



## The Fundamentals (Usool) of the Religion and Its Principles (Qawaa'id)

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Translator: Hasan as Somali

The Shaikh began with Khutbatul Hajah.

### To Proceed:

So the Shaikh started by giving salaam to the brothers and sisters here in Britain, in Birmingham. The Shaikh, (hafidhahullah) greeted the brothers and sisters and said welcome and he is pleased to be giving this lecture at the present time. The Shaikh started with the Khutbahtul Hajah which is well known to all of us and proceeded to say. Then to proceed, O Muslimoon, O Muslim from the males and the muslimaah, and my children from the salafiyeen and the salafiyaah. He said, this talk it contains and it comprises of the fundamentals of this deen of this religion and the principle of it.

He said, when we speak concerning the deen, we mean by it, the deen of al-Islaam. We mean that deen which all the Prophets (alaihis-salaam) those who were sent, they brought and they came with. We mean by it the religion of Nuh (alaihi wasalatus wasalaam) who was the first of them and Muhammed (sallallaahu 'alaihi-wasallam) who was the last of them.

The Shaikh (hafidhahullah) said know that the fundamentals of this religion and the principle of it are two matters:

1. The first matter **is ad-dawah (calling) to the worship to Allah** (subhaanahu wa ta aalaa) Alone and to encourage the people to do this, and to make takfeer, declare to be a disbeliever the one who does not implement the tawheed of Allah (subhaanahu wa ta aalaa) and we love based upon this.

<sup>1</sup> This was live Tele-Link at the Salafi Masjid, Birmingham 2002. Transcribed by Umm Abdur Rahman Saleha Bint Ahmed ibn Sulaimaan as-Salafi - Rabi al Akhir 1424 / June 2003. Important Note: The Shaikh gave talk all references and quotes in Arabic for the purpose of this transcript the meaning of translations have been given in English. For the Arabic please listen to the tape.

2. The second **matter is to warn against shirk**, associating partners with Allah (subhaanahu wa ta aalaa) in his worship, and he said we are harsh concerning this and we warn severely about it and we hate based upon it and we make takfeer of the one who falls into it.

The Shaikh (hafidhahullah) said so these two matters of the fundamentals of this religion and the principle of it can be found in the kitab of Allah (subhaanahu wa ta aalaa) and the sunnah. The Book of Allah (subhaanahu wa ta aalaa) which shows these two matters which he mentioned earlier, which shows that they are the asl / the origin of the religion or the fundamentals of this religion, the saying of Allah (subhaanahu wa ta aalaa)

**“And to every ummah/nation we sent a messenger ordering that they worship Allah and they stay away from the tawagheet.”**

**“We never sent a messenger before you O Muhammed (sallallaahu ‘alaihi-wasallam) except that we revealed that none has the right to be worshipped except Me.”**

**“And Allah has Commanded that you worship none except Him and that you respect your parents.”**

And the Shaikh went on to say that Allah (subhaanahu wa ta aalaa) told us concerning the anbiyah; about Nuh, about Hud, Saleh and other than them concerning what they said to their people and Allah told us about their saying in the Qur’an when all they said to their people,

**“O my people worship Allah for indeed there is nobody to be worshipped except him.”**

So the Shaikh said these four ayat, or these four proofs all show this meaning and the other ayat in the Qur’an, which are similar to this, they all show this.

That firstly, we must purify the religion to Allah (subhaanahu wa ta aalaa).

The second thing they show us that the fundamentals of this religion and the principle of it is the tawheed of Allah (subhaanahu wa ta aalaa) and that we worship Him alone and that we single Him out for worship.

The second thing is a warning against shirk.

So, the Shaikh said what is the proof from the sunnah. He said Insha Allah, there are many proofs from the sunnah. We will suffice ourselves by mentioning two of them.

The first of them he said, is the hadeeth of Abu Hurairah (radiallaahu anhu) which is in the Musnad of Ahmed and Muslim, when the Prophet (sallallaahu `alaihi-wasallam) said,

**“That Allah is pleased with three things for you and He dislikes three things for you. He is pleased that you worship Him alone and you do not associate any partners with him. He is Pleased that you hold onto the rope of Allah (subhaanahu wa ta aalaa) and you do not divide amongst yourselves. And you advise the one who Allah has put in authority over you.”**

So the Shaikh went on to say that the proof from this hadeeth is that Allah (subhaanahu wa ta aalaa) is Pleased that you worship Him Alone and you do not associate any partners with Him. He said this hadeeth my sons and daughters in the U.K. in Britannia and other than Brittainia and this speech is reaching them. He said it is clear text on what we shall mention. He said,

The first thing the wujoob (obligation) of having sincerity to Allah (subhaanahu wa ta aalaa) in His religion and purifying ones worship for Allah (subhaanahu wa ta aalaa) and it shows that Allah (subhaanahu wa ta aalaa) is not Pleased that other than Him to be worshipped.

