



**Concise Notes on Aqeedah At Tahaawiyyah – Part 1**  
**Al Allaamah Ash Shaykh Saalih bin Fawzaan al Fawzaan**  
At Ta'leeqat Al Mukhtisirah Alaa Matn Aqeedah At Tahaawiyyah  
Translated By: Kashif as Salafi

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

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

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

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

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

Indeed the Aqeedah is the basis of the religion, and it is the statement, "I bear witness that nothing is worthy of worship except Allaah, and I bear witness that Muhammad is the messenger of Allaah". It is the first pillar of Islaam<sup>1</sup>. It is obligatory to concern ourselves with it, give it due importance, and that we know it, and we know what it is free of, so that the person can be upon insight, and upon the correct Aqeedah, because if the religion stands up upon a correct foundation, it becomes valuable and acceptable with Allaah. But if it stands up upon an unstable and confused Aqeedah, or upon a corrupted Aqeedah, the

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

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

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

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

This is from the protection of Allaah for this religion, and Him giving importance to this religion, that he destined it to be carried by those that were trustworthy to call to it as it came from Allaah and the Messenger sallallaahu alaihi wa sallam, and to refute the Ta’weel of the falsifiers and the Tashbeeh of the Mushabbiheen<sup>2</sup>, and they began transmitting this Aqeedah upon the Salaf.

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

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

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

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

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

From the ranks of the Imaams that wrote regarding the topic of the Aqeedah of the Salaf was Imaam Abu Ja’far Ahmad bin Salaamah Al Azadi At Tahaawee<sup>3</sup>, from the scholars of the third generation in Egypt. He was named with Tahaawee because of a city in Egypt. He wrote this brief, concise, and beneficial Aqeedah.

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

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

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

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

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

So this Aqeedah is a refutation on these people and the likes of these people from those who attach themselves to the Imaams, and they follow the Madhaahib of the four Imaams, and disagree with them in affairs of Aqeedah, such as the Ashaa'irah<sup>4</sup>. They attach themselves to the first Madhab of Imaam Abul Hasan Al Ash'ari rahimahullah, and they leave off what he established and persisted upon later from the Madhab of Ahlus Sunnah wal Jama'ah. So this attachment is incorrect, because if they were upon the Madhaahib of the Imaams, they would have been upon their Aqeedah.

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

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

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

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



**Concise Notes on Aqeedah At Tahaawiyyah –Part 2**  
**Al Allaamah Ash Shaykh Saalih bin Fawzaan Al Fawzaan**  
At Ta'leeqat Al Mukhtasirah alaa Matn Aqeedah At Tahaawiyyah  
Translated By: Kashif as Salafi

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

2. We say as believers in the Tawheed of Allaah: Indeed Allaah is One with no partners.

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We say, meaning: We believe in the Tawheed of Allaah.

At *Tawheed* linguistically, it is the verbal noun of *Wahhada* that means to make something one.

Legislatively it means to single out Allaah with worship and to leave off worship of other than Him.

It is divided into three (categories) that are extracted from the book of Allaah and the Sunnah of His Messenger sallallaahu alaihi wa sallam, and the Madh'hab of Ahlus Sunnah is established upon this. So whosoever increases it to 4 divisions or 5 divisions, then that is from himself, because the Imaams divided it into 3 categories taken from the Book and the Sunnah.

So every verse of the Qur'aan, and every Hadeeth that pertains to Aqeedah is pertaining to these three categories (of Tawheed).

Firstly, Tawheed Ar Ruboobiyyah and that is the oneness and the singling out of Allaah the Most High with His actions, such as creation, giving provision, giving and taking life, and the regulating of the creation. Therefore, there is no Lord except Him the Glorified, the Most High; Lord of the Universe.

The second category is Tawheed Al Uloohiyyah or Tawheed Al 'Ibaadah. This is because Al Uloohiyyah means the worship of Allaah by loving Him, fearing Him, having hope of Him, obeying His orders, and leaving off what He has prohibited. It is singling out Allaah the Most High by his servants by acting upon what He has legislated for them.

