Ahmed, Imaam Sha'fi, Imaam Malik, and their students.

The shaikh (hafidhahullah) said, know may Allah bless you my sons and daughters in Birmingham and whoever may listen to our speech later on, that once ijmaah has been affirmed, or been established about any given thing that then we have to follow, have to follow it, and it is not allowed for us to be in opposition to it, and being in opposition to ijmaah it is innovation and it is misguidance.

The shaikh (hafidhahullah), he said, the third matter, insha Allah, we will deal with, that it is an answer to a shubhah / a doubt. And this doubt, is do we make tabdee/ meaning do we declare to be a muftadi/ innovator, the one who says that the kabar ahad, we benefit from them some type of dhann/ suspicion or there is only a small element of dhann / suspicion. The answer, the shaikh (hafidhahullah) said, the answer to this question, those people who say the kabar ahad that they give us 'dhann', there is some type of doubt, there is a small element of doubt with regards to this.

They can be broken into three types of people:

1. He said the first of them are those who have no knowledge, they have no ilm. So they resemble the common people with regards to this and we give them no importance. We do not look at what they say. We don't follow them and we don't return to the likes of these people.
2. The shaikh (hafidhahullah) he said, the second type of people are the people of bidah, the people of innovation, from the Rawafidh, the Kawaarij, the Muttazzillah, and those who have preceded upon their path. He said, these people again, we give them no importance. We don't pay any attention to that which they are saying and we do not

follow them. And following them would be bidah, misguidance, and it would be an innovation and it would be dalaalah/ misguidance.

3. The sheikh (hafidhahullah) said, the third group of people are those noble people from the people of knowledge, the people of deen, those people of amaanah, the people who are truthful and trustworthy. He said, these people we do not follow them in this matter, why? Because they have followed the likes of Bakilaanee and other than them, who came about after them, such as Aamidee, but we say they are mistaken. We say they are mistaken and they gave the advise and we do not follow them in this matter.

Question 2: Those people you mentioned Bakilaanee and al Aamidee are they from the Mu'tazilah?

Answer: The shaikh (hafidhahullah) said, no, but they are the scholars of usool, the usooliyyoon.

Question 3: The question was, ya shaikh, some people say the maashaaikh of Saudiyyah, if one of them, or if they were to find somebody outside the Mumlakah was to oppose, was to be in opposition they would refute him. But if somebody as inside the Mamlakah was to oppose, or was to be in opposition they would not refute him. The brother asked what is your opinion about this speech?

Answer: The shaikh said, firstly the questioner said maashaaikh, or the one who said this the maashaaikh, the scholars, he never made it specific, rather it was left general and open. He (the shaikh) said this is not accepted. He said, secondly, the scholars in Medinah, Alhumduillah, and other than them, they refuted Salmaan, they refuted Safar, they refuted Nasser al Umar, and the other people of revolution and Harakiyyon, people of politics. So this shows that this statement in itself is a lie and it shows that it is a mistake and it is in opposition to the truth.

Question 4: Shaikh some people say that the mashaaikh in the Mamlakah they say whoever does not declare tabdee of Adnaan Uroor to be muftadi, then he is a muftadi, and whoever does not say that Magrawi is muftadi, then he is a muftadi, and whoever does not say that Abul Hasan is muftadi, then he is a muftadi. And they say this firqah/ new sect has appeared and it is more evil than Haadaadiyyah, or the hadadees.

Answer: The shaikh said, as for the issue of Abul Hasan then you know, you all know the refutations of shaikh Rabee (hafidhahullah) upon the mistakes and errors of Abul Hasan al Misree. He said the speech of shaikh Rabee, all of it is haqq, all of it is correct.

He said, myself , I have studied it this issue and I have followed it. And likewise, other shyook along with me, have studied it, and we have found, and we have found that shaikh Rabee is upon the haqq, upon the truth, and Allah is Witness and the Angels are witness and you are witnesses that we do not follow shaikh Rabee just for the sake of following him. Rather, we use the tools we have been given and we are able. So we have followed what has been said, and we have been in agreement to this, then we have spoken about it.

So the shaikh, he said, the brother (Mustapha Ibn Ismail as Sulaimaane, Misree then Marib this whole name was said by the shaikh) , shaikh Abul Hasan even we have saw and we have gathered new mistakes upon him. Mistakes that shaikh Rabee has not mentioned, he said, and we have a meeting with him and insha Allah we will advise him as regards to his mistakes and about this. And after the meeting you will hear what we have to say with regards to this matter so that insha Allah, we will remove this or remove the burden from ourselves. He said, Insha Allah Abul Hasan will hopefully answer or respond to our advise.

