

تعليق على العقيدة الطحاوية

CONCISE NOTES
ON THE
AQEEDAH
OF
IMAAM
AT-TAHAWEE



Shaykh Abdul-Azeez ibn Baaz

Concise Notes On The
Aqeedah Of Imaam
At-Tahaawee By
Shaykh Abdul 'Azeez
ibn Baaz

Notes on the 'Aqeedah of At-Tahaarwee
Shaykh Abdul-'Azeez ibn Baaz

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Publishers Preface

In the name of Allah the Most Merciful Bestower of mercy. All praise and thanks belong to Allaah for He is truly worthy of it. All praise and thanks belong to Allaah the Owner of bounty, nobility and honor, the One Who taught man how to use the pen and taught him that which he knew not. We praise Allaah for bestowing His Mercy upon us by revealing the scriptures and sending the messengers. We praise Allaah, the One Who carried Nuh (Noah, صلى الله عليه وسلم) and the believers in safety upon the ship and made the fire cool and safe for Ibraheem (Abraham, صلى الله عليه وسلم) when his people attempted to burn him therein. We praise Allaah, the One Who saved 'Isa (Jesus, صلى الله عليه وسلم) from the evil plot of those who sought to kill and crucify him, which they did not. We praise Allaah, the One Who sent His final prophet and messenger Muhammad صلى الله عليه وسلم and revealed to him His final book (the Qur'an) and saved him when the confederates came together to unleash genocide upon the Muslims. We praise Allaah, the One Who saved and protected the message and true religion of Islam throughout the ages so that we find it to this day as the Prophets have brought it pure without doubt. I testify and bear witness that nothing has the right to be worshiped in truth except Allaah Alone without any partners. And I testify and bear witness that Muhammad is His noble slave and messenger

who was sent to the Arab and Non-Arab. May the peace and blessings of Allaah be upon him, his family, his companions and all those who follow their way until the last day.

To proceed,

The most important thing to a believer is their belief and creed. The importance and need of the proper belief and creed is not rivaled by the need for food and drink, clothing or shelter. This is the reality; thus all those who understand and take heed realize that studying it is not a want but rather a need. The creed is that which is found in the Qur'an and Sunnah, not that imagined by man nor that which conforms to wishes and desires. The correct creed is that which the Sahaabah (companions of the Prophet ﷺ) were upon. Consequently, all those who truly are concerned with guidance must believe as they believed. Allaah says,

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدِ اهْتَدَوْا

"So if they believe in the like of that which you believe, then they are rightly guided." (Al-Baqarah: 137)

Due to this reality and the need of the Muslims to believe correctly, the scholars of Islam have put forth a great effort towards helping the Muslims accomplish this goal. What you have before you is a valued work from the precious works of some of the great Islamic scholars, which is increased in benefit and beauty with the addition of the appendix which contains another work from these tremendous treasures.

May Allaah reward the authors, translator and all those who have helped to make this book accessible to the people. We ask Allaah to make this work heavy in their scale of good deeds on the Day of Judgment, to accept from them and reward them for the best of what they used to do, forgive them for their sins and enter them into Heaven in the accompaniment of the Prophets, Messengers, and those who were truly sincere.

Abu 'Abdis Salaam Siddiq Al Juyaanee



الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ
عَلَى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَيَعْدُ

Brief Bio of Shaykh 'Abdul-'Azeez bin Baaz

The Eminent Shaykh 'Abdul-'Azeez conferred a favor upon us by dictating a brief synopsis regarding his life. It was read to him after it was written and he confirmed it. He said:

I am 'Abdul-'Azeez ibn 'Abdullaah ibn 'Abdur-Rahmaan ibn Muhammad ibn 'Abdullaah of the Baaz family. I was born in the city of Riyaadh in Dhul-Hijjah in the year 1330 H. I had my vision in the beginning of my studies, then the illness afflicted me in my eyes in the year 1346 H; and my vision was weakened due to that. Then it went completely in the beginning of Muharram in the year 1350 H; and all the praise is for Allaah for that. I ask Allaah, the Mighty and Majestic, that he replace it for me with insight in the Dunyaa and the goodly reward in the hereafter; as He has promised upon the tongue of His Prophet Muhammad صلى الله عليه وسلم. I likewise ask Him, Glorified be He, to make the end result praise worthy in the Dunyaa and the hereafter.

I began studying from childhood and I memorized the Noble Qur'aan before reaching puberty. Then I began studying the Legislative sciences and 'Arabic at the hands of many of the scholars of Riyaadh. From the most notable of them are:

- ❖ **Shaykh Muhammad ibn 'Abdul-Lateef ibn 'Abdur-Rahmaan ibn Hasan ibn Shaykh Muhammad ibn 'Abdul-Wahhaab**; may Allaah have mercy upon them.
- ❖ **Shaykh Saalih ibn 'Abdul-'Azeez ibn 'Abdur-Rahmaan ibn Husayn ibn Shaykh Muhammad ibn 'Abdul-Wahhaab** (the judge of Riyaadh); may Allaah have mercy upon them.
- ❖ **Shaykh Sa'd ibn Hamd ibn 'Ateeq** (the Judge of Riyaadh); may Allaah have mercy upon him.
- ❖ **Shaykh Hamd ibn Faaris** (the secretary of the treasury in Riyaadh); may Allaah have mercy upon him.
- ❖ **Shaykh Sa'd Waqqaas Al-Bukhaaree** (from the scholars of Makkah Al-Mukarramah); may Allaah have mercy upon him. I took from him the knowledge of Tajweed in the year 1355 H. in Makkah Al-Mukarramah.

- ❖ The Eminent Shaykh Muhammad ibn Ibraaheem ibn 'Abdul-Lateef Aalish-Shaykh; may Allaah have mercy upon him. I attended his circles for nearly ten years and I studied with him all of the legislative sciences, beginning in the year 1347 H. until year 1357 H. to the point that I was appointed to the judiciary by his eminence.

May Allaah reward all of them with the best and most suitable reward; and may He cover them all in His mercy and pleasure.

I have been appointed to a number of posts. They are:

- ❖ The Judiciary in Al-Kharj province for a long period spanning 14 years and some months. It extended from the year 1357 H. until 1371 H. The appointment was in Jumaadaa Al-Aakhirah in the year 1357 H. and continued until the end of the year 1371 H.
- ❖ An Instructor at the Learning Institute in Riyaadh in the year 1372 H. and the College of Sharee'ah in Riyaadh after its inception in the year 1373 H. (teaching) the sciences of Fiqh (jurisprudence), Tawheed, and Hadeeth. My work in that continued for 9 years ending in the year 1380 H.
- ❖ I was appointed in the year 1381 H. as the vice president of the Islamic University of Al-

Madeenah Al-Munawwarah. I remained in this post until the year 1390 H.

- ❖ I was appointed as the president of the Islamic University in the year 1390 H. after the death of its president; our Shaykh Muhammad ibn Ibraheem Aalsih-Shaykh, may Allaah have mercy upon him, in Ramadhaan the year 1389 H, and I remained in this post until the year 1395 H.
- ❖ On 14/10/1395 H. the royal order was issued to appoint me to the post of President of the Committee for Knowledge-based Research, Verdicts, Propagation, and Guidance. I remained in this post until the year 1414 H.
- ❖ On 20/1/1414 the royal order was issued to appoint me to the post of Grand Muftee for the Kingdom, the President of the Committee of Senior Scholars, and the President of the Committee of Knowledge based Research and Verdicts; and I am still in this post at this time.¹

I ask Allaah for help, success, and uprightness. I have, by way of this job, within this present time, membership in many Islamic knowledge-based committees. From them:

¹ Translator's note: Of course this was dictated by the Shaykh when he was still alive, may Allaah have mercy upon him.

- ❖ Presidency of the Committee of Senior Scholars in the Kingdom.
- ❖ Presidency of the Permanent Committee for Knowledge-Based Research and Verdicts within the aforementioned committee.
- ❖ Membership and Presidency of the Board of Directors for the Muslim World League.
- ❖ Presidency of the Higher Committee of World Mosques.
- ❖ Presidency of the Council of Islamic Fiqh in Makkah Al-Mukarramah, a constituent of the Muslim World League.
- ❖ Membership on the Higher Council for the Islamic University in Al-Madeenah Al-Munawwarah.
- ❖ Membership on the Higher Committee for Islamic Da'wah in the Kingdom.

