

# Aqeedah at-Tahaawiyyah

English Translation

Imaam Aboo Ja'far Ahmad ibn Muhammad  
al Azdee at-Tahaawee

(Died 321 A.H.)

Islamic beliefs according to the early scholars of  
Ahlus Sunnah wal Jamaa'ah.

Translated by Muhammad Sulaiman

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A close-to-literal translation, grouped by subject matter.

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## **Introduction**

In the Name of Allaah, The Beneficent, The Merciful.

All praise to Allaah, Lord of the Worlds.

The learned authority of Islaam from Egypt, Aboo Ja'far al Warraaq at-Tahaawee (may Allaah have mercy on him) said:

This is a statement of elucidation for the creed of the people of the Prophetic Way and the main body of Muslims, according to the School of the jurists of the community: Aboo Haneefah an-Nu'maan ibn Thaabit al Koofee and Aboo Yoosuf Ya'qoob ibn Ibraaheem al Ansaaree and Aboo 'Abdullaah Muhammad ibn al Hasan ash-Shaybaanee (may the pleasure of Allaah be on them all). It is what they firmly believe regarding the fundamentals of the religion, and they submit themselves through it to the Lord of the Worlds.

## **Text**

We—believers due to the *tawfeeq*<sup>1</sup> of Allaah—say regarding belief in Allaah:

Truly Allaah is One. There is no partner to Him. There is nothing like Him. Nothing renders Him incapable. There is no god other than He. Eternally pre-existent, with no beginning. Everlasting with no end. He doesn't fade away nor suddenly cease to exist. Nothing exists or happens except what He wills. Imaginations don't extend to Him, and intellects don't

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<sup>1</sup> *tawfeeq*—the permission and ability given by Allaah (a.w.j.).

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grasp Him. He is not like the creatures. Ever-Living, He doesn't die. Self-subsisting Sustainer, He doesn't sleep. Creator; with no need. Provider; with no stores of provisions. Causer of Death; with nothing to fear. Resurrector; without any hardship. (Statements 1-12)

He was ever with His Attributes eternally before His act of creation. He didn't gain anything by their existence that wasn't part of His Nature before them. And just as He was with His Attributes eternally in the past, likewise He will not cease to have them eternally in the future. It was not after creating the Creation that He acquired the name The Creator, and not by origination of the animate beings that He acquired the name The Maker. He has the concept of Lordship even when there is no bondsman; the concept of being The Creator even when there is nothing created. In the same way that He will be Giver of Life to the Dead after He gives life, and merited this Name before their being brought to life; likewise He merited the Name of The Creator before their being brought into being. That is because He is the possessor of power over everything, everything is in need of Him, and every matter is easy for Him. He has no need of anything. There is nothing as His Likeness, and He is the All-Hearing, the All-Seeing. (Statements 13-19)

He created the Creation in His full Knowledge. He decreed destinies for them. He fixed lifespans for them. Nothing was hidden from Him before He creates them, and He knew what they will be doers of before He creates them. He ordered

them to obey Him, and He forbade them to disobey Him. (Statements 20-24)

Everything happens by means of His Decree and His Will, and His Will is carried out. The slaves have no will except what He Willed for them, so what He Willed for them will have existed and happened, and what He didn't Will won't have existed or happened. He guides whom He Wills, and He graciously protects and excuses them. He also causes to stray whom He Wills, and He justly forsakes and afflicts them. Everyone moves to and fro with regard to His Will; between His Grace and His Justice. He is Exalted above having opponents or rivals. There is no rejecter of His Decree, no amender of His Judgement and no-one to override His Orders. We believed in all of this, and we were certain that everything is from Him. (Statements 25-31)

And we believe that Muhammad is His favourite slave, His chosen Prophet, and the Messenger that was found to be most pleasing; that he was the Seal of the Prophets, the Leader of the God-fearing, the Chief of the Delegated Ones, and the Beloved of the Lord of the Worlds. Every claim to prophethood after him is therefore a deviation and a heresy. He is the one sent to the masses of the *jinn*<sup>2</sup> and the entire mankind; with truth and right guidance, and with light and radiance. (Statements 32-35)

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<sup>2</sup> *Jinn*—sentient beings created from smokeless fire.