The shaikh (hafidhahullah) said, as for the one who does not declare Adnaan and Maghrawi to be an innovator, we don't just say he is an innovator like that. We don't just say this. Rather, the proof is established upon him firstly.

So, the shaikh said, this principle, the principle of declaring somebody to be an innovator this is done after the proof has been established upon him. Then after this he is an innovator. Likewise, the one, who the shaikh said, and if one is aware that the proof has been established against this man, and he is being haughty, and he is proud, and he rejects it, then the ruling is applied to him likewise.

The shaikh (hafidhahullah) said, as for Magrawi, his trustworthiness is finished, it is fallen. We know that he is a takfeeri and that he accused somebody of marriage upon other than the way of the sunnah. The shaikh said, it is not known that he has made tawbah from this and its not known that hadd, (the punishment) has been established upon him. Why? He fled before the punishment was established upon him.

Tape Two

The shaikh (hafidhahullah) said and be aware of both Adnaan and Maghrawi.

Question 5: Ya Shaikh, what is your opinion about those people who establish seminars and for these seminars they take money.

Then after these seminars finish then they obtain some type of ijaazah (permission) to teach that which they have learnt?

Answer: So the shaikh (hafidhahullah) he responded, as the one who calls to Allah (subhanna wa ta ala) then he should not seek or ask the people for any money rather his reward is with Allah (subhanna wa ta ala). He should not take from the people anything he should not accept from them anything. This is what we have come to know from the actions of the salaf us saleh. So, the shaikh (hafidhahullah) he said, that which we know from the salaf is that they use to travel to the edges, meaning the edges of the earth, and they use to spend many nights teaching the people the sunnah, teaching the people and educating them so they understand the deen and they did not take anything from the people. So the shaikh (hafidhahullah) he said, yes, it is allowed to take money for these dawrahs in two situations:

The first of them if the order was sent from the hakeem, the leader that one has to take money. If the order came from the hakeem then insha Allah there is nothing wrong with this, and nothing can be said about this.

So the shaikh (hafidhahullah) he said, the second, from a specific angle, is that if someone was to call a scholar then there is nothing wrong if you were to give them some money to aid them, for example, you help with the cost of his travelling and the cost which has come upon him due to this.

So the shaikh (hafidhahullah) he said, now as for applying, or making it a condition upon the people. Those people who want to learn, that they have to pay this amount of money, and from them you have those who are poor, and you have those who are amongst them, and those who are amongst them, meaning those who do not have the means.

This is not from the actions of the Salaf rather this is in opposition to the way of the salaf and the Prophet (sallallaahu `alaihi-wasallam) ordered us not to ask four things, and the sheikh he said, one who is upon this way meaning that he requests from the people money, for these dawrahs and these events. Then this person is one who is a da'ee, who is a caller (muttakassib) he wants to earn money, he wants to get benefit from the people, and he is not upon the manhaj of the salaf. The shaikh said what he meant is that he is not upon the manhaj of the salaf in this bab/ this matter.

The shaikh he said, and I say again that the salaf they did not ask the people for that which they had in their hands. They did not ask them for this. They sufficed themselves with that which they had and they stayed away from these type of acts.

The shaikh he said, due to this matters of having dawrahs and taking, requesting money from those who want to enter, the brother asked ya shaikh you never commented on the issue giving ijaazaats or certificates after this.

The shaikh said what can you expect because this is a matter where people are seeking to make money. So what can you expect except that they are going to be giving ijaazaa's, and their going to be giving these type of certificates.

Question 6: The question was, ya shaikh (hafidhahullah), he said the questioner, some of the hizbiyyeen and those who have been affected by them, they say the salafi's everyday they want to remove one of the callers, and they want to slaughter him. What do you want to say upon this kalam?

Answer: First everybody who calls to Allah who does not call upon baseerah / upon insight and understanding.

He said, you have three types of callers;

The first of them is one, who has **insight and understanding**. These are the ones we are supposed to love, and those we are meant to aid. We love those who love them, and we hate those who hate them. That is the first type.

The second are those duaat (callers) **of jaahal / ignorance**. Those people who enter into the field or the reign of dawah and they cause corruption, when indeed they want to do something which is good. The rights, or that which is right upon us is that we are to teach this individual.

The third duaat (callers) of **ignorance and dalaalah/ misguidance**, from the people of innovation and desires.

These are those we refute. These are those we refute. Those we deal with in this manner and we separate ourselves from.

Secondly, know that this saying is a deceitful saying, and it is an attack on the duaat of the sunnah and they are trying to bring doubts with regard to these matters or with this matter. The shaikh said be aware of the one who was to say this type of saying.

