

AL-^AQIDAH at-TAHAWIYYAH

Written by Revised Translation and Commentary by Riad Nachef

Wednesday, 18 November 2009 21:35 - Last Updated Tuesday, 23 October 2012 16:44

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Revised Translation and Commentary

By Riad Nachef

Ramadan 29, 1426 AH

The great scholar, *Hujjat-ul-Islam*, *Abu Ja^far al-Warraq at-Tahawi* (239-321AH) [\[1\]](#), may *All*
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have mercy on him, while he was in Egypt said:

This is an elucidation of the beliefs of *ahl-as-Sunnah wa al-Jama^ah*, according to the school of
the jurists of this religion, A

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accept the deeds of all of them, and what they believe regarding the fundamentals of the religion and their faith in the Lord of all the Worlds.

We say about *Allah's* Tawhid (*Allah* being different from the creation in every way) while believing that *Allah* is the One who enables us to be obedient- that *All*

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is One**

**[2]
, without any partners. There is nothing like Him.**

There is nothing that makes Him powerless. There is no god other than Him. He is the Eternal

**[3]
without a beginning and the Everlasting**

**[4]
without end.**

[5]

. He is different from any created being. He is Alive and never dies and He manages the entire creation and never sleeps. He creates without His being in need for His creation and provides for His creation without encountering any hardship. He causes death with no fear and quickens without difficulty. He has always existed having His Attributes Eternally before creating the creation. Bringing creation into existence did not add anything to His Attributes that did not exist in Eternity. As He was, having His Attributes, in Eternity, so He will remain Everlastingly. It was not only after the act of creation that He is Attributed as the Creator nor was it only by the act of bringing the creation into existence that He is Attributed as the One who made the creation begin. He was always the Lord (Owner) even when the created beings were non-existent, and always the Creator even when there was no creation. By the same analogy that He is the Bringer to life of the dead, after He has brought them to life, and deserves this name before bringing them to life, so too He deserves the name of Creator before He has created them. This is because He has the power to do everything

[6]

, everything is dependent on Him, everything is easy for Him, and He does not need anything.

He will never perish or come to an end. Nothing happens except what He wills. No delusion can conceive of Him and no comprehension can encompass His Reality

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"There is nothing like Him in any way and He is the Hearer, the Seer". [7] [*ash-Shura* 42:11]

He created the creation with His knowledge. He Destined [8] destinies for those He created. He appointed to them fixed death times. Nothing about them was hidden from Him before He created them, and He knew everything that they would do before He created them. He ordered them to obey Him and forbade them to disobey Him. Everything happens according to His decree and will, and His will is accomplished. The only will that people have is what He wills for them. What He wills for them happens and what He does not will does not happen. He gives guidance to whoever He wills, and

protects them from sinning, and keeps them healthy in their religion and safe from harm, out of His generosity; and He makes astray whoever He wills, and casts them down and deprives them His support, and afflicts them, out of His justice. All of them are subject to His will between either His generosity or His justice. He is exalted beyond having opposites or equals. No one can ward off His destiny

[\[9\]](#)

or put back His ruling or overpower the happening of the matters He willed for them to happen. We believe in all of this and are certain that all things come from Him.

The Prophet

And we are certain that *Muhammad, sallallahu `alayhi wa sallam*, is His chosen servant and selected Prophet and His Messenger whom He highly accepts. And that he is the Seal of the Prophets and the

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of the God-fearing and the Most Honored of all the Messengers and the Beloved (highly accepted) of the Lord of all the Worlds. Every claim to prophethood after Him is falsehood and deceit. He is the one who has been sent to all the jinn and all mankind with Truth and Guidance and with Light and Illumination.

The *Qur'an*

The *Qur'an* is the word of *Allah*. The *Qur'an* descended from Him but be certain the Speech of *Allah* is without a manner of being [\[10\]](#). He sent it down on His Messenger as revelation. The believers accept it, as absolute truth. They are certain that it is, in truth, the word of

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. It is not created, as is the speech of human beings. Hence, anyone who hears it and claims that it is human speech has become an unbeliever.

