

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Class 43 – The Six Conditions of Adhering to the Guidance of the Prophet, The Religion of al-Isaam is Based on Two Fundamental Principles, Whosoever the Qur’aan and the Sunnah does not Suffice, then may Allaah not Suffice him

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Transcribed on Rabee’-ath-Thaane 20, 1427 / May 18, 2006 by Abu Abdullah.

The shaykh began with the Khutbatul Haajah.

THE SIX CONDITIONS OF ADHERING TO THE GUIDANCE OF THE PROPHET (SHUROOT AL-MUTAABI’AH SITTAH)

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEDEE ADILLATIT TAWHEED:

Benefit (Faa’idah):

ash-Shaykh al-‘Allaamah al-Faqeeh Muhammad ibn Saalih ibn ‘Uthaymeen (rahimahullaahu ta’aalaa) said:

In his valuable book ((al-Ibdaa’ fee Kamaal ash-Shara’ wa Khatar al-Ibtidaa’)) [Innovations in the Perfect Legislation and the Hazards of Innovations] pages 21 –23:

(... Oh my brother, verily following and adherence does not become a reality until the action is in agreement with six issues:

The First (al-Awwal): as-Sabab (Reason). Like the one who prays two Raka’at for the reason of the descending of the rain (Nuzool al-Matar).

The Second (ath-Thaane): al-Jins (Type). Like the one who brings his Zakaat al-Fitr in the form of money.

The Third (ath-Thaalith): al-Qadar (Number). Like the one who prays four Raka’at for Maghrib intentionally.

The Fourth (ar-Raabi’): al-Kayfiyyah (How). Like the one who makes Wudoo’ (ablution) and starts with his feet and ends with his face.

The Fifth (al-Khaamis): az-Zamaan (Time). Like the one who performs the ‘Udhiyah (slaughtering) in Ramadhaan.

The Sixth (as-Saadis): al-Makaan (Place). Like the one who makes P’tikaaf in places other than the Masaajid.

Oh my brother: Bite unto the Sunnah of the Messenger (صلى الله عليه وسلم) with your molar teeth (an-Nawaajidh). And tread the path of as-Salafus-Saalih (the righteous predecessors), and be on what they were upon, and see if this harms you in any way?!. End of his (rahimahullaah) speech with abbreviation (Tasarruf) and summarization (Ikhtisaar).

EXPLANATION OF THE TEXT BY SHAYKH AHMED AL-WASAABEE (HAFIDHAHULLAAH):

The above six conditions that have been mentioned, they are the conditions for which every action must be in agreement to them. And the examples that ash-Shaykh al-'Uthaymeen has mentioned for each of the six conditions are the actions that are opposite to and do not satisfy these conditions. So in regards to the first condition, and it is as-Sabab (reason), then the example mentioned, which is of the one who prays two Raka'at for the descending of the rain, then it has no Daleel (evidence) from the Kitaab or the Sunnah, and the Book and the Sunnah have not legislated and given us permission to pray two Raka'at for the reason of the descending of the rain. And the second example, of the one who brings his Zakaat al-Fitr in the form of money, then this is in opposition to the Ahaadeeth of the Prophet (صلى الله عليه وسلم) when he ordered the people that they should bring out their Zakaat at the end of Ramadhaan in the form of foodstuff, such as raisins or dates. And the third condition, which is al-Qadar (number), and the example mentioned is of the one who prays four Raka'at for Salaatul-Maghrib intentionally, and we know the number legislated for Salaatul-Maghrib is three Raka'at. And the fourth example is of the person who makes Wudoo' and starts with his feet first and ends with his face, and this is also in opposition to the Sunnah of the Prophet (صلى الله عليه وسلم). So al-'Allaamah ibn 'Uthaymeen has mentioned the examples which oppose and go against the Sunnah in these six conditions. And the sixth condition, which is al-Makaan (place), and the example mentioned is of the one who makes P'tikaaf in places other than the Masjid. So the one who makes P'tikaaf in his house, or in a cave, or in any place other than the Masjid, then his P'tikaaf is not accepted. And the best places to make P'tikaaf are the three Masaajid: Masjid al-Haraam, Masjid an-Nabawee, and Masjid al-Aqsa. And there is a Hadeeth in which we find the wording: **((There is no P'tikaaf except in the three Masaajid)) [Laa P'tikaaf Illaa fil-Masaajid ath-Thalaathah]**¹. And Shaykh Ahmed mentioned that this Hadeeth is weak in its chain, and the meaning of the Hadeeth is that the best and more perfect type of P'tikaaf is in these three Masaajid, even though it is allowable for a person to make P'tikaaf in other than these three Masaajid.