Question 7: Ya shaikh, is it permissible that we co-operate that we participate in a seminar with some of the mukalifeen, some people who are in opposition to this dawah. Is this to be considered from the manhaj of the salaf. We can't criticise this man by his name and we won't be able to make clarity with regards to him?

Answer: The shaikh said, first of all we do not co-operate with the people of innovation. We do not co-operate. We do not work with them. Because he

said, because this would mean that we are aiding them and we are co-operating in terms of their striving and in terms of their efforts and their activities and this will aid them.

Likewise we do not co-operate with them as this is causing talbees / causing confusion for the awaam/ the common people. The shaikh said, alhumduillah, we in our lessons, we teach them the religion of Allah (subhanna wa ta ala)

We teach the people the religion of Allah (subhanna wa ta ala). We do not have any privacy, meaning privacy, things that we hide from the people. He said everything is open and apparent. He said everything about us is open and apparent.

Thirdly, as for the one who manifests his innovation and he calls to it. Then we refute him. We refute him. Why? Because, this is beneficial because his innovation might spread. So, he said, when it spreads we criticise him and we mention his name and this is from the actions of the Sahaba. They use to refute the one who might have been wrong in a certain affair and he was to make this apparent and they use to mention his name even if his position was not an innovation.

The shaikh said, it is narrated by Baghawi in his '*Sharhus-Sunnah*' and by Abu Dawud and at-Tayalisee on Ubaidah Ibn Saamit that he said, that it was said to him that, Abu Muhammed he said, "witr is wajib" and he replied "kath'aaba Abu Muhammed" in this sense kath'aaba/ mistaken. Abu Muhammed is mistaken, for indeed, I heard the Prophet (sallallaahu 'alaihi-wasallam) say that five prayers, Allah (subhanna wa ta ala) has written upon the slave day and night. And alhumduillah, this hadeeth is saheeh/ authentic, by gathering all the chains of narration. The shaheed or the proof it that Abu Muhammed or his name was mentioned, when he said, Abu Muhammed is mistaken with regards to this matter.

The shaikh said, and Adh-Dhahabee he reports in his book '*Siyar A'laamin-Nubalaa*' and other than that upon the man who was known as Amer Ibn Ubayy, the Muttazzillah and this was narrated upon Asib ibn Ahwal, when he was in a sitting of Qattadah and Amer Ibn Ubayy, his name was mentioned. Qattadah spoke about him. So Asib Ibn Ahwal said, I do not think that it is good that some of the people of knowledge speak about one another. So, Qattadah, responded to him, don't you know, that if a man was to innovate in the religion, then his name should be mentioned so that people would be aware, it would be known, and so that the people could be cautious.

The shaikh (hafidhahullah) he said, the salaf (May Allah be pleased with them) we find they use to refute those people who were in opposition to the

truth and they wrote books about this. For example, the books about jahr wa tadeel and other than this. Where they use to reply, and these books use to contain refutations upon those people from the people of innovation. Their names would be mentioned whether they be groups or whether they be individuals.²

Question 8 : The shaikh was asked a question, when, if u testing the people by the noble signs of Ahlus Sunnah, for example, the im'aah ' what is their position about the great scholars of Ahlus Sunnah' and 'what is their position about certain people of innovation' testing them in this way. Some people say that this is not from the manhaj of the salaf?

Answer: The shaikh said, that which I know, if it is feared, some type of confusion or that some type of imitation by way that if a person was to come and it is feared we do not know who this person is. That we test to see how their affair is, and we test them to see how their state is. So that we know the one who is coming to us. And due to this the one who shows good, alhumduillah, we have nothing except to accept this from him and the one who shows evil then he is punished and then one whose state is hidden then his matter is between him and Allah (subhanna wa ta ala).

Question 9: Not translated

Answer: The shaikh Usaamah al- Qoosee in reality I do not know him and I have no record of him. So do not recommend him (give him tadeel) and I do not criticise him (make jahr of him). The shaikh, he said, but I heard with regards to Usaamah Qoosee, I heard from a statement in a tape which came from Emirates. Usaamah al-Qoosee accused those people who criticise or opposing Abul Hasan in Yemen, he accused them of, those people we know to be upon the Sunnah up until now, he accused them of being the followers of dhul-khuwaisarah at-Tameemee, . The shaikh he said due to this I dislike him. Due to this I dislike him and am angry with him and I hate him due to this word, or that which he said. Why do I say this? Because this is evil, repugnant speech. He said, why, because this is not the speech of one who is a caller to Allah upon baseerah/ insight rather it is the speech of the evil people.