Truly the Qur'aan is the Saying of Allaah. It originated from Him—without how—as Speech, and He sent it down upon His Messenger as revelation. The believers confirmed that was true, and they were certain that it is the Saying of Allaah Exalted, in reality. It is not a created thing, like the saying of the animate beings, so whoever heard it and then alleged that it is a human saying, then he has certainly disbelieved. Allaah has certainly found him blameworthy and denounced him, and threatened him with Hell—since He said *“I will throw him in Hell to burn.”* So since Allaah threatened with Hell for whoever said *“This is nothing but the speech of man”*, we knew and we were certain that it is the Speech of the Creator of man, and it doesn't resemble human speech. Whoever described Allaah with a concept belonging to a human, then he has certainly disbelieved. So whoever recognised this will have taken a lesson from it, and will have been prevented from saying such things as the disbelievers say, and he will have learnt that He, in His Attributes, is not like a human. (Statements 36-39)

The Seeing<sup>3</sup> is true for the people of Paradise; without encompassment and without how, just as the Book of our Lord pronounced concerning it: *“Faces that Day are glowing, looking towards their Lord.”* Its explanation is in accordance with what Allaah Exalted intended and knew, and everything that came about that in the correct narrations from the Messenger, may Allaah bless him and grant him salvation, then it is as he said, and its meaning is as he intended. We

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<sup>3</sup> The Seeing—of Allaah (a.w.j.) by the believers in the Hereafter.

don't go into that, interpreting according to our opinions, nor imagining through our fancies. For indeed no-one was safe in his religion except he who submitted to Allaah the Mighty and Majestic and to His Messenger, may Allaah bless him and grant him salvation, and referred knowledge that was unclear to him back to the One who knows it. The foundation of Islaam is not firm unless it is based on submitting and the state of self-surrender, so whoever sought knowledge that his own knowledge was debarred from, and was not content with the submission of his intellect, his seeking veiled him from pure belief in Allaah's Unity, clear cognisance and correct faith. So he wavers between disbelief and faith, confirmation and denial, and acknowledging and rejecting. He is subject to whisperings; lost; deviating; doubting—not an assenting believer nor a lying denier. (Statements 40-44)

Faith in the Seeing, by the People of the Abode of Peace<sup>4</sup>, is not correct for whoever of them learnt about it through imagining, or interpreted it by means of the intellect—since the interpretation of the Seeing, and the interpretation of every concept that relates to Lordship, was by means of abandonment of interpreting, and adhering to submission. The religion of the Muslims is founded upon it. Whoever didn't guard himself against negation and likening erred and did not reach proper exaltation of Allaah. For indeed our Lord the Majestic and Most High is attributed with qualities of oneness; described by epithets of uniqueness. None of the animate beings is in His Image. He is Exalted above having

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<sup>4</sup> Abode of Peace—Paradise.

boundaries and extremities, and supports and body parts and implements. The six directions don't encompass Him as they do the rest of the *originated* things. (Statements 45-48)

The Ascension is true. The Prophet, may Allaah bless him and grant him salvation, was certainly taken on a night journey and he was raised bodily, in the state of wakefulness, to heaven. Then, to wherever Allaah willed of the high places. Allaah honoured him with what He willed, and revealed to him what He revealed. *"The heart didn't lie about what it saw."* So may Allaah bless him and grant him salvation in the Hereafter and the earlier time. (Statement 49)

The Basin by which Allaah honoured him—succour for his nation—is true. And the intercession which He has in store for them is true, as was related in the narrations. And the covenant which Allaah Exalted took from Adam and his progeny is true. (Statements 50-52)