THE RELIGION OF AL-ISLAAM IS BASED ON TWO FUNDAMENTAL PRINCIPLES (DEEN AL-ISLAAM MUBNEE 'ALAA ASLAYN)

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEED FEE ADILLATIT TAWHEED:

Know, Oh Muslim brother, may Allaah give me and you success in what He loves and what pleases Him:

¹ Sa'eed ibn Mansoor said in his Sunan as is stated in al-Muhallaa (5/195, issue: 633): Sufyaan ibn 'Uyaynah narrated to us from Jaami' ibn Abee Raashid from Shaqeeq ibn Salamah that he said: "Hudhayfah said to 'Abdullaah ibn Mas'ood: 'I have come to know that the Messenger of Allaah (صلى الله عليه وسلم) said: **((There is no P'tikaaf except in the three Masaajid))**.'"

That the religion of al-Islam can be summarized into two basic important and mighty principles, and they are as follows:

The First (al-Awwal): That we do not worship anyone except Allaah alone, having no partner in that [An-laa Na’budu illa-Allaah Wahdahu laa Shareeka lah].

Allaah (ta’aalaa) said:

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

Say (O Muhammad (صلى الله عليه وسلم)): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allaah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allaah." Then, if they turn away, say: "Bear witness that we are Muslims." (Aali Imraan 3:64)

And He (ta’aalaa) said:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ

And your Lord has decreed that you worship none but Him. (Al-Israa’ 17:23)

And this is the meaning of: (I bear witness that none has the right to be worshipped except Allaah) [Ash-hadu an-laa Ilaaha illa-Allaah].

And The Second (ath-Thaane): That we do not worship Him except by what He legislated in His Book or in the Sunnah of His Messenger Muhammad (صلى الله عليه وسلم), without innovations and desires [An-laa Na’budahu illaa bimaa Shara’ fee Kitaabihi aw fee Sunnati Rasoolihi Muhammad (صلى الله عليه وسلم) laa bil-Bida’i wal-Ahwaa’].

He (ta’aalaa) said:

اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ

[Say (O Muhammad (صلى الله عليه وسلم)) to these idolaters (pagan ‘Arabs) of your folk:] Follow what has been sent down unto you from your Lord (the Qur’aan and Prophet Muhammad’s Sunnah), and follow not any Awliyaa’ (protectors and helpers, etc. who order you to associate partners in worship with Allaah), besides Him (Allaah). Little do you remember! (Al-A’raaf 7:3)

And He (ta’aalaa) said:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

And whatsoever the Messenger (Muhammad (صلى الله عليه وسلم)) gives you, take it, and whatsoever he forbids you, abstain (from it), and fear Allaah. Verily, Allaah is Severe in punishment. (Al-Hashr 59:7)

And this is the meaning of: (I bear witness that Muhammad (صلى الله عليه وسلم) is the Messenger of Allaah) [Ash-hadu anna Muhammadar-Rasool-ullaah].

Shaykhul-Islam ibn Taymiyyah (rahimahullaah) said in his valuable book ((Iqtidaa' as-Siraatul-Mustaqeem Mukhaalifat Ashaab al-Jaheem)) [The Requirements of the Straight Path in Opposing the Companions of the Fire] page 451:

(**And these two fundamentals:** are the essence of the religion (Jimaa' ad-Deen): That we do not worship anyone except Allaah and that we do not worship Him except with what He has legislated, and we do not worship Him with innovations ... and these two fundamentals, they are the realization and the perfection of the two testimonies (ash-Shahaadatayn), which are the head of al-Islam ...). End of quote. And see *at-Tabqeeq wal-'Eedaah* of ash-Shaykh Ibn Baaz (rahimahullaah) page: 63.

EXPLANATION OF THE TEXT BY SHAYKH AHMED AL-WASAABEE (HAFIDHAHULLAAH):

Regarding the first fundamental principle, which is the Tawheed of Allaah, the Shaykh mentioned that in the Kitaab of Allaah and the Sunnah of His Messenger we find many Aayaat and Ahaadeeth that point to this great fundamental principle. And it was for this cause that Allaah (subhaanahu wa ta'aalaa) sent His Messengers, and He ordered them to call the people first and foremost to this fundamental principle, which is the Tawheed of Allaah, and the oneness of Allaah in His worship (Tawheed al-Ulooheeyah), and the oneness of Allaah in His Names and Attributes (Tawheed al-Asmaa was-Sifaat), and the oneness of Allaah in His Lordship (Tawheed ar-Ruboobeeyah).

