

شرح الحقيقة الواسطية

Commentary On

Shaikh Al-Islām Ibn Taymiyyah's

Al-‘Aqīdah Al-Wāsiṭiyyah

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Commentary On *Shaikh Al-Islām* Ibn Taymiyyah's ***Al-‘Aqīdah Al-Wāsiṭiyyah***

Volume – 1

by
The Virtuous *Shaikh*, *Al-‘Allāmah*
Muḥammad bin Ṣāliḥ al-‘Uthaimīn (رحمته الله)

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Supervised by:

ABDUL MALIK MUJAHID

Headquarters:

P.O. Box: 22743, Riyadh 11416, KSA
Tel: 00966-1-4033962/4043432
Fax: 00966-1-4021659
E-mail: darussalam@awalnet.net.sa
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AUSTRALIA

- Lakemba NSW: ICIS: Ground Floor
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9758 4040, 9758 4030

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful

Introduction

All praise is due to Allāh. And may the *Ṣalāh* and *Salām* be upon our Prophet Muḥammad ﷺ, his Household and all of his Companions.

As for what proceeds:

This is the book: *Sharḥ Al-'Aqīdah Al-Wāsiṭiyyah* by the virtuous *Shaikh* Muḥammad bin Ṣāliḥ Al-'Uthaimin. We are producing it for the students of knowledge after the completion of its review by the *Shaikh* himself, may Allāh preserve him. Thus, he corrected, revised, and added important additions to it. Therefore, it resulted in an appealing new form.

The book, *Al-'Aqīdah Al-Wāsiṭiyyah*, authored by *Shaikh* Al-Islām Ibn Taymiyyah, may Allāh have mercy upon him, is a beneficial book summarizing the creed of the People of the *Sunnah* and the *Jamā'ah* with the clearest clarifications and simplest of expressions. Hence, despite this booklet's small size, it is among the best of what has been collected and written on the topic. There is no better evidence of this, than the great care of the scholars in explaining it, and teaching it to the students of knowledge.

Our scholars have been keen to teach their students such summarizing texts, then, after that, they move on to what is broader and more encompassing.

The virtuous Shaikh Muḥammad bin Ṣāliḥ Al-'Uthaimīn - may Allāh bring benefit through his knowledge - followed this method. He used to always stress focusing on the likes of these summarized texts, and memorizing them.

Thus, in his classes on creed, for example, he would teach the book *Al-'Aqidah Al-Wasitiyyah* and *Kitāb At-Tawḥīd* by Shaikh Al-Islām Muḥammad bin 'Abdul-Wahhāb, may Allāh have mercy upon him. In *Fiqh*, (he would teach) the book *Zād Al-Mustaqni'* by Al-Ḥajjāwī, may Allāh have mercy upon him, in *Al-Farā'id* (inheritance law); *Manzūmah Al-Qalā'id Al-Burhāniyyah*, in *Nahw* (grammar); *Al-Ājrū-miyyah*, and so on for the rest of his classes.

Consequently, this method had a profound influence in the souls of his students and those who listened to him. So his books and audios spread throughout the Islamic lands of the east and the west, and by that, Allāh brought tremendous benefit.

This encouraged publishing houses to bring out the writings and booklets of the Shaikh, may Allāh preserve him, and for a long time this was the case with Dār Ibn Al-Jawzī publishers and distributors. So, all praise is due to Allāh, Exalted is He, and we thank Him for making that easy for us.

This book has been published before. However, in reality, it was not given its rightful examination and the verification by the Shaikh, may Allāh rectify him. This is why, the virtuous Shaikh reviewed the book, corrected it, looked it over and amended what was lacking in the first edition.

Accordingly, this edition of the book is truly better than the one that preceded it.

My Work in the Book:

I verified the *Ḥadīths* and the *Āthār* (narrations) that I was

able to find. So, if it was in the Two *Ṣaḥīḥs*, or one of them, I considered them to be sufficient. And if found in other than them, I would refer it to the most important of them in the interest of brevity. We also mentioned what was said about it from authenticity and weakness, taking the statements of the scholars who are considered in this science, as guide; without us adding more than that.