Allaah Exalted certainly knew, all at once, about what was ever to be the number who enter Paradise and the number who enter the Fire. So there is no increase in that number, and there is no decrease from it. And likewise their deeds, regarding that which He knew that they would do. Everyone is eased to what he was created for. Actions are judged by their outcomes. The happy person is the one who was happy by the decree of Allaah, and the unhappy person is the one who was unhappy by the decree of Allaah. The basis of foreordainment is a secret of Allaah Exalted among His creation. No Angel brought near was privy to it, and no

delegated Prophet. Delving deeply and investigating concerning that is a means of disappointment; a ladder of deprivation, and a degree of transgression, so take every precaution concerning that, whether by investigating, thinking or misguided whispering. For indeed Allaah has concealed knowledge of foreordainment from His creatures, and forbidden them from seeking it, as He Exalted said in His Book: *“He is not questioned about what He does, but they are questioned.”* So whoever asked ‘*Why did He do that?*’ then for certain he rejected the command of the Book, and whoever rejected a command of the Book was one of the disbelievers. (Statements 53-59)

So this is the sum of what he is in need of—he of the Friends of Allaah whose heart is enlightened—and it is the stage of those firmly grounded in knowledge. This is due to knowledge being of two types: knowledge which is present within the creation, and knowledge which is not present within the creation. So denying the knowledge which is present is disbelief, and claiming knowledge of that which is not present is disbelief. Faith is not firm except by acceptance of the knowledge which is present, and abandonment of the search for knowledge which is not present. (Statements 60-61)

We believe in the Tablet and the Pen and in all that it certainly wrote in it. So even if all the creation united to try to prevent something which Allaah Exalted has written to happen, they wouldn’t have any power over the matter. And if they all united to try to make something happen which

Allaah Exalted didn't write, they wouldn't have any power over the matter. The Pen dried with writing what will happen up to the Day of Judgement. Whatever missed the slave was not to befall him, and whatever befell him was not to miss him. It is incumbent upon the slave that he knows that for certain His Knowledge about everything existing in His creation preceded it. So He predestined that as a precise, irrevocable decree. There is no contradictor, amender, remover, changer, decreaser nor increaser concerning it from among His creation in His heavens or His Earth. And this is from the contract of belief, the principles of cognisance, and the acknowledgement of belief in the Unity of Allaah Exalted and His Lordship. As He Exalted said in His Book: *"And He created everything, so predestined a decree for it."* And Exalted said: *"And the order of Allaah was a decreed foreordination."* So woe to whoever became an adversary of Allaah Exalted concerning foreordination, and brought a diseased heart to the investigation concerning it. Most certainly he sought—through his fanciful imaginings in probing the unseen—an impenetrable secret. And due to what he said about it, he turned into a sinful liar.

(Statements 62-67)

The Throne and the Footstool are true. He is free from need of the Throne and what is below it. Encompasser of everything and Above it, and He certainly rendered His creation incapable of encompassment. (Statements 68-70)

We say—believing, confirming and submitting—that truly Allaah took Abraham as a special friend, and He spoke with Moses by the act of speaking. (Statement 71)

We believe in the Angels, the Prophets and the Books that were sent down upon the Delegated Ones, and we bear witness that they were upon the plain truth. (Statement 72)

We call the people of our *qiblah*<sup>5</sup> Muslims and believers, as long as they continue to be acknowledgers of what came by means of the Prophet, may Allaah bless him and grant him salvation, and are assenters to him in everything that he said and informed of. We don't enter into vain discourse about Allaah, and we don't argue about the religion of Allaah. We don't wrangle concerning the Qur'aan, and we bear witness that it is the Saying of the Lord of the Worlds. The Trustworthy Spirit descended with it then taught it to the master of the Delegated Ones—Muhammad, may Allaah bless him and grant him salvation. It is the Saying of Allaah Exalted. Nothing of the saying of the animate beings is equal to it, and we don't assert a belief in its creation. We don't disagree with the main body of Muslims. (Statements 73-77)