Question 10: Not translated

Answer: From them I know the shaikh our brother Saleh al Bakharee and he said that which I know concerning him, up until now is that he is a person of sunnah and do not know any opposition he has made. And I know some brothers, alhumduillah. As for this word, haddadiyyah, then this word has been applied and used by Abul Hasan for that which he said, and we ask

² Spellings for the authors and books mentioned in this question given by Abu Khadeejah.

Abul Hasan to provide proof for his saying in Rabi al Awwal when we sat with him.

The shaikh (hafidhahullah) he said, many people if a difference was to arise between themselves and between other than them they leave that which is considered to be jawaab/ correct with regard to this affair. So you will find them describing those who oppose them with evil descriptions and giving them bad nicknames and this is something which is described to be incorrect.

Question 11: Oh shaikh, as it is known to you, alhumduillah, we have dawah Salafiyyah in the city of Birmingham and at the moment, insha Allah we are spreading tapes and we are spreading certain books of the salafi manhaj. This year, ya shaikh, we have opened a masjid and a madressa and a salafi school will be opened at the end of this month, insha Allah. But shaikh, we find there are many mukalifeen / those people in opposition to this methodology, so what is your naseeha to us ya shaikh, particularly the brothers in the maktaba and generally those everybody else, those people who are with us and all of the salafi's, how to deal with the mukalifeen?

Answer: The shaikh said, first of all with regards to spreading tapes and books. First of all, insha Allah, ask with regards to that which you are spreading and those tapes which you are giving the people, return back to the people of knowledge and show them that which is being distributed. Insha Allah, we summarise the answer as some of the kalam of the shaikh slipped us. Secondly, you work hard in talib ul ilm, in learning and studying. Studying the tawheed of the Oneness of Allah and His Rights and studying the sunnah. Do not busy yourself or waste your time upon those people who are in opposition to you and do not let them enter your sittings. If you are to find a doubt, or post you any type of doubt, then reply to them insha Allah with a reply that is ilmi / which is knowledgeable or bring it back to your brother and the scholars in as- Saudia. And that which we have been given from knowledge, even if it may be little, then insha Allah we will try to reply. The shaikh said, please make sure you show the tapes that you are distributing to the mashayaak (scholars).

Question 12: Ya shaikh, some people say if we were to accept the jahr of, for example the scholars the jahr of Shaikh Rabee, Shaikh Ahmed an Najmee, Shaikh Zaid, then we are to be considered to be blind followers of them?

Answer: That which I know from the People of Knowledge and those who have proceeded upon their path from the people of haqq, the people of truth, is that they accept the criticism of the one who is criticising if he is deserving to do this. So the shaikh said, for example, if the jahr/ criticism was to come

from someone who has knowledge and experience with regards to this matter, then it is to be accepted. And it is not to be said you are a blind following him, and it is not to be said you are blind following him.

So the shaikh, (hafidhahullah) said saying, meaning that you are a blind followers of this individual that was criticised if he is someone who had insight and knowledge with regards this matter, is not correct, it is wrong. It is the saying of ahl ul bidah and the people of desires. Because due to this saying, they want to defend themselves and those that are love to them. And they say this saying, why? And the saying they are speaking with it, it is a saying, it is as if they are saying we do not accept the jahr except that the scholars, they all agree upon this. The shaikh said, there is no example of this agreement in the way or the history of the salaf.

Question 13: Oh shaikh, how should we behave with those people we see attacking and speaking ill or our shayoouk, such as our Shaikh Rabee Ibn Hadee and such as Shaikh Faleh al Harbee and Ahmed an Najmee ?

Answer: The shaikh (hafidhahullah) he said, this is not a strange statement. It is not something that is strange, that they criticise these people the likes of them, especially the scholars of the sunnah. The important scholars of the sunnah because this is the way of the people of desires. The shaikh said do not debate with them, advise them, and leave them at their gatherings.

The shaikh said the gathering has become long upon you. Insha Allah, we shall suffice ourselves with what we have mentioned. And said, Hayakamullah, Sallallaahu alaihi wasalama anabi Muhammed wa alaihi wa sahbihi ajmaeen. Wasalaamu alaikum.

End of the speech of the shaikh (hafidhahullah) on the Tape.

Translator said : What will happen with the Question and answer from Shaikh Rabee, Ubaid, Shaikh Faleh and if we can get shaikh al- Banna, if it is possible, time allows, we'll play it all on one tape, insha Allah, and we will start to spread it, and sell it. And the tape we will title it "Reply to the doubts to those who are trying to spread false Principles about Salafiyyah."

End of the Tape.