

Lesson 12

Point Number 8

And know, may Allaah have mercy upon you, that a person's Islaam will not be complete until he is one who follows, one who attests and one who submits (to the Book and the Sunnah). So whoever claims that there remains anything from Islaam not sufficiently explained by the Companions of Allaah's Messenger *sallAllaahu `alayhi wa sallam* then he has lied against them. And this is sufficient for a person as a separation from them, and as an attack upon them. So he is an innovator, astray, leading others astray, introducing into Islaam that which is not from it.

The Explanation:

This is a completion of the previous speech. So his saying, **"A person's Islaam will not be complete until he is one who is a follower (of the Book and the Sunnah), one who attests to it, one who submits to it."** He is one who follows, not one who innovates. He should be one who believes and attests to the Truth, not one who has doubts and is uncertain. **"One who submits"** meaning one who submits to the Book and the Sunnah, because these matters require submission. They are not matters where argumentation is acceptable. So we submit to Allaah and to his Messenger *sallAllaahu `alayhi wa sallam* and we do not argue about this matter, or we do not give our own opinion, as they say, along with the Speech of Allaah and the speech of His Messenger *sallAllaahu `alayhi wa sallam*.

His saying, **"So whoever claims that anything remains from the affair of Islaam which the Companions of Allaah's Messenger *sallAllaahu `alayhi wa sallam* have not sufficed us with regard to (not sufficiently explained to us) then he has lied against them."** Meaning whoever claims that the Companions fell short in clearly explaining and in clarifying and in conveying it to the people from the Messenger *sallAllaahu `alayhi wa sallam* and claims that he has scope to speak or to add something, then he intends evil for the people. Because the Companions *radiyAllaahu`anhum* did not leave anything from that which they heard from the Messenger *sallAllaahu `alayhi wa sallam* or anything which they saw from him except that they conveyed it to the nation faithfully; and they made it clear to the nation.

And therefore for this reason the *tafseer* (explanation of the Qur·aan) of the Companions is given precedence over the *tafseer* of anyone after them. Because they were the students of the Messenger *sallAllaahu `alayhi wa sallam* and they heard the Qur·aan from him *sallAllaahu `alayhi wa sallam* and they heard the *ahaaadeeth* (his sayings) from him and they heard the explanation of the Qur·aan from him, and they saw his *sallAllaahu `alayhi wa sallam* actions and they conveyed that faithfully. So they did not leave out anything at all.

So whoever claims that they fell short and left something out that they did not convey then he is a liar and an inventor of falsehood. He is astray/misguided, leading others astray, trying to cause the people to have doubts of the Religion of Allaah and about its carriers from the Companions of Allaah's Messenger, *sallAllaahu `alayhi wa sallam*. And he is acting treacherously towards the Companions, as is the way with the people of innovation. They betray the Companions and make false accusations against them in order to remove the intermediary link between us and between Allaah's Messenger *sallAllaahu `alayhi wa sallam*. So it is obligatory to beware of those people and that we should know the true worth of the Companions and their status *radiyAllaahu `anhum*.

Where did this Qur·aan come to us from? And these *ahaaadeeth* (sayings of Allaah's Messenger *sallAllaahu `alayhi wa sallam*) and this *fiqh* (knowledge of the Religion). It did not come except through them taking it and carrying it from the Messenger *sallAllaahu `alayhi wa sallam*. They are the ones who carried it to us and they narrated it to us completely, each one in accordance with the amount which Allaah gifted him with and each one in accordance with his own ability. They did not leave anything from the Religion of Allaah except that they conveyed it just as they took it from Allaah's Messenger *sallAllaahu `alayhi wa sallam*. And they are fully trustworthy because Allaah chose them to be Companions of His Prophet and to take from him and to narrate from him. Allaah chose them for that, and then people come along and accuse them of falling short or accuse them of having deficiency. No one says this except one who is astray, trying to lead other people astray. He wants to cut off the link of this nation with the Companions of Allaah's Messenger *sallAllaahu `alayhi wa sallam* and therefore to cut off their link with Allaah's Messenger *sallAllaahu `alayhi wa sallam*. We were not present at the gatherings of the Messenger *sallAllaahu `alayhi wa sallam* and we didn't hear him; and between us and him there are many centuries. So the honourable Companions *radiyAllaahu `anhum*, they are the ones

who conveyed to us from the Messenger *sallAllaahu `alayhi wa sallam*. So the status of the Companions in the Religion is a tremendous status and they cannot be accused of having concealed anything or having hidden anything, and of not bringing it out openly.

His saying, **“Then he is an innovator. He is astray, leading others astray, introducing into Islaam that which is not from it.”** This is his intent, to introduce into Islaam that which is not from it, and he will not be able to do this unless he makes attacks upon the Companions and he betrays them and lies against them. Then he will be able to bring things from himself and say, “This is the religion which it is obligatory for us to proceed upon.” This is their goal in lying against the Companions and in betraying them and in belittling them. So that they can take the opportunity to establish for the people a religion from themselves, and in accordance with their intellects and their opinions; and so that we should take from shaykhs of misguidance and imaams of misguidance; those who change the Sunnah of the Messenger, *sallAllaahu `alayhi wa sallam* by lying/falsehood and who falsely bring about shaykhs and chains¹ from themselves in contradiction to sources of Islaam. This is something which is clear, which is present in what they pass on and in their thinking.