As for my books, they are as follows:

- ❖ Clear Benefits regarding the Obligatory Matters
- ❖ Verification and Clarification for many of the Issues of Hajj, 'Umarah, and Ziyaarah (Clarification of the Rites)

- ❖ Warning against Innovations; it is comprised of four beneficial articles: (1.) The Ruling on Celebrating the Birthday of the Prophet (2.) The Night Journey and Ascension (3.) The Night of the Half-way point of Sha'baan (4.) Proving False the Alleged Dream of the Custodian of the Prophetic Apartment whose name is Shaykh Ahmad.
- ❖ Two Concise Treatises regarding Az-Zakat and Fasting.
- ❖ The Correct 'Aqeedah and that which Opposes It.
- ❖ The Obligation of Acting Upon the Sunnah of the Messenger ﷺ and the disbelief of the one who Rejects It.
- ❖ Calling to Allaah and the Manners of the Caller.
- ❖ The Obligation of Ruling by the Legislation of Allaah and Criticism of that which Opposes It.
- ❖ The Ruling of Unveiling and the Hijaab and Temporary Marriage.
- ❖ Condemnation of 'Arab Nationalism.
- ❖ The Beneficial Response regarding the Ruling of Photography.

- ❖ Shaykh Muhammad ibn 'Abdul-Wahhaab: His Call and his Life.
- ❖ Three Treatises on Prayer: (1.) Description of the Prayer of the Prophet ﷺ (2.) The Obligation of Performing the Prayer in Congregation (3.) Where Should the Worshipper Place his hands after rising from Rukoo'?
- ❖ The Islamic Ruling Regarding the one who reviles the Qur'aan or the Messenger of Allaah ﷺ.
- ❖ Beneficial Notes on Fat-h Al-Baaree; I reached therein up to the Book of Hajj.
- ❖ The Treatise of the textual and Intellectual Evidences that the Sun Orbits and the Earth Remains Fixed; and the Possibility of Ascending to the Planets.
- ❖ Establishing the Proofs in the Ruling of Seeking Help from other than Allaah or believing the Fortunetellers and Diviners.
- ❖ Jihaad in Allaah's Path.
- ❖ Important Lessons for Every Muslim.
- ❖ Verdicts Connected to the Rulings of Hajj, 'Umrah, and Ziyaarah.

- ❖ The Indispensible Obligation of the Sunnah and Warning against Innovation.

Death of the Shaykh:

Shaykh Abdul-'Azeez ibn Baaz died on the 27th of Muharram 1420 H. which corresponds with May 13, 1999; may Allaah have mercy upon him and reward him greatly for his service to Al-Islam and the Muslims.

Biography of the Imaam Aboo Ja'far At-Tahaawee¹

His Name & Lineage

He is the Imaam, the Eminent Scholar, the great Haafidh, the Muhaddith of the Egyptian lands and their jurist: Aboo Ja'far Ahmad ibn Muhammad ibn Salaamah ibn Salaamah ibn 'Abdul-Maalik Al-Azdee Al-Hijree Al-Misree At-Tahaawee; the Hanafee. He was the author of many compiled books; from the people of the village of Tahaa and from the notables of Egypt. He was born in the year 239 H. He stood out in the knowledge of Hadeeth, Fiqh, and gathering and compiling.

His Teachers

From his teachers are:

- ❖ 'Abdul-Ghanee ibn Rifaa'ah
- ❖ Haaron ibn Sa'eed Al-Aylee
- ❖ Yoonus ibn 'Abdul-A'laa
- ❖ Bahr ibn Nasr Al-Khawlaanee
- ❖ Muhammad ibn Abdullah ibn Abdul-Hukm
- ❖ 'Eesaa ibn Mathrood
- ❖ Ibraheem ibn Minqadh
- ❖ Ar-Rabee' ibn Sulaymaan Al-Maraadee
- ❖ His maternal uncle Aboo Ibraheem Al-Muzanee

¹ References for this bio: *Tadhkirah Al-Huffaadh* 3/809-810 and *Siyar A'laam An-Nubalaa'* 15/27-33

- ❖ Bakkaar ibn Qutaybah
- ❖ Miqdaam ibn Daawud Ar-Ru'aynee
- ❖ Ahmad ibn 'Abdullaah ibn Al-Burqee
- ❖ Muhammad 'Aqeel Al-Faryaabee
- ❖ Yazeed ibn Sinaan Al-Basree

He likewise studied with their contemporaries. He studied Fiqh with Al-Qaadhee Ahmad ibn Aboo 'Imraan Al-Hanafee.

His Students

From his students are:

- ❖ Yoosuf ibn Al-Qaasim Al-Muyyaanee
- ❖ Aboo Al-Qaasim At-Tabaraanee¹
- ❖ Muhammad ibn Bakr Matrooh
- ❖ Ahmad ibn Al-Qaasim Al-Khashshaab
- ❖ Aboo Bakr ibn Muqri'
- ❖ Ahmad ibn 'Abdul-Waarith Az-Zujjaaj
- ❖ 'Abdul-Azeez ibn Muhammad Al-Jawharee
the Judge of As-Sa'eed (upper Egypt)
- ❖ Aboo Al-Hasan Muhammad ibn Ahmad Al-
Ikhmaymee
- ❖ Muhammad ibn Al-Hasan ibn 'Umar At-
Tanookhee
- ❖ Muhammad Al-Mudhafar the Haafidh

¹ He is the great Imaam, Aboo Al-Qaasim Sulaymaan ibn Ahmad At-Tabaraanee; the compiler of the famous book of Hadeeth *Al-Mu'jam Al-Kabeer* and other works. He died in the year 360 H.

Likewise, (included amongst his students are) a number of those who had travelled for the purpose of seeking the Hadeeth; some were from Damascus and other were Egyptians.

The Scholars' Praise of Him

Aboo Sa'eed ibn Yoonus said: *"He was trustworthy, firm, a jurist, and one having intellect. He did not leave behind one similar to him."*

Ibn Katheer said in *Al-Bidaayah wan-Nihaayah*: *"The Hanafee jurist; the author of the beneficial compilations and one of abundant benefits. He is one of the trustworthy and firm and one of the brilliant preservers."*

Ibn Al-Jawzee said in *Al-Muntadhim*: *"At-Tahaawee was firm, a jurist and one having intellect."*

As-Salaah As-Safadee said in *Al-Waafee*: *"He was a notable trustworthy individual; firm, a jurist, and one who had intellect. He did not leave after him anyone similar."*

As-Suyootee said in *Tabaqaat Al-Huffaadh*: *"The Imaam, the eminent scholar, the preserver. He was the author of amazing books."*

Adh-Dhahabee said: *"Whoever looks into the works of this Imaam will know his status as it relates to knowledge and the vastness of his cognizance."*

His Compiled Works

He has a number of compiled works. From them:

- ❖ *Rulings of the Qur'aan*
- ❖ *The Differing of the Scholars*
- ❖ *Clarification of the Sunnah and the Jamaa'ah regarding Beliefs*
- ❖ *The Ruling on the Lands of Makkah Al-Mukarramah*
- ❖ *Explanation of Al-Jaami' As-Sagheer wal-Kabeer by Ash-Shaybaanee regarding the Subsidiary Matters*
- ❖ *Pearl Necklace regarding the Miraculous Feats of Aboo Haneefah An-Nu'maan*
- ❖ *The Obligatory Matters*
- ❖ *Dividing the Spoils and the War-Booty*
- ❖ *The Book of History*
- ❖ *The Book of Differentiation between 'He Narrated to Us' and 'He Reported to Us'*
- ❖ *The Book of Speeches*
- ❖ *The Small Book of Conditions*
- ❖ *The Large Book of Conditions*
- ❖ *The Book of the Speaker and the Scribes*
- ❖ *Lectures*
- ❖ *A Summary regarding the Subsidiary Matters*
- ❖ *The Lamp*
- ❖ *Meanings of the Narrations regarding the Narrations which are Narrated from The Prophet ﷺ related to the Legislative Rulings*
- ❖ *Priceless Fiqh Anecdotes*

He also authored other works.

His Death

He, may Allaah have mercy upon him, died in the year 321 H. Ibn Yoonus said: "He died at the beginning of Dhul-Qa'dah in the twenty first year (of the third Hijree century i.e. 321 H.)"

