

Elucidations of "Aqeedahtu Tahawiyah" 1-2  
Adapted from Lectures by Sheikh Ahmad Musa Jibril  
(1-2)

Preface

**Why do we use books?** Because Aqeedah is a very tough topic, I was teaching it randomly in a way to draw interest. However, when we raise the level of materials, the "rumble in the jungle" approach is no longer effective. Meaning, going to a lecture here and there, or holding random classes here and there, without going through actual books from cover to cover no longer suffices for serious students. We needed to move to another level and using the method of studying one book at a time.

If you read the biographies of the previous Ulama and famous students of knowledge you always find that they studied such and such book with this scholar and such and such book with that scholar. So there were two things worthy of mention in their method of learning:

1. a scholar they learned from and
2. a book they read to him.

**Why is studying one book at a time an advanced method and why is it important?** It is common for a teacher to teach Aqeedah and for the student to comprehend it easily. However, it is just as common to find that when the student opens or reads books of previous scholars and are baffled by what the book is saying as if the student has never learned Aqeedah at all. Therefore, by sticking to a book at a time this confusion is eliminated and the student learns through the methods of scholars.

By pursuing this book cover to cover, you will nearly cover all aspects your need to know of Aqeedah. And, Allah knows best.

**Introduction**

((The great scholar Hujjat al-Islam Abu Ja'far al-Warraq al-Tahawi al-Misri, may Allah have mercy on him, said: This is a presentation of the beliefs of ahl-al-Sunnah wa al-Jama'ah, according to the school of the jurists of this religion, Abu Hanifah an-Nu'man ibn Thabit al-Kufi, Abu Yusuf Ya'qub ibn Ibrahim al-Ansari and Abu 'Abdullah Muhammad ibn al-Hasan al-Shaybani, may Allah be pleased with them all, and what they believe regarding the fundamentals of the religion and their faith in the Lord of all the Worlds.))

Kinds of Knowledge:

**1. Fiqh al Akbar:**

This is the knowledge of Knowing Allah. It is also called usool al deen. This knowledge is the knowledge of the principles of Islam. It is the most honorable knowledge, and the most important knowledge that can enter your mind. This is acquired by knowing Allah with his names, attributes and actions. One will not see true happiness until his goal is to please His creator. That is the pleasure and happiness of this life.

Following the knowledge of Allah, his names and attributes, and actions are two additional types of

knowledge; Fiqh al Asghar and Shoon Alma3ad.

**2. *Fiqh al Asghar:***

This is acquired by knowing the path to Allah. This knowledge is subsidiary (foroo3) in matter. For instance, having the knowledge of shari'ah, knowing what is halal, haram, ordain prohibitions, and so on.

**3. *Shoon alma3ad:***

This is knowledge of knowing the resort in the Hereafter; knowing what is awaiting those who follow in this path if they remain steadfast, and what punishment awaits them if they follow the stray path. This is knowledge of heaven, hell, sirat, the grave, questioning in grave, and so on.

All these 3 are clear in the Qur'an and Sunnah . Ibn al Qayyim (rahimahu Allah) said in *Kafiyat Shafieh*, "Knowledge is 3 and has no fourth."

The Importance of the Categories of Knowledge

**1. *These types of knowledge are the life of the soul.***

A soul without these types of knowledge is a suffering soul. It will never get peace until it knows who its creator is, His names, attributes, and the realization that the soul loves Allah more than anything else, even more than himself, his wealth and children. Again, one will not see true happiness until his goal is to please His Creator. That is the pleasure and happiness of this life. If one wants that happiness he must run to that which pleases Allah. The only way to flee in that direction is to learn the deen of Allah, do what has been ordained, and keep away from the prohibitions. This is from attaining Fiqh al Akbar.

**2. *It is a mercy from Allah.***

It is impossible for the human mind to be on the correct path without the knowledge and the details of Allah. It is impossible for minds to know all this by itself. As we know, His commands do not come from our minds but rather from the Qur'an and the Sunnah . How can a mind know there are heaven and hell, and a sirat to walk on? A mizan to weigh? A grave to be questioned in? Pleasure and torment of life after? ...etc. Our minds cannot possibly attain knowing Allah by mere conjecture, the "I think Allah is.." mentality. One must know Allah and then worship Allah in the manner that Allah himself describes to be worshipped.