Allaah (subhaanahu wa ta'aalaa) said:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allaah (Alone), and avoid (or keep away from) Taaghoot (all false deities, etc. i.e. do not worship Taaghoot besides Allaah)." (An-Nahl 16:36)

And He (ta'aalaa) said:

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

And We did not send any Messenger before you (O Muhammad (صلى الله عليه وسلم)) but We inspired him (saying): Laa Ilaaha Illaa Ana [none has the right to be worshipped but I (Allaah)], so worship Me (Alone and none else)." (Al-Anbiyaa' 21:25)

So if a person worships Allaah (subhaanahu wa ta'aalaa) and obeys these commands of Allaah, then this is the realization of Tawheed, and this is the first fundamental which this religion of al-Islam is based upon.

Regarding the second fundamental principle, and it is that we do not worship Allaah except by what He has legislated in His Book or in the Sunnah of His Messenger Muhammad (صلى الله عليه وسلم), and that we do not worship Him with innovations and desires. The Shaykh mentioned that those who beautify and make beautiful to themselves innovations and desires, and from the innovations is celebrating the Mawlid (birthday) of the Prophet (صلى الله عليه وسلم), which is an innovation of the Soofiyyah, and the Shaykh mentioned that this is not allowable in our religion and it is not legislated, and the people who perform this, they are under a severe threat. Allaah (subhaanahu wa ta'aalaa) has issued a severe warning against those who oppose and go against the commandments of the Messenger:

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

And let those who oppose the Messenger's (Muhammad (صلى الله عليه وسلم)) commandment (i.e. his Sunnah legal ways, orders, acts of worship, statements, etc.) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) befall them or a painful torment be inflicted on them. (An-Noor 24:63)

We have been ordered to be followers and we have been ordered to take firm hold of the Sunnah. So that which the Prophet (صلى الله عليه وسلم) has given us, then it is upon to take it and firmly hold on to it, and that which he prohibited us from then it is upon us to prohibit ourselves from it. And the one who goes against the clear orders of the Messenger (صلى الله عليه وسلم) is in opposition to the Messenger, and he is on a great level of jeopardy, and if Allaah (subhaanahu wa ta'aalaa) does not give him the Tawfeeq to repent, and he dies upon this, then he is in a dangerous state.

And many of the people in this day and age have fallen into numerous types of innovations, such as the Soofiyyah and the Raafidhah, and other than them. And they have not prohibited themselves from that which the Prophet (صلى الله عليه وسلم) has prohibited them from, and they have not enjoined upon themselves that which the Prophet (صلى الله عليه وسلم) has enjoined upon them and ordered them with.

And in the valuable book of Shaykhul-Islam Ibn Taymiyyah is the warning to the Believers of following the path of the people whose destination is the Fire, the people of the Book, the Jews and the Christians. And in this day and age we find many of the Muslims following the Kuffaar in all levels of life. And verily we have been ordered to oppose the Kuffaar in all actions and in all levels of life, such as our speech, and our character, and in our dress, and in our actions of worship, so much so that even in the prayer, as the Prophet (صلى الله عليه وسلم) has said: **((Pray in your shoes, for verily the Jews do not pray in their shoes))**. A Hadeeth.

And many of the Muslims have invented various holidays following in the footsteps of the Kuffaar, such as labor day, and workers holiday, and mothers day, and other holidays like this, all of which are alien to al-Islam and all of which are innovations.

WHOSOEVER THE QUR'AN AND THE SUNNAH DOES NOT SUFFICE, THEN MAY ALLAAH NOT SUFFICE HIM (MAN-LAM YAKFIH AL- QUR'AN WAS-SUNNAH FALAA KAFAAHUL-ALLAAH)

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEED FEE ADILLATIT TAWHEED:

Benefit (Faa'idah):

al-'Allaamah Ibnul-Qayyim has mentioned in *Zaad al-Ma'aad*: 4/352:

His (ta'aalaa) statement:

أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ

Is it not sufficient for them that We have sent down to you the Book (the Qur'aan) which is recited to them? (Al-Ankaboot 29:51)

Then he said: ((Whosoever the Qur'aan does not heal, then may Allaah not heal him. And whosoever the Qur'aan does not suffice, then may Allaah not suffice him)) [Faman lam Yashfih al-Qur'aan, Falaa Shafaahul-Allaah, wa man lam Yakfih Falaa Kafaahul-Allaah]. End of quote.

And Aboo Ibraaheem² said: Whosoever the Book and the Sunnah does not suffice, then may Allaah not suffice him. And whosoever the Book and the Sunnah does not satisfy, then may Allaah not satisfy him [Wa man lam Yakfih al-Kitaab was-Sunnah Falaa Kafaahul-Allaah, wa man lam Yaqna' bil-Kitaab was-Sunnah Falaa Aqna'hul-Allaah].

