

*Scholars are the  
Inheritors of  
Prophets: A  
Biographical Series*

السيرات

محمد بن صالح العثيمين

THE LIFE OF IMĀM  
MUHAMMAD BIN SĀLIH  
AL-'UTHAYMĪN

Al-'Allāmah 'AbdulMuhsin Al-'Abbād Al-Badr



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



**The Life of Imam  
Muhammad bin Saalih  
al-'Uthaymeen**

**We accept any practical feedback, which might lead to improvement of the book ; perfection is important and is solely for Allah alone.**

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Translate by one translator and [two] proofreaders from our party, may Allah preserve them, grant them success and increase their perseverance.

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# Introduction

## In the Name of Allah, the Beneficent, the Merciful

Verily, all praise is for Allaah, we praise Him and we seek His assistance and we ask for His forgiveness. And we seek refuge from Allaah from the evils of our selves and from the evils of our actions.

Whomsoever Allaah guides, none can lead him astray, and whomsoever is lead astray, none can guide him.

I bear witness that there is no deity that has the right to be worshipped except Allaah alone and with no partner, and I bear witness that Muhammad is His slave and messenger (Peace & Blessings of Allaah be upon him, his family, and his Companions).

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

**“O you who believe, fear Allaah as He ought to be feared and do not die except as Muslims.”**

{Aali-‘Imraan (3): 102}

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

**“O mankind, fear Allaah who created you from a single soul (Adam), and created from that, its mate (Eve). And from both of them, He brought forth many men and women. And fear Allaah to whom you demand your mutual rights. Verily, Allaah is an All-Watcher over you.”**

{An-Nisaa’ (4): 1}

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اتَّقُوا اللّٰهَ وَقُولُوْا قَوْلًا سَدِيْدًا ﴿١﴾ يُصْلِحْ لَكُمْ اَعْمَالَكُمْ  
وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ وَمَنْ يُطِيعِ اللّٰهَ وَرَسُوْلَهُ فَقَدْ فَازَ فَوْزًا عَظِيْمًا

**“O you who believe, fear Allaah and speak a word that is precise (i.e. Truthful). He will rectify your deeds for you and forgive you your sins. And whoever obeys Allaah and His messenger has indeed achieved a great success.”**

{Al-Ahzaab (33): 70-71}

To proceed:

This evening I am going to talk to you about a respected Shaykh and personality from the Kingdom of Saudi Arabia who is one of the notables of the Islamic world in fact.

He made huge efforts in preserving knowledge, its dissemination, working for it and benefiting the students who seek knowledge. He is none other than the Shaykh and ‘Allaamah, Muhammad bin Saalih al-’Uthaymeen,

may Allah have mercy on him and grant him an abode in His spacious gardens.

The greatest grief to have afflicted Islam was the affliction of the death of our Prophet Muhammad, sall Allaahu ‘alayhi wa sallam; and the great afflictions that have followed have been the deaths of his inheritors. The Prophet, sall Allaahu ‘alayhi wa sallam, said,

*“Verily, the scholars are the inheritors of the prophets. And, indeed, the prophets did not bequeath dinar, nor dirham. Rather, they bequeathed knowledge. And whosoever takes it has taken a lofty portion.”*<sup>1</sup>

Shaykh Ibn Uthaymeen, rahimahullah, acquired a great portion of knowledge and expended great effort in spreading it and benefiting students of knowledge.

My speech on this respected Shaykh will be about: his lineage, his birth, his upbringing, his teachers and students, his endeavour, his attempt at propagating knowledge, his books, his status with the masses, his death and those he left behind, and various points and pieces of advice.

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<sup>1</sup> Reported by Abu Dawood (3641) and others, and its chain is Hasan.



## His Lineage

He was Muhammad bin Saalih bin Muhammad bin Sulaymaan bin Abdir Rahmaan bin Uthmaan bin Abdillah bin Abdir Rahmaan bin Ahmad bin Muqbil, from the Wahabah from the tribe of Banu Tameem.

His grandfather 'Uthmaan, four generations back, was known as 'Uthaymeen and his family became known by this name, 'Uthaymeen from 'Uthmaan<sup>2</sup>.

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<sup>2</sup> This point of lineage was provided to me by his nephew, the Dr 'Abdur Rahmaan bin Sulaymaan bin Uthaymeen. Refer the book, *Ulamaa Najd Khilaal Sitta Quroon*, by Shaykh Abdullah al-Bassam (vol.2, p.422).