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warns him and censures him and threatens him with Fire when He says, Exalted is He:

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"I will burn him in the Fire." [al-Muddaththir 74:26]□

When *Allah* threatens with the Fire those who say□

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"This is just human speech." [al-Muddaththir 74:25]□

We know for certain that it is the Speech of the Creator of mankind and that it is totally unlike the speech of mankind.

Likening *Allah* to the Creation

Anyone who attributes to *Allah* attributes in any way the same as a human being has become an unbeliever. All those who grasp this will take heed and refrain from saying things such as the unbelievers say, and they will know that He, in His Attributes, is not like human beings.

Seeing of *Allah*

The Seeing of *Allah* by the People of Paradise (*Al-Jannah*) is true, without their vision being all-encompassing and without a manner of being

[\[11\]](#)

. As the Book of our Lord has expressed it:

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"Faces on that Day radiant, looking at their Lord". [al-Qiyamah 75:22-3]□

The explanation of this is as *Allah* knows and wills. Everything that has come down to us about this from the Messenger, *sallallahu `alayhi wa sallam* ,

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(authentic sayings), is as he said and means what he intended

[\[12\]](#)

. We do not delve into that with baseless interpretation according to our own opinions or deluding ourselves by unsound inclinations. No one is safe in his religion unless he submits himself completely to

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, the Exalted and Glorified and to His Messenger,

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, and leaves the knowledge of things that are ambiguous to the one who knows them.

[\[13\]](#)

A True Muslim

A man's Islam is not secure unless it is based on submission and surrender. Anyone who desires to know the things that are decreed as not knowable [\[14\]](#) , and does not content with surrender, will find that his desire veils him from the pure clearing of

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from resemblance to the creation (

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), clear knowledge and correct belief, and that he wavers between disbelief and belief, confirmation and denial and acceptance and rejection. He will be subject to whisperings and will be lost and doubtful, being neither an accepting believer nor a denying rejecter. Belief of a man in the seeing of

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by the people of the abode of peace (Paradise) is not correct if he imagines it in his delusions, or interprets it according to his baseless own understanding since the baseless interpretation of this seeing or, indeed, the meaning of any of the matters which are in the realm of Lordship, is by avoiding its unfounded interpretation and strictly adhering to the submission

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. This is the Religion of Muslims. Anyone who does not guard himself against negating the Attributes of

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to the creation, has gone astray and has failed to clear

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from non befitting attributes, because our Lord, the Glorified and the Exalted, is attributed with the Attributes of Oneness and Absolute Exclusivity and no creation is in any way like Him. He is clear from having limits, boundaries, sides, organs or limbs. Nor is He contained by the six directions as all created things are.

Al-Mi`raj: The Ascension

Al-Mi`raj (The Ascent through the Heavens) is true. The Prophet, ^ﷺ *sallallahu ^alayhi wa-sallam* , was

taken on the night journey (

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) and ascended in his bodily form, while awake, through the heavens, to whatever heights

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willed for him.

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ennobled him in the way that He ennobled him and revealed to him what He revealed to him,□

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"And his heart was not mistaken about what he saw" [*al-Najm* 53:11].□

***Allah* blessed him and granted him peace in this world and the next.**

***Al-Hawd*: The Basin**

***Al-Hawd*, (the Basin which *Allah* will grant the Prophet,□ *sallallahu ^alayhi wa-sallam*, as a succor to His**

Ummah

on the Day of Judgment), is true.