The third category is Tawheed Al Asmaa was Sifaat and that is confirming what Allaah has confirmed for himself and what the Messenger of Allaah has confirmed for Him from names and attributes and declaring Him free of what He

has freed himself of and what His Messenger has freed Him from deficiencies and shortcomings.

So every verse which is concerning the actions of Allaah then it is regarding Tawheed Ar Ruboobiyyah and every verse which is concerning worship and orders with it and calls to it then it is concerning Tawheed Al Uloohiyyah and every verse which is concerning the names and attributes of Allaah the Most High then it is regarding Tawheed Al Asmaa was Sifaat.

From these three categories, what is demanded is Tawheed Al Uloohiyyah because that is what the Messengers called to and the books were revealed with and Jihaad in the path of Allaah was established for, so that Allaah alone may be worshipped and the worship of anything besides Him can be abandoned.

As for Tawheed Al Ruboobiyyah and from it is Tawheed Al Asmaa was Sifaat, then no one from the creation denies it, and Allaah has mentioned that in many verses. He mentions that the Kufaar are in agreement that Allaah is the Creator, the Provider, the Giver and Taker of life, and the Regulator (of all affairs), so they are not in disagreement (with us) regarding that. So this category, if a person limits himself to it then it does not enter him into Islaam because the Messenger sallallaahu alaihi wa sallam fought the people and they were in agreement with Tawheed Ar Ruboobiyyah, but regardless of that, fighting them was made lawful.

So if Tawheed Ar Ruboobiyyah was sufficient, the Messenger sallallaahu alaihi wa sallam would not have fought them, but there is a reason for sending the Messengers; so this is the proof that the intent and demand is Tawheed Al Uloohiyyah. But as for Tawheed Ar Ruboobiyyah, then it is a proof and evidence for it. This is why when Allaah mentions His worship, he mentions along with it His creation of the heavens and earth, and His regulating the affairs of His creation as a proof upon Tawheed Al Uloohiyyah, especially for the Kufaar and the Mushrikeen, who are in agreement with Tawheed Ar Ruboobiyyah, but they deny Tawheed Al Uloohiyyah, and when the Messenger of Allaah sallallaahu alaihi wa sallam said to them, “Say, *‘There is nothing worthy of worship except Allaah’*”, they said, *“Has he made the gods all into One God. Verily, this is a curious thing!”* (Surah Sad 38:5), and Allaah the Most High says, *“And when Allaah alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust, and when those besides Him are mentioned, behold, they rejoice!”* (Surah Az Zumar 39:45)” and He says, *“Truly, when it was said to them: None has the right to be worshipped but Allaah, they puffed themselves up with pride. And (they) said: Are we going to abandon our gods for the sake of a mad poet?”* (Surah As Saffat 37: 35-36).

So they do not want Tawheed Al Uloohiyyah, rather they want many gods and everyone worship what he wills.

So it is obligatory to know this because every person of division and falsehood, regardless of old or new, they concentrate on Tawheed Ar Ruboobiyyah. If a servant accepts that Allaah is the Creator and Provider they say that he is a Muslim and they have established their Aqeedah upon this, so all the beliefs of the people of rhetoric does not leave the establishment of Tawheed Ar Ruboobiyyah and proof upon that.

But this is not sufficient; rather it is a must to have Tawheed Al Uloohiyyah. Allaah the Most High says, *“And verily, We have sent among every Ummah a Messenger: “Worship Allaah, and avoid Taaghoot (i.e all false deities”* (Surah An-Nahl 16:36). He orders the people to worship Him and that is Tawheed Al Uloohiyyah.

