

© Dar-us-Salam Publications, 1996 / هـ 1416

ALL RIGHTS RESERVED جميع حقوق الطبع محفوظة

No part of this book may be reproduced or utilized in any form or by any means, electronic or mechanical, including photocopying and recording or by any information storage and retrieval system, without written permission of the publisher.

First Edition الطبعة الأولى

Supervised by:

ABDUL MALIK MUJAHID



Published by:

**Dar-us-Salam Publications** دار السلام للنشر  
P.O. Box 22743, Riyadh 11416 ص.ب. ٢٢٧٤٣ - الرياض ١١٤١٦  
Tel: 4033962 Fax: 4021659 ت: ٤٠٣٣٩٦٢ فاكس ٤٠٢١٦٥٩  
Kingdom of Saudi Arabia المملكة العربية السعودية

**Branches in other Countries:**

<b>Dar-us-Salam Publications</b> P.O. Box: 737651, Corona Elmhurst Queen NY11373, USA Tel: (718) 699-5366	<b>Dar-us-Salam Publications</b> 10107, Westview 308 Houston, Tx 77043, USA Tel: (713) 935-9206 Fax: (713) 722-0431
<b>Dar-us-Salam Publications</b> 50, Lower Mall Road Near M.A.O. College Lahore, Pakistan Tel & Fax: (042) 7354072	<b>Dar-us-Salam Publications</b> Rahman Market Ghazni Street, Urdu Bazar Lahore, Pakistan. Tel: (042) 7120054

شرح العقيدة الواسطية

# Sharh Al-Aqeedat-il-Wasitiyah

Text on  
**the Fundamental Beliefs of Islam  
and Rejection of False Concepts  
of its Opponents**

written by:

شيخ الاسلام ابن تيمية رحمه الله

**Sheikh-ul-Islam Ibn Taimiyah**

Commentary by:

**Dr. Muhammad Khalil Harras**

Translated by:

**Muhammad Rafiq Khan**

Translation revised by:

**Hafiz Muhammad Tahir**

**Abdul-Qadir Abdul Khaaliq**



دار السلام للنشر

**Dar-us-Salam Publications**

Riyadh-Saudi Arabia



## CONTENTS

1.	Publishers Note .....	7
2.	Sheikh-ul-Islam Imam Ibn Taimiyah -- a brief biography...	9
3.	A brief biography of Dr. Muhammad Khalil Harras .....	17
4.	Meaning of <i>Bismillah</i> .....	19
5.	Description of <i>Hamd</i> and <i>Madh</i> .....	21
6.	Meaning of <i>Shahâdah</i> .....	24
7.	Introduction of the Saved Sect and its Faith .....	27
8.	The six pillars of Faith .....	28
9.	Meaning of <i>Tahreef</i> , <i>Ta'teel</i> and <i>Tamtheel</i> .....	32
10.	Allâh could not be measured with His creatures .....	35
11.	Affirmation and negation of the Attributes with which Allâh glorified Himself or by His Messenger (صلى الله عليه و سلم).....	39
12.	Description of the Attributes of Allâh .....	44
13.	The Greatest Verse of the Qur'ân.....	48
14.	Some Attributes of Allâh and their meanings.....	52
15.	Allâh's Knowledge encompasses all things .....	55
16.	Affirmation of Hearing, Seeing and Intention for Allâh .....	60
17.	The Attributes of Love and Justice .....	64
18.	The Attributes of Mercy, Pleasure, Wrath, Curse, Coming etc..	69
19.	Affirmation of the Face, the Eyes and the Hands for Allâh ..	76
20.	Verses of Qur'ân about Hearing and Seeing .....	82
21.	Attributes of Allâh regarding grip, planning, devising and pardoning etc. ....	85
22.	Attributes of Negation.....	92
23.	Affirmation of <i>Istawa</i> for Allâh .....	101
24.	Affirmation of the Companionship of Allâh and the meaning of Whisper.....	108
25.	Affirmation of Speech for Allâh (عز وجل) .....	111
26.	The believers will have the vision of Allâh in the Hereafter.	119
27.	Some General Remarks about the Verses on Attributes .....	122
28.	Description of the Attributes of Allâh from <i>Sunnah</i> .....	126
29.	Affirmation of the Foot and the Step for Allâh (عز وجل).....	135
30.	Some Names and Attributes of Allâh approved from <i>Sunnah</i> .	141

31. <i>Ahlu Sunnah wal Jama'ah</i> are moderate among all sects of <i>Ummah</i> .....	144
32. Rising of Allâh over the Throne, does not negate His having being with creatures .....	155
33. To have faith in the Attributes which Allâh qualified for Himself .....	158
34. To have faith in that which has been stated by the Prophet صلى الله عليه و سلم) and will take place after death .....	163
35. Description of the Day of Resurrection and what will happen there .....	166
36. Description of <i>Haud, Siraat</i> , Intercessions etc.....	172
37. Belief in <i>Qadar</i> (Divine Decree).....	180
38. Definition of <i>Iman</i> (Faith) and its conditions.....	190
39. The views of <i>Ahlu Sunnah</i> towards the <i>Sahaba</i> (Companions of the Prophet صلى الله عليه و سلم).....	196
40. <i>Ahlu Sunnah</i> love the members of the family of the Prophet (صلى الله عليه و سلم) .....	203
41. <i>Sahaba</i> are the best ones of this <i>Ummah</i> .....	208
42. <i>Ahlu Sunnah</i> believe in <i>Karamat</i> of <i>Auliya</i> .....	211
43. <i>Ahlu Sunnah</i> follow the <i>Sunnah</i> of the Prophet (صلى الله عليه و سلم).....	214
44. <i>Ahlu-Sunnah</i> follow the basic principles of <i>Shari'ah</i> .....	217

