

شرح العقيدة 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 – 2

by
The Virtuous Shaikh, Al-‘Allāmah
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SECTION: Concerning the *Sunnah* of the Messenger of Allāh ﷺ

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فَضْلٌ : ثُمَّ فِي سُنَّةِ رَسُولِ اللَّهِ (ﷺ) ...

Section : Then, concerning the Sunnah of the Messenger of Allāh ﷺ...

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The Commentary

- ❖ The *Sunnah* lexically is: the “path” and from it is his ﷺ saying: “You will follow *As-Sunan* (the paths) of those that came before you”^[1] meaning, their way.
- ❖ Technically, it means the sayings of the Prophet ﷺ, his actions and his tacit approvals. So, it includes both obligatory and recommended acts.
- ❖ The *Sunnah* is the second source for legislating.

^[1] Reported by Al-Bukhārī (3456) and Muslim (2669) from Abū Sa’id Al-Khudrī, may Allāh be pleased with him.

The meaning of our statement: "The second source" is in terms of number, not in terms of rank; because its status is like that of the Qur'ān once it (the *Sunnah*) is authentically reported from the Messenger ﷺ.

However, the one who looks at the Qur'ān (for proof) needs just one thing; that is it correctly proves the ruling, while the one who looks in *Sunnah* needs two things:

Firstly: That it is correctly attributed to the Messenger ﷺ.

Secondly: That it correctly proves the ruling.

So, the one who tries to use the *Sunnah* has to spend more effort than the one who tries to use the Qur'ān as evidence, for the chain of transmission of the Qur'ān suffices us; its chain of the transmission is *Mutawātir*,^[1] nothing actually calls for any doubt in its respect; unlike what is attributed to the Messenger ﷺ.

So, if the *Sunnah* is authentically established from the Messenger of Allāh ﷺ, it's status is that of the Qur'ān completely, in terms of trusting the information and acting upon the ruling; as He, Exalted is He, says:

﴿وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ﴾

﴿Allāh has sent down to you the Book (The Qur'ān) and Al-Ḥikmah (the *Sunnah*).﴾ (An-Nisā' 4:113)

And the Prophet ﷺ also said: "I should not find anyone of you reclining on his couch, while one of my orders comes to him, saying: 'We do not know of this! Whatever we find

[1] Translation note: A narration reported by a large number of trustworthy reporters at every level in the chain of its transmission.

in the Book of Allāh, we follow it.' Behold! I was given the Book and its like along with it."^[1]

That is why the correct position is that the Qur'ān can be abrogated by the *Sunnah* once it is authentic from the Prophet ﷺ, and that possible, both according to the intellect, and the legislation. However, there is no sound example for that.^[2]



فَالسُّنَّةُ تُفَسِّرُ الْقُرْآنَ وَتُبَيِّنُهُ، وَتَدُلُّ عَلَيْهِ، وَتُعَبِّرُ عَنْهُ. . . .

The Sunnah explains the Qur'ān, and clarifies it, and demonstrates it, and expounds upon it...



- **The author said:** *"The Sunnah explains the Qur'ān, clarifies it, proves it, and expounds upon it."*
- ❖ Concerning his statement: *"It explains the Qur'ān:"*
Meaning - it elucidates the meaning intended by the Qur'ān

^[1] Reported by Aḥmad (4:132), Abū Dāwūd (4605), At-Tirmidhī (2663), Ibn Mājah (13), and Al-Ḥākim (1:109). Shaikh Aḥmad Shākir commented extensively on the references and authentication of this *Ḥadīth* in his annotation of *Ar-Risālah* of Ash-Shāfi'i (page 9). See *Al-Ḥadīth Ḥujjah bi Nafsih fī Al-'Aqā'id wa Al-Aḥkām* by Al-Albānī, and he said it is *Ṣaḥīḥ*.

^[2] And it is the view of the majority as quoted from them by Ash-Shawkānī in *Irshād Al-Fuḥūl* (page 191).

as contained in the exegesis of His Statement, Exalted is He :

﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾

﴿For those who have done good is the best, and even more.﴾ (Yūnus 10:26)

The Prophet ﷺ explained the meaning of ﴿And even more﴾ to mean gazing at the Face of Allāh, the Mighty and Sublime.^[1]

And as he ﷺ explained His statement, Exalted is He:

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ﴾

﴿And make ready against them all you can of power.﴾
(Al-Anfāl 8:60)

“Listen, power is shooting! Listen, indeed power is shooting.”^[2]

- ❖ **“and clarifies it:”** It clarifies what is general in it; because there are general *Āyāt* in the Qur’ān, but the *Sunnah* clarifies and makes them clear. For example, His statement, Exalted is He:

﴿وَأَقِمُوا الصَّلَاةَ﴾

﴿And perform Aṣ-Ṣalāh.﴾ (Al-Baqarah 2:43)

Allāh commands its performance, while the *Sunnah* explains how of it.

And His statement, Glorious be He:

﴿أَفَرَأَيْتُمُ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَىٰ غَسَقِ اللَّيْلِ﴾

[1] Its reference preceded.

[2] Reported by Muslim (1917) from ‘Uqbah bin ‘Āmir, may Allāh be pleased with him.

﴿Perform Aṣ-Ṣalāh during the waning of the sun till the darkness of the night.﴾ (Al-Isrā' 17:78)

﴿during the waning of the sun﴾: meaning, from the waning of the sun until the darkness of the night; that is, its utmost darkness, and that is its middle. This is because the darkest part of the night is its middle.

What is apparent, is that this is one period of time, but the *Sunnah* gives the details for this generality:

The time of *Zuḥr* is from the waning of the sun until the shadow of everything is equal to its size. And the time of 'Aṣr from that time until the sun turns yellowish; that is the best time when it could be observed, and up to setting of the sun out of necessity. The time of *Maghrib* is from the setting of the sun until the redness of the twilight disappears. The time of '*Ishā*' is from when the redness of the twilight disappears, until the middle of the night.

There is no time of necessity for '*Ishā*'.^[1] That is why if a woman becomes pure from menstruation during the latter half of the night; neither the '*Ishā*' prayer nor the *Maghrib* prayer are obligatory upon her, because the time of '*Ishā*' ends at the middle of the night. There is no evidence in the *Sunnah* that the time of '*Ishā*' extends until the break of dawn. And the time of *Fajr* is from the break of dawn until the rising of the sun. That is why He said in the *Āyah*: ﴿From the waning of the sun until the darkness of the night﴾

[1] Translation note: That is because he explained that the time for 'Aṣr is until the sun's color changes, but out of necessity it extends up to sunset. And some say the same for '*Ishā*'; that its time is up to the middle of the night, but in cases of necessity it lasts until *Fajr*. So the *Shaiḥh* is saying that there is no such thing in the case of '*Ishā*'.