However, and all praise is for Allaah, **any misguidance which may persist with them is surrounded and restricted and is exposed by the light of the truth and the light of revelation.** These expose the many lies which they are guilty of and which are written in their books.²

¹ Editor’s note: meaning chains of narration

² Translator’s side point: Shaykh Saalih ibn Sa’d as-Suḥaymee *hafizahullaah* said in his taped explanation, “It is related from Imaam Maalik, *rahimahullaah ta’aalaa*, that he used to say, ‘Whoever introduces an innovation into the Religion, thinking that it is something good, then he has claimed that Muḥammad *sallAllaahu `alayhi wa sallam* betrayed his duty to convey the Message, because Allaah, the Most High, says:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

(Explanation)

This day have I completed your Religion for you, and perfected My favour upon you, and am pleased with Islaam as your Religion.’

Point Number 9

And know, may Allaah have mercy upon you, that there is no making analogies with regard to the Sunnah, nor reasoning with examples and desires are not to be followed regarding it. Rather it is just a case of affirming the narrations from Allaah's Messenger *sallAllaahu `alayhi wa sallam* without asking how, or explaining it away and without saying, "Why is that?" or "How can that be?"

The Explanation:

(Sooratul-Maa'idah (5), *aayah* 3)

Shaykh as-Suḥaymee said, "Refer for the references of this report to al-I'tisaam of ash-Shaatibee, al-Bida` of Ibn Waddaah, Sharḥ Uṣool `Itiqaad Ahlis-Sunnah wal-Jamaa`ah of al-Laalikaa-ee. And it is related from Imaam ash-Shaafi'ee *rahimahullaah* that he said, 'Whoever sanctions an action as being something good then he has legislated (brought about Islaamic legislation).' Meaning: whoever holds something to be good from himself, and introduces it into the Religion as an innovation, then he has set himself up as one who can legislate besides Allaah. And Imaam Maalik also said *rahimahullaah* when a man came to him and said, 'O Aboo `Abdillaah! Where should I enter the state of *ihraam* from?' (the state which you enter when you want to perform `Umrah or Hāj) So he replied, 'You enter the state of *ihraam* from Thul-Hulayfah, from the place where Allaah's Messenger *sallAllaahu `alayhi wa sallam* entered the state of *ihraam*.' (Imaam Maalik was the Imaam of Madeenah, and the man who was asking him in the city of Madeenah) So then the man said, 'But I want to enter the state of *ihraam* from Madeenah itself, from the vicinity of the grave.' So Imaam Maalik said, 'But I fear for you *fitnah* (evil, tribulation).' The man said, 'And what *fitnah* can there be? It's just some miles which I'm adding.' So Imaam Maalik said, 'I fear for you *fitnah*, because Allaah, the Most High says:

﴿ فليحذر الذين يخالفون عن أمره أن تصيبهم فتنة أو يصيبهم عذاب أليم ﴾

(Explanation)

So let those who contradict the command of the Prophet *sallAllaahu `alayhi wa sallam* beware, lest a *fitnah* (trial/tribulation) befall them or a painful punishment.'

(Sooratun-Noor (24), *aayah* 63)

Shaykh as-Suḥaymee said, "So the affair is dangerous; that a person introduces innovation into the Religion. He is dangerous, and introduces that which is not from it. The affair is at the limit of danger."

What is meant by the Sunnah here is the *`aqeedah* (creed and belief) because this book is on the topic of *`aqeedah*, and the (correct) creed is the Sunnah. And this book is called Sharḥus-Sunnah, an explanation of the Sunnah (the correct creed). It is called Sunnah because the Sunnah is the (correct) path. And the *`aqeedah* (creed and belief) is *towqeefiyyah*, dependent upon text. There is no scope at all for adding anything to it. It hinges upon what occurs from Allaah and from His Messenger *sallAllaahu `alayhi wa sallam*. And whatever is contrary to what came from Allaah and His Messenger, then it is false and futile and it is misguidance. So this is the meaning of the saying of the scholars that *`aqeedah* is *towqeefiyyah* (depends upon text). Analogy does not enter into it because *qiyaas* (analogy) can only be in issues of *fiqh*. They are where analogy can enter, and they are the rulings of what is lawful and what is forbidden. As for the matters of *`aqeedah*, then there is no analogy in them. Rather it is just *tasleem*, submission, and *inqiyaad*, compliance, to that which came from Allaah and his Messenger without any interference.³

His saying, “**And desires are not to be followed regarding it.**” Meaning it is not to be said concerning the *`aqeedah* (creed and belief) “Whatever agrees to your desires can be accepted and whatever goes against your desires, you should reject it,” as is the way of the people of misguidance. And therefore they were called *ahlul-ahwaa* (the people of desires). He, the Most High, said,

³ Translator’s side point: Shaykh Saalih ibn Sa’d as Suḥaymee *hafizahullaah* said, “What is meant by analogy is that which texts are rejected on account of. That is prohibited in the Sunnah. Indeed it is prohibited in all of the Islaamic rulings. As for the analogy which is well known with the people of Uṣool (people of fundamental of *fiqh*) and it is joining a matter for which we do not have a text, joining it to a matter which we do have a text for, based upon a ruling in that matter built upon a reason that is common to both of them, when there is no text to be found.