We don't accuse any of the people of the *qiblah* of being a disbeliever due to a sin, as long as he didn't regard it as lawful. And we don't say that a sin doesn't cause harm, in relation to faith, to whoever committed it. We hope for the doers of good from among the believers that He excuses

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<sup>5</sup> *qiblah*—direction of prayer to the Ka'bah in Makkah.

them and enters them into Paradise by His Mercy. We don't feel safe about them, we don't declare them to be in Paradise, and we ask forgiveness for their evil. We fear for them, and we don't cause them to despair. Feeling safe and despair both remove one from the community of Islaam. The path of truth is between them for the people of the *qiblah*<sup>6</sup>. The slave doesn't depart from the faith except by denying that which admitted him into it. (Statements 78-82)

Faith is acknowledgement by the tongue and confirmation by the heart. The entirety of that which was authentic from the Messenger of Allaah, may Allaah bless him and grant him salvation, pertaining to the law and the explanation—all of it is true. Faith is one, and its people are equal with regards to its basis. The differing in superiority between them is by means of fear of Allaah, piety, opposition to evil inclinations, and confining oneself to the most appropriate. The believers—all of them—are Friends of The Beneficent, and the most honourable of them in the opinion of Allaah are the most obedient of them and the most adherent of them to the Qur'aan. (Statements 83-86)

Faith is belief in Allaah, His Angels, His Books, His Messengers, the Last Day, and foreordainment; its good and its evil and its sweet and its bitter are from Allaah Exalted. We are believers in all of this, and we don't make any distinction between any of His Messengers. We confirm

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<sup>6</sup> *qiblah*—direction of prayer to the Ka'bah in Makkah.

them—all of them—to be true regarding that which they came with. (Statements 87-88)

The people from the nation of Muhammad, may Allaah bless him and grant him salvation, who committed major sins will not be made to remain in the Fire if they died and they were professors of the Unity of Allaah—even if they were not penitents—and in addition, that they met Allaah as acknowledging believers. They will be subject to His Will and His Judgement. If He Wills, He will forgive them and excuse them by His Grace, as He Mighty and Majestic mentioned in His Book: *“And He forgives whatever is other than that for whomever He wills.”* And if He Wills, He will punish them in the Fire in accordance with His Justice, then take them out of it through His Mercy and through the intercession of the intercessors from among the people who obey Him. Then He will send them to His Paradise. This is due to the fact that Allaah Exalted will have taken care of the people of His cognisance, and He won't have made those in the Two Abodes like the people who deny Him; those who failed with respect to His guidance and didn't obtain His Guardianship. Oh Allaah, oh Guardian of Islaam and its people, make us firm upon Islaam until we meet You upon it.

(Statements 89-91)

We consider the prayer behind every righteous person or transgressor from the people of the *qiblah*—and over those of them who died—to be correct. We don't declare any of them to be residents of Paradise or the Fire, and we don't charge them with disbelief, nor with polytheism, nor with

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hypocrisy—as long as nothing of that becomes evident from them. We leave their secrets to Allaah Exalted.

(Statements 92-93)

We don't consider use of the sword on anyone of the nation of Muhammad, may Allaah bless him and grant him salvation, to be correct, except him upon whom the sword became obligatory. We don't consider rebellion against our leaders and the rulers over our affairs to be correct—even if they oppressed. We don't supplicate against them and we don't take away our hand from obedience to them. We consider obedience to them to be part of obedience to Allaah the Mighty and Majestic—an obligation—as long as they didn't order disobedience. We supplicate for them for righteousness and protection. We adhere to the Prophetic Way and the main body of Muslims, and we avoid becoming separated; conflict and disunion. We love the people of justice and trustworthiness, and we hate the people of injustice and betrayal. (Statements 94-97)