***Ash-Shafa^ah*: The Intercession**

***Ash-Shafa^ah*, (the intercession of the Prophet, *sallallahu ^alayhi wa-sallam*, on the Day**

of Judgment, which he saved for the enormous sinners of his

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), is true, as related in the

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Al-Qadar: The Destining

The covenant which *Allah* made with *Adam* and his offspring is true. *Allah* Eternally knew the exact number of those who would enter Paradise (

Al-Jannah

) and the exact number of those who would enter Hellfire (

Jahannam

). This number will neither be increased nor decreased. The same applies to all actions done by people, which are done exactly as

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knew they would be done. Everyone is facilitated to what he was created for and it is the actions with which a man's life is sealed which defines his ending. Those who are fortunate winners in the Hereafter are fortunate by the Destining of

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, and those who are deprived losers are losers by the Destining of

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. The exact nature of the Destining is

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secret in His creation, and no angel near the Throne, nor Prophet sent with a message, has been given knowledge of it. Delving into it and reflecting too much about it only leads to destruction and deprivation, and results in tyranny. So be extremely careful about thinking and reflecting on this matter or letting doubts about it assail you, because

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has kept knowledge of the Destining concealed from human beings, and forbidden for them to enquire about it, saying in His Book,

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"He is not asked about what He does but they are asked". [*al-Anbiya'* 21:23]

□ So anyone who asks (in objection): "Why did *Allah* do that?" has gone against the judgment of the Book, and anyone who goes against the judgment of the Book is an unbeliever [\[16\]](#). This in sum is what those of *Allah's Wali*

yys (highly pious Muslims) with enlightened hearts need to know and constitutes the degree of those firmly endowed with knowledge. For there are two kinds of knowledge: knowledge which is accessible to created beings

[\[17\]](#)
, and knowledge which is not accessible to created beings

[\[18\]](#)
. Denying the knowledge which is accessible is disbelief

[\[19\]](#)
, and claiming the knowledge which is inaccessible is disbelief

[\[20\]](#)
. Belief can only be firm when accessible knowledge is accepted and inaccessible knowledge is not sought after.

***Al-Lawh wal-Qalam*: the Tablet and the Pen**

We believe in *al-Lawh* (the Tablet) and *al-Qalam* (the Pen) and in everything written on it. Even if all created beings were to gather together to make something fail to exist, whose existence *Allah* had written on the Tablet, they would not be able to do so. And if all created beings were to gather together to make something exist which

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had not written on it, they would not be able to do so. The Pen has dried having written down all that will be in existence until the Day of Judgment. Whatever has missed a person it would have never inflicted him, and whatever has inflicted a person it would have never missed him. It is necessary for the slave to know that

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already knows everything that is going to happen in His creation and destined it masterfully and firmly. There is nothing that He has created in either the heavens or the earth that can contradict it, or add to it, or erase it, or change it, or decrease it, or increase it in any way. This is a fundamental aspect of belief and a necessary element of all knowledge and recognition of

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clearance of resembling the creation, and of

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says in His Book:□

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"He created everything and destined it in a detailed way." [al-Furqan 25:2]

□ **And He also says:**□

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"What Allah creates is always a decreed destiny". [al-Ahzab 33:38]□

So woe to anyone who displays enmity with *Allah* concerning the Destining and who, with a sick heart, starts delving into this matter

[\[21\]](#)

. In his delusory attempt to investigate the Unforeseen, he is seeking a secret that can never be uncovered, and he ends up an evil-doer, telling nothing but lies.

***Al-^Arsh wal-Kursiyy*: the Throne (Ceiling of Paradise) and the Chair**

***Al-^Arsh* (the Throne) [\[22\]](#) and *al-Kursi* yy (the Chair) [\[23\]](#) are true. He is not in need of the Throne and what is beneath it. He encompasses with his knowledge everything and subjugates it, and what He has created is incapable of encompassing Him.**

***Al-Anbiya'*: the Prophets**

We say with belief, acceptance and submission that *Allah* took *Ibrahim* as a *Khalil* (a special status of being vastly accepted) and that He spoke directly to

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[\[24\]](#)

. We believe in the angels, and the Prophets, and the books which were revealed to the messengers, and we bear witness that they were all following the manifest Truth. □