## His Birth and Upbringing

He was born on the 27<sup>th</sup> night of Ramadhaan in 1347 AH [8<sup>th</sup> March 1929 CE] in the town of 'Unayza, one of the towns in Qaseem, and had a good, righteous upbringing.

He learnt reading and writing in al-Kuttaab and the Qur'aan from his maternal grandfather, 'Abdur-Rahmaan bin Sulaymaan al-Daamigh. He memorised the Qur'aan and studied under the Shaykh and 'Allaamah 'Abdur-Rahmaan bin Naasir as-Sa'dee, may Allaah have mercy on him.

When the Riyadh Educational Institute was founded, he sought his Shaykh's permission to enrol. So he studied there, after primary school and before university, for four years.

He began his studies in the second year, since at that time the system of advancing academic years was in place. This system allowed anyone who was able to progress in their studies at a quicker pace. Students were given the opportunity to study the following year's material during the summer holidays and then sit for an exam. If they passed, they would progress to the year ahead. The Shaykh began his studies in the second year and studied the third year in that summer. Hence, the following year, he began the fourth year.

After he finished his studies there, the Educational Institute was opened in 'Unayza (in 1374AH). He continued his studies under his Shaykh, 'Abdur-Rahmaan bin Naasir as-Sa'dee and also taught at the institute. At the same time, he enrolled in the Faculty of Shariyyah and would go to Riyadh at the end of each year to do the exams, so he could finish his university studies.

When the Faculty of Shariyyah and Usool-ud-Deen opened in al-Qaseem, he stopped teaching in the Institute and taught there. He continued teaching there until he died, may Allah have mercy on him.

When his Shaykh 'Abdur-Rahmaan bin Naasir as-Sa'dee passed away in 1367AH [1947 CE], he assumed the role of Imaam, Khateeb and teacher at the masjid, al-Jaami' al-Kabeer, in Unayza. He continued in this role, until Allah caused him to pass.

## **His Teachers and Students**

The most distinguished Masha'ikh he studied under were:

'Abdur-Rahmaan bin Naasir as-Sa'dee – who he studied under at the Jaami' al-Kabeer in Unayza.

Shaykh Abdul-Azeez bin Baaz and Muhammad al-Ameen ash-Shanqeeti – who he studied under at the Educational Institute of Riyadh.

As for his students, there were many. They acquired knowledge from him at the Educational Institute of Unayza, the Faculty of Shariyyah and Usool-ud-Deen, in al-Qaseem, and the Jaami' al-Kabeer, in Unayza, where he taught for 45 years.

He taught at the Faculty and the Educational Institute for a total of 47 years. Hence, his students during this long period were numerous.

Many students, from inside and outside of the Kingdom, used to travel to him to seek knowledge, especially in summer, when he would have many lessons in the morning, after 'Asr and after Maghrib prayers. He never stopped teaching after Maghrib throughout the entire summer.

The masjid, al-Jaami' al-Kabeer, in Unayza has a library that was founded by Shaykh 'Abdur-Rahmaan bin Naasir as-Sa'dee. After Shaykh Sa'dee's death, Shaykh Muhammad bin 'Uthaymeen continued adding books to the collection.

When King Khalid, may Allaah have mercy upon him, had the masjid rebuilt, he constructed a building next to it for the students visiting Unayza, studying under Shaykh Ibn Uthaymeen. The masjid's library was relocated to this building, so it became a dormitory for the students and library.

## **His Efforts for Knowledge and His Guiding to Allaah**

Based on what we have mentioned, we know that he began teaching in the 'Unayza Institute in 1374 AH [1954 CE]; that he became the Imaam, Khateeb and teacher at Masjid al-Jaami' al-Kabeer in 1376 AH [1956 CE] and that many students took knowledge from him from the Faculty of Shariyyah and Usool ud-Deen in Aqseem.

He not only strove to give knowledge and guide to Allah in his home province of al-Qaseem, but taught and gave lectures in many different places within the Kingdom. He would go to Mecca at different times and teach in Masjid al-Haram (especially in Ramadan). Many students would gather round him to attend his lessons and acquire knowledge from him. Similarly, when he went to Madinah to give lessons, he would teach in the Prophet's Masjid. It would please the students to hear he was coming to Madinah, as they would attend his lessons and benefit from his knowledge. I was one of the teachers in the masjid and when the Shaykh would be coming, the students asked if I could stop my lessons so they could attend his. So, I did that for the students and also so I could attend lessons with them from time to time.