## Publishers Note

Among the very few, whom the world has ever produced as a man of high calibre, status and quality, Sheikh-ul-Islam Ibn Taimiyah was one of them. His exalted personality and dignified status as an Islamic scholar is beyond any introduction. Many great scholars of our times appear to be his gleaners in knowledge. He has contributed a lot to almost all branches and faculties of Islamic learning.

His thoughts, views and judgements have widely affected the different aspects of Islamic life.

Sheikh-ul-Islam had a firm grasp over the concepts and beliefs of different Islamic sects as well as of Christianity. In his works, he has taken a serious notice of all these beliefs and purged out of these the correct and perfect Faith and teachings of Islam.

Sheikh-ul-Islam's book *Al-Aqeedat Al-Wasitiyah* deals with the perfect and undefiled Islamic Faith and Creed of the *As-Salaf-As-Salih* (Pious Predecessors) particularly in regards to Allâh's Names and Attributes, with solid arguments in brief words and terminologies.

The book is highly appreciated by the scholars for its brevity as well as comprehensiveness; and for its contents produced perfectly in line with the Qur'ân and *Sunnah* in an appealing and manifest manner.

Various expositions of this book have come into existence but the one by Allamah Khalil Harras stands out of them. He has explained it in a concise and beautiful way along with the clear explanation of the words and their import. Commenting on the book, Sheikh Abdur-Razzaq Afifi states: Out of the several explanations of *Al-Aqeedah Al-Wasitia*, this one is the most exquisite in style, clear-cut in interpretation and comprehensive in composition.

Dar-us-Salam Publications has been publishing the Qur'ân, *Ahadith*, their expositions and other Islamic literature in Arabic, English and different other languages in line with its determination to communicate the Islamic world with pure and perfect Islamic Faith,

and acquaint it with the teachings of the Qur'ân and *Sunnah*.

Its main objective is to transmit the correct and beneficent rulings of the pure religion contained in the Qur'ân and *Ahadith* to the learned as well as commoners.

Under this programme we are enjoying an extreme pleasure to produce this precious work into English with lucid and eloquent translation.

The book got rendered into English earlier by the Islamic research Dept of Jamia Salafia, Banaras (India). But the translation contained some shortcomings and many other defects..

We acknowledge our deeply heartfelt gratitude to the authorities of Jamia Salafia Banaras and especially, Dr. Muqtada Hassan Azhari, who have given us leave to reproduce the expurgated edition of the book with additions, alterations and transposition as realised essential to bring the book to the standard of scholarship after its thorough investigation and research.

It would not be out of place to mention here that our research committee has devoted more or less ten months to bring out the book up to the mark. We feel pleasure in expressing our heartfelt thanks to the brothers of the committee who have exerted their best endeavours to present the book in high esteem of the readers, especially Muhammad Tahir As-Salafi who is an authentic scholar and an authority over the Islamic Faith. The publication of this edition of the book owes to his sincere efforts, hard labour and sacrifices of his invaluable time.

We pray to Allâh to bless them with the best ability in the faculty of research and scholarship.

**Abdul Malik Mujahid**

General Manager

**Dar-us-Salam Publications**

## SHEIKH-UL-ISLAM IMAM IBN TAIMIYAH

### — A BRIEF BIOGRAPHY

Imam Ibn Taimiyah's full name is Taqî ud-Dîn Ahmad bin 'Abdul-Halîm. He was born in Harran on 22 January, 1263 AD (10 Rabi' Al-Awwal, 661 AH). His family had long been renowned for its learning. His father 'Abdul-Halim, uncle Fakhr ud-Din and grandfather Majd ud-Din were great scholars of Hanbalite school of jurisprudence and the authors of many books. His family members were forced to leave their native place in 1269 AD before the approach of the Mongols and to take refuge in Damascus. At that time, Ibn Taimiyah was seven years old. His father 'Abdul-Halim was appointed as Professor and Head of the Sukkariyah Madrasah. Endowed with a penetrating intellect and a wonderful memory, Ibn Taimiyah studied, at an early stage, all the disciplines of jurisprudences, *Ahadith* of the Prophet صلى الله عليه وسلم, commentaries of the Qur'ân, mathematics and philosophy, and in each he was far ahead of his contemporaries. Among his teachers, was Shams ud-Din Al-Maqdisi, first Hanbali Chief Justice of Syria following the reform of the judiciary by Baibars. The number of Ibn Taimiyah's teachers exceeds two hundred. Ibn Taimiyah was barely seventeen, when Qadi Al-Maqdisi authorized him to issue *Fatwa* (legal verdict). Qadi remembered with pride that it was he who had first permitted an intelligent and learned man like Ibn Taimiyah to give *Fatwa*. At the same age, he started delivering lectures. When he was thirty, he was offered the office of Chief Justice, but refused, as he could not persuade himself to follow the limitations imposed by the authorities.