And the second matter is that it is a prohibition of shirk because Allah (subhaanahu wa ta aalaa) commanded that you worship Him and He forbade you from associating partners with Him.

The second hadeeth, is the hadeeth of Muaadh reported in Timidhi and Muawiyah (radiallaahu tala anhuma). The hadeeth was when Muaadh asked the Prophet (sallallaahu `alaihi-wasallam),

**“O Messenger (sallallaahu `alaihi-wasallam) can you show me a matter which will bring me closer to al-jannah and which will distance me from the hell-fire.” The Prophet (sallallaahu `alaihi-wasallam) said, “O Muaadh, you have indeed asked me about something that is considered to be great, and this is only easy for the one Allah makes it easy for.” And he said, “worship Allah (subhaanahu wa ta aalaa) and do not associate partners with Him.”**

So the Shaikh went onto say this hadeeth shows that which we will mention now.

The first is the understanding of Muaadh. His understanding and this is from the excellence from the various points of excellence which can be mentioned about him. And is a matter of praise for this great companion.

The second matter is the desire. How Muaadh had a desire to ask about a matter. Like the rest of the companions they would ask about a matter that would save them or distance them from the fire and that which would bring them closer to al-jannah.

The fundamental of this deen and its foundation is to worship Allah (subhaanahu wa ta aalaa) Alone and to abstain and purify oneself from shirk.

The Shaikh said, know muslim brothers and sisters that the matter of tawheed, knowing tawheed is worshipping Allah Alone is the greatest reason for entering of jannah and securing safety from the hellfire as comes in the authentic hadeeth upon Jaabir (radiallaahu anhu) which was reported by Muslim.

When the Prophet (sallallaahu `alaihi-wasallam) said, **“whoever meets Allah and he does not associate any partner with him then he will enter into al jannah.”** And the hadeeth reported in al-Bukhari and it was reported by other than him.

On the authority of Abu Hurairah (radiallaahu anhu) , when Abu Hurairah asked, **“O Messenger of Allah who are the most deserving of the people, or the happiest of the people as regards to your intercession.”** The Prophet (sallallaahu `alaihi-wasallam) responded, **“I did not think ya Abu Hurairah that anybody would have preceded you in asking this question, and this question due to me knowing how you desire to hear hadeeths, the various narrations.”** So the Prophet (sallallaahu `alaihi-wasallam) said, **“the most happy or the most deserving of the people as regards to my intercession is the one who says La illaha ilallaah sincerely from his heart.”**

So the Shaikh said, that these two hadeeths which we have mentioned show:

Firstly, that tawheed causes a person to enter jannah.

Secondly, that the people of tawheed are the most happy and most deserving of the intercession (shafa'aa) of the Messenger (sallallaahu `alaihi-wasallam).

Thirdly, it contains a refutation of the Khawaarij. Those people who make takfeer, they declare the muslim to be a disbeliever because of a major sin.

So the Shaikh said know O muslim brothers and sisters that shirk is the greatest disobedience to Allah. This shirk it nullifies all of ones actions as Allah (subhaanahu wa ta aalaa) said, ayah, **“and Allah (subhaanahu wa ta aalaa) does not forgive that partners be associated with him but he forgives anything lesser than that.”** And the saying of Allah, **“And Allah has revealed**

**to you and those before you that if you were to associate partners with Allah that your actions would be nullified and you would be the losers.”**

Then the Shaikh went onto mention the hadeeth of Ibn Masood (radiallaahu anhu), when he asked **“O, Messenger of Allah (sallallaahu `alaihi-wasallam) which is the greatest sin.”** And the Messenger (sallallaahu `alaihi-wasallam). said, **“ that you ascribe a partner to Allah and He was the One who created you.”** Then Ibn Masood (radiallaahu anhu) said this a great thing. Then he asked “what comes after that.” **“ to kill your son fearing he will eat with you.”** Then Ibn Masood (radiallaahu anhu) asked “what comes after that.” **“That you fornicate with the wife of your neighbour.”**

The Shaikh said these ayat of Allah agree with the hadeeth that we have mentioned that shirk is the greatest sin in totality and it is the biggest or the most severe of the major sins.