I indexed the *Ḥadīths* of the text and the commentary, as well as another index for the topics of the book.

I chose not to mention the biography of *Shāikh* Al-Islām Ibn Taymiyyah, considering the numerous biographies produced about him, may Allāh have mercy upon him, to be sufficient.^[1]

As well, we mentioned a brief biography for *Shāikh* Muḥammad bin 'Uṭhaimīn, which was written by our brother Walīd bin Aḥmad Al-Ḥusain.

This is the small effort (that I produced), and I am aware that there are those among the students of knowledge who are more worthy of this work. Thus, I ask Allāh, Exalted is He, for pardon and forgiveness, and to guide us to whatever goodness and correctness it contains.

As I see that it is obligatory upon me to thank Allāh, the Mighty and Sublime, first and foremost. Then, to the virtuous *Shāikh* Muḥammad bin 'Uṭhaimīn, may Allāh benefit with his knowledge, who appointed us to take care of printing this book, verifying its *Ḥadīths* and reviewing it. As I also thank the brothers from Dār Al-Ḥasan publishing

[1] Like: *Al-'Uqūd Ad-Durriyyah* by Ibn 'Abdul-Hādī, *Al-Kawākib Ad-Durriyyah* by the *Shāikh* Mar'ī Al-Karamī Al-Ḥanbalī, *Ar-Radd Al-Wāfir* by Ibn Nāṣir Ad-Dīn Ad-Dimashqī, *Al-A'lām Al-'Aliyyah* by Al-Bazzār, and the many others.

and distribution in Jordan, who did the typesetting and formatting.

In conclusion, I ask Allāh, Exalted is He, to make this work sincerely for His Face, there being no one who has a share in it. Also, to forgive me whatever mistakes it contains. Indeed, He is the Hearing, Responding, and may the *Ṣalāh* and *Salām* be upon our Prophet Muḥammad ﷺ, his Household and all of his Companions.

Sa'd bin Fawwāz Aṣ-Ṣumayyil

Al-Khobar

A Brief Biography of Al-‘Allāmah Muḥammad bin Ṣāliḥ Al-‘Uthaimīn 1347-1421H

His Name, Lineage and Birth

He is the virtuous *Shaikh*, the scholar, the *Muḥaqqiq*, the *Faqīh*, the *Mufasssīr*, the *Wari’*, the *Zāhid*, Muḥammad bin Ṣāliḥ bin Muḥammad bin ‘Abdur-Raḥmān Āl ‘Uthaimīn, from Al-Wahbah, from Banū At-Tamīm.

He was born on the eve of the 27th of the blessed month of Ramaḍān, in the year 1347 H, in ‘Unaizah - one of the cities of Al-Qaṣīm - in the Kingdom of Saudi Arabia.

His Educational Upbringing

His father - may Allāh have mercy upon him - enrolled him as a student to learn the Noble Qur’ān, with his maternal grandfather, the teacher ‘Abdur-Raḥmān bin Sulaimān Ad-Dāmigh, may Allāh have mercy upon him. Then, he learned writing and some arithmetic, and the texts of *Ādāb* (literatures), in the *Madrasah* (school) of Al-Ustādh ‘Abdul-‘Azīz bin Ṣāliḥ Ad-Dāmigh - may Allāh preserve him - and that was before he enrolled in the *Madrasah* of the teacher ‘Alī bin ‘Abdullāh bin Ash-Shaḥītān - may Allāh have mercy upon him - where he memorized the Noble Qur’ān

by heart, while he had not yet passed the age of 14.