***Al-Ummah*: The Nation**

We call the people of our *qiblah* Muslims and believers as long as they acknowledge what the Prophet, □ *sallallahu ^alayhi wa-sallam*, brought, and accept as true everything that he said and told us about. We do not enter into talk about the Reality of

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nor do we allow vicious debates with the believers about the religion

[\[25\]](#)

of

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. We do not argue about the

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and we bear witness that it is the Speech of the Lord of all the Worlds. The Trustworthy Soul (

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) came down with it and taught it to the most honored of all the Messengers,

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. It is the Speech of

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and no speech of any created being is comparable to it. We do not say that it was created and we do not go against the

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of the Muslims regarding it.□

We do not consider any of the people of our *qiblah* to be unbelievers because of any sin they have done, as long as they do not consider that sin to have been lawful.□

Nor do we say that the sin of a man, as long as he is a believer, does not have a harmful effect on him. We hope that *Allah* will pardon the people of right action among the believers and grant them entrance into Paradise through His Mercy, but we cannot be certain of what they conceal genuinely, and thus we cannot bear witness that they will be in Paradise. We ask forgiveness for the people of wrong action among the Believers and,

although we are afraid for them, we do not hold them in despair of the Mercy of

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. Certainty

[\[26\]](#)

and despair

[\[27\]](#)

of the Mercy of

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both remove one from the religion, but the path of truth for the people of the *qiblah*

lies between the two (a person must fear and be conscious of

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reckoning as well as be hopeful of

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Mercy). A person does not step out of belief except by denouncing what brought him into it. Belief consists of affirmation by the tongue and acceptance by the heart. And the whole of what is

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(authentic) from the Prophet,

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, regarding the laws of the Religion and its interpretation is true. Belief is, at base, the same for everyone

[\[28\]](#)

, but the superiority of some over others in it is due to their piety and fear of

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, their opposition to their desires, and their choosing what is more acceptable to

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. All the complete believers are

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and the noblest of them in the sight of

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are those who are the most obedient and who most closely follow the

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. Belief consists of belief in

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. His Angels, His Books, His Messengers, the Last Day, and belief that the destiny

[\[29\]](#)

- both the good of it and the evil of it, the sweet of it and the bitter or it - is all from

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. We believe in all these things. We do not make any distinction between any of the Messengers, we accept as true what all of them brought. Those of the

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, who have committed enormous sins will not be in the Fire forever, provided they die and submit before

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as believers affirming His Oneness even if they have not repented. They are subject to His Will and Judgment. If He Wills, He will forgive them and pardon them out of His generosity, as is mentioned in the

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when He says:□

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"And He forgives anything less than that (shirk [\[30\]](#)) to whoever He wills" [*an-Nisa'* 4: 116]

□ And if He Wills, He will punish them in the Fire out of His justice and then bring them out of the Fire through His mercy, and for the intercession of those who were obedient to Him, and send them to Paradise. This is because *Allah* is the Protector of those who properly know Him and will not treat them in the Next World in the same way as He treats those who deny Him and who are bereft of His guidance and have failed to obtain His protection.□

O *Allah*, You are the Protector of Islam and its people; make us firm in Islam so that we submit before You while engaged in it. We agree with doing the prayer behind any of the people of the *qiblah* whether right-acting or wrong-acting, and doing the funeral prayer over any of them when they die. We do not say that any of them will categorically go to either Paradise or the Fire, and we do not accuse any of them of

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(disbelief), shirk (associating partners with

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(hypocrisy), as long as they have not openly demonstrated any of those things. We leave their secrets to

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. We do not agree with killing any of the

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, unless death penalty is their due punishment under the Law

[\[31\]](#)

. We do not recognize rebellion against our

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or those in charge of our affairs even if they are unjust, nor do we wish evil on them, nor do we withdraw from following them. We hold that obedience to them is part of obedience to

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, the Glorified, and therefore obligatory as long as they do not order to commit sins. We pray for their right guidance and pardon from their wrongs. We follow the

Sunnah

of the Prophet and the

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of the Muslims, and avoid deviation, differences and divisions. We love the people of justice and trustworthiness, and hate the people of injustice and treachery. When our knowledge about something is unclear, we say: "

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knows best". We agree with wet wiping over the foot gear (

khuff

) whether on a journey or in dwelling places, just as has come in the religious reports.