Secondly, it shows that shirk nullifies all of ones actions. Allah (subhaanahu wa ta aalaa) does not accept the actions of a mushrik.

Thirdly, that the mushrik will be deprived and will not enter jannah.

So, the Shaikh said, so us, O Muslims and muslimaat we call to Allah with wisdom, with hikma, and in a better manner and we reply and we refute the doubts with that which is better.

So, the Shaikh said, just as we deal with one another, as we deal with others. We behave with others the way Allah (subhaanahu wa ta aalaa) has commanded us to. We have and we possess good manners and when we speak we speak truthfully, and we give the amaanah to the one who has given it to us and likewise we are we are not deceitful to the one who is deceitful to us. And if we make an agreement then we fulfil our agreement. And if we make a promise then we would see through our promise.

So the Shaikh said, just like we preserve the nobility and the honour of our neighbours whether they be muslim or non-muslim, or other than that. He said, we guard their honour. We guard their money and we guard their blood. He said, we are not from those people who cause corruption and confusion in the earth. He said, we aid those people who are oppressed. We give safety and we strive to implement safety. And we preserve the rights of the people by preserving their money their honour and other than this.

So the Shaikh said, just like we do not oppress anyone whether they be muslim or whether they be other than that. He said, because Allah (subhaanahu wa ta aalaa) has made oppression upon Himself haraam and He has made it haraam

between the people as comes in the authentic hadeeth qudsi when Allah (subhaanahu wa ta aalaa) says,

**“O my slaves, for indeed I have made zulm (oppression) upon Myself haraam and I have made it amongst you haraam. So do not oppress one another.”**

So he said, the peoples' rights with us are preserved. And we command the people from the Muslims to preserve rights, the blood . Due to this the people of al-Islaam they hate that people transgress or that the people are haughty with those which there is no right to do so.

He said, this is a despicable act and hated to us. And Allah (subhaanahu wa ta aalaa) disliked it as His Prophet (sallallaahu `alaihi-wasallam) disliked it and like all the other Prophets (alaihis-salaam) who were sent disliked it.

So the Shaikh said, I will say reminding ourselves some of the ahadeeth which show and encourage us to be good in ones dealings and which show us we should give the people their rights. He mentioned the hadeeth of the Messenger (sallallaahu `alaihi-wasallam), **“and give the amaanah to the one who is deserving of it or seeks it, and do not deceive the one who is deceitful.”** And the hadeeth of the Prophet (sallallaahu `alaihi-wasallam) when he said, **“By Allah he does not believe, By Allah he does not believe, By Allah he does not believe”** and at the end of the hadeeth when the Prophet (sallallaahu `alaihi-wasallam), Was asked who? **“the one whose neighbour is not free from his evil or from his harm.”**

The Shaikh said, that this hadeeth when he (sallallaahu `alaihi-wasallam) said **“By Allah he does not believe”** this is referring to complete eemaan it does not negate eemaan in totality and then he mentioned the hadeeth of the Prophet (sallallaahu `alaihi-wasallam) “four things whoever possesses them or has with them these four characteristics then he is truly a munafiq/ hypocrite, and whoever has one of them then he has one of the qualities of hypocrisy until he leaves it.”

The first is that when he speaks, he lies. The second is when he is trusted he proves that when he makes an appointment he does not fulfil it (or breaks his trust.) And when he makes a promise he breaks it. And when he argues he speaks rudely or insults with argumentation and the Shaikh (hafidhahullah) said there is a fifth quality which is mentioned in another hadeeth which is when he makes an agreement he will break his agreement (ahd).

The Shaikh (hafidhahullah) said there is another hadeeth which the Prophet (sallallaahu `alaihi-wasallam) said that **“whoever kills someone who has an**

**agreement, meaning an agreement with the Muslims he will not smell the scent of al-jannah.”**

So, he said these ahadith order us and command us to behave well and to preserve one, and the peoples rights and we preserve their blood, and we preserve their honour and we preserve their souls. He said attention is to be given to those people who oppose this hadeeth because those people who oppose this hadeeth meaning they might be Muslims but they are in opposition to what we have already mentioned. Then he does not represent the religion of al-Islam in any way rather he represents himself and the crime is only upon him.

The Shaikh (hafidhahullah) said due to the time being short and obviously he has to go to salat al-Isha. Insha Allah he promises that 7.30pm his time and 5.30pm our time that we will have an open sitting with question and answers.

Translator said: So gather the questions with regards to the doubts which are being spread about our time and the shubuhaat that are being bought by certain students of knowledge and we will pass the questions to the Shaikh.