

Lesson 1¹

Shaykh Saalih Al-Fawzaan *haafiz* *abullaaab* says at the beginning of the book,

¹ Translator's Introduction: Concerning this book, the great Shaykh `Abdul `Azeez ibn Baaz *rahimabullaah* was asked a question; it was said to him that there are some people who say that the book Al-`Aqeedah At-Tahaawiyah does not represent the `aqeedah of the *Salaf* and that it contains mistakes and especially the explanation of the book, so is this correct?

So, Shaykh Ibn Baaz *rahimabullaah ta`aala* replied, "No, this is not correct. It does contain mistakes which are few and the explainer has pointed these out; Ibn `Abil-`Izz in his large and famous explanation has pointed out the mistakes in it. The one printed with the checking of Ahmad Shaakir and Shaykh Naasiruddeen al-Albaanee and his explanation, then this book is something *layyib* - good and *mufeed* - something containing benefit, and it is a Salafee book." Then he goes on to comment on the explainer of the book: Ibn `Abil-`Izz. He said, "And he was one of the students of Ibn Katheer *rahimabullaah* and the mistakes contained in the text of the book are few and they have been pointed out by the explainer." This is quoted from the Shaykh's book: *As-Siyaasatush-Shar`eeyah* page 200.

A brief biography of the author

As for the author of the book, Al-`Aqeedah At-Tahaawiyah, the original compiler of the book, the writer of this treatise on `aqeedah, he was Aboo Ja`far Ahmad ibn Muhammad ibn Salaamah at-Tahaawee al-Azdee al-Misree, a scholar of Egypt (Misr). The ascription by which he was famous 'at-Tahaawee' is an ascription to a town in Egypt, Tahaa.

He was born in the year 239 after the *hijrah*, and he learned knowledge of *fiqh* from his maternal uncle Ismaa`eel ibn Yahya al-Muzanee who it is said is the foremost student in *fiqh* of Imaam ash-Shaafi`ee. Then later on, he studied *fiqh* under a Hanafi Qaadee in Egypt who was Aboo Ja`far Ahmad ibn Abi Imraan. So having learnt the *fiqh* of Imaam ash-Shaafi`ee then he learnt the *fiqh* of the Hanafi *madhhab*. However, he was not a *muqallid* (blind-follower), blindly sticking to the *madhhab* of Aboo Haneefah.

Indeed, it is mentioned about him that one time he was asked a question and he responded to the question and when he answered then somebody pointed out to him, "this is not the saying of Aboo Haneefah."

So he said, "Is that everything that Aboo Haneefah said that I have to say?"

So the other person replied, "I didn't think except that you were a *muqallid* (blind-follower)."

So he said, "Does anybody blindly follow except a blind partisan (someone blinkered with one blind view)?"

So, he was a famous scholar and a Hanafi but not a blind follower.

He wrote many works and amongst them were works in *hadeeth* such as: Ma`anee al-Aathaar (معاني الآثار), Mushkil al-Aathaar (مشكل الآثار), Ahkaam Al-Qur.aan (أحكام القرآن) - a book about the rulings of the Qur.aan; and this treatise which came to be known as Al-`Aqeedah At-Tahaawiyah (العقيدة الطحاوية) and he wrote other books as well.

Concerning Imaam At-Tahaawee, Ibn Katheer said in Al-Bidaayah wan-Nihaayah, "He was one of the reliable people, the firm ones and one of the great memorizers who were foremost scholars."

And concerning him, Imaam Adh-Dhahabee said in Siyar A`laam an-Nubalaa. that at-Tahaawee was the imaam, the great scholar, the great *haafiz* (preserver and memorizer). He was a *muhaddith* - a scholar of *hadeeth* of Egyptian towns and he was their *fajeeh* (jurist).

He died, *rahimabullaah*, in the year 321.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allaah the Extremely Merciful, the Bestower of His Mercy

All praise is for Allaah the Lord of the whole of creation and may He extoll and send salaam, peace and security upon the trustworthy Prophet, our Prophet Muḥammad and upon his true followers and companions and whoever follows them upon goodness right up until the Day of Recompensing.

To Proceed: These are some brief notes upon the text of Al-`Aqeedah At-Tahaawiyah. They have been transcribed from the tapes of the lessons which I delivered upon this text in (the city of) Taa.if. I have looked over them and done some corrections upon them and some amendments and then given permission that they be printed and published hoping that benefit can be derived from them. And whoever sees any mistake that has come from me then I hope that he will inform me of that, and that there will be reward for him with Allaah. And I ask Allaah that He should place in this action that which would benefit the Muslims.