We say "*Allaah knows best*" concerning that knowledge which is obscure to us. (Statement 98)

We consider wiping the hands over the boots/leather socks during a journey and when at home to be correct, just as it came in the report. (Statement 99)

The Pilgrimage and the Holy War will both continue with the people of authority among the Muslims—the righteous and the transgressors of them—until the establishment of the

Hour. Nothing will invalidate them, and nothing will abolish them. (Statement 100)

We believe in the Noble Scribes, for truly Allaah certainly made them guardians over us. We believe in the Angel of Death; the one commissioned with seizing the souls of men and *jinn*. And in the punishment of the grave for whoever was of its people. And the questioning in his grave by Munkar and Nakeer<sup>7</sup>, about his Lord, his religion and his Prophet, in accordance with what the accounts came with concerning it from the Messenger of Allaah, may Allaah bless him and grant him salvation, and from the Companions—may the Pleasure of Allaah be upon them. The grave is a garden from the gardens of Paradise, or a pit from the pits of the Fires.

(Statements 101-104)

We believe in the resurrection and the recompense for actions on the Day of Rising; the presentation and accounting of deeds; reading of the book; reward and punishment, and the Bridge and the Scales. Paradise and the Fire are both created. They will never fade away, nor suddenly cease to exist. And that Allaah Exalted created Paradise and the Fire before the creatures, and created a people for both of them. So whoever He Willed of them will go to Paradise through His Grace, and whoever He Willed of them will go to the Fire through His Justice. (Statements 105-107)

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<sup>7</sup> Munkar and Nakeer—Angels.

Everyone acts in conformity with what was already written exclusively for him; arriving at what he was created for. Good and evil are predestined for the slave. The ability which is necessary for an action—from the aspect of *tawfeeq*<sup>8</sup> (which it is not permitted that the creation be attributed with it)—then it is with the action. As for the ability in respect of health, capacity, authority and soundness of limbs, then it is before the action, and to this the directive pertains. It is as He Exalted said: *“Allaah doesn’t task a soul with anything other than its capacity.”* The slaves’ deeds are a creation of Allaah, and in relation to the slaves, they are an acquisition. Allaah Exalted didn’t task them with anything except that which they are able to bear, and they cannot bear anything except that which He tasked them with. This is the explanation of: *“There is no power and no strength except through Allaah.”* We say that no-one has any stratagem, undertaking or shift away from disobedience of Allaah except with the aid of Allaah. No-one has strength in establishing obedience to Allaah and firmness upon it except by the *tawfeeq* of Allaah. (Statements 108-112)

Everything happens according to the Will of Allaah Exalted and His Knowledge, Decree and Foreordainment. His Will will have overpowered all wills, and His Decree will have overpowered all stratagems. He does whatever He Wills, and He is not a tyrant, ever. He was far removed from every evilness and trial, and He preserved Himself from every flaw

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<sup>8</sup> *tawfeeq*—the permission and ability given by Allaah (a.w.j.).

and unseemliness. *“He is not asked about what He does, but they are questioned.”* (Statements 113-116)

In the supplication and charitable acts of the living there is a means of benefit for the dead. And Allaah Exalted responds to supplications and fulfils needs. He is the Master of everything, and nothing is His master. There is no freedom from need of Allaah for the twinkling of an eye, and whoever was in no need of Allaah for a twinkling of an eye then he certainly disbelieved and became one of the people of destruction. Allaah becomes Angry and becomes Pleased, but not like anyone of mankind. (Statements 117-121)