Section One

Text:

All the praise is for Allaah the Lord of all that exists. The Esteemed scholar, the proof of Al-Islam Aboo Ja'far Al-Waariq At-Tahaawee, may Allaah have mercy upon him, said in Egypt:

This is a mention of a clarification of the creed of Ahlus-Sunnah walJamaa'ah upon the way of the jurists of the path of Aboo Haneefah An-Nu'maan ibn Thaabit Al-Koofee, Aboo Yoosuf Ya'qoob ibn Ibraaheem Al-Ansaaree, and Aboo 'Abdullah Muhammad ibn Al-Hasan Ash-Shaybaanee, may Allaah's Pleasure be upon all of them; and that which they believe from the foundations of the religion and with which they worship the Lord of all that exists. We say concerning the Tawheed of Allaah, believing with Allaah's success:

Notes:

(Regarding) his statement: "We say concerning the Tawheed of Allaah..." Know that the Tawheed with which Allaah sent the Messengers and with which He revealed the Books is divided into three categories in accordance with investigation of the texts from the Book and the Sunnah and in accordance with intellectual evidences.

The First Category: **توحيد الربوبية** *The Oneness of Lordship:* It is the Oneness of Allaah in His Actions, Glorified be He. And it is faith that He is the

Creator, the Provider, the Dictator of the affairs of His creation, the One who governs their affairs within the *Dunyaa* and the Hereafter, there being no partner for Him in that. As He, the Exalted, has said:

اللَّهُ خَالِقُ كُلِّ شَيْءٍ

“Allaah is the Creator of everything.” (Az-Zumar 39: 62)

And He, Glorified be He, has said:

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ
ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ

“Surely your Lord is Allaah Who created the heavens and the earth in six days and then rose over the Throne, disposing the affair of all things.” (Yoonus 10: 3)

The idol-worshipping pagans affirmed this type (of Tawheed) even though they obstinately rejected the Resurrection and the Gathering and it did not enter them into Al-Islaam due to their association of partners with Allaah and their worship of images and idols along with Him, Glorified be He, and them not believing in the Messenger Muhammad صلى الله عليه وسلم.

The Second Category: **توحيد العبادة** The Oneness of Worship and it is called: **توحيد الألوهية** The Oneness of

Divinity. It is worship. This category is the one which the idolaters rejected in that which Allaah, Glorified be He, has mentioned about them in His Statement:

وَعَجِبُوا أَنْ جَاءَهُمْ مُنذِرٌ مِنْهُمْ وَقَالَ الْكَافِرُونَ هَذَا سَاحِرٌ
كَذَّابٌ أَجْعَلِ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ

“And they wonder that a warner has come to them from among themselves. And the disbelievers say: ‘This is a sorcerer, a liar. Has he made the gods (all) into One God? Verily this is a curious thing.’” (Saad 38: 4-5)

Its like is numerous (in the Qur’aan). This category comprises purity of worship for Allaah Alone and believing that He is deserving of it from us, and that worship of whatever is besides Him is false. This is the meaning of: *None has the right to worshipped except Allaah.* For its meaning is: *There is no true object of worship except Allaah.* As Allaah the Mighty and Majestic has said:

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ

“That is because Allaah-He is the Truth; and that which they invoke besides Him is falsehood.” (Al-Hajj 22: 62)

The Third Category: **توحيد الأسماء و الصفات** The Oneness of Names and Qualities. It is to believe in

everything that has come in the Book of Allaah the All-Mighty and in the authentic Sunnah from the Messenger of Allaah ﷺ concerning the Names of Allaah and His Qualities. (It is) to affirm them for Allaah, Glorified be He, in a manner which is befitting for Him without:

- ❖ التحريف Distorting their meanings.
- ❖ التعطيل Negation of their meanings.
- ❖ التكييف Question their Howness.¹
- ❖ التمثيل Anthropomorphism (i.e. likening Allaah to His creation).

(This is) just as Allaah, Glorified be He, has said:

قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ
كُفُوًا أَحَدٌ

“Say: He is Allaah the One. (Allaah) the Self-Sufficient. He begets not nor was He begotten; and there is none comparable to Him.” (Al-Ikhlaas 112:1-4)

¹ Translator’s note: To question how Allaah’s Attributes are is an innovation. Imaam Maalik was asked about Allaah’s Statement: **“The Most Merciful ascended above the Throne.”** (Taa-Haa 20:5) He was asked: *“How did He ascend?”* He put his head down until he began sweating, and then he said: *“The ascension is not unknown; the details of it are incomprehensible. To believe in it is an obligation and to question about it is an innovation.”* Sharh Usool I’tiqaad Ahlis-Sunnah wal-Jamaa’ah (no. 664)

And He, Glorified be He, has said:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

“There is nothing similar to Him; and He is the All-Hearer, the All-Seer.” (Ash-Shooraa 42:11)

And He, the Mighty and Majestic, has said:

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا

“And to Allaah belong the most beautiful Names; so invoke Him by them.” (Al-A'raaf 7:180)

He, Glorified be He, said in Soorah An-Nahl:

وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ وَهُوَ الْعَزِيزُ الْحَكِيمُ

“And for Allaah is the highest description; and He is the Al-Mighty, the All-Wise.” (An-Nahl 16:60)

The verses bearing this meaning are many. “*The highest description...*”: It is the loftiest description which contains no deficiency. This is the statement of Ahlus-Sunnah wal-Jamaa'ah, from the companions of the Messenger صلی اللہ علیہ وسلم and those who followed them in goodness. They leave the verses and narrations concerning the Attributes as they have come and affirm their meanings for Allaah, Glorified be He, with an affirmation that is free of

anthropomorphism¹ and exonerating Allaah, Glorified be He, of resembling Him to His creation; and they are mentioned in His, Glorified be He, statement:

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ
بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ
تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

“And the foremost to embrace Al-Islam from the emigrants and the Helpers; and also those who followed them exactly in faith. Allaah is pleased with them and they are pleased with Him. He has prepared for them Gardens under which rivers flow to dwell therein forever. That is the supreme success.” (At-Tawbah 9:100)

May Allaah make us from them by His favor and Generosity; and Allaah’s Aid is Sought.

¹ Shaykh Muhammad ibn Saalih Al-'Uthaymeen said in Al-Qawaa'id Al-Muthlaa: “At-Tashbeeh is similar to At-Tamtheel. The difference between these two words is that At-Tamtheel is to claim total equality in all attributes, while At-Tashbeeh is to claim equality in most, but not all attributes. Therefore, to negate At-Tamtheel is more appropriate and in accordance with the Qur’aan:

لَيْسَ كَمِثْلِهِ شَيْءٌ

“There is nothing similar to Him.” (Ash-Shooraa 42:11)

Section Two

Text:

Allaah is One, there being no partner for Him nor is there anything similar to Him, nor is He incapable of anything, nor is there a deity worthy of worship besides Him. He is Ancient without any beginning. He is eternal without any ending. He will not cease nor will He perish away. Nothing is except that which He wishes to be. Erroneous imaginations cannot (fully) comprehend Him nor can comprehensions grasp Him nor do created beings resemble Him.

Notes:

His statement: "He is Ancient with no beginning..." This wording (Al-Qadeem-the Ancient) has not been narrated amongst the beautiful Names of Allaah as the commentator, may Allaah have mercy upon him, and other than him have noted. Many of the scholars of theological rhetoric have only mentioned it to affirm by way of it His Existence before everything. The Names of Allaah are *Tawqeefiyyah*¹; it is not permissible to affirm anything from them

¹ Shaykh Muhammad ibn Saalih Al-Uthaymeen said in *Al-Qawaa'id Al-Muthlaa*: "The names of Allaah are *Tawqeefiyyah*, meaning a kind of knowledge that is restricted to textual evidence; there is no place for intellectual free-thinking regarding them. Based upon this, we must suffice ourselves with what is found in the Book and the Sunnah, without adding or taking anything away. This is because the intellect will not be able to grasp the understanding of Allaah's Names that He rightfully deserves, so then we must suffice ourselves with textual evidences only."

except with the text from the Magnificent Book or the authentic Sunnah. It is not permissible to affirm anything from them by way of opinion as the Imaams of the righteous predecessors have written concerning. The term Al-Qadeem (the Ancient) does not prove the intended meaning of the people of rhetoric. Because what is intended by it in the Arabic language is the One who has preceded other than him, even if he is preceded by non-existence; as in His, Glorified be He, statement:

حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ

"...until it (the moon) returns like the old curved date stalk." (Yaa-Seen 36: 39)

It only proves the true meaning with the addition which the author has mentioned; and that is his statement: "He is ancient with no beginning." However, it is not proper to count it among the beautiful names of Allaah due to it not being established by way of the transmission and His, Glorified be He, name Al-Awwal (the First) suffices from it; as He, the Mighty and Majestic has said:

هُوَ الْأَوَّلُ وَالْآخِرُ

"He is the First (Al-Awwal) and the Last." (Al-Hadeed 57:3)

And Allaah is the One in Charge of granting success.

