شرح العقيدة الواسطية Commentary On

Shai<u>kh</u> Al-Islām Ibn Taymiyyah's

Al-'Aqīdah Al-Wāsitiyyah

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Commentary On Shaikh Al-Islām Ibn Taymiyyah's

Al-'Aqīdah Al-Wāsiṭiyyah

Volume - 2

by
The Virtuous <u>Shaikh</u>, Al-'Allāmah **Muḥammad bin Ṣāliḥ Al-'Uthaymīn (ﷺ**

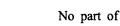
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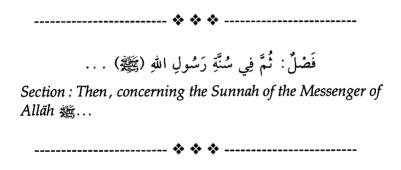
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SECTION: Concerning the Sunnah of the Messenger of Allāh



The Commentary

- ❖ The Sunnah lexically is: the "path" and from it is his saying: "You will follow As-Sunan (the paths) of those that came before you" 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.

Reported by Al-Bukhārī (3456) and Muslim (2669) from Abū Sa'īd 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 ...

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 :

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:

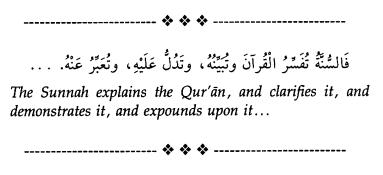
♦Allāh has sent down to you the Book (The Qur'ān) and Al-Ḥikmah (the Sunnah). ♦ (An-Nisā' 4:113)

And the Prophet salso 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

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 , and that possible, both according to the intellect, and the legislation. However, there is no sound example for that. [2]



- 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

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'ī (page 9). See Al-Ḥadīth Ḥujjah bi Nafsih fī Al-'Aqā'id wa Al-Aḥkām by Al-Albānī, and he said it is Ṣaḥiḥ.

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:

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

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

And as he explained His statement, Exalted is He:

♦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 \(\bar{A}y\)at in the Qur'\(\bar{a}n\), but the Sunnah clarifies and makes them clear. For example, His statement, Exalted is He:

♦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:

^[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 *Zuhr* 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 'Iṣḥā' is from when the redness of the twilight disappears, until the middle of the night.

There is no time of necessity for ' $I\underline{sha}$ '. That is why if a woman becomes pure from menstruation during the latter half of the night; neither the ' $I\underline{sha}$ ' prayer nor the *Maghrib* prayer are obligatory upon her, because the time of ' $I\underline{sha}$ ' ends at the middle of the night. There is no evidence in the *Sunnah* that the time of ' $I\underline{sha}$ ' 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 $A\underline{yah}$: From the waning of the sun until the darkness of the night.

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 'Iṣhā'; that its time is up to the middle of the night, but in cases of necessity it lasts until Fajr. So the Shaikh is saying that there is no such thing in the case of 'Iṣhā'.