Pilgrimage (

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) and struggle under the leadership of those in charge of the Muslims, whether they are right or wrong-acting, are continuing obligations until the Last Hour comes. Nothing can annul or controvert them.

Al-Akhirah: The World to Come

We believe in the *Kiraman Katibin* (the noble angels) who write down our actions for *All*

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has appointed them over us as protectors. We believe in the Angel of Death who is charged with taking the souls of all the worlds. We believe in the punishment in the grave for those who deserve it, and in the questioning in the grave by

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about one's Lord, one's religion and one's prophet, as has come down in the religious reports from the Messenger of

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, and in reports from the Companions, may

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accept the deeds of them all. The grave is either one of the meadows of Paradise or one of the pits of the Fire. We believe in being brought back to life after death and in being recompensed for our actions on the Day of Judgment, and

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, having been shown them and

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, brought to account for them, and

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, reading the book, and the reward or punishments and in

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(the Bridge) and
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(the Balance). Paradise and Hellfire are now created things that never come to an end
and we believe that

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created them before the rest of creation and then created people to inhabit each of them.
Whoever He wills goes to Paradise out of His Bounty and whoever He wills goes to
Hellfire through His Justice. Everybody acts in accordance with what is destined for him
and goes towards what he has been created for. Good and evil have both been decreed
for people. The capability at the time of performing a deed such as

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(the enabling of one, by

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to do acts of obedience and have a good ending) cannot be ascribed to a created being,
rather it is integral with action and is created by

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at the time of encountering the deed. Whereas the capability of an action in terms of
having the necessary health, and ability, being in a position to act and having the
necessary means, exists in a person before the action. It is this type of capability which
is the object of accountability.

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the Exalted says:

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"Allah does not charge a person except according to his ability." [al-Baqarah 2: 286]□

People's actions are created by *Allah* but acquired by people. *Allah*, the Exalted, has only charged people with what they are able to do and others may only require of them to do what *Allah* has charged them to do. This is the explanation of the phrase: "There is no protection against sinning and no strength to perform obedience except by

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." We add to this that there is no evasion or way by which anyone can avoid or escape disobedience to

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protection; nor does anyone have the strength to perform obedience to

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into practice and remain firm in it, except if

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enables them to do so. Everything happens according to

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Will, Knowledge, Destining and Decree. His Will overpowers all other wills and His Decree overpowers all stratagems

[\[32\]](#)

. He does whatever He wills and He is never unjust. He is exalted and clear from any evil or perdition and He is perfect and clear of any fault or flaw.

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"He will not be asked about what He does but they will be asked." [Al-Anbiya' 21: 23]□

There is benefit for dead people in the supplication and alms-giving of the living. *Allah* responds to people's supplications and fulfills their needs.

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has absolute control over everything and nothing has any control over Him. Nothing can be independent of

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even for the blinking of an eye, and whoever considers himself independent of

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for the blinking of an eye is guilty of unbelief and becomes one of the people of perdition.

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(severe unacceptance by

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[\[34\]](#)

(genuine acceptance by

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) are not similar to any creature.