Section Three

Text:

He is Ever-Living and will not die; He sustains and does not sleep¹; He is the Creator without need (of a precedence); He is the Provider without need of subsistence; the causer of death without fear; the One who resurrects without difficulty; continuous with His Attributes, Ancient before His creation. He was not increased in anything by their existence which was not from His Attributes before them. Just as He has always had His Attributes He will always have them forever. It was not after He created the creation that He acquired the name Al-Khaaliq (the Creator) nor was it with the origination of the creatures

¹ Shaykh Hasan ibn'Abdul-Wahhaab Al-Banna said: "Slumber does not overtake Him, Glorified be He; as He, Glorified be He, has said:

لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ

"Neither slumber nor sleep overtakes Him." (Al-Baqarah 2:255)

The completion of Perfection is to negate slumber from Allaah the Glorified and Exalted; not in merely negating sleep. Because slumber is less than sleep, and negation of that which is more enters into negation of that which is lesser; and hence takes more precedence. This is what is required from absolute perfection which comprises affirming the Attribute of Life in the most complete and perfect manner and affirming the fact that He, Glorified and Exalted be He, is Al-Qayyum (the Sustainer of everything), meaning, he is the One who stands Alone and does not need anyone else in any way whatsoever. (He is) the One who sustains others; so other than Him cannot stand except by His Sustainment, Glorified and Exalted be He.

that He acquired the name Al-Baaree (the Originator). He possessed the meaning of Lordship when there was no subject who is ruled over and the meaning of The Creator (Al-Khaaliq) when was no created being. Just as He is the One Who gives life to the dead after it was alive, He was deserving of this name even before giving them life, likewise He deserved the name Al-Khaaliq before their creation¹. That is because He is Able to do all things and everything is in need of Him. Everything is easy for Him. He is not in need of anything:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

“There is nothing similar to Him; and He is the All-Hearer, the All-Seer.” (Ash-Shooraa 42:11)

He created the creation with His Knowledge. He decreed for them ordainments and He set for them fixed periods. Nothing is hidden from Him before He creates them and He knew what they would do before He created them. He commanded them with His obedience and prohibited them from disobeying Him. Everything occurs according to His Decree and Will and His Will is to be executed. The servants do not have a will except that which He wills for them. So that which He wills is and that which He does not will is not². He guides whom He wills. He safeguards

¹ i.e. Before the Creation of the created beings, He was deserving of the name Al-Khaaliq (the Creator).

² Allaah says:

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ

and protects as a bounty (from Himself). He misguides whom He wills and He forsakes (some) and tests (others) justly. All of them move about within His Will between His Bounty and His Justice and He is far removed from (having) opponents and rivals.

None can repel His decrees nor can one amend His ruling nor can one overcome his command. We believe all of it and we are certain that it all is from Him. And (we believe) that Muhammad is His chosen servant, His selected Prophet and His Messenger with whom He is pleased; and that he is the seal of the Prophets, the leader of the god-fearing, the chief of the Messengers, and the one who is beloved to the Lord of all that exists. Every claim of prophet-hood after him is erroneous and is (false) caprices. He is the one who was sent to the general masses of the Jinn and to all of mankind with the truth, guidance, light, and radiance.

And (we believe) that the Qur'aan is the Speech of Allaah; it began from Him as a statement without (us comprehending) its how. He sent it down upon His Messenger by way of revelation. The believers, based upon that, confirmed that as being true. They are certain that it is, in reality, the Speech of Allaah the Exalted. It is not created like the speech of the creation. Whoever has heard it and claims that it is the speech of a human, then he has disbelieved. Allaah has censured and rendered him faulty and has threatened him with the Hell-Fire; concerning which He, the Exalted, has said:

“And you cannot will unless it be that Allaah wills; the Lord of all that exists.” (At-Takweer 81:29)

سَأُصَلِّيهِ سَقَرَ

"I will cast him into the fire." (Al-Mudaththir 74-26)

So since He threatened with the Hell-Fire those who say:

إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ

"Verily this is nothing but the speech of a human being." (Al-Mudaththir 74:25)

...then we know and are certain that it is the speech of the Creator of the human beings and it does not resemble the speech of human beings.

Whoever describes Allaah with a characteristic from the characteristics of the human beings then he has disbelieved. Whoever has insight into this will take heed and will disavow the likes of the sayings of the disbelievers; and he will know that He, with His Attributes, is not like the human being.

The seeing of Allaah by the people of Paradise is true; (He will be seen) without full encompassment and without there being a description as to how, as the Book of our Lord has stated:

وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ إِلَىٰ رَبِّهَا نَاطِرَةٌ

"Faces that day will be radiant; looking at their Lord." (Al-Qiyaamah 75:22-23)

Its explanation is by way of that which Allaah the Exalted has intended and His Knowledge. All of that which has come on the authority of the Messenger ﷺ from the authentic narrations concerning that, then it is as he has said and its meaning is as he intended; we do not delve into that interpreting it with our opinions or assuming with our false assumptions. For no one will be safe in his religion except he who submits to Allaah the Mighty and Majestic and to the Messenger ﷺ and he relegates knowledge of that which is unclear to the One who knows it.

The foot of Al-Islam will not be firmly planted except on the back of submission and surrender. So whoever seeks knowledge of that which his knowledge has been prevented (from comprehending) and he does not suffice with submitting his understanding then his seeking will block him from pure At-Tawheed, pristine awareness, and correct faith. So he wavers between disbelief and faith; between affirmation and denial; between confirmation and rejection. He is a person suffering from whispering, lost, having doubts, neither being a true believer nor an obstinate rejecter and denier. Faith in the seeing of Allaah by the inhabitants of the Abode of Peace will not be correct for the one who considers it by way of conjecture or he (attempts to) interpret them based upon his (own) comprehension. Hence, the interpretation of the seeing of Allaah and the interpretation of every meaning which is attributed to the Lordship is done by leaving off from (faulty) interpretation and the requirement of submission; and upon that is the religion of the Muslims. Whoever does not protect himself from negation (of Allaah's Attributes) and likening Him to His creation, then he will deviate and not exonerate Allaah from defects. For our Lord the Majestic and High is described with qualities of uniqueness

and He is characterized with singular characteristics. None from the creation bears is description. He is Exalted above having extents, boundaries, props, organs, and instruments. The six directions do not contain Him like the other created beings.

Notes:

His statement: "He is Exalted above having extents, boundaries, props, organs, and instruments. The six directions do not contain Him like the other created beings." This speech contains generalities which the people of At-Ta'weel (false interpretations) and deviation in the Names and Attributes of Allaah have sought to exploit; and there is not a proof for them in that. Because his intended meaning, may Allaah have mercy upon him, is exoneration of the One who invents all things, Glorified be He, from resemblance to the creation. However, he has come with a general statement which is in need of details so that the ambiguity may be removed. So his intent by 'extents' is: Those which are known to the human beings. For He, Glorified be He, is such that none knows His extents except Him, Glorified be He. Because the creation cannot encompass Him with their knowledge; just as He, the Mighty and Majestic, has said in Soorah Taa-Haa:

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا

"He knows what is before them and what is behind them; and they cannot encompass Him with their knowledge." (Taa-Haa 20:110)