EXPLANATION OF THE TEXT BY SHAYKH AHMED AL-WASAABEE (HAFIDHAHULLAAH):

We find many of the people of innovation following the statements of their leaders in misguidance, and beautifying this to themselves and to the people, and leaving off the guidance of the Kitaab and the Sunnah. So the phrases that are mentioned in this chapter are supplications against these people and their likes, from the people of innovations and desires, those who are not satisfied, and do not find comfort in the Kitaab and the Sunnah, then these are supplications against them.

Q&A

1. What are the signs that show that Sihr (magic) has been done on a person?

Ans: It has come in some of the Ahaadeeth that a Jew put sorcery on the Prophet (صلى الله عليه وسلم), and some of the symptoms that the Prophet (صلى الله عليه وسلم) felt due to this was that he used to imagine that he has had relations with his wives, when in fact he had not done so³. And

² And he is the writer, ash-Shaykh Muhammad ibn 'Abdul-Wahhaab al-Wasaabee (hafidhahullaah).

³ Narrated 'Aa'sihah (radiyAllaahu 'anhaa) that: "Magic was worked on Allaah's Messenger so that he used to think that he had sexual relations with his wives while he actually had not. Then one day he said: ((O

also the sorcerers during the time of Moosaa ('alayhis salaam), when they threw their ropes and sticks it seemed to Moosaa as if the sticks turned into snakes, moving fast⁴. So this is one of the symptoms of sorcery, the symptom of imagination and hallucination. However, the symptoms of a person who has had sorcery done upon him vary according to the person who is involved, and the sorcerer that is involved, and the reasons why the sorcerer has put sorcery upon him. So sometimes it can be that the person who has had sorcery done upon him has whisperings (Wiswaas), and sometimes it can be that the persons body is trembling. And sometimes it can be that a person has hatred towards a loved-one, such as his wife, or he has diversion from his homeland, and other symptoms, depending on the reason that the sorcerer has put sorcery upon the person.

2. What is the permissibility of teaching the Qur'aan for a salary (i.e. money)? We have heard that ash-Shaykh al-Albaanee brings three or four Ahaadeeth in his book, *Silsilatul-Abaadeeth as-Sabeehah*, that show that it is impressible to do so [i.e. to teach the Qur'aan for money]. However, we have also heard that al-Lajnah ad-Daa'imah has issued a Fatwaa, and they bring a Hadeeth that tells us that it is permissible to teach the Qur'aan for money. So is it permissible to teach the Qur'aan for a salary?

Ans: If a person has left off his work and has taken out his time to teach the Muslims and the children Qur'aan, then it is allowable for him to be given money, as long as he does not make this conditional. Meaning that if he is given money without making this a condition [i.e. he does not ask for money], then this is alright. But if he makes it a condition [i.e. asks for money to teach al-Qur'aan], then this is not allowable, and there is a prohibition concerning this.

'Aa'ishah, do you know that Allaah has instructed me concerning the matter I asked Him about? Two men came to me, and one of them sat near my head and the other sat near my feet. The one near my head asked the other: 'What is wrong with this man?' The latter replied: 'He is under the effect of magic.' The first one asked: 'Who has worked magic on him?' The other replied: 'Labeed ibn al-A'sam, a man from Banee Zuraiq, who was an ally of the Jews and was a hypocrite.' The first one asked: 'What material did he use?' The other replied: 'A comb and the hair stuck to it.' The first one asked: 'Where (is that)?' The other replied: 'In a skin of pollen of a male date palm tree kept under a stone in the well of Dharwaan.)) So the Prophet went to that well and took out those things and said: ((That was the well which was shown to me (in a dream). Its water looked like the infusion of Henna leaves and its date-palm trees looked like the heads of devils)). The Prophet added: ((Then that thing was taken out)). I said (to the Prophet (صلى الله عليه وسلم)): 'Why do you not treat yourself with Nashra?' He said: ((Allaah has cured me; I dislike to let evil spread among my people))." Narrated by al-Bukhaaree, no. 5392.

4 قَالُوا يَا مُوسَىٰ إِنَّمَا أَن تُلْقِي وَإِنَّا أَن نَكُونَ أَوَّلَ مَنْ أَلْقَىٰ

They said: "O Moosaa (Moses)! Either you throw first or we be the first to throw?" (Taa-Haa 20:65)

قَالَ بَلْ أَلْقُوا فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِن سِحْرِهِمْ أَنَّهَا تَسْعَىٰ

[Moosaa (Moses)] said: "Nay, throw you (first)!" Then behold, their ropes and their sticks, by their magic, appeared to him as though they moved fast. (Taa-Haa 20:66)