One of his methods of teaching and calling to Allah would be to give lessons in different towns and cities in the Kingdom in masjids and universities. He gave a number of lectures at the Islamic University in Madinah in its masjid, in the lecture hall, as well as the prayer areas in the different faculties and academies. I remember one of the lectures he gave at the Islamic University was a comprehensive lecture entitled, '*The Manhaj of Ahlus Sunnah in Aqeedah and Action*' and another entitled, '*The Etiquettes of Seeking Knowledge.*' He also used to give lectures over the phone to people in Europe and America.

Another one of his ways of teaching and calling to Allah was to take part in seminars throughout the Kingdom. Three seminars were held at the Islamic University, two regarding da'wah and preparing callers, and one on the struggle against intoxicants and drugs. He attended these seminars and contributed to them with his research and discussion.

He would also take part in educating the pilgrims, giving fatwa, lessons and lectures at times of Hajj. He supervised the callers in educating pilgrims and, in some years, there was a committee with the Shaykh as a member. I was also a member of this committee that used to meet to discuss matters relating to educating pilgrims.

The Shaykh would benefit the committee with his opinions and knowledge. I recall that once a report was written by the committee, and he was asked if he wanted a copy. He said he did not, so he would not have to burn it. He was, may Allah have mercy on him, busy with knowledge and carefully concerned with what was important for him.

He also assisted Muslims by giving fatwa, responding to questions he was asked, within and outside of the Kingdom, whether they were asked face-to-face, by letter or by phone. He had a specific time dedicated to giving fataawa over the phone and would regularly give fataawa at his time, while in his town 'Unayza. If he travelled, he would leave an audio recording leaving the number at which he was contactable. I remember a meeting he attended with the committee responsible for educating the pilgrims in the city of Ta'if, in 1409 AH [1988 CE], to write a report about their work. He excused himself from the meeting after some time, mentioning that he was late in answering questions he received over the phone.

Among the other ways in which he taught and called to Allah was his extensive and beneficial participation in radio programmes. He had regular radio slots, entitled, '*Noorun ala ad-Darb*'<sup>3</sup> [Questions On Air] and '*Rulings*

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<sup>3</sup> 'Light Upon the Path' [TN]

*of the Qur'aan*'. In addition to these, he participated and gave other lectures about various topics that were not customary. The programme '*Rulings of the Qur'aan*' was important and very beneficial. It was concerned with reflections from the Qur'aan, and deriving wisdom and rulings from it. It showed the extent of the Shaykh's profound understanding and knowledge of the religion. He reached close to the end of the third Juz of the Qur'aan.

The respected brother, 'Abdul-Kareem Saalih, the radio broadcaster on the station of the Qur'aan, has taken up the work of transcribing the programme and has completed the first Juz. It has been printed in one volume and is a work that students of knowledge cannot do without. May Allah make the transcription and printing of the two following Juz easy, so the knowledge from them can spread.

The means by which he taught and gave da'wah can be summarised as follows:

- Teaching at the Educational Institute of Unayza, then at the Faculty of Da'wah and Usool ud-Deen in Qaseem, which he began in 1374 AH [1954 CE].
- Teaching at the Jaami' al-Kabeer in Unayza, where he began teaching in 1376 AH [1956 CE].

- Being the Khateeb and Imaam at the Jaami' al-Kabeer in 'Unayza, where he began in 1376AH.
- Teaching at the Masjid al-Haraam and Masjid an-Nabawi.
- Lectures that he gave in the masjid and universities in different cities within the Kingdom, and lectures he gave over the phone to people in Europe, America and other countries.
- His participation in seminars organised within the Kingdom.
- Giving fatwa face-to-face, by correspondence and phone.
- His contribution in educating the pilgrims at the time of Hajj.
- Programmes and lectures over the radio.

## His Books

The Shaykh has many books – the majority of which are small treatises that are of great benefit. His works are of two types – works that he wrote himself and were printed afterwards and works that he did not write but have been transcribed from his lessons and printed.