Whoever, from the Salaf, mentioned affirmation of an extent regarding His Istiwaa' (Rising over the Throne) and other than it, then his intended meaning is an extent which only Allaah knows, Glorified be He; the servants do not know it. As for: "...boundaries, props, organs, and instruments..." His intent, may Allaah have mercy upon him, is exoneration of Him from resemblance to the creation in His Wisdom and His Attributes, which are a part of His Essence, such as the Face, the Hand, and the Foot. So He, Glorified be He, is described with that, but His Attributes are not like the Attributes of the creation and none knows their how except Him, Glorified be He. The people of innovation apply the likes of these words to negate the Attributes by way of them without (using) the words which He spoke with and affirmed for Himself in order that they will not be exposed and in order that the people of Truth will not malign them. The author, At-Tahaawee, may Allaah have mercy upon him, did not intend this objective; this is due to him being from Ahlus-Sunnah who affirm the Attributes of Allaah. Parts of his speech within this creed explain other parts and some parts of it affirm others and explain the ambiguous with its precision. From that is his statement: "*The six directions do not contain Him like the other created beings.*" His intent is the six created directions. His intent is not a negation of the Loftiness of Allaah and His Rising above His Throne. Because that is not included within the six directions. Rather, He is above the universe and fully encompassing it. Allaah created His slaves upon faith in His Loftiness, Glorified be He, and (with faith) that He is in the loftiest

direction. Ahlus-Sunnah wal-Jamaa'ah have united upon that from the companions of the Prophet ﷺ and those who followed them in goodness. The evidences from the Book and the successively narrated Sunnah all indicate that He is in a position of Loftiness. So pay attention to this great matter O noble reader and know that it is the truth; and whatever is other that it is falsehood. And Allaah is the granter of success.

Section Four

Text:

The Mi'raaj¹ is the truth. The Prophet ﷺ was taken by Night and ascended physically, whilst awake, to the heavens then to wherever Allaah willed from heights, and Allaah ennobled him with that which He willed and revealed to him that which He revealed.

مَا كَذَبَ الْفُؤَادُ مَا رَأَى

“The Heart (of the Prophet ﷺ) lied not in what it saw.” (An-Najm 53:11)

So may prayers and peace be upon him in the next life and in the first life.

The Hawd² with which Allaah the Exalted has honored him as a means of succor for his nation is the truth. The intercession which he reserved for them (his nation) is the truth, as has been narrated in the reports.

¹ i.e. The Night Ascension of Allaah's Messenger ﷺ.

² Imaam Ahmad said: “(And from the fundamentals of Ahlus-Sunnah) is to believe in the Hawd (the fount), and that the Messenger of Allaah, prayers and peace be upon him, will have a fount on the Day of Resurrection at which his Ummah will meet. Its width is like the distance of a month's journey. Its cups are as numerous as the stars in the sky based upon what is authentically narrated within the reports and narrations from multiple routes.” Sharh Usoolis-Sunnah pg. 33

The covenant which He, Exalted be He, has taken from Adam and his progeny is the truth. Allaah has always known the number of those who will enter the Paradise and the number of those who will enter the Fire, so the number regarding that is not increased nor is it decreased. Likewise, he knew their actions which they would do, everyone of them having it easy to do that for which he was created. And the actions are judged by their endings. The happy one is he who is made happy by the decree of Allaah, and the wretched one is he who was made wretched by the decree of Allaah.

The general principle concerning the Qadar is that it is the secret of Allaah the Exalted regarding His creation; neither an angel near to Allaah nor a Prophet sent as a Messenger knows it. Delving deep and philosophical speculation regarding that is a means to disappointment, a staircase to destruction, and a stepping stone to perdition. So beware of that in every way, speculatively, contemplatively, and (beware of) the whispers regarding it. For Allaah has concealed the knowledge of the Qadar from His creation and He has prohibited them from seeking after it. As He, the Exalted, has said in His Book:

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ

“He will not be asked about what He does; but they will be asked.” (Al-Anbiyaa’ 21:23)

So whoever asks: ‘Why did He do such and such?’ then he has rejected the ruling of the Book. And whoever rejects the ruling of the Book is from the disbelievers.

This is, in general, that which he whose heart is enlightened from the friends of Allaah is in need of. It is the level of those who are firmly grounded in knowledge. Because, knowledge is of two types:

- ❖ Knowledge which is present within the creation.
- ❖ Knowledge which is absent from the creation.

Rejection of the knowledge which is present is disbelief and claiming to have the knowledge which is absent is disbelief. Faith is not established except with acceptance of the knowledge which is present and abandoning seeking after the knowledge which is absent.

Notes:

His intention, may Allaah have mercy upon him, by: “knowledge which is absent” is: Knowledge of the Unseen; and it is specifically for Allaah the Mighty and Majestic. Whoever from the people claims to possess it has disbelieved, due to His, Glorified be He, statement:

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ

“And with Him are the keys of the Unseen; none knows them except He.” (Al-An’aam 6:59)

And His, the Mighty and Majestic, statement:

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ

“Say: None in the heavens and the earth knows the Unseen except Allaah.” (An-Naml 27:65)

The statement of the Prophet ﷺ (wherein he) said:

مفتاح الغيب خمس لا يعلمهن إلا الله ثم تلا قوله سبحانه

“The keys of the Unseen are five.”

Then he recited His, Glorified be He, statement:

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ

“Indeed Allaah has knowledge of the Hour and He sends down the rain...” (Luqmaan 31:34)¹

The numerous authentic narrations concerning this topic all prove that the Prophet ﷺ does not know the Unseen even though he is the best of the creation and the leader of the Messengers. So even more so other than him does not know it. He ﷺ did not know anything from that except what He, Glorified be He, taught him. When the slanderous people spoke concerning ‘Aa’ishah, may Allaah be pleased with her, he did not know of her exoneration except after the descending of the revelation. When she lost her necklace during some of his journeys ﷺ and he sent a group out to look for it and he did not know where it was until the

¹ Saheeh Al-Bukharee on the authority of Abdullah ibn ‘Umar.

Notes on the 'Aqeedah of At-Tahaawee
Shaykh Abdul-'Azeez ibn Baaz

camel stood up and they found it underneath. The proofs from the Book and the Sunnah regarding this are many, and the praise is for Allaah.

Section Five

Text:

We believe in the Tablet and the Pen, and that all which is in it has been calculated. So if all of the creation were to gather together to make something not be which Allaah has written that it is to be then they would not be able to do so. And if they all were to gather together to make something be which Allaah has not written that it is to be then they would not be able to do so. The pen has dried out regarding all that is to be until the Day of Resurrection. That which has missed the slave was not going to befall him and that which befall him was not to miss him.

It is upon the slave to know that Allaah's Knowledge preceded all that there is from His creation. He decreed that with a decree that is precise and firm. None from His creation in the heavens and the earth can decrease it, amend it, remove it, change it, or increase it. That is from the tie of faith and the foundational principles of awareness and recognition of the Tawheed of Allaah, the Exalted and His Lordship. As He, the Exalted, has said in His Book:

وَوَخَّلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا

“And He has created everything and has ordered them in due proportions.” (Al-Furqaan 25:2)

And He, the Exalted, has said:

وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا

“And the Command of Allaah is a decree determined.” (Al-Ahzaab 33:38)

So woe to he who becomes a contender against Allah the Exalted regarding the Qadar and who seeks to delve into it with a wretched heart. In his delusional attempt to uncover the Unseen he has sought to uncover a secured secret. And with what he has said about it he has become a sinner and a great liar.

The Throne and the Footstool are the truth. He has no need for the Throne or whatever is beneath it. He fully encompasses everything and is high above it. His creation is incapable of encompassing Him.

We say: Indeed Allaah took Ibraheem as a Khaleel (intimate friend) and He spoke to Moosaa with actual speech. (We say this) with faith, conviction, and full submission.

We believe in the angels, the prophets, and the Books which were revealed to the Messengers. We bear witness that they were upon evident truth. We refer to the people of our Qiblah as believing Muslims as long as they acknowledge that which the Prophet ﷺ came with, and affirm everything which he said and informed with.

We do not delve deeply in discussions about Allaah nor do we argue about the religion of Allaah. We do not dispute about the Book of Allaah. We bear witness that it is the Speech of the Lord of all that exists; the Trustworthy Spirit

(Jibreel) has brought it down. He taught it to the leader of the Messengers Muhammad ﷺ and it is the Speech of Allaah the Exalted. Nothing from the speech of created beings resembles it. We do not say that it is created nor do we oppose the Jamaa'ah of the Muslims. We do not excommunicate anyone of the people of the Qiblah due to his sins as long as he does not seek to make them lawful.