***As-Sahabah*: The Companions**

We love the Companions of the Messenger of *Allah* but we do not exceed the proper bounds in our love for any one individual among them nor do we disown any one of them. We hate anyone who hates them or does not speak well of them and we only speak well of them [\[35\]](#) . Love of them is a part of Islam, part of belief and part of excellent behavior, while hatred of them is unbelief, hypocrisy and rebelliousness. We confirm that, after the death of the Messenger of *Allah*,

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, the caliphate went first to**

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accept his deeds, thus proving his excellence and superiority over the rest of the Muslims; then to**

^Umar ibn Al-Kha

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accept his deeds; then to

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accept his deeds. These are the Rightly-Guided Caliphs (

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) and upright leaders. We bear witness that the ten that were named by the Messenger of

All

a

h

,

s

allall

a

hu [^]alayhi wa-sallam

, and who were given the good tidings of Paradise by him, will be in Paradise, as the

Messenger of

All

a

h

,

s

allall

a

hu [^]alayhi wa-sallam

, whose word is truth, bore witness that they would be. The ten are:

Ab

u

Bakr, [^]Umar, [^]Uthman, [^]Al

i

,

T

al

h

ah, Zubayr, Sa[^]d, Sa[^]

i

d, [^]Abdur-Ra

h

m

a

n ibn [^]Awf and Ab

u

[^]Ubaydah ibn Al-Jarr

ah

whose title was the trustee of this

Ummah

, may

All

a

h

accept the deeds of all of them. Anyone who speaks well of the Companions of the Messenger of

All

a

h

,

s

allall

a

hu [^]alayhi wa-sallam

, and his wives and offspring, who are all pure and untainted by any impurity, is free from the accusation of hypocrisy.

Al-[^]Ulama' wa-l-Awliya': Scholars and **Waliyy**s

The learned men of the first **Salaf**-community and those who followed in their footsteps - the people of virtue, the narrators of the religious texts, the jurists and analysts- they must only be spoken about in the best way and anyone who says anything bad about them is not on the right path. We do not prefer any of the

Waliyys

among the

Ummah

over any of the Prophets but rather we say that any one of the Prophets is better than all the

Waliyys

put together. We believe in what we know of

Kar

a

mas

, the marvels of the

Waliyyys

and in authentic stories about them from trustworthy sources. We believe in the signs of the Hour such as the appearance of the

Dajj

a

l

and the descent of

^Is

a

ibn Maryam

, peace be upon him, from heaven and we believe in the rising of the sun from where it sets and in the emergence of the Beast from the earth. We do not accept as true what soothsayers and fortune-tellers say, nor do we accept the claims of those who affirm anything which goes against the Book, the

Sunnah

and the consensus of the Muslim

Ummah

.

Islamic Unity

We agree that holding together is the true and right path and that separation is deviation and torment. There is a single Religion acceptable to *Allah* in the heavens and the earth and that is the Religion of Islam.

All

a

h

says:

□□□□□□□□□□ □□□□□□ □□□□□ □□□□□□□□ □□□□□

"Surely the acceptable Religion in the sight of *Allah* is Islam". [*Al `Imran* 3:19]□

And He also says:□

□□□□□□ □□□□□□□□□□□□ □□□□□□ □□□□□□□□□□

"I have accepted Islam for you as a Religion". [*Al-Ma'idah* 5:3]□

Islam lies between exceeding the proper bounds and falling short, between *Tashbih* (likening of

All

a

h's

Attributes to that of the creation), and

Ta^

ti

l

(denying

All

a

h's

Attributes), between Fatalism and refusing Decree as proceeding from

All

a

h

and between certainty (without being conscious and hopeful of

All

a

h's

reckoning) and despair (of

All

a

h's

Mercy). □□

This is our religion and it is what we believe in, both inwardly and outwardly, and we renounce any connection, before *Allah*, with anyone who goes against what we have said and made clear.

Ad-Du^a': The Supplication

We ask *Allah* to make us firm in our belief and seal our lives with it and to protect us from variant ideas, scattering opinions and evil schools of view such as those of the *Mushabbihah*,

the

Mu[^]tazilah

, the

Jahmiyyah

the

Jabriyyah

, the

Qadariyyah

and others like them who go against the

Sunnah

and

Jama[^]ah

and have allied themselves with error. We renounce any connection with them and in our opinion they are in error and on the path of destruction. We ask

All

a

h

to protect us from all falsehood and ask His grace and favor to do all good.