وصلى الله وسلم على نبينا محمد وعلى آله وصحبه

Written by:

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قال العلامة حجة الإسلام أبو جعفر الوراق الطحاويّ بمصر رحمه الله:

The great scholar *hujjatal-Islaam* (the evidence of Islaam) Aboo Ja`far al-Waraaq (the scribe) at-Tahaawi, said in Egypt, may Allaah have mercy on him:

[1] هذا ذكر بيان عقيدة أهل السنة والجماعة على مذهب فقهاء الملة: أبي حنيفة النعمان بن ثابت الكوفي، وأبي يوسف يعقوب بن إبراهيم الأنصاري، وأبي عبد الله محمد بن الحسن الشيباني رضوان الله عليهم أجمعين، وما يعتقدون من أصول الدين ويدينون به رب العالمين.

[1] This is a mention of an explanation of the *`aqeedah*, (the creed and the belief) of *Ahlus-Sunnah wal-Jamaa`ah* (the people of the Sunnah and the Jamaa`ah), upon the way of the scholars of *Fiqh* (the jurists of this religion): Aboo Haneefah an-Nu`maan ibn Thaabit al-Koofi and Aboo Yoosuf Ya`qoob ibn Ibraaheem al-Ansaari and Aboo `Abdillaah Muḥammad ibn al-Hasan ash-Shaybaani, *ridwaan Allaah `alayhim ajmaa`een* (may Allaah be pleased with them all), and what they held as their creed with regard to the fundamentals of the religion and what they held as their religion in obedience to the Lord of the Creation.

The Explanation – Point [1]

In the Name of Allaah the Most Merciful, the Bestower of His Mercy and all praise is for Allaah the Lord and Nurturer of the whole of creation and may Allaah extoll and send peace and security upon our Prophet Muḥammad and upon his true followers and his companions, all of them.

To Proceed: Then, *`aqeedah* (creed and belief) is the foundation of the religion and it (*`aqeedah*) is what is contained in the testification (*shahaadah*) that none has the right to be worshipped except Allaah and that Muḥammad is the Messenger of Allaah. And it is the first pillar from the pillars of Islaam.² So therefore, it is an obligation to give importance to it (*`aqeedah*) and to give care and attention to it and to acquire knowledge of it and knowledge of whatever will damage it so that the person can be upon clear insight and can be upon a correct creed and belief. Since if the person's religion is established upon a sound, correct foundation then it will be a straight and true religion that he is upon – one that is acceptable to Allaah and if it (his religion) is based upon a shaky or disturbed *`aqeedah* (creed) or if his religion is based upon an *`aqeedah* (creed) which is corrupt then his

² As is shown by the hadeeth of Ibn `Umar *radhy>Allaahu anhumaa* who said, “Allaah’s Messenger *sallAllaahu`alayhi wa sallam* said, *Islaam is built upon five: the shahaadah (testification) that none had the right to be worshipped except Allaah and that Muḥammad is the Messenger of Allaah, and correct establishment of the prayer, and giving the zakaat, and the hujj, and fasting in Ramadaan’*” The hadeeth is reported by Bukhaaree as no. 8 and reported by Muslim.

religion will not be correct and it will be without a foundation. So, this is why the scholars *rahimahumullaah* used to give importance to the affair of `aqeedah and they were not lax about explaining it in their lessons and whenever they had an opportunity. The later person used to transmit it from the one who came before him.

And the Companions *radhiyAllaahu `anhum* did not have any doubts about what came in the Qur.aan and what came in the Sunnah of Allaah's Messenger *sallAllaahu `alayhi wa sallam*. So their `aqeedah (creed and belief) was based upon the Book of Allaah and the Sunnah of Allaah's Messenger *sallAllaahu `alayhi wa sallam* and they were not afflicted by any doubt in that regard nor any hesitation. So, whatever Allaah said and whatever His Messenger *sallAllaahu `alayhi wa sallam* said, they took it as their creed and belief and they took it as their religion. And they did not need any further book to be written for them after that since this was something fully accepted by them and something that was certain with them; their creed (`aqeedah) was the Book and the Sunnah. And then their students proceeded upon that from the *Taabi`een* (the next generation after the Companions) - those who took from them. So, there was no disputing in `aqeedah (creed and belief); it was an affair which was fully accepted (undisputed); and their source was the Book and the Sunnah.