And that is why it is from the mercy of Allah that He did not make us resort to our minds. He sent the messengers and books to teach us and tell us about Allah , thus guiding us to the good and prohibiting us from the bad.

"Mankind were one community and Allâh sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then Allâh by His Leave guided those who believed to the truth of that wherein they differed. And Allâh guides whom He wills to a Straight Path." (Al-Baqarah 2:213)

**3. *Realizing that the purpose of these types of knowledge is to follow them by action.***

The most adherent in following up knowledge with actions are considered the most knowledgeable. That's why you see the messengers as the most adherent and following. From the messengers, the most adherent and following are 5 special messengers, two of which are Prophet Ibraheem (alayhi salam) and Prophet Muhammad (sallallahu alayhi wa sallam). Of the two, the most special one is the Prophet Muhammad (sallallahu alayhi wa sallam).

After the prophets are the Sadiqoon, the first one being Abu Bakr (radhi Allahu anhu). After the Sadiqoon, there are the Martyrs who gave their souls for the sake of Allah.

*From the general believers, there are 3 categories*

1. **Salihoon:** They are the general believers (sabiq Khairat) who do what has been ordained by Allah and stays from prohibitions. They engage in the Sunan and leave the makrooh (undesired matters). They may even leave some mubah (doubtful permissible matters).
2. **Muktasid/abrar:** They are the ones who do the ordained and leave what is impermissible (haram). However, they could engage in what is makrooh and may leave nawafil.
3. **Dhalim linafsih:** They are the ones who do not commit shirk but engage in impermissible matters. They are in danger of a grave punishment and fire. They could be forgiven and or punished.

"Then We gave the Book the Qur'ân) for inheritance to such of Our slaves whom We chose (the followers of Muhammad SAW). Then of them are some who wrong their own selves, and of them are some who follow a middle course, and of them are some who are, by Allâh's Leave, foremost in good deeds. That (inheritance of the Qur'ân), that is indeed a great grace." (Fatir 35:32)

After these categories are the mushrikeen and the kuffar.

The Study of Aqeedah

### **The Importance of Aqeedah**

- 1- Aqeedah is the source and core of this religion.
- 2- It is the meaning of la ilaha illah Allah.
- 3- The first pillar of Islam

Knowing and having the true Aqeedah is important because if the basis of understanding Allah's religion is correct, the religion is accepted. Its opposite then follows. If one builds his aqeedah on a shaky or on wrong foundation, the entire entity will be weak and will not be accepted by Allah. This is precisely why scholars of prior times put extreme emphasis on this matter.

### **A Brief History of the Study of Aqeedah**

The Sahabah had no doubt in the Qur'an and the Sunnah, nor did they have any hesitation in accepting them. They lived with the prophet Muhammad (sallallahu alayhi wa sallam) and they did not need the books and volumes to teach them the pure Aqeedah . Thus, their Aqeedah was pure.

The same was the situation surrounding their students, the tabi'een who learned from them, the Sahabah . There was no give and take in matters of Aqeedah since it was clear from the pure sources.

However, sects and disputes developed within the ummah when some whose Aqeedah was not firm in their hearts, who had deviant teachings, or who did not refer to Qur'an and Sunnah entered this religion.

At that point it became necessary for the Imams of Islam to show the correct Aqeedah, write it and outline it. This is the origin of the books of Aqeedah. Scholars gave this matter much needed importance and emphasis. These books became references for those who come after them from the ummah until the Day of Judgment.

This is how Allah protected this religion, Allah sent to the ummah scholars who defended this Aqeedah refuting the deviance of deviant sects, a methodology to be inherited generation after generation.

Among them were the likes of the four Imams; Imam Ahmad, Abu Hanifah, Imam Shafi'ee and Imam Malik. Likewise, there were those like Ibn al Mubarak, Ibn Rahawieh, and others who presented themselves to defend this Aqeedah and teaching it to the students.

The followers of the Imams also paid close attention to this Aqeedah, studied and memorized it. They wrote plenty of original books and descriptions to previous Aqeedah books to show the path of the Qur'an and Sunnah. They refuted the deviant beliefs in the process. These are the scholars like Ishaq bin Rahwiah, Imam Bukhari, Imam Muslim, Bin Khuzaymah, Ibn Kutaibah. Among the tafseer scholars, there were Al-Tabari, Ibn Katheer, Baghawy, and others.