*“We did not send any Messenger before you (O Muhammad) but We inspired him: None has the right to be worshipped but I (Allaah), so worship Me.”* (Surah Al Anbiyaa 21:25). *“Worship Allaah and join none with Him in worship.”* (Surah An-Nisa 4:36). Every verse orders with Tawheed Al Uloohiyyah and calls to it, and all the Messengers called to Tawheed Al Uloohiyyah, and ordered their nations with it and forbade them from Shirk. This is what is demanded and it is the goal and intent of Tawheed. As for Tawheed Al Asmaa was Sifaat, then the innovators from the Jahmiyyah and the Mu’tazilah have denied it upon differentiation among themselves.

And his saying, “We say”, means Ahlus Sunnah wal Jama’ah says, with the permission of Allaah, regarding the Tawheed of Allaah as believers in it: Indeed Allaah is One with no partners.

Aqeedah and Tawheed have the same meaning. Regardless if it is named Aqeedah, Tawheed, or Emaan, the meaning is the same, even if the names are different.

And his saying, “...with the permission of Allaah.” This is submission to Allaah the Exalted and Sublime, and it is humbleness in front of Allaah, and it is freeing oneself from might and power. For indeed mankind does not praise himself, but rather he says, “Success is granted by Allaah, and with the permission of Allaah, and with the might of Allaah.” This is from the manners of the scholars rahimahumallaah. “Indeed Allaah is One with no partners”; One in His Ruboobiyyaah, One in His Uloohiyyah, and One in His names and attributes.



**Concise Notes on Aqeedah At Tahaawiyyah – Part 3**  
**Al Allaamah Ash Shaykh Saalih bin Fawzaan Al Fawzaan**  
At Ta'leeqat Al Mukhtasirah Alaa Matn Aqeedah At Tahaawiyyah  
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

3. And there is nothing like unto Him.

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(This is) taken from the statement of Allaah the most High, *“There is nothing like unto Him.”* (Ash Shura 42:11), and His statement, *“And there is none co-equal or comparable unto Him.”* (Al Ikhlas 112:4), and His statement, *“Then do not set up rivals unto Allaah (in worship).”* (Al Baqarah 2:22). This means that He the Glorious and most High has no one comparable to Him who He competes with, so Tamtheel (representation) and Tashbeeh (assimilation) are both negated with regards to Allaah the Glorious and Majestic.

No one from the creation is similar to Him. This is what is obligatory; to establish what Allaah has established for Himself, and to believe in it, and not to compare Him with anything from His creation, and not to assimilate Him with anything from His creation. In this (belief that we have mentioned) is a refutation on the Mushabbihah; those who say that Allaah is like His creation, and they do not separate between the Creator and the created, and that is a false Madh’hab.

And opposite to them is the Madh’hab of the Mu’attilah whom have gone to extremes in regards to Tanzeeh<sup>1</sup>, so much so that they have denied some of the names and attributes that He has confirmed (for Himself).

So both of these groups have erred; the Mu’attilah have gone to extremes in regards to Tanzeeh and have denied Tashbeeh, while the Mushabbihah have gone to extremes in confirming (attributes to Allaah), whereas Ahlus Sunnah wal Jama’ah have stayed in the middle, so they have confirmed what Allaah has confirmed for Himself in what befits His Majesty, without Ta’teel (denial) and Tashbeeh (likening Him to His creation) upon His saying, *“There is nothing*

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<sup>1</sup> [Translators footnote] Tanzeeh: Considering Allaah for removed from some of the attributes that He Himself and His Messenger sallallaahu alaihi wa sallam have confirmed for Allaah

*like unto Him, and He is the All-Hearer, the All-Seer.”* (Ash-Shura 42:11). So His statement, *“There is nothing like unto Him”* is a negation of Tashbeeh and His statement, *“He is the All-Hearer, the All-Seer”* is a negation of Ta’teel, and Ahlus Sunnah wal Jama’ah continue upon this Madh’hab.

And because of this it is said: The Mu’attilah worship a non-being; the Mushabbihah worship an idol, and the Muwahhid<sup>2</sup> worships a Single, Alone, and Eternal God.

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<sup>2</sup> Translators Footnote: Muwahhid: One who actualizes Tawheed.

