



Concise Notes on Aqeedah At Tahaawiyyah – Part 1

Al Allaamah Ash Shaykh Saalih bin Fawzaan al Fawzaan

At Ta'leeqat Al Mukhtisirah Alaa Matn Aqeedah At Tahaawiyyah

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بسم الله الرحمن الرحيم

The following series is a selection of points taken from the explanation of the esteemed Shaykh, Dr. Saalih bin Fawzaan bin Abdillah Al Fawzaan. We ask Allaah the most High to allow ourselves and our Muslim brothers to benefit from this work, and we ask Him to place this in the scales of good for our Shaykh.

The proof of Islaam, Al Allaamah Abu Ja'far At Tahaawee of Egypt, rahimahullaah, said:

1. This is the mention of the clarification of the Aqeedah of Ahlus Sunnah wal Jama'ah upon the Madhab of the Fuqahaa of this religion: Abu Haneefah An Nu'maan Bin Thaabit Al Koofi, and Abu Ya'qoob bin Ibraheem Al Ansaari, and Abu Abdillah Muhammad Bin Al Hasan Ash Shaybaani, radiyallaahu 'anhum, and their belief regarding the principles of the religion and what they used to worship the Lord of the universe with.

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All praise is due to Allaah, the Lord of the Universe, and may His peace and blessings be upon our Messenger Muhammad sallallaahu alaihi wa sallam and upon his family and all his companions.

Indeed the Aqeedah is the basis of the religion, and it is the statement, "I bear witness that nothing is worthy of worship except Allaah, and I bear witness that Muhammad is the messenger of Allaah". It is the first pillar of Islaam¹. It is obligatory to concern ourselves with it, give it due importance, and that we know it, and we know what it is free of, so that the person can be upon insight, and upon the correct Aqeedah, because if the religion stands up upon a correct foundation, it becomes valuable and acceptable with Allaah. But if it stands up upon an unstable and confused Aqeedah, or upon a corrupted Aqeedah, the

¹ In accordance with the Hadeeth of Ibn Umar radiyallaahu 'anhuma who said that the Messenger of Allaah said, "Islaam has been built upon five: The testification that nothing is worthy of worship except Allaah and that Muhammad is the messenger of Allaah, the establishment of Salaah, the giving of the Zakaah, the Hajj, and the fasting of Ramadaan." Reported by Imaam Bukhaari (8) and Muslim (12)

religion becomes incorrect, and it is not upon the (correct) foundation. So because of this the Ulemaa rahimahumallaah used to give the affair of Aqeedah importance, and they would not weaken in clarifying it in their classes and in suitable occasions, and the young ones would narrate it upon those that were older.

The Sahabaa radiyallaah ‘anhum had no doubt regarding what had come in the Quraan and the Sunnah of the Messenger of Allaah sallallaahu alaihi wa sallam. So their Aqeedah was built upon the book of Allaah and the Sunnah of His Messenger sallallaahu alaihi wa sallam, and doubt and hesitation would never over take them in that. Whatsoever Allaah and His Messenger sallallaahu alaihi wa sallam said, they believed in it and worshiped with it, and they were not in need of authorship, because with them, this was indisputable and sufficient; their Aqeedah was the book (of Allaah) and the Sunnah. Then their students from the Taabi’een who took from them proceeded upon that, so there was not with them the taking and leaving (of affairs) in Aqeedah. The issue was indisputable and their sources were the book (of Allaah) and the Sunnah.

So when there appeared sects and differences, and those that did not have the Aqeedah established in their hearts entered the religion, or the one who carried in his heart deviated ideas entered Islaam, and there came into existence those that did not return to the book (of Allaah) and the Sunnah in matters of Aqeedah, but rather they returned to principles and methodologies that were made by the people of falsehood from amongst themselves; then the Imaams had a need to clarify, compile, write, and narrate the correct Aqeedah upon the Ulemaa of the Ummah, so they wrote books of Aqeedah, and they gave it importance, and they became a source to be returned to for those that came after them from the Ummah until the coming of the hour.

This is from the protection of Allaah for this religion, and Him giving importance to this religion, that he destined it to be carried by those that were trustworthy to call to it as it came from Allaah and the Messenger sallallaahu alaihi wa sallam, and to refute the Ta’weel of the falsifiers and the Tashbeeh of the Mushabbiheen², and they began transmitting this Aqeedah upon the Salaf.

From the Salafus Saalih who were upon a Aqeedah that was confirmed upon the Messenger sallallaahu alaihi wa sallam, his companions, and the Taabi’een are the four Imaams; Imaam Abu Haneefah, Imaam Maalik, Imaam Ash Shaafi’ee, and Imaam Ahmad, and other than them from the Imaams that stood in defense and compilation of this Aqeedah, and they taught it to their students.

The followers of the Imaams used to concern themselves with this Aqeedah. They used to teach and memorize it to their students, and they wrote many books regarding it upon the methodology of the book (of Allaah) and the Sunnah, and

² [Translators Footnote] Mushabbiheen : Those who compare the attributes of Allaah, the Most High, to the attributes of His creation.

what al Mustafaa sallallaahu alaihi wa sallam, his companions radiyallaahu ‘anhum, and the Taabi’een were upon. They refuted the false and deviated beliefs, and they clarified its falsity and invalidity. And such were the Imaams of Hadeeth such as Is’haaq bin Raahawaih, Bukhaari, Muslim, Ibn Khuzaimah, and Imaam Ibn Kutaybah. And such were the Imaams of Tafseer such as Imaam at Tabari, Imaam Ibn Katheer, Imaam al Baghawi, and other than them from the Imaams of Tafseer.

