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كيف نحصل على الفقه في الدين؟

How does one gain beneficial  
knowledge in the deen?

الشيخ عبید الجابري - حفظه الله -

Sheikh Ubaid Al Jābirī - May Allāh protect him-



كيف نحصل على الفقه في الدين حتى نكون على بصيرة في عبادة الله - عز

وجل-، وفي معاملة بعضنا بعضاً؛ يعني في العبادات والمعاملات؟

وأقول: قال رسول الله - ﷺ -: ((المرء على دين خليله؛ فلينظر أحدكم من يخال))، يعني: يصاحب.

وقال ابن مسعود -رضي الله عنه-: "لا يزال الناس صالحين متماسكين ما أتاهم العلم عن أصحاب محمدٍ وأكابرهم، فإذا أتاهم العلم عن أصغارهم؛ هلكوا".  
وقال محمد بن سيرين، وهو تابعي جليل ثقة فاضل: "إن هذا العلم دين، فانظروا عمن تأخذون دينكم."

أيها السامعون، يتلخص من هذين الخبرين والحديث قبلهما ما يأتي:

❖ **أولاً: وجوب توقير علماء السنة، ومحبتهم في ذات الله؛ لأن كل عالم سنة**

ناصح للأمة نال من ميراث محمد - ﷺ -:؛ فيجب توقيرهم ومحبتهم.

❖ **ثانياً: الارتباط بالأكابر من أهل العلم، والمقصود: الراسخون في العلم،**

وعرفوا ما عرفوا من هدي رسول الله - ﷺ -، وقد عرفوا كذلك من الكتاب

الكريم ما عرفوا، وعُرف منهم النصح للأمة، والدعوة إلى الله على بصيرة،

والاجتهاد في إعادة المنحرفين إلى الأمر الأول؛ وهو ما كان عليه رسول الله -ﷺ-  
والصحابه -رضي الله عنهم- أجمعين.

❖ **ثالثاً: الحفظ من القرآن والحفظ من السنة؛** فإن الكتاب والسنة هما وحي

الله إلى نبيه -ﷺ-، ولا هدي ولا نور ولا طريق يسلكه المرء حتى يكون سعيداً في آخرته  
ودنياه إلا بالكتاب والسنة، وعلى فهم السلف الصالح -كما تقدم-.

❖ **رابعاً: حفظ ما تيسر من المتون في العقيدة؛** ككتاب التوحيد، والأصول

الثلاثة، والعقيدة الواسطية، وما شابهها.

ومن السُّنة: حفظ الأربعين النووية، ثم بلوغ المرام، ثم ما تيسر من الصحيحين  
وغيرهما.

ولا تغتروا بقول القرني؛ عائض بن عبد الله القرني، فقد قرر في بعض مجالسه

الطعن في المتون، والطعن في حفظة المتون، وهم أوف، فقال: "مهزلة حفظ المتون"،

فإن هذه الكلمة يطول طعنها وتسفيها ما لا يُحصى من أهل العلم والإمامة.

❖ **خامساً: هجر الكتب الفكرية،** وعلى رأسها كتب سيد قطب، وأشدّها على

الأمة التفسير المسمى (في ظلال القرآن)، وهو في الحقيقة **ضلال** مليء

بالكفريات والانحرافات، و(معالم في الطريق)، فمن قرأه متجردًا للحق طالبًا للهدى؛  
يعلم أن الرجل هو حامل لواء التكفير في هذا العصر.

وكتب حسن البنا ويوسف القرضاوي والمودودي؛ فإن من تتلمذ على هذه وجعلها

مكتبته التي يستفيد منها - كما يزعم-؛ فإنه ينتهي إلى الضلالة والبدعة والانحراف عن

هدي محمد - ﷺ -.

وبهذا القدر المختصر أكتفي بما سمعتم من افتتاحية هذه الدورة المترجمة، وهي الدورة الشرعية الثانية التي يعقدها ميراث الأنبياء؛ ذلكم الموقع الذي يقوم عليه أخونا وصاحبنا خالد بن محمد بن عمر باقيس، بارك الله فيه وسدد خطاه، وزاده رشدًا وهدى، وأصلحنا وإياكم جميعًا - معاشر السامعين والمسلمات -، ورزقنا وإياكم علمًا نافعًا يرفع الله به درجاتنا عنده في الدنيا والآخرة، وصلى الله على نبينا محمد وعلى آله وصحبه أجمعين، والسلام عليكم ورحمة الله وبركاته.

How does one gain that beneficial knowledge in the deen of Allah -سبحانه وتعالى- such that the person is upon بصيرة (baseera) يعني insights and clarity regarding the deen of Allah -سبحانه وتعالى- and likewise regarding those affairs that one needs to interact with each other.

So therefore the sheikh -حفظه الله- is going to speak about those things -he says- that will help us and aid us in gaining correct understanding and how to worship Allāh -سبحانه وتعالى- and likewise how to interact with each other.