Notes:

His statement: "And we do not excommunicate anyone of the people of the Qiblah due to his sins as long as he does not seek to make them lawful." What he, may Allaah have mercy upon him, intends by this is that Ahlus-Sunnah wal-Jamaa'ah does not declare Takfeer¹ upon the monotheist Muslim who believes in Allaah and the Last day due to sins he commits; such as fornication, drinking intoxicants, usury, disobedience to the parents, and the likes of that as long as he does not seek to make that lawful. For indeed seeking to make that lawful is disbelief due to him being, by way of that, a belier of Allaah and his Messenger who has exited from his religion. As for if he does not seek to make that lawful then he has not disbelieved according to Ahlus-Sunnah wal-Jamaa'ah. Rather, he is weak in his (faith). He has the ruling in accordance with what he has done from disobedience, in Tafseeq (declaration of him to be a sinner) and establishment of the prescribed punishment and other than that in accordance with what has come in the pure legislation. This is the

¹ Takfeer is the act of declaring a Muslim to be a disbeliever.

statement of Ahlus-Sunnah wal-Jamaa'ah in opposition to the Khawaarij, the Mu'tazilah, and those who traversed upon their false path. Indeed the Khawaarij declare a Muslim to be a disbeliever due to sins, and the Mu'tazilah places him in a station between two stations, meaning: Between Al-Islaam and disbelief in the life of this world, and that in the Hereafter they are in agreement with the Khawaarij that he will remain in the Hell-Fire forever. The statement of the two groups is falsehood according to the Book, the Sunnah, and the consensus of the predecessors of the nation. Their affair has deceived some of the people due to the scantiness of their knowledge. However, their affair is clear with the people of truth as we have clarified, and all the praise is for Allaah. And with Allaah is the success.

Section Six

Text:

We do not say that the faith of one who commits a sin is not harmed by his sin. We hope for the good-doers from amongst the believers that Allaah will pardon them and enter them into Paradise by His Mercy. We do not feel safe regarding them nor do we bear witness for them that they have attained Paradise. We seek forgiveness for their sins, we fear for them and we do not cause them to despair.

Notes:

His intended meaning, may Allaah have mercy upon him by: “*We do not bear witness for them that they have attained Paradise,*” is: With the exception of he whom the Messenger bore witness for as having attained Paradise, such as the ten¹ and their likes, as comes at the end of his speech. This is bearing in mind that from the Creed of Ahlus-Sunnah wal-Jamaa’ah is bearing witness, in general, for the believers and the pious that they are from the people of Paradise and that the disbelievers, the polytheists, and the hypocrites are from the people of the Hell-Fire, as noble verses and the Sunnah, which has been consecutively narrated from the Messenger of Allaah

¹ The ten who Allaah’s Messenger bore witness would enter Paradise are: Aboo BakrAs-Siddeeq, ‘Umar ibn Al-Khattaab, ‘Uthmaan ibn ‘Affaan, ‘Alee ibn Abee Taalib, Aboo Ubyadah ibn Al-Jarraah, ‘Abdur-Rahmaan ibn Awf, Talhah, Az-Zubayr, Sa’eed Ibn Zayd, and Sa’d ibn Abee Waqqaas. May Allaah be pleased with them all.

ﷺ prove. From that is His statement, Glorified be He:

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ

*“Indeed the pious will be in gardens and delight.”
(At-Toor 52-17)*

And His, the Mighty and Majestic, statement:

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا

“Allaah has promised the believing men and the believing women gardens beneath which rivers flow to dwell therein forever.” (At-Tawbah 9:72)

In these verses there is much to indicate this meaning. Also, His statement, Glorified be He, regarding the disbelievers:

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا
يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا كَذَلِكَ نَجْزِي كُلَّ كَافِرٍ

“Indeed those who disbelieve, for them is the Fire of Hell. Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever.” (Faatir 35:36)

His statement, Glorified be He:

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ
نَصِيرًا

“Indeed the hypocrites will be on the lowest depths of the Hell-Fire. You will not find for them any helper.” (An-Nisaa’ 4:145)

In other verses as well is that which indicates this meaning; and with Allaah is the success.

Section Seven

Text:

Feeling security (from Allaah's Plan) and despair takes one outside the fold of Al-Islam. The path of truth for the people of the Qiblah is between the two. The servant does not exit the realm of Eemaan except by obstinately rejecting that which entered him into it.

Notes:

This restriction calls for investigation into its reality. For the disbeliever enters into Al-Islam by way of the two testimonies, if he had not previously uttered them. If he utters them then he enters into Al-Islam by repentance from that which necessitated his disbelief. He may exit the fold of Al-Islam by obstinate rejection due to many reasons which the people of knowledge have clarified in the field of the ruling of the apostate. From that is his revilement of Al-Islam or the Messenger or making mockery of Allaah and His Messenger or His Book or anything which He, Glorified be He, has legislated. This is due to His, Glorified be He, statement:

وَلَيْنُ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ
وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ٦٥ لَا تَعْتَدِرُوا قَدْ كَفَرْتُمْ بَعْدَ
إِيمَانِكُمْ ٦٦

“Say: Was it at Allaah and His Messenger that you were mocking? Make no excuses; you have disbelieved after you had believed.” (At-Tawbah 9:65-66)

From that as well is worshipping altars and idols or invoking the dead and seeking aid from them or seeking help and assistance from them and the likes. Because this nullifies the statement: *Laa Ilaha Illa-Allaah* (None has the right to be worshipped save Allaah.) Because it (this statement) indicates that worship is a right exclusively for Allaah Alone. From it is supplication, seeking help, bowing, prostrating, sacrificing, making vows, and the likes. Whoever gives a portion of that to other than Allaah -from the altars, the idols, the angels, the jinn, the inhabitants of the graves, and other than them from the created beings- then he has associated partners with Allaah and he has not actualized the statement: *Laa Ilaha Illa-Allaah*. All of these affairs take one outside the fold of Al-Islam by consensus of the people of knowledge, and they are not from those issues of obstinate rejection. Their evidences are well known from the Book and the Sunnah. There are many other issues by which the Muslim may become a disbeliever that are not referred to as *obstinate rejection*. The scholars have mentioned them in the field of the ruling of the apostate. So refer to them if you wish (for more on this topic); and with Allaah is the success.¹

¹ Translator's note: One who wishes for more should refer to the book: *Nawaaqid Al-Islam* by Shaykh Muhammad ibn

Section Eight

Text:

Eemaan (faith) is: Affirmation with the tongue and conviction within one's inner self.

Notes:

This definition needs to be looked into and contains deficiency. That which is correct is that which Ahlus-Sunnah wal-Jamaa'ah are upon, that Eemaan is statement, action, and belief; it increases with obedience and decreases with disobedience. The proofs for that from the Book and the Sunnah are too many to enumerate. The commentator, Ibn Abil-'Izz, made general mention of them; so refer to them if you wish. Excluding actions from the sphere of Eemaan is the statement of the Murji'ah.¹ The difference between them and Ahlus-Sunnah (as it relates to Eemaan) is not just a linguistic difference; it is linguistic as well as literal and many rulings are derived as a result of it which are known by one who ponders upon the speech of Ahlus-Sunnah and the speech of the Murji'ah; and Allaah's Aid is sought.

Abdul-Wahhaab with its explanation by Shaykh Saalih Al-Fawzaan, and it has been translated into English.

¹ The Murji'ah are those who say that actions are not from Eemaan nor does Eemaan increase or decrease. So the Eemaan of the common sinner amongst the Muslims is equal to the Eemaan of Aboo Bakr; rather, it is equal to the Eemaan of Jibreel! And Allaah's Aid is sought.

Section Nine

Text:

All of that which has been authentically narrated from Allaah's Messenger ﷺ and the clear explanation of that are the truth. Eemaan is of one level and its people are fundamentally the same.

Notes:

His statement: "Eemaan is of one level and its people are fundamentally the same," requires some investigation; **rather, it is falsehood.** The people of Eemaan are not all the same. Rather, they vary greatly. The Eemaan of the Messengers is not like the Eemaan of other than them. Likewise, the Eemaan of the Rightly Guided Successors¹ and the rest of the companions, may Allaah be pleased with them, is not like the Eemaan of other than them. Similarly, the Eemaan of the believers is not like the Eemaan of the evil-doers. This variation is in accordance to what is in the heart from knowledge of Allaah, His Names and Qualities, and that which He has legislated for His slaves. And it is the statement of Ahlus-Sunnah wal-Jamaa'ah as opposed to the statement of the Murji'ah and whoever speaks with their statement; and Allaah's Aid is sought.

