



Explanation of the Ḥadīth “Whoever Allāh Wants Good For He Gives Him Understanding of the Religion”

By Shaykh ‘Ubayd al-Jābirī (حفظه الله)

Translated by Abū Ḥakīm Bilāl Davis (حفظه الله)

Bismillāh wa-Alḥamdulillāh wa al-Ṣalātu wa al-Salām 'alā Rasūlillāh 'amma ba'd

As part of Salafī Publications’ Conference with Shaykh Khālīd al-Ḥafīrī (حفظه الله), al-Shaykh al-‘Allāmah ‘Ubayd al-Jābirī (حفظه الله) delivered a short tele-link reminder on Saturday 24th Dhū al-Qa’dah 1437 corresponding to 27th August 2016.

The following is notes from the tele-lecture...

Indeed my address to you brothers in the *maṣjid* at *Maktabah Salafiyyah* in Birmingham is around the statement of the Prophet (صلى الله عليه وسلم): “Whoever Allāh wants good for he gives him *Fiqh of the Dīn*.”

The meaning of this statement of the Prophet (صلى الله عليه وسلم) is that He (**Allāh**) places him upon *baṣīrah* (clear sightedness) in relation to what **Allāh** commanded us with and what He prohibited us from, which are present in the Book of **Allāh** and the *Sunnah* of the Messenger (صلى الله عليه وسلم).

You should know that *Fiqh* in the *Dīn* revolves around three areas:

1. **Usūl al-Dīn** (Fundamentals of the Religion): Sound ‘*Aqīdah* that has come from the Prophets, from the time of *Nūḥ* (عليه السلام) up to the final Messenger *Muḥammad* (صلى الله عليه وسلم)



(وسلم), the Seal of the Prophets and Messengers; and this no doubt is indicated by numerous āyāt in the Book of **Allāh** (سبحانه وتعالى). From them is the statement of **Allāh**:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

“And We did not send any Messenger before you (O Muḥammad) but We inspired him (saying): Lā ilāha illa Ana [none has the right to be worshipped but I (Allāh)], so worship Me (Alone and none else).”¹

2. **Fiqh al-‘Ibādāt**: To have knowledge of the acts of worship related to actions; the well-known acts of worship such as Ṣalāh, Zakāh, Ṣawm, Ḥajj, and other than that from the physical acts of worship.

No doubt this requires us to have knowledge, and knowledge with the People of *Islām* is knowledge of the *Sharī‘ah*. The boundaries and definition of knowledge of the *Sharī‘ah* is to have understanding of the Book of **Allāh** and the authentic *Sunnah* and to believe in the *akhbār* of the Messenger (صلى الله عليه وسلم), to accept them as true and believe in them.

Allāh (عز وجل) has mentioned, explaining the virtue of knowledge and the ‘*Ulamā*’:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ

“Allāh bears witness that Lā ilāha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness)”²

¹ Sūrah al-Anbiyā` 21:25

² Sūrah Āli ‘Imrān 3:18





Allāh takes the testimony of the People of Knowledge, indicating the great station of ‘ilm and the ‘*Ulamā*’. Indeed **Allāh** has used the testimony of three individuals upon His Oneness:

1. Himself, and He of course is most knowledgeable concerning Himself than anyone else
2. The Angels
3. The People of Knowledge

This requires that we are aware of the fact that **Allāh** sees us and knows what we do and carry out. It likewise establishes that each and every one of us will be recompensed for the actions we carry out. We will be recompensed for all of our actions individually.

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى
“And to Allāh belongs all that is in the heavens and all that is in the earth, that He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise).”³

Did you hear that O Student of Knowledge? Will you prepare and make the necessary preparation for that day? That day **Allāh** has referred to and informed us of; a day we will meet **Allāh** (عز وجل). And that preparation is done with nothing other than *taqwā* and *ikhhlāṣ* and guidance upon *Islām* and the *Sunnah*.

3. **Al-Mu’āmalāt** (The Dealings and Transactions): Those affairs related to buying and selling and other than that from the various types of dealings and transactions. The summary in relation to this affair is that the things that are considered *ḥalāl* are those

³ *Sūrah al-Najm* 53:31





things that **Allāh** and His Messenger (صلى الله عليه وسلم) have made *ḥalāl* and what is *ḥarām* are those things **Allāh** and His Messenger (صلى الله عليه وسلم) made *ḥarām*. Thus we see that affairs are of three types in relation to this:

1. That which is completely *ḥalāl*
2. That which is outright *ḥarām*
3. That which there is something from *shubuhāt* (ambiguity) in relation to it

We must understand that making something *ḥalāl* or *ḥarām* does not return to ourselves but to what **Allāh** and His Messenger (صلى الله عليه وسلم) have made *ḥalāl* and *ḥarām* in the Book and the *Sunnah*. For that which we do not have a text for, it is ‘*afuw*’; **Allāh** has pardoned us in relation to that.

Wa Billāhi Tawfīq

Wa ṢallAllāhu wa Sallama wa Bārak ‘alā Nabīyyinā Muḥammad wa ‘alā Ālihi wa Ṣaḥbihi wa Sallam

Shaykh ‘Ubayd al-Jābirī

Shaykh Khālīd al-Ẓafīrī

Maktabah Salafiyyah

@obidaljabri

@almadani_k

@SalafiPubs

@SalafiMasjid