As for this matter here (analogy in this way) then this is a matter which is acted upon and is something which the *Salaf* stated. However, it is only resorted to when there is a dire need. So it is a supplementary principle and it is not a fundamental principle. It is resorted to, just in the same way that dead meat is resorted to, it is just like eating dead meat. When a text is not present or the text cannot be understood (or so on and so forth) then in that case analogy can be resorted to. And it is particular to the detailed rulings of legislation. But as for the Sunnah in general, then there is no analogy in the Sunnah. Because it is either a text from the Book of Allaah, or from the way of the Messenger, *sallAllaahu `alayhi wa sallam*.”

﴿ فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّهَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنِ

أَتَّبَعَ هَوْنَهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ ﴾

(Explanation)

So if they do not respond to you⁴, then know that they are just following their desires. And who is more astray, than one who follows his desires without guidance from Allaah.

(Sooratul-Qasas (28), aayah 50)

So whoever does not submit to the *aqeedah* (creed and belief) that is established in the Book and the Sunnah, then he is just following his desires. And therefore the people of innovations in creed and belief are called *ahlul-ahwaa*, the people of desires, because they are just following their desires, as occurs in the *aayah*:

﴿ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوْنَهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ ﴾

(Explanation)

And who is more astray, than one who follows his desires without guidance from Allaah.

(Sooratul-Qasas (28), aayah 50)

His saying, “Rather it is just a case of affirming the narrations from Allaah’s Messenger *sallAllaahu `alayhi wa sallam* without asking how and without explaining it away and without saying, “Why is that?” or “How can that be?” Meaning submission to the sayings of the Messenger of Allaah *sallAllaahu `alayhi wa sallam* with regard to the Names and Attributes of Allaah and the matters of creed and belief. “Without explaining” meaning, not giving an explanation which is

⁴ referring to the Prophet *sallAllaahu `alayhi wa sallam*

contrary to its correct meaning. And it is an explanation which is contrary to what the texts indicate. And this became widespread amongst the Jahmiyyah, the Mu`tazilah and the Ash`arees. Such as their claiming that what is meant by *al-Yad*, Allaah's Hand, is *al-Qudrah*, ability. And what is meant by *al-Wajh*, Allaah's Face, is *ath-Thaat*, His Self. And what is meant by *al-Istiwaa*, Allaah's ascending is *al-Isteelaa*, Allaah's overcoming. This is a false and futile explanation. This is not the meaning of these texts. So his saying "**without explanation**" means without any false explanation. As for explaining them with the meaning of making clear/explaining their correct meaning, then this is true.

Ithaaful-Qaaree bit-Ta`leeqaat `alaa Sharḥis-Sunnah

by Shaykh Ṣaaliḥ ibn Fowzaan al-Fowzaan *ḥafizahullaah*

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Translated by Aboo Talḥah Daawood Burbank, *rahimahullaah*, on 16th November 2009

Transcribed by Fawad ibn `Abdul Fataah Abu Zaid Al Afghaani

Points discussed by Shaykh Ṣaaliḥ al-Fowzaan *ḥafizahullaah* in this excerpt include:

- with regard to the Qur-aan and the (authentic) Sunnah a Muslim must:
 - follow them and not innovate
 - believe in and attest to them and not doubt them
 - submit to them and not argue against them or bring one's own opinion
- the Companions *radīyAllaahu`anhum* conveyed the Qur-aan and Sunnah faithfully without leaving anything out
- they were fully trustworthy because Allaah chose them to convey Islaam

- those who attack/belittle the Companions *radīyAllaahu`anhum* wish to remove the intermediary between us and the Messenger *sallAllaahu `alayhi wa sallam*
- they do this so that they can introduce innovations into the Religion from their own opinions
- the correct creed and belief is dependent on the texts of the Qur-aan and Sunnah
- the Muslim must submit to and comply with the correct creed and belief found in the texts without:
 - adding anything with analogies
 - following desires
 - giving it an explanation contrary to what the text indicate
- analogies can only be made in matters of *fiqh* (not in creed and belief)

Side points from Shaykh Saalih ibn Sa`d as Suhaymee *hafizahullaah* mention:

- those who innovate into Islaam:
 - are claiming that the Messenger *sallAllaahu `alayhi wa sallam* betrayed his duty in conveying Islaam
 - are bringing about Islaamic legislation from themselves
 - may be subject to tribulation and punishment from Allaah
- in general there is no analogy in the Sunnah as it is either a text from the Qur-aan or from the way of the Messenger *sallAllaahu `alayhi wa sallam*
- analogy on account of which texts are rejected is prohibited
- analogy is only resorted to when there is a dire need (such as in the absence of texts)
- analogy is particular to the detailed rulings of legislation