But when the sects and the differences arose and appeared, and when people entered into the religion who were such that the creed and `aqeedah was not firmly grounded in his heart or those who entered into Islaam whilst still carrying some deviated ideas with them, and when there arose in Islaam people who did not refer back to the Book nor to the Sunnah in `aqeedah, rather, they referred back to principles and methodologies which had been established by people of misguidance by themselves. When all of this happened then the *a.immah* (the imaams) of Islaam at this time needed to clarify (make explanation and clarification of) the correct `aqeedah (belief and creed) and they needed to carefully record it and write it down and narrate it from the scholars of the Ummah. So therefore, they wrote down the books of creed and belief and they gave attention to that; and this became a reference for those who came after them from the Ummah and it will be so until the establishment of the last Hour.

And this is an example of the Protection of Allaah, the Most High for this religion and Allaah's taking care of this religion – that He provided for it trustworthy carriers to convey it just as it came from Allaah and His Messenger and to repel the false interpretations of the negators and the false declarations of the Creator's being like the creation. So these scholars came and passed on as inheritance this creed (`aqeedah), the later ones taking it from the earlier ones.

And from *as-Salaf as-Saalih* (the pious predecessors) who used to be upon the sound and firm belief and creed (*i'tiqaad*) taken from Allaah's Messenger *sallAllaahu `alayhi wa sallam* and from his Companions and from the *Taabi`een* were the four imaams: Imaam Aboo Haneefah, Imaam Maalik, Imaam ash-Shaafi`ee and Imaam Ahmad and others from the imaams, those who stood and defended the correct `aqeedah (belief and creed) and who confirmed it, explained it and taught it to the students.

And the followers of the four imaams (their students who came after them) used to give attention to this creed and belief; they used to study it and caused their students to learn it. And many books were written about it upon the methodology of the Book and the Sunnah and upon what the chosen Messenger, al-Mustafaa *sallAllaahu `alayhi wa sallam* was upon and his companions *radiyAllaahu `anhum* and the *Taabi`een*. So, they refuted the false beliefs and the deviated beliefs, and they clearly explained how they were counterfeit and baseless. And the same was done by the imaams of hadeeth such as: Ishaq ibn Raahawayh and al-Bukhaaree and Muslim and Imaam Ibn Khuzaymah and Imaam Ibn Qutaybah; and from the imaams of *tafseer* (explanation) of the Qur.aan such as Imaam at-Tabaree and Imaam Ibn Katheer and Imaam al-Baghwee and others from the imaams of *tafseer*.

They (all) wrote works in this regard (explaining the correct belief) and they called them *Kutub As-Sunnah* – books of the Sunnah; for example, Kitaab as-Sunnah of Ibn Abee `Aasim and the book as-Sunnah of `Abdullaah ibn Ahmad ibn Hanbal and the book as-Sunnah of Al-Khallaal and the book *ash-Sharee`ah* of Al-Aajuree and other than that.

And from those imaams who wrote mentioning the creed and belief (*`aqeedah*) of the *Salaf* was Aboo Ja`far Ahmad ibn Muhammad ibn Salaamah al-Azdee at-Tahaawee (the author of this book). He was one of the scholars of the third century in Egypt and he was called at-Tahaawee as an ascription to a town in Egypt (the town of Tahaa). So he wrote this brief, beneficial and useful *`aqeedah* (creed).

And there have been explanations written upon it – around seven explanations. However, they are not free from errors since those who wrote them were upon the methodology of later people so their explanations contain matters requiring remarks to be made and they contain contradictions to what the *`aqeedah* of at-Tahaawee himself contains; except for one explanation as far as we know, which is the explanation of al-`Izz ibn Abil-`Izz *rahimahullaah* what is famously known as **Sharh At-Tahaawiyah** (The Explanation of At-Tahaawiyah). He (the explainer al-`Izz ibn Abil-`Izz) was a student of Ibn Katheer in what appears and in this explanation of his he included a number of quotations from the books of Shaykhul-Islam Ibn Taymiyyah and from the books of Ibn Qayyim and from the books of the imaams. And it is a copious explanation (contains a great deal of good) and the scholars rely upon it and give attention to it because of its purity and its correctness of the knowledge contained in it. So, it is a tremendous reference from the reference works of *`aqeedah* (correct belief). And the author (at-Tahaawee), as he himself mentioned, wrote this creed upon the way of the Ahlus-Sunnah in general; and from them was the imaam Aboo Haneefah an-Nu`maan ibn Thaabit al-Koofee who was the eldest of the four imaams and who reached the *Taabi`een* and narrated from them.

And likewise, his two students Aboo Yoosuf and Muhammad *ash-Shaybaanee* and the imaams of the *Hanafee madhhab*.