They wrote books concerning this that they named Kutub As Sunnah, like Kitaabus Sunnah of Imaam Ibn Abi Aasim, and Kitabus Sunnah of Imaam Ahmad bin Hanbal, and As Sunnah of Khalaal, and Ash Sharee’ah Imaam Al Aajoori, and other than that.

From the ranks of the Imaams that wrote regarding the topic of the Aqeedah of the Salaf was Imaam Abu Ja’far Ahmad bin Salaamah Al Azadi At Tahaawee³, from the scholars of the third generation in Egypt. He was named with Tahaawee because of a city in Egypt. He wrote this brief, concise, and beneficial Aqeedah.

Explanations have been written to it, close to seven explanations, but they are not free of mistakes, because those that wrote them were upon the methodology of the later generations, so they did not free their explanations of doubtful matters and opposing matters to the Aqeedah of At Tahaawee, except one explanation that we know of, and that is the explanation of Al ‘Iz bin Abi ‘Iz rahimallah, who is famous for his Sharh At Tahawiyyah, and he is from the students of Ibn Katheer from what is apparent. He included in his explanation the statements of Shaykhul Islaam Ibn Taymiyyah, and from the books of Ibn Qayyim, and from the books of the Imaams, so it is a exhaustive explanation. The scholars depend on it and give it importance because of its purity and the correct information contained in it. So it is a great source to be returned to in matters of Aqeedah. As we stated, he authored this book upon the methodology of Ahlus Sunnah, and from them was Imaam Abu Haneefah An Nu’maan bin Thaabit, for he is the oldest of them, and met the Tabi’oon and narrated upon them.

And the same is the case with his two companions, Abu Yusuf and Muhammad Ash Shaybaani, and the Imaams of the Hanafi Madhab.

He mentions their Aqeedah and that it is in agreement with the Madhab of Ahlus Sunnah wal Jama’ah. In this is a refutation to those who attach them selves to Hanafiyyah in the present day or in the later times. They attach themselves to Hanafiyyah and they go against the Aqeedah of Imaam Abu Haneefah. So they adhere to his Madhab only in Fiqh and they go against his Madhab in Aqeedah, and they take from the people of rhetoric and logic in matters of Aqeedah. The

³ Al Imaam Al Allaamah Al Haafidh, the Muhaddith and the Faqeeh of the country of Egypt. He excelled in the Ilm of Hadeeth and Fiqh, he gathered (ahaadeeth) and he authored (books). Whosoever looks at his writings, knows his place and the amount of knowledge he held. He died 321 Hijri rahimallah. Look at Seer Alaam An Nubalaa v.15 p-27-33

same occurred with the later Shaafi'eeyyah, they went against Imaam Ash Shaafi'ee in his Aqeedah, and they attach themselves to him only in Fiqh. And such is the case with the later Maalikiyyah; they are not upon the Aqeedah of Imaam Maalik. Rather they take from the Madhab of Imaam Maalik in Fiqh only. As for the Aqeedah, then they are the people of various (false) paths and they are the followers of later methodologies.

So this Aqeedah is a refutation on these people and the likes of these people from those who attach themselves to the Imaams, and they follow the Madhaahib of the four Imaams, and disagree with them in affairs of Aqeedah, such as the Ashaa'irah⁴. They attach themselves to the first Madhab of Imaam Abul Hasan Al Ash'ari rahimahullah, and they leave off what he established and persisted upon later from the Madhab of Ahlus Sunnah wal Jama'ah. So this attachment is incorrect, because if they were upon the Madhaahib of the Imaams, they would have been upon their Aqeedah.

⁴ Translator's Footnote: Imaam Al Uthaymeen rahimahullah answered when asked about the doctrine of Ibn Taymiyyah and the doctrine of the Ashaa'irah: "So we say that indeed between these two groups is a clear difference in pertaining to the Manhaj concerning the names and attributes of Allaah. As for the first doctrine, then its teachers acknowledge the obligation of the texts concerning the names and attributes of Allaah to remain upon their apparent meaning, while negating what must be negated upon Allaah the most High from description or assimilation (to the creation). As for the second doctrine then their teachers acknowledge the obligation of changing the texts concerning the names and attributes of Allaah from their apparent meaning.

These two methodologies are different completely, and their difference will become clear with the following example. Allaah the Exalted says, **"Nay, both His Hands are widely outstretched. He spends (of His Bounty) as He wills."** (Al-Ma'idah 5:64) And He (i.e. Alaah) says when narrating about the admonishment of Iblees when he refused to prostrate to Adam alayhis salaam upon the order of Allaah, **"(Allaah) said, "O Iblees! What prevents you from prostrating yourself to one whom I have created with Both My Hands? Are you too proud (to fall prostrate to Adam) or are you one of the highly exalted?"** (Sad 38:75) The teachers of both of these doctrines have differed regarding what is intended with these two Hands that Allaah has affirmed for himself.

So the first doctrine has said that it is mandatory to leave their meaning upon what is apparent, and that is two actual Hands that are befitting to Him. The second doctrine says that it is mandatory to change the meaning from what is apparent, and it is forbidden to affirm two actual Hands for Allaah the Exalted, and then they differed regarding its meaning; whether it was power; or blessing.

With this example it becomes clear that the methodology of these two doctrines is different and dissimilar, and it is not possible after this difference (for them) to unite under one characteristic, and that is Ahlus Sunnah.