Amongst the works that he wrote are the following:

- *Al-Qawaa'id al-Muthlaa fi sifaatil Allah wa Asmaaih il-Husnaa*
- *Aqeedatu Ahlus Sunnah wal Jama'ah*
- *Sharh Lam'atul I'ti'qaad*
- *Ahkaam al-Udhiyyah wa thakaat*
- *Fathu Rabbil-Bariyyah bi't-Talkhees al-Hamawaiyyah.*

Amongst the works that were transcribed from his lessons and printed:

- *Ash Sharh ul-Mumti' 'ala Zaad il-Mustaqni'.*

His knowledge-based works number over fifty-five, as his student the Shaykh Waleed al-Hussain mentioned in his article about the Shaykh, in the second issue of the journal, *al-Hikmatu Saadir* 1/9/1414 AH [13<sup>th</sup> August 1988 CE]. He has treatises in the areas of Usool al-Fiqh, Mustalah Hadeeth and Aqeedah that are used in the Institutes following the Islamic University of Muhammad bin Sa'ud.

## His Station with the Masses

The Shaykh had an eminent and admirable station with the masses. He was granted acceptance and the masses used to love him, endeavour to listen to his lessons, fatwa, recordings and lectures and to acquire the knowledge he imparted. He was a great scholar and able faqeeh and was held in high esteem by the rulers, scholars and students of knowledge.

This esteem led the rulers of this land<sup>4</sup> to visit him at his house, whenever they visited al-Qaseem. He was visited by King Khaalid, King Fahd, Prince Abdullah and Prince Sultaan, and he was worthy of such esteem and respect. Despite this, he was a very modest person and someone who loved good and had concern for people's welfare. He was from the most merciful to the students of knowledge and keenest to assist them to acquire knowledge. He guided them to combine knowledge with action.

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<sup>4</sup> The Kingdom of Sa'udi Arabia [TN]

## His Death and Those Who Survived Him

He was afflicted, may Allah have mercy upon him, with a chronic illness, and travelled to America for a number of days for treatment. This was his one and only trip outside the Kingdom. He utilised this opportunity to give da'wah for Allah and gave a Jumu'ah Khutbah there.

When he returned, he was admitted into the Riyadh Specialist Hospital and his condition deteriorated. After a few days in Ramadan had passed, he requested to be taken to Mecca, so he could give lessons in the Masjid al-Haraam as he had done in the previous years. A special room was prepared for him in the masjid and he gave lessons while in bed, using a microphone. The public could hear his voice, while he was ill, but they could not see him.

After Ramadan, he was transported to a hospital in Jeddah and passed away there on the evening of Wednesday, the 15<sup>th</sup> of Shawwal 1421 AH [27 December 2000 CE]. The funeral prayer was performed for him in Masjid al-Haraam after Salaat ul-'Asr on Thursday. He was buried in the Cemetery of Adl, in Mecca. The funeral prayer and burial were attended by multitudes of people. I was among those who took part in the funeral

prayer and burial and witnessed how many people there were for both.

Many people were deeply saddened by his death and were sad due to the rank of knowledge he had and the benefit he gave to Islam and Muslims [which was now unattainable to them.] The Prophet, sall Allaahu ‘alahi wa sallam said, when his son Ibraheem died,

*“Indeed, the eye weeps and the heart feels sad, but we do not say except that which pleases our Lord. We are, with your leaving us O, Ibraheem, very sad.”*<sup>5</sup>

May Allah have mercy on him and forgive him, and verily to Allah we belong and to Him we return.

His death was one of the greatest afflictions to have occurred to the Muslims that year. In the previous year, 1420 AH [1999 CE], the Muslims were saddened by the death of Shaykh ul-Islam, Shaykh Abdul-Azeez bin Baaz, may Allah have mercy on him, on the morning of Thursday, 27<sup>th</sup> Muharram, 1420 AH [12<sup>th</sup> May 1999 CE].

Also by the death of the Shaykh Muhammad Naasir ud-Deen al-Albaani, may Allah have mercy on him, on Saturday evening, the 22<sup>nd</sup>, Jumaadi al-Akhira, the same year [2<sup>nd</sup> October 1999 CE]. We ask Allah to forgive

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<sup>5</sup> Narrated by al-Bukhaaree (1303), whose wording this is, and Muslim (2315).

them all and to grant the students of knowledge success in benefiting from the knowledge of the scholars and verifiers [Muhaiqoon] who have passed away, from them these three, as well as those who are alive and with us. Verily, He is All-Hearing and Answering.

