

**Shaikh ‘Arafāt al-  
Muhammadī حفظه الله  
on some memories of Shaikh  
‘Ubayd al-Jābirī رحمه الله and  
what distinguished him**

Translation: Abū Mu’ādh Taqweem

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The following is a translation of a small audio clip in which Shaikh ‘Arafāt talks about his Shaikh, al-‘Allāmah ‘Ubayd al-Jābirī رحمه الله.

The beautiful characteristics of the Shaikh are mentioned, how he was, how he behaved with people, his humility, and love for knowledge.

An excellent short reminder upon the etiquette of the people of knowledge, something we can all strive to emulate by the permission of Allāh.

Questioner: “May Allāh be good to you O noble Shaikh – you were from the close ones to the noble Shaikh, al-‘Allāmah al-Imām ‘Ubayd al-Jābirī رحمه الله تعالى - so tell us about him and the affairs that distinguished him رحمه الله, may Allāh make his abode Paradise.”

**Shaikh ‘Arafāt al-Muhammadi:** “In reality, the current moment (this particular gathering, and time limitation) does not allow for us to (fully) mention the affairs related to this Imām رحمه الله, but perhaps with a few limited minutes Allāh will still place benefit in it, so we say: Shaikh ‘Ubayd رحمه الله was from the Scholars who acted (upon their knowledge), from those who were known for their love of the Sunnah and its dissemination, and he was **extremely keen on conveying the religion of Allāh, teaching the people Tawhīd, and educating them.**

**He was very patient upon spreading knowledge,** and upon the students of knowledge, he loved them, and brought them close. **Whenever he heard some portion of knowledge, or a benefit, he would be overjoyed with it,** and thank the one who put forth this benefit to him, or this particular knowledge.

**He was also from those who shed tears often – especially when he heard praise upon himself – he would cry if he was praised, may Allāh have mercy upon him.**

His books testify to his knowledge and virtue. In addition, he was distinguished with his open declaration and clarification of the Sunnah...if he was in the ranks of the great scholars (of the past) then I think he would be like Abū Hātim, and Yahyā ibn Ma'īn, the senior Imāms, meaning if his time period (of life) was taken back to that era, then he would have been in the ranks of the likes of these. And if the likes of ad-Dhahabī and others wrote his biography they would have mentioned that he was from those who made open declaration and clarification of the Sunnah, those who openly declared and clarified the good and the truth, and do not fear the blame of the blamers, he didn't care about anyone (accusing him, or blaming him of affairs etc) – may Allāh have mercy upon him, when he became aware of the truth and saw the falsehood, he would refute this falsehood. Thereafter, if this person upon falsehood retracted from his misguidance, he would be overjoyed by his repentance, and he would praise him. And in reality there are many events that occurred with the Shaikh that indicate these things we are mentioning – may Allāh have mercy upon him and forgive him.

**He used to love lessons and teaching, and hated fitan (trials & tribulations, issues etc), and oppositions & disagreements,** and if it was said to him that so and so said such and such he would seek refuge with Allāh, and he would say, “We seek refuge in Allāh from that”.

Sometimes he would write private correspondences to some people, advising them and reminding them of Allāh, and request from them to

return back (from their error), and if they did retract, he would praise them and speak of them with good, and this indicates his just nature.

Regarding the Shaikh's authorships, if we look into them we will find that **they are from the beneficial works**, despite some being brief, but they are blessed and beneficial, filled with categorisations<sup>1</sup>, and affairs that are connected to the point of discussion itself, so you find that he mentions the point or issue, then he branches out significantly – but in a simplified manner that many people are incapable of doing, and that is from the success granted by Allāh to him.

**He was also upon precision with his Arabic language**, and that is witnessed through his speech, advice, lessons...when he spoke, he spoke with eloquence and precision in the Arabic language, and he loved to speak in precise and eloquent Arabic (“fus-ha”, in the manner of the Qur-ān and Sunnah), and disliked speaking in colloquial Arabic, except on rare occasions. And this Shaikh – may Allāh have mercy upon him and forgive him – would honour the students of knowledge when they visited him from whichever country, he would honour them, love them, and ask about them, and about their children and families – and he may not even actually be acquainted with some of them, but this was his way.

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<sup>1</sup> The Shaikh would often simplify points by breaking them down into categories and sub categories etc.

The Scholars in Madīnah respected him, and would put him forward, and recognised his level, right up until the appointed time arrived and he died – may Allāh have mercy upon him – and this is the way of Allāh in his creation.

Perhaps this will suffice, but the Shaikh requires lectures upon lectures, but this current moment does not allow for mentioning everything, and the different events and moments we remember regarding the Shaikh are very many, so I hope this is sufficient, and we ask Allāh to grant us success and aid, as we ask Him to forgive him and have mercy upon him, and to raise his rank in Paradise along with the Prophets, the Truthful, the Martyrs, and the Righteous, and how excellent they are as companions.”

**Translation: Abū Mu’ādh Taqweem**

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