4. Nothing is impossible for Him.

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This is the establishment of the completeness of His capabilities. He the most High says, “... *and He is Able to do all things.*” (Al-Ma'idah 5:120), and He the most High says, “... *and Allaah is Able to do everything.*” (Al-Kahf 18:45), and He the most High says, “*He is All Knowing, All Omnipotent.*” (Fatir 35:44).

The meaning of Al Qadeer<sup>3</sup> is the One with unlimited capabilities, so there is nothing that is outside the capabilities of Allaah the most High. If he desires something he just says to it, “*Be and it is.*”

So in this is the confirmation of the capabilities of Allaah the most High, and the establishment of its comprehensiveness, and its containment of everything!

As for the statement that some authors use, “He is capable of what He wished to be capable over”, then this incorrect, because Allaah does not limit His capabilities to (His) will, rather He says, “... *and He is Able to do all things.*” So say what He the Glorious and most High says. Indeed it has come in His statement, “...*and He is All Potent over their assembling (i.e. resurrecting them on the Day of Resurrection) whenever He wills.*” (Ash-Shura 42:29), because they (i.e. whatever is in the heavens and the earth) have an appointed time in the future (to be assembled), and He is capable of gathering them at that time. “*And among His Ayaat is the creation of the heavens and the earth, and whatever moving creatures He has dispersed in them both. And He is All Potent over their assembling (i.e. resurrecting them on the Day of Resurrection after their death) whenever He wills.*” (Ash-Shura 42:29)

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<sup>3</sup> [Translators Footnote] Al Qadeer: one of the Names of Allaah the Most High which means the All Powerful

5. And there is nothing worthy of worship except Him.
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This is Tawheed Al Uloohiyyah. *Laa Ilaah* means nothing worthy of worship except Him. But if you said, “Nothing is worshiped except Him”, then this is false, because there are many that are worshipped other than Allaah the Glorious and Majestic. So if you say that nothing is worshipped except Allaah, you have made everything that is worshipped into Allaah, and this is the Madh’hab of the people of Wahdatul Wajood, so if the one who says that believes in it, then he is from the people of Wahdatul Wajood, but if he does not believe in it, then he said blindly following someone, or because he heard it from someone, then this is incorrect, and it is obligatory upon him to correct that, and some people start their Salaah with this, “Nothing is worshipped except You.” And Allaah is the One Who has the right to be worshipped, and anything else other than Him that is worshipped, is worshipped upon falsehood. He the most High says, “*That is because Allaah, He is the Truth, and what they invoke besides Him, it is falsehood, and verily, Allaah He is the Most High, the Most Great.*” (Al Hajj 22:62)

6. He is Qadeem (Eternal) with no beginning, and the Ever Lasting with no end.

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As the statement of Allaah proves this, “*He is the First and the Last.*” (Al Hadid 57:3), along with the statement of His Messenger sallallaahu alaihi wa sallam, “*You are the First, so there are none before You, and You are the Last, so there are none after You.*”<sup>4</sup>

But the word *Qadeem* (old) is not associated with Allaah, except informatively. It is not from His names; rather from His names is Al Awwal (The First), and Al Awwal is not like Al Qadeem, because Al Qadeem may have something before it, while Al Awwal has nothing preceding it. He sallallaahu alaihi wa sallam said, “*You are Al Awwal, so there are none before You.*”

Rather, the author was cautious, so he said, “He is Qadeem with no beginning.” But if he would have said, “Qadeem” and stopped, then the meaning of this would be incorrect.

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<sup>4</sup> Narrated by Imaam Muslim hadeeth number 2713

7. He will not perish, nor will He pass away.

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Perishing and passing away hold the same meaning. Allaah has been characterized with an everlasting life; He the most High says, *“And put your trust in the Ever Living One Who dies not, and glorify His Praises, and Sufficient is He as the All-Knower of the sins of His slaves.”* (Al Furqaan 25:58). So extinction does not come to Allaah, and He the Glorious and Most High says, *“Everything will perish save His Face. His is the Decision, and to Him you shall be returned.”* (Al Qasas 28:88). And He the most High says, *“Whatsoever is on it will perish. And the Face of your Lord full of Majesty and Honor will abide forever.”* (Ar Rahman 55:26-27). So eternity is for Allaah, and the creation will die and then be summoned, and they used to be non existent in the beginning, and then Allaah created them, and then they will die, and then Allaah the Glorious and Majestic will summon them. So Allaah the most High has no beginning, nor an end.