[1] *Imam at-Tahawi* lived during the first 300 years after the immigration of the Prophet, *sallal*
ah

u[^]alayhi wa sallam

, from

Makkah

to

Madinah

. Hence, he is among the scholars of the

Salaf

. The creed that he elucidated here is the creed of the

Salaf

; very much contrary to the

salaf

i

imposters of modern times.

[2] One, when attributed to *Allah* does not mean a number or an integer; rather it means He, the Exalted, is clear from having partners with Him.

[3] Refers to the status of Allah being Existent without a beginning and nothing else existed; an Attribute exclusive to *Allah*.

[4] Refers to the status of *Allah* as being Existent without ending or annihilating. Unlike Paradise and Hellfire, the Everlastingness of *Allah* is an Attribute exclusive to Him and is related to His Self (Reality), hence, no one gave him this, or any other, Attribute. . The everlastingness of Paradise and Hellfire is an attribute with which

All

a

h

specified them; hence it does not pertain to their reality.

[5] *Allah* is not imagined in the minds, because He is not a body or a quality of a body, and is absolutely different from the creations in every way. No one knows the Reality of *Alla*

h

except

All

a

h

, the Exalted.

[6] Power is an Eternal and Everlasting Attribute of *Allah* with which *Allah* creates and annihilates the creation, that is, He brings things into existence and annihilates them. Hence the Power of *Allah* is

not related to the things the mind judges as they are impossible to exist, such as a partner with

All

a

h
, and is not related to the things the mind judges as they necessarily exist, such as the existence of

All

a

h

and His Attributes.

[7] This verse reflects the core of *Tawhid*. The first part of the verse establishes for us that *All*

a

h

is absolutely different from the creation in every way, hence there is categorically no resemblance whatsoever between

All

a

h

and the creation. The second part of the verse came after the first part to establish for us that

All

a

h

Hears all things unlike the way the creations hear and Sees all things unlike the way the creations see things.

All

a

h

is clear from organs and instruments and mechanisms.

[8] Destining is an Eternal and Everlasting Attribute of *Allah* with which *Allah* decrees everything in this universe the way it exists. On the other hand, the term destinies reflect the done acts that come into existence, whether good or evil.

[9] See footnote 8 for the explanation of destiny being the singular form of destinies.

[10] Using the term *Qur'an* here has two applications. Firstly, The Speech of *Allah*, which is an Eternal and Everlasting Attribute of

All

a

h

with which

All

a

h

orders, prohibits, promises reward and threatens with castigation. The Speech of

All

a

h

is not created and is different from the creations', hence it is not a language or a letter or a sound. Secondly, what angel

Jibr

i

l

brought down unto

Mu

h

ammad

,

s

allall

a

hu ^alayhi wa sallam

, is also called the

Qur'

a

n

, and as such it is a language and a letter and a sound.

[11] The believers in Paradise will see *Allah* without a manner of being. They will be in Paradise but *Allah*, as always is Attributed, will be existing without a place and without a direction. There will be no distance between the believers and *Allah* and no facing. They will see Him with their everlasting eyes; unlike the creations see one another.

[12] This is the sound methodology which the *Salaf* mostly applied. They gave the general interpretation of the *mutashabih* (linguistically could have more than one meaning but only the proper meanings apply) verses of the *Qur'an* and the

H

ad

i

ths

of the Prophet by saying we believe in these verses as per the meaning

All

a

h

willed and intended and we believed in the

mutash

a

bih

H

ad

i

th

as per the meaning the Prophet,

s

allall

a

hu ^alayhi wa sallam

, intended. They mostly did not give detailed interpretation because of their strength in

Taw

hi

d

and the Arabic language that shielded them from drifting into improper meanings that constitute likening

All

a

h

to the creations. It was confirmed about

Im

a

m

A

h

mad

that he gave detailed interpretation. However, the scholars of the

Khalaf

(the latter scholars who came after the

Salaf

) mostly gave detailed interpretations well founded and based on the

Mu

h

kam

verses and

H

ad

i

ths

(have one meaning or the intended meaning stands out very clear) out of fear that, due to the diminishing strength that prevailed at the time of the

Salaf

, people would drift to likening

All

a

h

to the creation.

