

COMMENTARY ON THE CREED OF IMAM AT-TAHAWI

BY
IBN ABĪ AL-'IZZ AL-DIMASHQĪ AL-HANAFI
(D. 792 A.H.)

Translated By **Dr. Muhammad Abdul Haqq Ansari**



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(51)	Everyone is eased to what he was created for, and it is the
	action with which a man's life is sealed which dictates his
	fate. Those who are fortunate are fortunate by the decree of
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	decree of Allah
(52)	The exact nature of Allah's decree is Allah's secret in His
	creation. Neither any angel near the Throne nor any sent
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	precaution concerning such investigation, thought, and
	allowing of doubts to appear. Verily, Allah has withheld the
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	knowledge is of two types: one existent (or accessible)
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(61)	Allah is not in need of the Throne and what is beneath it. He
()	encompasses all and is above everything. His creation is not
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(62)	We say with faith, affirmation and submission that Allah
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(63)	
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(65)	We neither enter into vain talk about Allah nor do we dispute
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(66)	We do not dispute about the Qur'ān. We bear witness that
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	spirit brought down and communicated to Muḥammad, the
	leader of the messengers (may Allah's blessings be upon him
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(67)	We do not charge anyone of the ahl al-qiblah with being an

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(11)	from among the <i>ahl al-qiblah</i> , whether he is righteous or
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(78)	We do not "place" any one of them in Paradise or in
(10)	Hell
(79)	Nor do we charge anyone with not having faith (<i>kufr</i>) or
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(80)	We do not believe in taking up the sword against any of the
(00)	ummah of Muḥammad, peace be upon him, except upon
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(81)	We do not believe in revolt against our leaders and rulers,
(01)	even if they commit injustice, nor do we pray against them or
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	safety and piety

(82)	We follow the Sunnah and the jamā'ah, and avoid
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(83)	We love those who are just and the honest, and we hate those
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(84)	Whenever something is not clear to us we say Allah knows
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(85)	We believe that it is correct to wipe over leather socks,
` ,	whether one is traveling or resident, as has been mentioned
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	and transgression
(100)) We affirm that, after the Prophet (peace be on him), the first
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	Bakr, 'Umar, 'Uthmān, 'Ali, Ṭalḥah, Az-Zubayr, Sa'd, Sa'id,
	'Abdur-Raḥmān Ibn 'Awf and Abū 'Ubaydah Ibn Al-Jarrāḥ,
	"the trustee of this <i>ummah</i> ". May Allah be pleased with them
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(106)) Whoever speaks well of the Prophet's Companions, his pure
	and pious wives - free from any impurity - and his noble and
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(107)	The scholars of the Elders and their successors, whether
	they are <i>ḥadīth</i> and tradition scholars or scholars of <i>figh</i> and

rational sciences, should not be mentioned except in good
terms. Whoever speaks ill of them is not on the right
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(108) We do not exalt any friend (wālī) of Allah over any one of
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contrary, we believe that a single prophet (<i>nabī</i>) is greater
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(109) We believe in the miracles (karāmāt) that have proceeded
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reporters
(110) We believe in the signs of the Hour, such as the emergence
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west, and the appearance of the Beast of the Earth from its
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believe in those who expound ideas incompatible with the
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complacency and despair 67
(114) This is our faith and our religion in form and spirit. We
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confirm us in faith, let us die upon it, save us from erroneous
ideas and heretical doctrines such as those advanced by the
anthropomorphists (mushābbihah), Mu'tazilah, Jahmīyyah,

determinists (Jabarīyyah), free-willers (Qadārīyyah), and others
who have differed from the Ahl as-Sunnah wa al-Jamā'ah
and fallen into error. We have nothing to do with them. In
our view, they are astray in their thinking and wrongdoers.
And to Allah we turn for guidance and safety 682
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Acknowledgement



his book was originally translated and published under the supervision of the Al-Imam Islamic University Riyad, but it was discontinued for years, which led to the spread of unauthorised and inappropriate editions in the market.

After consulting with the university's publishing department, we decided to republish these great title with worthier quality; we changed the size, improved the typesetting and layout, as well as some minor editing and corrections.

We have also included the full original Arabic text of At-Tahawi based on the certified versions, together with an English translation, at the beginning of the book.

May Allah accept this work and make it beneficial for all.

The Publisher



Introduction



Il praise and thanks belong to Allah, and may peace be upon His chosen servants. The religion of Islam is characterized by and distinguished from all other religions by its many ordinances, rules and systems of life. The concept that comes in the forefront of these ordinances and systems is the Islamic creed ('aqīdah). This is from the viewpoint that belief is the fundamental principle for action and from it emanates the philosophy of life and the view of the creation and the Creator.

The Salaf (Pious Predecessors) of the nation of Muḥammad (may peace and blessings be upon him) have placed considerable emphasis on this concept on practical and theoretical grounds. Practically, the pure Islamic 'aqīdah (creed), the one that is free from all superstition and innovation, far from false interpretation and denial, was their methodology of life and their guide to contemplation and thought. Theoretically, this Islamic 'aqīdah received immense care and attention in its presentation and explanation, as well as in defense of its sacred domain, regardless of whether they did so by way of education, authorship, dialogue, or debate.

Among the valuable books on this subject is *The Creed of Aṭ-Ṭaḥāwī* of Imām Abū Ja'far Aḥmad Ibn Muḥammad Al-Azdī At-Ṭaḥawī (d. 321 A.H.). It is a very accurate and precise text for its small size. It includes the fundamental principles of belief and its most important issues. One scholar was destined for its explanation and presentation. He was 'Alī Ibn 'Alī Ibn Abī Al-'Izz Al-Dimashqī (d. 792 A.H.). His explanation is adequate and in an easy to understand language.

This book has obtained high stature at this University since the time it was founded. It has been the main reference book for the 'aqīdah curriculum of university-level studies. In fact, even before that it had received special attention from the scholars and leaders of the Kingdom of Saudi Arabia. That is because it encompasses the true creed of the Ahl as-Sunnah wa al-Jāma'ah and is the methodology upon which this country (may Allah fortify and honor it) has stood since its founding.

Therefore, due to the importance of this book and the immense need for it and its like, the University took on the task of translating it into English in hopes that those who speak English may benefit from it. The task of this translation was entrusted to a qualified professor who is fluent in both Arabic and English, Dr. Muḥammad 'Abdul-Ḥaqq Anṣārī, researcher in the Deanery of Academic Research. Dr. Muḥammad took on this task and put forth an effort to be thanked, and one deserving of our prayers and praise.

Then the University entrusted the printing and publication of this book, including review and editing by various specialists, to the Institute of Islamic and Arabic Sciences in America, a branch of the University. The director and those with him at the Institute have put forth constant efforts to publish this book and we thank them for that.

I ask Allah to make this work a benefit and source of good for the nation of Muḥammad (may the peace and blessings of Allah be upon him). Allah is the Giver of success.

> Dr. Muḥammad Ibn Sa'ad Al-Salem, Rector, Al-Imām Muḥammad Ibn Sa'ūd Islamic University