**Concise Notes on Aqeedah At Tahaawiiyyah – Part 4**  
**Al Allaamah Ash Shaykh Saalih bin Fawzaan Al Fawzaan**  
At Ta'leeqat Al Mukhtasirah Alaa Matn Aqeedah At Tahaawiiyyah  
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

7. He will not perish nor will He cease to exist.

Perishing and cessation of existence hold the same meaning, so Allaah the Glorious is characterized with eternal and ever lasting life. He the most High says, *“And put your trust in the Ever Living One Who dies not.”* [Soorah Al Furqaan 25: 58]. So extinction does not come upon Allaah; He the Glorious and Most High says, *“Everything will perish save His face.”* [Soorah Al Qasas 29:88], and He the Glorious and Most High says, *“What so ever is on it (i.e. the Earth) will perish. And the Face of your Lord full of Majesty and Honor will remain forever.”* [Soorah Ar Rahmaan 55:26-27]. So He the Glorious and Most High has everlasting life, and the creation will die and then be raised up again, and in the beginning there was nothing and then Allaah created them, and then they will die, and then Allaah the Mighty and Majestic will raise them up again. So Allaah the Glorious and Most High has no beginning nor does He have an end.

8. And nothing occurs except what He desires.

In this is the affirmation of Al Qadr (predestination) and Al Iraadah (decree), so nothing happens in His domain nor does anything come to pass in His creation except through His universal decree. *“Verily, His command, when He intends a thing, is only that He says to it “Be!” – and it is.”* [Soorah Ya-Sin 36:82]. So all good and evil occurs through His universal decree, and nothing is outside of His decree, and this contains a refutation upon the Qadariyyah whom negate Al Qadr, and they think that it is the Abd (slave) himself who creates and brings about his action; how High is Allaah from what they say! In this is the weakening of Allaah, that there occurs in the creation what He the Glorious and Most High does not desire, and it is describing Allaah with a deficiency. So everything that takes place in the creation from good or evil, then it is by the decree of Allaah. So He creates good out of wisdom, and He creates evil out of wisdom. So in perspective, His creation of it is not evil, because it was from great wisdom, and for a tremendous goal, (and that is) as a trial and a test, and to separate the wicked from the good, and to reward good deeds, and to

punish evil deeds. He the Glorious and Most High has wisdom in that, and He did not create it frivolously.

9. The imaginations cannot reach Him, nor can the intellects understand Him.

So Allaah the Glorious and Most High cannot be comprehended, and He is greater than everything. *“He (Allaah) knows what happens to them in this world, and what will happen to them (in the Hereafter) but they will never compass anything from His knowledge.”* [Soorah Ta-Ha 20:110]. So Allaah the Glorious and Most High is known, but He is not comprehended, so Allaah is greater than all things, and the imagination cannot imagine him, and it is not permissible for mankind to say regarding Allaah except that which He the Glorious and Most High says regarding Himself, or that the Messenger sallallahu alaihi wa sallam said regarding Him.