Those affairs that we need to know how to interact with each other correctly. And that come first foremost by knowing the Hadith of the Messenger -ﷺ- when the Prophet -ﷺ- said: ((المرء على دين خليله))

That indeed the person is upon the religion of his friend, so look towards whom you take as a friend. Look towards whom you take as a companion. Then he mentioned the statement of ibn Masood -رضي الله عنه- and that is:

”لا يزال الناس صالحين متماسكين ما أتاهم العلم عن

أصحاب محمد -ﷺ- وأكابرهم“

That indeed the people will continue to be upon righteousness and continue to hold that which is correct so long as they take the knowledge from the companions of Messenger -ﷺ- and likewise

they take knowledge from their elders, and the end of that narration of Ibn Masood “if they take knowledge, or if knowledge come to them from those who are considered to be (أصاغر) يعني the people of desires, then they are the ones who will be destroyed”, and likewise he mentioned the narration of Muhammed ibn sireen - رحمه الله - from the successors he is trustworthy and honourable and well known.

He said that indeed this knowledge is deen -is religion- is considered to be deen, so look to whom you take your deen from.

We can summarize the following narration that we have mentioned and the Hadith which preceded that with **the following points:**

❖ **The first of them is to respect the obligation of respecting the scholars of sunnah** and to love them for the sake of Allah - سبحانه - because they are upon علم of the sunnah of the Messenger - ﷺ -, and they are the ones who referred to us, the one who has not just have the علم of the sunnah, but likewise they are the one who strived to call the ummah, to advise the ummah, and call the ummah to correctness to that which is considered to be the inheritors of the prophets, so it's obligatory to respect them and to love them.

❖ **Secondly, to hold on to the elders of the people of knowledge** and what I mean by that is he said those who are firmly grounded

upon knowledge, derived from the guidance of the Messenger ﷺ - and likewise before that the book of Allāh - عز وجل -.

Then the sheikh -حفظه الله- said: “those scholars they are the ones whom we are referring to, those are known to give advice to ummah, call the people to Allāh -سبحانه وتعالى- upon insight upon correct knowledge and they are the ones who strive the atmost to clarify what is considered to be deviation and they are the ones who call the people to original state of affairs يعني the way of the ﷺ - رسول and the companions”.

❖ **Thirdly**, the sheikh -حفظه الله- he said to **memorize the book of Allāh and the sunnah of the Messenger ﷺ** - because the Quran and the Sunnah they are revelation from Allah -سبحانه وتعالى-

and guidance and lights and the path of correctness which the person treads, the person that path such that he is happy in this life and the hereafter.

❖ **Fourthly**, **memorizing and guarding that which is easy to understand for the person**, meaning that which is easy for each individual from the books which are considered to be the books of matoon متون , the books of علماء such as: كتاب التوحيد , and memorizing العقيدة الواسطية , and likewise الأصول الثلاثة.

These books and that which is similar to these books, and likewise from the sunnah; memorizing the forty.

likewise that which is there after; that which one is able to memorize from the Ahadith from the sahihain **الصحيحين**; sahih Al Bukhari and Muslim (**صحيح البخاري ومسلم**).

And then the sheikh **حفظه الله** - he said do not be deluded by that which Aied Al Qarni has mentioned for indeed he belittles those majalis where the people are setting, where the people are studying the motoon **المتون**, and he belittles them with some vile speech, belittles those majalis, those setting such that turn the people away from memorizing the Ahadith of the Messenger **ﷺ** - and the sheikh **حفظه الله** - said:

If we want to mention what people of knowledge say regarding this then it will be much and this is sufficient for now.

❖ **Fifthly**, the sheikh **حفظه الله** - says to **leave off those books that are considered to be books based upon opinions and based upon those thinkers**, specially books from Sayyid Qutb, and his likes, so books from him such as his so called book on tafseer which is not tafseer but in reality it is a book which has some misguidance and that is **(في ظلال القرآن)** and likewise if one to turn his other book **(معالم)** upon sincerity and truth and truth then really that person



will realize that Sayyid Qutb is a flag bearer of Takfeer of calling muslims disbelievers unjustly in this time, and likewise other books

that one should keep away from; books of Hasan Al Bana, and likewise Qardawy, and likewise Mawdudy. The person who follows these books and read these books, then eventually they will be misguidance and they will fall into innovation and they will fall in deviation, and likewise away from the guidance of the Messenger - ﷺ - And another book called (معالم في الطريق) likewise if one will read that which called milestones in English, it is printed in English or part of it, that book if one were to read it with sincerity, they will truly realized that this individual Sayyid Qutb is a flagbearer of takfeer, calling the people to, that is unjustly naming the muslims disbelievers.

Lastly; the sheikh -حفظه الله- he said: “we end by saying that may Allah -سبحانه- reward our brother Khalid Baqees, and May Allah -سبحانه وتعالى- strengthen him upon his path, and benefit all of us with beneficial knowledge and that will Allah raise us in our level with him in this life and hereafter”. We ask Allah -سبحانه وتعالى- to thank our brother and this is by way of his website Miraath.net -جزاهم الله خيرًا-.

<http://bit.ly/2Psgjbr>