They wrote many books on Aqeedah some are;

- 1- Kitab al Sunnah from Ibn abi Asim
- 2- Kitab al Sunnah from Abdallah ibn Ahmad bin Hanbal
- 3- Kitab Al Sunnah from AlKhalal
- 4- Kitab Alshareeah from Ajoori

People came at a later time who tampered with matters of Aqeedah and declared that Allah cannot come down in the one third end of the night, or cannot be on top of seven skies.

The first one who declared a denial of Allah's attributes is Ja3d bin Dirham, he lived in the time of tab3een around the beginning of the 2nd century. He denied that Allah talked to Prophet Musa (alayhi salam). Thus, Khalid al Kusaray, the ameer of his town, killed him by a fatwa from the scholars of that time. He gave an eid khutbah and brought this man Ja3d chained. After the eid Khutbah, he told the people "Go sacrifice. You sacrifice, and I will sacrifice Ja3ed because he denies that Allah talked to Musa when Allah said: "Allah spoke directly unto Moses" 4:164

Some were affected by Ja3d bin Dirham. Among them is a man named Jahm bin safwan, who spread his belief and debated for it. He was later killed by the Ameer of khurasan.

The madhab of ta3teel was attributed to him. They were called **Jahmiyyah**. Jahm took from Ja3d before Ja3d died. Ja3d took from Aban bin Sam3an. Aban took from Taloot. Taloot took from Labeed bin Asam, the Jew who performed sorcery on the Prophet (sallallahu alayhi wa sallam). Thus, the origin of tampering with attributes of Allah is of Jewish origins.

After many decades a man named Ahmad ibn Abi Du'ad, known to be a proponent for the Jahmiyyah, converted the 'Abbasid khalifah Ma'moon to this falsehood. Just within two hundred years after the hijrah, this Ma'moon began a ruthless persecution of the scholars of his time. He forced many of them to denounce the belief in the correct Aqeedah from the salaf. All were ordered to publicly denounce and those who resisted were tortured. One of those tortured was Imam Ahmad ibn Hanbal. He was persecuted, jailed and tortured near death. It was one of the greatest trials of the Ummah which ended during the Khalifah of Mutawakkil.

Thereafter came the *Mutakalimeen*. They tried to combine between the mental acceptance and shari'ah. They were otherwise referred to by scholars as munafiqoon, hypocrites. The reason they are called munafiqoon is because a munafiq is one who wants to subject the commandments of Islam to his mental capabilities. By the same token, these mutakalimeen (proponents of philosophy) also claim they want combine philosophy and sharee3ah.

About them, Allah (azza wajaal) said:

"But nay, by thy Lord, they will not believe (in truth) until they make thee judge of what is in dispute between them and find within themselves no dislike of that which thou decidest, and submit with full submission." 4:65

Abu Yusuf said "Whoever seeks Islam through mental rationalizing ends up a zindeeq." (A "Zindeeq " or the "Zandiqah " are similar to the hypocrites (Munaafiqeen) in that they show Islam on their outside while having disbelief (Kufr) upon their inside. The difference is that the Zindeeq will occasionally demonstrate actions or statements of disbelief but when he is approached, he denies that he has disbelieved and claims that he is upon Islam.

Abu Idris narrated, "People from the Zandiqah who had apostated, were brought to 'Ali. He questioned them yet they denied it so it (i.e. their disbelief) was clarified to them." He (i.e. Abu Idris) said, "So he killed them without giving them time to repent (i.e. return to Islam)." He (i.e. Abu Idris) said, "A man who was a Christian and became a Muslim but latter apostated, was later brought before him (i.e. 'Ali) so he questioned that man and found that this man admitted to what he had done therefore ('Ali) asked him to repent. It was said to him (i.e. 'Ali), 'Why did you ask him to repent but you didn't ask the others to repent?' He said, 'This one admitted what he had done but those others did not admit it and they even denied (their Kufr) until it had to be proven to them. So this is why I did not give them time to repent.'" And according to another narration, "Do you know why I asked the Christian to repent? I asked him to repent because he (openly) showed his religion but the Zandiqah - those, who required it to be proven to them, rejected (the charge). So I killed them because they denied it until it was proven to them." [Narrated by Ibn Taymiyyah in "As-Saram Al-Maslul 'ala Shatim Ar-Rasul ", Pg. 360]