10. And he does not resemble Al Anaam (mankind).

This is similar to the statement that has passed, and there is nothing like Him. What Al Anaam means is the creation. So Allaah the Glorious and Most High is free of resemblance to the creation. *“There is nothing like Him. And He is the All-Hearer, the All-Seer.”* [Soorah Ash Shoorah 42:11]. *“And there is none co-equal or comparable to Him.”* [Soorah Al Ikhlāas 112:4]. So He the Glorious and Most High is far removed from resembling the creation. And even if He has names and attributes that are shared with the creation in letter and meaning, there is no resemblance between them in actuality or nature.<sup>1</sup>

11. The Ever Living Who does not die.

His existence is complete and He is not afflicted by deficiencies or sleep. *“Allaah! None has the right to be worshipped except He, the Ever Living, the One Who sustains and protects all that exists. Neither slumber nor sleep overtakes Him.”* [Soorah Al Baqarah 2:255]. *“And put your trust in the Ever Living One Who dies not.”* [Soorah Al Furqaan 25:58]. So He negates slumber upon Himself, and that is a light sleep or an

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<sup>1</sup> Says Shaykh Naasir ud-Deen Al Albaani, “In this is a refutation upon Al Mushabbihah, those who assimilate the Creator the Glorious and Most High with the creation. He the Mighty and Majestic says, *“There is nothing like Him; and He is the All Hearer, the All Seer.”* [Soorah Ash Shoorah 42:11], and this does not mean that the attributes should be denied as Ahlul Bida’ah proclaim, and from the speech of Abu Haneefah rahimahullah in Fiqhul Akbar, “He is not similar to anything from the creation, nor is anything from the creation similar to Him.” Then he says after that, “And all of His attributes are different to the characteristics of the creation, so He has knowledge, but His knowledge is not like our knowledge, and He is capable (of all things), but it is not similar to our capabilities, and He sees, but it is not similar to our sight. [At Ta’leeqaat Al Athariyyah Alaa Aqeedah At Tahaawiyyah Li A’immah Ad Da’watis Salafiyyah”

immersing sleep, and He negated upon Himself death because of the completeness of His existence, and sleep, somnolence, and death are from the deficiencies of life, and they are from the characteristics of the creation, and the existence of the creation is deficient so he has to sleep and die. So sleep is perfection when it concerns the creation, but it is a deficiency when it concerns the Creator, because those from the creation whom do not sleep are in poor health. So this is a proof that there is a difference between the characteristics of the creation and the attributes of the Creator. Al Hayy (The Ever Living) and Al Quyoom (The Sustainer) are two attributes of Allaah taken from His statement, *“Allaah! There is none that has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists.”* [Soorah Ali Imraan 3:2]. And Al Hayy is the One who has a perfect existence, and Al Quyoom is the One Who is complete in His existence.



**Concise Notes on Aqeedah At Tahaawiiyyah – Part 5**  
**Al Allaamah Ash Shaykh Saalih bin Fawzaan Al Fawzaan**  
At Ta'leeqat Al Mukhtasirah Alaa Matn Aqeedah At Tahaawiiyyah  
Translated By: Kashif Khan

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

12. (He is) Al Qayoom who never sleeps.

Al Qayoom: One who is Self-Sustaining and He sustains other than Himself. He is Self-Sustaining, so He is in need of nothing, and He sustains other than Himself, so everything is dependent upon Him and in need of His the Glorious and Most High sustenance. So if it was not for the sustenance that Allaah gave to the skies and the earth and the creation, they would have been destroyed and perished, but Allaah sustains them, and protects them, and aids them with what is suitable.

So all of the creation is in need of Him; *“Verily! Allaah grasps the heavens and the earth lest they move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him.”* [Soorah Faatir: 35].

13. (He is the) Creator with no need (of the creation); the Provider without effort.

It is He who created the creation and He has no need of them, but rather He created them for His worship; *“And I (Allaah) created not the Jinns and humans except they should worship Me (Alone).”* (Soorah adh-Dhariyat 51:56). So He did not create them because He was in need of them so that they may help Him or aid Him or support Him the Glorious, or that they protect Him. Rather He created them for His worship, and they (i.e. the creation) are in need of worship so that they are connected to Allaah, and linked to their Lord. So worship is a link between the slave and his Lord, and it brings him closer to Allaah, and through it reward is attained from Allaah. So worship is a necessity of the creation and not a need of Allaah, *“If you disbelieve, you and all on earth together, then verily! Allaah is Rich (Free of all wants), Owner of all Praise.”* (Soorah Ibrahim:8). *“If you disbelieve, then verily, Allaah is not in need of you.”* (Soorah az-Zumar: 7).