Many narrations on the Salaf have reached us that show the extent of the great calamity of the death of a scholar: On the authority of Salmaan al-Faarasee, may Allah be pleased with him, who said,

*“The people will remain righteous, as long as the first [person] is present to teach the others. If the first dies before teaching the others, the people will perish.”*<sup>6</sup>

On the authority of Ibn Abbas, may Allah be pleased with them both, said when Zayd bin Thaabit died,

*“This is how knowledge decreases. Today, a great deal knowledge has been buried.”*<sup>7</sup>

On the authority of Abu Dardaa, may Allah be pleased with him, who said,

*“Learn the knowledge before it is snatched away. Its snatching is that its people are taken [i.e. they die]...”* to

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<sup>6</sup> Narrated by ad-Daarimee in his *Sunan* (255).

<sup>7</sup> Reported by al-Haakim in *al-Mustadrik*, vol.3, p.428.

him saying, “*And what is it that I see you replete with food, yet hungry from [lack of] knowledge?*”<sup>8</sup>

On the authority of Hussain, who said,

“*The death of a scholar is a crack in Islam that cannot be filled by anything [that the] day and night give out.*”<sup>9</sup>

On the authority of Ayyub as-Sakhtiyaani, who said,

“*Verily, when the death of a man from Ahl us-Sunnah reaches me, it is as though one of my limbs falls off.*”<sup>10</sup>

Ibn al-Qayyim said in, *Miftaah Daar us Sa'aadah*:

As a good existence is dependent upon the scholars, because were it not for them the masses would be like cattle or in a worse state, the death of the scholar is a calamity which cannot be remedied except through someone who comes afterwards to success him. In addition, the scholars are those who rectify the worshippers, countries and possessions, so their demise leads to ruin for the world. For this reason, Allah continues to plant those who follow them in this religion so they can preserve His religion, book and worshippers.

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<sup>8</sup> Ibn Abdul-Barr in *Jaami' Bayyaan al-Ilm wa Fadlih*, vol.1, p.602.

<sup>9</sup> Ibn Abdul-Barr in *Jaami' Bayyaan al-Ilm wa Fadlih*, vol.1, p.595.

<sup>10</sup> Reported by Abu Nu'aym in *al-Hilyah*, vol.3, p.9.

Imagine there is a person richer and more charitable than anyone else in the world, and that the people of the world were in great need of their generosity. Imagine that they gave them as much as they possibly could and then, one day, died and the charity they used to give stopped. The death of a scholar is far greater than the death of someone like this, while through the death of this man, nations and communities may perish.<sup>11</sup>

Before any statement is what the truthful, the one to be believed, *sall Allaahu ‘alayhi wa sallam*, said in the hadeeth whose authenticity is agreed on. On the authority of ‘Abdullah bin ‘Amr bin al-Aas, may Allah be pleased with them both, who said “I heard the Messenger of Allah, *sall Allaahu ‘alayhi wa sallam*, say,

*“Verily, Allah does not take knowledge away by snatching it from the slaves but takes it away by taking the scholars, until no scholar remains and the people take ignorant leaders, who will be asked questions and give verdicts without knowledge. They are misguided and misguide others.”*<sup>12</sup>

There is no doubt that the presence of a scholar who is a *Muhaqqiq* [investigative scholar] amid the people is a great advantage for they can benefit from his advice and

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<sup>11</sup> Miftaah Daar us Sa’aadah, p. 74.

<sup>12</sup> This is the wording of al-Bukhaaree (100).

be enlightened with his knowledge. When they are bereft of him, they feel a great emptiness. With this meaning the poet Muhammad bin 'Abdullah bin 'Uthaymeen, who died in 1363AH said, in the eulogy of Shaykh S'ad bin Hamad bin Ateeq, who died in 1349AH,

*And the lamps we used to seek radiance from fade away,  
And the bright stars rapidly set,  
The strangeness of Islam intensifies and  
the lamp of knowledge by which people were guided  
eclipses.*

## **His Remaining Immediate Family**

The Shaykh had five sons and three daughters. His sons' names are: 'Abdullah, 'Abdur-Rahmaan, Ibraheem, 'Abdul-Azeez and 'Abdur-Raheem. I remember once he was talking about naming children and said, 'I named three of my children as worshippers of Allah, referring to His names as mentioned in the basmallah, 'Abdullah, 'Abdur-Rahmaan and 'Abdur-Raheem.'

