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TRANSLATOR'S INTRODUCTION

In the name of Allāh, Most Gracious, Most Merciful.

All praise is to Allāh, who is one in His essence, unique in His characteristics, possessor of all attributes of perfection, and exalted above all attributes of imperfection. All praise is to Allāh, the One and Only, the Eternal and Absolute, who begets not nor is begotten, who is as He has always been, and there is none like unto Him.

Blessings and salutations on the best of Allāh's creation, the most sublime in character, our Master Muḥammad, the seal of those who have passed and the guide to the straight path—and upon his pure and chaste family, and his Companions, and those who have followed the Ahl al-Sunna wa 'l-Jamā'a (The People of Sunna and the Community) with excellence until the Day of Judgment.

The treatise *Al-Fiqh al-Akbar* (The Greater Knowledge) has for centuries been accepted as a reliable work on Islamic beliefs. As one of the earliest works written on the subject and as one of the surviving works of the Great Imām of jurisprudence and theology, Abū Ḥanīfa Nu'mān ibn Thābit al-Kūfī (d. 150/767),¹ the text has been widely studied around the Muslim world for centuries. A number of commentaries have been written on this concise work by renowned scholars of Islam such as Mullā 'Alī al-Qārī and Abu 'l-Muntahā al-Maghnisāwī, and it is quoted and referred to frequently in the works of scholars. One can quickly grasp the breadth of Imām Abū Ḥanīfa's understanding of Islamic beliefs from a statement made by the esteemed Egyptian jurist and theologian, Imām Abū Ja'far al-Ṭahāwī,² at the beginning

¹ When two dates are mentioned in this way, the first represents the Hijrī date and the second the Gregorian.

² Imām Aḥmad ibn Muḥammad ibn Salāma ibn Salama ibn 'Abd al-Malik, Abū Ja'far al-Azdi al-Miṣrī al-Ṭahāwī al-Ḥanafī. He initially studied Shāfi'i law under his uncle Muzanī, who was a