And his statement, “The Provider without effort”: He gives sustenance to His slaves and that does not decrease Him in anything.

14. The Giver of Death with no fear.

He gives death to the living when their appointed time has come, not because He is fearful of them, but rather that is because of His the Glorious and Most High wisdom. Life in this world has an end, but as for life in the next world, then it has no end. So He takes their lives not because He is fearful of them or so that He may have a break from them, and if they disbelieve in Him, then that does not cause Him harm, but rather they harm themselves, but He becomes happy with their Tawbah (repentance), because He loves for them and wants for them good. So he becomes happy with their Tawbah and He is in no need of them. That is from His gentleness and kindness.

15. He restores to life without difficulty.

This is from the A’jaib (wonders) of His Qudrah (capacity). He causes the creation to die and perish until they vanish and become dirt and rubble, so much so, that the Jaahil (ignorant one) says that it is impossible that he will return, but Allaah restores him from the beginning and brings back their creation all over again, and He has no difficulties in this, as He the Glorious and Most High says, *“The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person.”* (Soorah Luqman: 28). *“And He it is Who originates the creation, then will repeat it (after it has been perished), and this is easier for Him. His is the highest description in the heavens and in the earth. And He is the All Mighty, the All Wise.”* (Soorah Ar-Rum 30:27).

The Mushrikoon deny the resseruction, thinking it to be impossible, as Allaah has mentioned regarding them, *“Who will give life to these bones when they have rotted away and became dust?”* (Soorah Ya-Sin: 78). And He the Glorious and Most High says, *“Say: He will give life to them Who created them for the first time!”* (Ya-Sin 36:79).

The first time (they were created), they were non-existent, so He brought them about from nothing. So the One who created them from nothing, is not conceivable that He brings them about once again? This is how it is with those that have intelects, and if not, then Allaah cannot be comprehended by His creation, but this was just to give an example; *“His is the highest description.”* (Soorah Ar-Rum: 27).

This is a refutation upon the disbeliever. He the Most High says, *“...and forgets his own creation.”* (Soorah Ya-Sin: 78). He (i.e. mankind) forgets

that in the beginning he was nothing and did not exist. *“Has there not been over man a period of time, when he was nothing to be mentioned?”* (Soorah al Insaan: 1). He forgets that Allaah brought him about from nothing.

So He will gather these divided bones and this tattered flesh and this dirt that separated and these scattered hairs, and return them as they once were. *“And among His Signs is that the heaven and the earth stand by His Command, then afterwards when He will call you by single call, behold, you will come out from the earth.”* (Soorah ar Rum: 25). *“And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allaah wills. Then it will blown a second time and behold, they will be standing, looking on (waiting).”* (Soorah az Zumar: 68). So the first blowing of the trumpet will be one of astonishment and death and the second blowing will be one of resurrection.

*“And the Trumpet will be blown (i.e. the second blowing) and behold! From the graves they will come out quickly to their Lord.”* (Soorah Ya-Sin: 51).

So Allaah is capable of all things, and this is a refutation on the disbelievers who take Allaah to be incapable of bringing the dead back to life and to returning them as they once were.

He the Most high says, *“Does man (a disbeliever) think that We shall not assemble his bones? Yes, We are Able to put together in perfect order the tips of his fingers.”* (Soorah al Qiyamah: 3-4). *“The Day when they will come out of the graves quickly as racing to a goal.”* (Soorah al Ma'aarij: 43).

This is the Qudrah (capacity) of Allaah and His will and desire. There is nothing that He is incapable of, but many from the creation compare Allaah to the creation so they think Allaah to be incapable of resurrection, because in their eyes it incomprehensible, and they do not look at the capabilities of Allaah, and they do not reckon Allaah to have His true capabilities, and this stems from ignorance regarding Allaah.