Imam Ibn Taimiyah's education was essentially that of a Hanbali theologian and jurisconsult. But to his knowledge of early and classical Hanbalism, he added not only that of the other schools of jurisprudence but also that of heresiographical literature, in particular of philosophy and Sufism. He had an extensive knowledge of Qur'ân, *Sunnah*, Greek philosophy, Islamic history,

## Meaning of Bismillah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### In the Name of Allâh, the Most Beneficent, the Most Merciful

There is a controversy among the *Ulama* regarding *Bismillah* as to whether this is an initial verse of each *Surah* of the Qur'ân or an independent verse on its own, which has been stated to mark the intermediate distances between the *Surah*, and for blessing. The second opinion is preferred.

The *Ulama* are agreed that *Bismillah* is a part of the verse of *Surah An-Naml* (The Ant) and likewise they are agreed that *Bismillah* has been left out in the beginning of *Surah At-Tauba* (The Repentance) for, this and the *Surah Al-Anfal* (The Spoils of War) occurring prior to it are both like one continuous *Surah*.

The Arabic letter *Baa* in *Bismillah* stands for seeking help. From a syntactical point of view it relates to a noun or verb dropped by aphasia. The Qur'ân contains examples of its relationship with both verb and noun. The example of verb is *Iqra bism-e-rabbika* اقرأ باسم ربك (Read: "In the Name of your Lord...") and the example of noun is *Bismillah-e-majreha* بِسْمِ اللَّهِ مَجْرَهَا (In the Name of Allâh will be its moving course).

It is better to regard the word with which *Bismillah* is related as occurring later, for the Name of Allâh deserves priority. By giving priority to the preposition and the word governed by the preposition it is evident that the Name of Allâh is particularly meant for blessing.

A noun (*Al-Ism*) in the Arabic language is defined as a word formed to make a sense definitive or distinct. This word has either been derived from *Simatun* which means a symbol, or from *Sumoo* which

means height. The second statement is preferred. The letter *Hamza* occurs in it for providing conjunction. *Ism* and *Musamma* are not the same for *Ism* stands for that word which signifies and *Musamma* is that sense which has been signified. Likewise *Ism* and *Tasmiya* are not the same for *Tasmiya* is the verb of *Musamma*.

The word 'Allâh' has either been derived from *Uloohiat* which means worship or from *Aalehan* which means amazement. The first statement is correct and *Ilah* means that which is worshipped.

*Rahmân* and *Raheem* are from amongst the elegant Names of Allâh. They show that Allâh has the attribute related to His Self. It is not correct to say that *Rahmah* is meant in its implied sense such as gratitude etc.

Ibn Al-Qaiyim writes that the word *Rahmân* denotes that attribute of Allâh which exists along with His Self, and *Raheem* denotes that the attribute is related to that Self which has been the recipient of *Rahmah*.

Ibn 'Abbâs reports that both these names comprise gentleness and softness. The word *Rahmân* is an attribute of Allâh and so it is His Name.

## Description of *Hamd* and *Madh*

الْحَمْدُ لِلَّهِ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَىٰ بِاللَّهِ شَهِيدًا .

All praise is for Allâh Who sent His Messenger with guidance and True Religion so as to give it supremacy over all other religions. And Allâh is enough as a witness.

It is narrated that the Prophet صلى الله عليه وسلم said:

«كُلُّ كَلَامٍ لَا يَبْدَأُ فِيهِ بِحَمْدِ اللَّهِ وَالصَّلَاةِ عَلَيَّ؛ فَهُوَ أَفْطَعُ، أَبْتَرُ، مَمْحُوقُ الْبَرَكَةِ»

“A statement that does not begin with praise of Allâh and blessing upon me, remains deficient and bereft of blessings.”  
(Abu Dâud, 13/184)

The same has been narrated about *Bismillah* also. That is the reason why the present author has tried to follow both *Ahadith* and has mentioned both *Bismillah* and *Al-Hamdu lillah*.

*Hamd* means praising orally a grace regardless of being benefited by it, be it a favour or anything else, such as a statement that 'I did *Hamd* of a certain person in connection with the prize he had been awarded or for his feat of boldness.' *Shukr* (thanking) is that praise which is done orally or emotionally or by any other organ of the body in lieu of some favour. This shows that the word *Hamd* is commonly used in one situation and the *Shukr* in another situation.

Describing the mutual difference between *Hamd* and *Madh* (praise) Ibn Al-Qaiyim writes that *Hamd* denotes stating qualities with love and respect; and *Madh* denotes only declaration of the quality, it does not necessarily imply love and respect. That is why the connotation of *Hamd* is of a special nature and that of *Madh* a general.