I ask Allah to continue guiding those who remain from his family and to continue to guide the children of the Muslims and to grant us all success in that which He loves.

## Wishes and Suggestions

The most important thing I advise students of knowledge on this occasion with, is to hold fast to busy themselves with knowledge and to benefit from people who are still living today. They should take advantage of the fact that they are among them, take knowledge from them and refer to them to learn about what is difficult for them. They should mindfully gain [knowledge] from the beneficial books of Ahlus-Sunnah, the Muhaqiqoon [investigative scholars] from early and latter generations.

I advise them to focus on revising knowledge among themselves and to spend their time reading beneficial books and doing that which will have a return for them in the dunya and Hereafter.

As for that which the Shaykh left, may Allah have mercy upon him, from his works, I suggest that some of his students who know his books and recordings of his lessons and lectures compile an index of all of those books and recordings, so that the students of knowledge are aware of them and strive to benefit from them.

In addition, they should make sure to transcribe recordings which have not already been transcribed and hasten to those who would publish them, so that the students of knowledge would know the works that this

great scholar left behind can acquire them and benefit from them.

I also say: Indeed, the Shaykh, may Allah have mercy on him, was from the scholars who expended effort and strove to follow the evidences from the Book and Sunnah. He was diligent in investigating matters and using proofs from the Book, Sunnah, Ijmaa and the intellect. He would mention proofs in a general sense, then go into greater detail and make explicit the process utilised using evidence. He was from those who were granted understanding of the religion and diligence with regards to the fiqh of the Shariyyah, in both Usool and Furoo'.<sup>13</sup>

He, like others, would have views which were sometimes incorrect and sometimes correct, for everyone's speech is accepted and rejected except the Messenger of Allaah, sall Allaahu 'alayhi wa sallam. He had opinions in some matters which someone else would hold the correct opinion to be contrary to what he held, and they may have been correct in this. It is well-known that every Mujtahid who wants to get to the truth does not do so without getting one or two rewards – two if correct and one if incorrect. His saying, sall Allaahu 'alayhi wa sallam, in the hadeeth reported by al-Bukharee and

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<sup>13</sup> In both the fundamentals of the science of fiqh and the actual matters of fiqh.

Muslim, on the authority of ‘Amr bin al-Aas, may Allaah be pleased with him, who said: “I heard the messenger of Allaah, sall Allaahu ‘alayhi wa sallam, say,

*“If the judge judges and makes ijtihaad and is correct, he has two rewards. If he judges and makes ijtihaad and errs, he has one reward.”*<sup>14</sup>

In this hadeeth, the Prophet, sall Allaahu ‘alayhi wa sallam, categorised the judge into two categories, one who is correct and one who errs. He showed that with regards to the truth, those who attain it, attain it, and those who err with regards to it err. Not every mujtahid in matters of irreconcilable differences<sup>15</sup> is actually correct, rather they all have reward of varying levels, as is apparent from this hadeeth.

To conclude, the Shaykh, may Allaah have mercy upon him, was a great scholar whose knowledge was abundant, whose benefit was far-reaching and who was often correct, so I advise that his works should be given importance and that benefit utilized.

Finally, it has been reported in, *Saheeh Muslim*, from the hadeeth of Umm Salamah, may Allaah be pleased with

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<sup>14</sup> This is the wording of al-Bukhaaree (7352).

<sup>15</sup> Literally ‘Ikhtilaaf at-tadaad,’ meaning, ‘the differing of opposites’ [TN].

her, that the Prophet, sall Allaahu ‘alayhi wa sallam, supplicated for Abu Salamah when he had died and said,

*“O, Allaah, forgive Abu Salamah, raise his ranks among the guided, forgive us and him, O, Lord of all creation and make spacious and illuminated his grave.”*<sup>16</sup>

So I say, O, Allaah, forgive Shaykh Muhammad bin Uthaymeen, raise his rank, and to forgive us and him, O, Lord of all creation and make spacious and illuminated his grave.

*I ask Allaah to give us all success to attain beneficial knowledge and perform righteous deeds, verily He is the All-Hearing. May Allaah send peace, salutations and blessings upon His slave and messenger, our Prophet Muhammad and on his family and companions.*

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<sup>16</sup> Saheeh Muslim (920).