¹ i.e. Aboo Bakr, 'Umar, 'Uthmaan, and 'Alee.

Section Ten

Text:

Some are more virtuous than others regarding fear, at-Taqwaa¹, opposing desires, and clinging to that which is most correct.

All of the believers are the Awliyaa' (friends) of Ar-Rahmaan (the Most Merciful) and the most noble of them with Allaah are the most obedient of them and those of them who follow the Qur'aan the most.

Eemaan is:

- ❖ Believing in Allaah
- ❖ Believing in His Angels
- ❖ Believing in His Books
- ❖ Believing in His Messengers
- ❖ Believing in the Last day
- ❖ Believing in the Qadar; its good and its evil

Its sweetness and its bitterness are from Allaah the Exalted.²We believe in all of that. We do not make distinction between any one of His Messengers.³We testify to the truthfulness of them all in that which they came with.

¹ Shaykh Saalih Al-Fawzaan said: "At-Taqwaa is to do that which Allaah has commanded and to abandon that which He has prohibited. Because this will protect one from Allaah's Wrath and His Punishment." (Explanation of the 40 Hadeeth of An-Nawawee)

² i.e. It is for Allaah to give one the sweetness of Eemaan or make it bitter for him/her.

³ i.e. Believing in some and disbelieving in others.

The people of major sins (from the nation of Muhammad ﷺ) who are in the fire, they will not remain for all eternity if they die while they are monotheists, even if they do not repent; as long as they meet Allaah acknowledging Him (they are believers); and they are under His Will and Ruling. If He wills He will forgive them and pardon them by His bounty, as He, the Mighty and Majestic, has mentioned:

وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

“And He forgives what is less than that for who He wills.” (An-Nisaa’ 4:48)

If He wills, He will punish them with the Fire by His Justice, then He will bring them out of it by His Mercy and by the intercession of the interceders from the people of obedience to Him. Then He will send them to Paradise. That is because Allaah the Exalted has taken those who are aware of Him as allies and He will not make them within the two abodes (this life and the next) to be like the people of denial of Him who fail to receive His Guidance and who do not attain His Allegiance.

O Allaah! Guardian of Al-Islaam and its people, make us firm upon Al-Islaam until we meet You with it.

We hold the permissibility of praying behind every righteous or wicked person from the people of the Qiblah and (the funeral prayer) upon everyone who dies from amongst them. We do not place anyone of them in the Paradise nor in the Fire. We do not bear witness against anyone of them with disbelief nor with polytheism or hypocrisy as long as

something from that has not become apparent from him. We entrust his secret affairs to Allaah the Exalted.

We do not hold the permissibility of using the sword against anyone from the nation of Muhammad صلی اللہ علیہ وسلم except one upon whom it becomes obligatory to use it upon. We do not hold the permissibility of rebellion against our leaders and those in charge of our affairs even if they may be wicked. And we do not supplicate against them nor do we remove the hand of obedience from them. We hold that obedience to them is from obedience to Allaah the Mighty and Majestic and an obligation as long as they do not command with disobedience. We supplicate for their rectification and safety. We follow the Sunnah and the Jamaa'ah, and we avoid deviation, differing, and separation. We love the people of justice and trust, and we hate the people of injustice and deception.

We say: Allaah knows best, regarding that which its knowledge is unclear to us. We hold the permissibility of wiping over the Khuffs in travel as well as residency as has come in the narration.

The Hajj and Jihaad are going along with the rulers from the Muslims, the righteous of them and the wicked of them, up until the establishment of the Hour. Nothing falsifies or nullifies either of them.

We believe in the noble Scribe Angels. Allaah has made them to preside over us as recorders. We believe in the Angel of Death who is entrusted with seizing the souls of the people. (We also believe in) the punishment of the grave for the one who is entitled to it. (We likewise believe in) the questioning of Munkar and Nakir within the person's

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grave, concerning his Lord, his religion, and his prophet, based upon that which the narrations have come with from Allaah's Messenger ﷺ and from the Companions, may Allaah's Pleasure be upon them. The grave is a garden from the gardens of Paradise or a pit from the pits of the Fire.

We believe in the Resurrection and the Recompense for the actions on the day of Standing, Exposure, and Reckoning, the reading of the book, the reward, and the punishment. (We also believe in) the bridge and the Meezaan (Scale).

The Paradise and the Fire are created; they will never perish nor will they pass away. Allaah created the Paradise and the Fire before the creation, and He created for them their people. He whom He wills from amongst them will enter the Paradise as a bounty from Him and he whom He wills will enter the Fire out of Justice from Him. Everyone will act according to what was decreed for him and will go towards the destination that was destined for him.

The good and the evil are both decreed upon the slaves. The ability which necessitates acting -as it relates to the success (from Allaah) which is not permissible to describe the created beings with- then this comes along with the action. As for the ability from the standpoint of health, capacity, ability, and soundness of faculties, then this is prior to the action itself. The address within the legislation is connected to this. It is as Allaah the Exalted has said:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

“Allaah will not burden any soul beyond its scope.”(Al-Baqarah 2:286)

The actions of the slaves are created by Allaah, and they are earned by the slaves. Allaah will not hold them responsible except for that which they are capable of, and they are not capable of doing except that which they have been made responsible for.

Notes:

This is incorrect. Rather, those who are responsible have the ability to do more than that which He, Glorified be He, has placed upon them. However, He, the Mighty and Majestic, has been Kind to His slaves and has made things easy for them. He has not placed upon them any hardship in their religion as a bounty from Him and goodness for them; and Allaah is responsible for granting success.

Section Eleven

Text:

This is the explanation of the statement: 'There is no might or power except with Allaah.' We say: There is no maneuvering for anyone, nor is there any movement, or moving away from disobeying Allaah except by the help of Allaah. Nor is there any strength for anyone in establishing the acts of obedience of Allaah and being firm upon it except by the success from Allaah.

Everything occurs by the Will of Allaah the Exalted, His Knowledge, His Decree, and His Ability. His Will supersedes all other wills and His Decree supersedes all efforts. He does what He wills and He is never unjust. He is pure from every evil and iniquity, and He is exempt from every defect and blemish.

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ

"He will not be asked about what He does; but they will be asked." (Al-Anbiyaa' 21:23)

And we believe that the supplication of the living and their charity benefits the dead. Allaah the Exalted answers supplications. He fulfills the needs and has ownership over all things while nothing has ownership over Him nor can they do without Him for the twinkling of an eye. Whoever deems that he can do without Allaah for the twinkling of an eye has disbelieved and become from the people of destruction. Allaah gets angry and He becomes pleased and He is not like anyone of the mortals.

We love the companions of Allaah's Messenger ﷺ and we do not exaggerate in our love for them nor do we disown anyone from amongst them. We hate the one who hates them and does not mention them with good. We do not mention them (the companions) except with good. Loving them is Deen (the religion), Eemaan, and Ihsaan (goodness) while hating them is disbelief, hypocrisy, and transgression.

We affirm the Khilaafah (rulership) after the Messenger of Allaah ﷺ firstly for Aboo Bakr As-Siddeeq, may Allaah be pleased with him, showing preference to him and giving him precedence over the entire nation. Then for 'Umar ibn Al-Khattaab, may Allaah be pleased with him. Then for 'Uthmaan, may Allaah be pleased with him. Then for 'Alee ibn Abee Taalib, may Allaah be pleased with him. They are the Rightly Guided Successors.

The ten whom Allaah's Messenger ﷺ mentioned by name and gave glad tidings of entrance into Paradise, then we bear witness for them of Paradise based upon the fact that Allaah's Messenger ﷺ bore witness for them with it; and his statement is the truth. They are:

- ❖ Aboo Bakr
- ❖ 'Umar
- ❖ 'Uthmaan
- ❖ 'Alee
- ❖ Talhah
- ❖ Az-Zubayr
- ❖ Sa'd
- ❖ Sa'eed
- ❖ 'Abdur-Rahmaan ibn 'Awf

- ❖ Aboo 'Ubaydah ibn Al-Jarraah; and he is the truthful one of this nation.