Also, under the guidance of his father - may Allāh have mercy upon him - he was encouraged to seek *Sharī'ah* knowledge, and at that time, the virtuous *Shaiikh*, *Al-'Allāmah* 'Abdur-Raḥmān bin Nāṣir As-Sa'dī, may Allāh have mercy upon him, was teaching '*Ulūm Ash-Sharī'ah* and Arabic, in *Al-Jāmi'* *Al-Kabīr* at 'Unaizah. Furthermore, he had appointed two of his senior students^[1] to teach the newer students. Thus, the *Shaiikh* enrolled into the circle of *Shaiikh* Muḥammad bin 'Abdul-'Azīz Al-Muṭawwa' - may Allāh have mercy upon him. Until he obtained from the knowledge regarding *Tawḥīd*, *Fiqh* and grammar what he obtained.

Then, he attended the circle of his *Shaiikh*, *Al-'Allāmah* 'Abdur-Raḥmān bin Nāṣir As-Sa'dī - may Allāh have mercy upon him - with whom he studied *Tafsīr*, *Ḥadīth*, the Prophetic *Sīrah*, *Tawḥīd*, *Fiqh*, *Uṣūl*, inheritance laws, and grammar. He also memorized summary texts in these areas of knowledge.

The virtuous *Shaiikh*, *Al-'Allāmah* 'Abdur-Raḥmān bin Nāṣir As-Sa'dī - may Allāh have mercy upon him - is considered his first *Shaiikh*; since he took from him the knowledge, by becoming familiar with it and its methods, more than anyone else. Therefore, he was influenced by his methodology, his way of fortifying the fundamentals, his method of teaching, and his manner of following the evidences.

And while *Shaiikh* 'Abdur-Raḥmān bin 'Alī bin 'Awdān - may Allāh have mercy upon him - was a judge in 'Unaizah, he read texts in the knowledge of inheritance with him, just

[1] They were *Shaiikhs* Muḥammad bin 'Abdul-'Azīz Al-Muṭawwa', and 'Alī bin Ḥamad Aṣ-Ṣāliḥī, may Allāh have mercy upon them.

as he read (texts) in grammar and eloquence with Shaikh 'Abdur-Razzāq Al-'Afīfī, during his tenure as a teacher in that city.

Upon the opening of the Knowledge Institute (*Al-Ma'had Al-'Ilīmī*) in Ar-Riyādh, one of his brothers^[1] indicated that he should enroll in it. So he sought the permission of his Shaikh Al-'Allāmah 'Abdur-Raḥmān bin Nāsir As-Sa'dī - may Allāh have mercy upon him - and he granted him permission and he enrolled in the Institute during the years of 1372-1373H.

During the two years he was enrolled at the Institute in Ar-Riyādh, he benefited from the scholars that were teaching therein at that time, and among them were Al-'Allāmah, Al-Mufasssir Shaikh Muḥammad Al-Amīn Ash-Shinqīṭī, the Shaikh, the *Faqīh* 'Abdul-'Azīz bin Nāṣir Rashīd, and the Shaikh and *Muḥaddith* 'Abdur-Raḥmān Al-Afrīqī - may Allāh, Exalted is He, have mercy upon them all.

During that time, he began studying with his eminence Shaikh, the 'Allāmah 'Abdul-'Azīz bin 'Abdullāh Ibn Bāz - may Allāh have mercy upon him. He read before him, in the *Masjid*, from *Ṣaḥīḥ Al-Bukhārī*, and from the writings of Shaikh Al-Islām Ibn Taymiyyah. He also benefited from him in the knowledge/science of *Ḥadīth*, examining the views of the *Fuqahā'* of the different *Madhhabs*, and comparisons between them. Moreover, his eminence, Shaikh 'Abdul-'Azīz bin Bāz - may Allāh have mercy upon him - is considered his second Shaikh, due to obtaining (knowledge from him) and being influenced by him.

Then, in the year 1374H., he returned to 'Unaizah, and began studying with his Shaikh, Al-'Allāmah 'Abdur-Raḥ-

[1] That being Shaikh 'Alī bin Ḥamad Aṣ-Ṣāliḥī, may Allāh have mercy upon him.