So he mentioned their *`aqeedah* (creed) and that it is an agreement with the position of the *Ahlu-Sunnah wal-Jamaa`ah* and this contains a refutation of those people who ascribes themselves as being

Hanafees in the present day or in late days (a short while ago); those who ascribe themselves to being Hanafees but they contradict Aboo Haneefah in `aqeedah. Rather, they proceed upon his *madhhab* in *fiqh* only but they contradict him in `aqeedah (belief). And instead, they take as their creed the creed of the *Ahlul-Kalaam wal-Muntiq* (theological rhetoric and logic). And likewise, there appeared amongst the later Shafi`ees those who contradicted Imaam ash-Shaafi`ee in `aqeedah and only ascribed themselves to him in *fiqh*. And likewise, many of the Maalikees (those who say they are followers of Imaam Maalik), the later ones who are not upon the creed and belief of Imaam Maalik; they just take from the *madhhab* of Maalik in the matter of *fiqh*; as for `aqeedah (creed and belief) then they are people of separate paths and people of the ways of later ages.

So this `aqeedah (creed) contains a refutation of all of them and their like – those who ascribe themselves to the imaams. Those who take as their *madhhab* the way of the four imaams but who contradict them in `aqeedah (creed and belief) like the Ashaa`irah who likewise ascribe themselves to Imaam Hasan al-Ash`aree in his first position but they abandoned what he himself later affirmed and became settled upon with regard to the position of the people of the Sunnah and the Jamaa`ah. So, their ascription is not correct; since if they were truly upon the way of the imaams they would be upon their `aqeedah (creed and belief).

❧ End of explanation of point [1]³ ❧



³ Translator's Side Point: Shaykh Muhammad Ibn Maani` *rahimahullaah* who is a great scholar who died in the year 1385H, made a note on this same point where At-Tahaawee said, "This is a mention of an explanation of the `aqeedah, of *Ahlul-Sunnah wal-Jamaa`ah*, upon the way of the scholars of *fiqh* of this religion: Aboo Haneefah an-Nu`maan ibn Thaabit al-Koofi, Aboo Yoosuf Ya`qoob ibn Ibraaheem al-Ansaari and Aboo `Abdillaah Muhammad ibn al-Hasan ash-Shaybaani, *ridwaan Allaah `alayhim ajmaa`een*."

Shaykh Muhammad Ibn Maani` *rahimahullaah* said, "the saying here of At-Tahaawee, 'this is a creed upon the position of the scholars of *fiqh* of the religion,' you should know that what the author *rahimahullaah* mentioned in this treatise is not specific to those imaams who he mentioned alone because *Ahlul-Sunnah wal-Jamaa`ah*, all of them, from the first of them to the later ones of them, their `aqeedah (creed and belief) was one and the same because they all adhered to the Book and the Sunnah. And whoever contradicts them in their belief, their creed, their `aqeedah, he becomes a *mubtadi`* (innovator), one who is astray. And he is not excused for making *ijtibaad* (personal striving/deduction) since the excuse in that regard can only apply in the details of the rulings and not in the fundamentals of the religion. So in the creed and beliefs of the religion there is not multiple *madhhab* (schools of thought) in that regard. Rather, there is just what is correct - which is the position of *Ahlul-Sunnah wal-Jamaa`ah*; and everything else besides it is false and futile; so be aware."

At-Ta`leeqaat Al-Mukhtasarah `alaa Matn Al-`Aqeedah At-Tahaawiyah

By Shaykh Saalih ibn Fawzaan al-Fawzaan *haafizahullaah*

Pages 5, 23-28

Translated by Aboo Talhah Daawood Burbank, *rahimahullaah*, in 2004

Transcribed by Sideeqa Ali

Points discussed by Shaykh Saalih al-Fawzaan *haafizahullaah* in this excerpt include:

- `Aqeedah is the foundation of the religion.
- It is obligatory to give care and attention to acquiring knowledge of the correct `aqeedah.
- The `aqeedah of the Companions *radiyAllaahu `anhum* was based upon the Book and the Sunnah and was fully accepted by them.
- When sects and differing arose, the imaams at the time clarified and documented the correct `aqeedah so it would be a reference for those who came after.
- The imaams of the four *madhaahib* defended and taught the correct `aqeedah; as did the imaams of *hadeeth* and *tafseer*.
- Imaam at-Tahaawee was amongst those who wrote about the correct `aqeedah.
- From the later followers of the imaams of the four *madhaahib* are those who adhere only to the *fiqh* of the imaams but contradict their `aqeedah.
- This `aqeedah contains a refutation of those people and their likes.