May Allaah be pleased with them all.

Whoever speaks good of the companions of Allaah's Messenger ﷺ and his pure wives, freeing them of every blemish; likewise, whoever speaks good of his sacred progeny freeing them of every impurity, then he is exempt from hypocrisy.

The scholars of the Salaf from the foremost ones who embraced Al-Islaam (i.e. the companions) and those who followed them from the Taabi'oon¹ are the people of goodness and narrations. They are the people of Fiqh² and derivation. They are not to be mentioned except with good. Whoever mentions them with evil then he is not upon the path (of goodness).

We do not show preference to anyone from the Awliyaa' over anyone of the Prophets, may peace be upon them. We say: One Prophet is better than all of the Awliyaa'.

We believe in that which has been narrated concerning their Karaamaat (miraculous deeds) and that which has been authentically narrated about them from the trustworthy ones.

¹ i.e. The students of the companions of Allaah's Messenger ﷺ

² Jurisprudence.

We believe in the portents of the Hour, from the coming out of the Dajjaal, the descent of 'Eesaa, upon him be peace, from the heavens. We believe in the rising of the sun from its place of setting (i.e. the west) and the coming out of the beast of the earth from its place.

We do not believe a soothsayer or a diviner. Nor (do we believe) anyone who claims anything which opposes the Book, the Sunnah, and the consensus of the nation. We hold the Jamaa'ah to be true and correct whereas splitting is deviation and punishment.

The religion of Allaah within the earth and the heavens is one religion; and it is the religion of Al-Islam. Allaah the Exalted has said:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

“Indeed the religion according to Allaah is Al-Islam”
(Aali 'Imraan 3:18)

And He said:

وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا

“And I am pleased with Al-Islam as a religion for you.” (Al-Maa'idah 5:3)

It is balanced between extremism and deficiency; between Tashbeeh¹ and Ta'teel²; between the beliefs of the

¹ Declaring Allaah to be similar to His creation.

² Negation of the Attributes of Allaah.

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Jabbariyyah and those of the Qadariyyah; between feeling secure from the plan of Allaah and despair. This is our religion and our creed outwardly and inwardly. We are free, before Allaah, from everyone who opposes that which we have mentioned and clarified.

We ask Allaah the Exalted to make us firm upon Eemaan and to cause us to die upon it, and to keep us safe from varying desires and diverse opinions and erroneous schools of thought, such as that of the Mushabbihah (those who liken Allaah to His creation), the Mu'tazilah, the Jahmiyyah, the Jabbariyyah, the Qadariyyah, and other than them from those who have opposed the Sunnah and the Jamaa'ah and have traversed upon misguidance. We are free of them and they are, according to us, misguided and astray. And with Allaah lies safety and success.

Appendix I: **The Aqeedah of the Two Raazee Imaams**

This is the creed of the two Raazee Imaams: Aboo Zur'ah (d. 264 H.) and Aboo Haatim (d. 277 H.) may Allaah have mercy upon them both, transmitted by Imaam Ibn Aboo Haatim Ar-Raazee (d. 327 H.) may Allaah have mercy upon him.

Text of the 'Aqeedah: 'Abdur-Rahmaan ibn Aboo Haatim said: *"I asked my father and Aboo Zur'ah about the schools of Ahlus-Sunnah in the foundations of the religion and that which they found the scholars in every region to be upon and what they held from that? They said:*

"We have reached the scholars in all the various regions; the Arabian Peninsula, 'Iraq, Egypt, Shaam, and Yemen. From their way is that:

1. Eemaan is statement and action; it increases and decreases.
2. The Qur'aan is the Speech of Allaah; it is not created in any way.
3. The Divine Decree, its good and its evil, is from Allaah the Mighty and Majestic.
4. The best of this Ummah after its Prophet is Aboo Bakr As-Siddeeq, then 'Umar ibn Al-Khattaab, then 'Uthmaan ibn 'Affaan, then 'Alee ibn Abee Taalib; may Allaah be pleased with them. They are the rightly guided Khulafaa'.

5. And that the ten whom Allaah's Messenger صلى الله عليه وسلم named and bore witness for them with (entering) Paradise; we bear witness to what he bore witness to, and his statement is the truth.
6. Beseeching for mercy upon all of the Companions of Muhammad صلى الله عليه وسلم
7. Being silent concerning what occurred between them.
8. That Allaah the Mighty and Majestic is above His Throne, distinct from His creation; just as He has described Himself in His Book and upon the tongue of His Messenger صلى الله عليه وسلم without asking how. He has encompassed all things with His Knowledge: "There is nothing similar to Him, and He is the All-Hearer, the All-Seer." (Ash-Shoorah 42:11)
9. That Allaah, the Blessed and Exalted, will be seen in the Hereafter. The people of Paradise will see Him with their eyes and they will hear His Speech how He wills and in a manner He wills.
10. Paradise and the Fire are true. They are created and they will never perish. Paradise is the reward for the Awliyaa', and the Fire is the punishment for the people of disobedience; except he whom Allaah shows mercy.

11. The bridge is true.
12. The scale which has two hands -upon it the actions of the slaves are weighed, the good of them and the evil of them- is true.
13. The Pool with which our Prophet ﷺ has been honored is true.
14. The Intercession is true.
15. That the people from Ahlut-Tawheed (the true Monotheists) will exit the fire due to the intercession is true.
16. The Punishment of the grave is true.
17. Munkar and Nakir are true.
18. The Noble Scribe Angels are true.
19. The resurrection after death is true.
20. The people who commit major sins are under the will of Allaah the Mighty and Majestic.
21. We do not excommunicate the people of the Qiblah (i.e. Muslims) due to their sins; and we entrust their secret affairs to Allaah the Mighty and Majestic.
22. We maintain the obligation of Jihaad and the Hajj along with the leaders of the Muslims in every era and time. We do not see (the permissibility) of rebellion against the leaders, nor fighting in times of Fitnah. We hear and obey he whom Allaah has placed in charge of our affairs and we do not remove the hand from obedience (to

- the ruler). That Jihaad is ongoing since Allaah sent His Prophet ﷺ up until the establishment of the hour with those who are in charge of the affairs from the leaders of the Muslims; nothing nullifies it. Likewise is the Hajj, payment of the charity from the livestock to those in charge of the affair from the leaders of the Muslims.
23. We follow the Sunnah and the Jamaa'ah and we avoid deviating, splitting, and differing.
 24. The people are believers with regard to their rulings and inheritances; one does not know their state with Allaah. So whoever says that he is a believer in truth, then he is an innovator. Whoever says that he is a believer in the sight of Allaah then he is from the liars. Whoever says: "I am a believer insha Allaah." Then he is correct.
 25. The Murji'ah are deviant innovators.
 26. The Qadariyyah are astray.
 27. The Jahmiyyah are disbelievers.
 28. As for the Raafidhah, they have rejected Al-Islam.
 29. The Khawaarij are deviants.
 30. Whoever claims that the Qur'aan is created then he is a disbeliever in Allaah, The Magnificent, with a disbelief that takes him outside the fold of the religion. Whoever

doubts in his disbelief from those who understand (the affair) then he is (likewise) a disbeliever.”

I heard my father saying: “The sign of the people of innovations is revilement of the people of narrations.”

Aboo Haatim said: “The sign of the people, heretics is that they call Ahlus-Sunnah: Hashawiyyah (the worthless ones); they wish to falsify the narrations. The sign of the Jahmiyyah is that they call Ahlus-Sunnah: Mushabbihah (those who liken Allaah to his creation). The sign of the Qadariyyah is their calling Ahlus-Sunnah: Mujabbirah (those who say man is compelled to act and has no free will). The sign of the Murjiah is their calling Ahlus-Sunnah opposers and reductionists (people who say that Eemaan decreases). The sign of the Raafidhah is their calling Ahlus-Sunnah: Naasibah (people who hate the household of the Prophet ﷺ). No name befits Ahlus-Sunnah except one name and it is impossible that (all of) these names can bring them together.”

I heard my father and Aboo Zur'ah commanding with Hijrah from the people of deviation and innovations and being very harsh in that; and repudiating compiling books of opinions in place of narrations.

We ask Allaah, The Magnificent to benefit us and the rest of the Muslims with it. And may abundant prayers and peace of Allaah be upon His Prophet, his companions and those who follow him until the day of Recompense.