***Imam at-Tahawi* is referring here to the baseless interpretation that the *Mushabbihah* practice in order to liken**

All

a

h

to the creation or the

Mu[^]a

tt

ilah

in order to negate the Attributes of

All

a

h

.□

[13] This is a clear advice for us to seek acquiring the knowledge from the reputable scholars who deliver it according to the methodology prescribed by the Prophet, *sallallahu [^]alayhi wa sallam* .

[14] Such as the exact time of occurrence of the Day of Judgment, the reality of the soul, The Reality of *Allah*, the knowledge of the entire unforeseen.

[15] See footnote 12.

[16] □ *Imam at-Tahawi* is not referring here to the situations when one asks seeking the knowledge of the Religion such as, *Allah* created the Jinn and humans

to order them to worship Him, and created Paradise as an abode of Bliss and reward for the believers, and created Hellfire as an Abode of torture for the unbelievers. But asking the same questions out of objection and disdain is mere blasphemy.

[17] Such knowledge is acquired tangibly and by observation and does not require intellectual derivation or deduction.

[18] Such as knowing the precise time of the occurrence of the Day of Judgment.

[19] Such as the Sophists who deny the existence of the things we do see and feel and touch.

[20] Such as claiming to know the precise time of the occurrence of the Day of Judgment

[21] Such as *al-Qadariyyah* who deny the Destining of *Allah*.

[22] *Al-^Arsh* is the ceiling of Paradise. It is the largest creation that *Allah* created for us as an indication of His Power and to humble ourselves before the magnificent Power of

All

a

h

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[23] Paradise is above the seventh sky and its ceiling is the Throne-- *Al-^Arsh*. The Chair's location from the Throne is similar to the location of the foot stool from ones bed. The Prophet,

s

allall

a

hu ^alayhi wa sallam

, described the size of the seven heavens compared to the size of the Chair

-- *Al-Kursiyy*

as like the size of a ring compared to the size of a vast open land. And the size of the Chair

-- *Al-Kursiyy*

compared to the size of the Throne

Al

^Arsh

as like the size of a ring compared to the size of a vast open land.

[24] *Allah* spoke to *Musa* with His Eternal and Everlasting Speech and *Musa* heard it without it being a sound, or a letter or a language.

[25] We do not say matters about the Religion causing the believers to stray and blaspheme through making them confused and doubtful about the religion.

[26] For one to believe that *Allah* will not torture him for his sins.

[27] For one to believe that *Allah* will not forgive his sins.

[28] The basic belief that must be established for one to be a believer is that no one deserves to be worshipped except *Allah* and that *Muhammad* is His Messenger while clearing *Allah* from being similar or equal to the creations, and without denying any of the fundamentals of believing in the Angels, Books, Messengers of

All

a

h

, the Day of judgment and destiny both good and evil. This fundamental belief does not increase or decrease.

[29] See footnote 8

[30] And all other forms and kinds of blasphemy *Allah* does not forgive if one dies without repentance by re-embracing Islam.

[31] Such as when one unlawfully kills another soul, intentionally and by mistake, the judge or the ruler will give him a death sentence unless a settlement is arrived at, with certain conditions that can lead to a pardon.

[32] Attempts and maneuvers and tricks that people attempt to do.

[33] An Attribute of *Allah* pertaining to His Attributes of Justice and Punishment

[34] An Attribute of *Allah* pertaining to His Attributes of Generosity and Mercy.

[35] *Imam at-Tahawi* is referring to not speak ill of them and is not referring to passing judgments on some deeds, which were done by some, which the religion judges as prohibited. The Prophet, *sallallahu ^alayhi wa sallam*, already spoke of some who died in battle and had misappropriated the spoils and that they will be tortured in Fire.