We love the Companions of the Messenger of Allaah, may Allaah bless him and grant him salvation, but we don't exceed the proper bounds in love of any one of them and we don't declare ourselves free of any one of them. We hate whoever hates them and speaks about them with other than goodness, and we don't speak about them except with goodness. Love of them is religion, faith and perfection in worship, and hatred of them is disbelief, hypocrisy and transgression. We affirm the Caliphate after the Messenger of Allaah, may Allaah bless him and grant him salvation. Firstly for Aboo Bakr as-Siddeeq, may the pleasure of Allaah be upon him. He had a distinguishing excellence and precedence over the entire nation. Then 'Umar ibn al Khattaab, may the pleasure of Allaah be upon him; then 'Uthmaan, may the pleasure of Allaah be upon him; then 'Alee ibn Abee Taalib, may the pleasure of Allaah be upon him. They are the Caliphs who followed the right way, and

the Rightly Guided Leaders. And that for the Ten which the Messenger of Allaah, may Allaah bless him and grant him salvation, named and gave glad tidings of Paradise, we also bear witness of Paradise for them in accordance with what the Messenger of Allaah, may Allaah bless him and grant him salvation, bore witness for them—and his speech is the truth. And they are Aboo Bakr, 'Umar, 'Uthmaan, 'Alee, Talhah, az-Zubayr, Sa'd, Sa'eed, 'Abdur Rahmaan ibn 'Awf, and Aboo 'Ubaydah ibn al Jarraah (and he is the trustworthy one of this nation)—may the pleasure of Allaah be upon them all. Whoever speaks nicely about the Companions of the Messenger of Allaah, may Allaah bless him and grant him salvation, and about his wives (clean from every pollution), and his progeny (purified from every foul action), then certainly he is free from hypocrisy. (Statements 122-125)

The scholars of the predecessors from the forerunners, and those who came after them from the next generation—people of goodness and the Prophetic tradition, and people of understanding and insight—they are not spoken of except in a beautiful way. And whoever spoke of them in an evil way, then he is on other than the right path. (Statement 126)

We don't consider any of the Friends of Allaah to be more excellent than any of the Prophets, peace be upon them. A single Prophet is more excellent than all of the Friends of Allaah combined. We believe in what came concerning their miracles, and in what was authentic from the trustworthy sources concerning their stories. (Statements 127-128)

We believe in the Signs of the Hour. From them; emergence of the Dajjaal<sup>9</sup>, and the descent of Jesus son of Mary, peace be upon him, from heaven. And we believe in the rising of the sun from its setting place, and the emergence of the Beast of the Earth from its place. (Statement 129)

We don't believe soothsayers or fortune-tellers to be true in what they say, nor whoever claims anything that conflicts with the Book and the Prophetic Way and the consensus of the nation. (Statement 130)

We consider the *Jamaa'ah*<sup>10</sup> as being correct and proper, and disunion as deviation and punishment. The religion of Allaah in the Earth and the heaven is one—and it is the religion of Islaam. Allaah Exalted said: *“Truly, religion—in the opinion of Allaah—is Islaam”*, and He Exalted said: *“And I approved Islaam for you as a religion.”* And it is between exceeding proper bounds and falling short; between similitude and divesting of meaning; between fatalism and complete free will, and between feeling safe and despair. (Statements 131-133)

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<sup>9</sup> Dajjaal—the Anti-Christ.

<sup>10</sup> *Jamaa'ah*—the institution comprising the main body of Muslims.

### **Summary**

So this is our religion and our firm belief—external and internal—and we are not answerable to Allaah in relation to everyone who differed from that which we have mentioned and made clear.

### **Supplication**

We ask Allaah Exalted to make us firm upon faith, to give us our end upon it, and protect us from the different heretical tendencies; the divisive opinions, and the corrupt schools of thought, such as the Likeners, the Seceders, the Jahmiyyah, the Fatalists, the Free-Willers, and other than them from those who differed from the Prophetic Way and the main body of Muslims, and clung to misguidance. We are free of them, and in our opinion they are going astray and evil. And with Allaah is protection and *tawfeeq*<sup>11</sup>.

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<sup>11</sup> *tawfeeq*—the permission and ability given by Allaah (a.w.j.).