



Shaykh Sa'īd bin 'Abdul Laṭīf Foudah ¹

By Suraqah al-Tufahi

Shaykh Sa'īd bin 'Abdul Laṭīf Foudah is a gifted Shāfi'i Ash'arī scholar of 'Ilm al-Kalām, Manṭiq and Uṣūl al-Fiqh, as well as one of the most meticulous experts of our times on the creed of Ibn Taymiyya. Born in 1967 in the city of Haifa, Palestine he moved at a very young age with his parents to Amman, Jordan where he still lives and teaches today.

His Education

The Shaykh's education began at a very early age. He first studied some Shāfi'i *Fiqh*, Arabic grammar and read most of the Qur'ān with Shaykh Ḥusayn al-Zuhayrī (may Allāh have mercy upon him) going on to complete the Qur'ān's recitation with his son.

Following this, Shaykh Foudah was sent by his teacher to the Shaykh and Ustādh, the Reciter, well versed in the canonical Qur'ānic readings; Shaykh Sa'īd al-'Anbaṭāwī (may Allāh have mercy upon him). When he was in school, he memorized with him: *Tuḥfat al-*

¹ Compiled from: <http://cb.rayaheen.net/showthread.php?tid=16107&action=first>.

Aṭfāl and *al-Jazariyya* (both in *tajwīd*). He read the Qurʾān to his teacher and heard him read it many times to his students. After this, Shaykh Foudah memorized under his tutelage, over two thirds of the Qurʾān, the *Kharīda al-Bahiyya*, and *Jawharat al-Tawḥīd*. During that time, Shaykh Saʿīd al-ʿAnbaṭāwī was not teaching *Tawḥīd* to anyone besides Shaykh Saʿīd because of the focus and desire his student had in that subject. Once, his Shaykh brought [Aḥmad] al-Dardīr’s explanation of the *Kharīda* and requested Shaykh Saʿīd to summarize it so it could be of some benefit to the students due to its small size. By Allāh’s Grace, Shaykh Saʿīd did that and presented it to his Ustādh who then requested that he start teaching it to the students of knowledge. Under him Shaykh Saʿīd also studied the basics of the recitation of *Warsh* by memorizing some small didactic texts. He read Sūrat al-Fātiḥa, al-Baqara, and the beginning of Āl-ʿImrān to him with *Warsh*.

Some time after this, Shaykh Saʿīd became increasingly focused on the science of *Tawḥīd* and dedicated most of his time to teaching it, along with teaching Uṣūl al-Fiqh] and grammar. Shaykh Saʿīd went on to meet the Shaykh in *Fiqh*, *Taşawwuf* and the Shādhiliyya in Jordan, Shaykh Aḥmad al-Jamāl who had made firm the Madhhab of Ahl al-Sunnah against those that have deviated from it both in Jordan and outside of it. Under him, Shaykh Saʿīd studied approximately three fourths of *Kitāb al-Ikhtiyār* of al-Mawṣilī in the Ḥanafī Madhhab. To this day, he remains Shaykh Saʿīd’s Shaykh.

From amongst his other teachers are the chief Muftī of Jordan, Shaykh Nuḥ al-Quḍāh, with whom he has studied parts of the *Sharḥ al-Minhāj* of al-Nawawī. His relationship with him to this day remains strong.

Shaykh Saʿīd met over seven years ago the Shaykh and Muḥaqqiq and erudite ʿAllāmah, Ibrāhīm Khalīfa – one of the remnants of the salaf in our times, from the scholars of Ahl al-Sunnah who is well versed in the sciences of *Tafsīr*, *Uṣūl*, logic, rhetoric, and grammar upon the way of the early scholars. To this day, Shaykh Ibrāhīm Khalīfa remains his reference point. It was he who ordered him to stand in front of the innovators who have deviated from the way of Ahl al-Sunnah and turned on their heels. He has given the Shaykh an *Ijāzah* in numerous sciences such as the sciences and detailed areas of *Tafsīr*, explanation of Ḥadīth, the science of *Tawḥīd* and its major works, the science of *Uṣūl*, logic, rhetoric, and other sciences. He said that he had not given an *Ijāzah* of its likes to anyone before him. In his *Ijāzah*, he ordered Shaykh Saʿīd to stand against the innovators and those that oppose Ahl al-Sunnah and on many occasions he tests him and they even research issues together.

There are many other Shaykhs that Shaykh Saʿīd has met and has a strong connection with such as: Shaykh ʿAbdul Hādī al-Kharsa and Shaykh Adīb al-Kallās in Syria, Shaykh Abdul Qādir al-ʿĀnī (from Iraq) – one of the students of Shaykh ʿAbdul Karīm al-Mudarris, the Shaykh of the Mashāyekh of Iraq, the Muftī of Egypt Shaykh ʿAlī Jumʿa, Shaykh ʿAbdul Bāʿith al-Kittānī – who has given *Ijāzah* to some of his students and Dr. ʿUmar Kāmil. He has also met the virtuous Shaykh Muḥammad Sāliḥ al-Gharsī of Turkey and has written correspondence with some Shaykhs, such as Shaykh Wahba al-Ghawjī who lauded him and his works and requested that he write some books in defense of the Madhhab of Ahl al-Sunnah and refute some who have attacked Imām al-Rāzī. He

has also had a long and warm relationship for years with the virtuous Shaykhs; Ḥabīb ‘Umar bin Ḥafīz, Ḥabīb ‘Alī al-Jifrī, and other scholars of Yemen

In secular education, Shaykh Sa‘īd studied electrical engineering at the University of Science and Technology in Jordan specialising in electronic communication. He is currently completing his Masters at the University of Jordan studying ‘Aqīdah. He is doing this for the sake of obtaining the official diploma that is relied upon in this age so it is easier to spread the Madjhab of Ahl al-Sunnah in the future with Allāh’s permission. Shaykh Sa‘īd Foudah is fluent in English and Italian.

His Authored Works

Shaykh Sa‘īd Foudah has authored many books in defense of the Madhhab of Ahl al-Sunnah – explanations, clarifications, and refutations. From his published works are:

1. Al-Kāshif al-Şaghīr ‘an ‘Aqā’id Ibn Taymiyya (regarding the creed of Ibn Taymiya).²
2. Risālat fi Radd ‘alā Ibn Taymiyya (commentary on the book of Ikhmimī, concerning Ibn Taymiya’s beleif in infinite regress).³
3. Tahdhīb Sharḥ al-Sanūsīyya Umm al-Barahīn (summary of the explanation of the creed of al-Sanūsī).⁴
4. Ta‘īd al-Mantiq (in support of logic).⁵
5. Naqḍ al-Tadmuriyya (critique of Ibn Taymiya’s work on creed).⁶
6. Al-Muyassar Sharḥ li-Matn al-Sullam al-Munawraq fi ‘Ilm al-Mantiq al-Akhḍarī (explanation of al-Sullam in logic).⁷
7. Kitāb Misbāḥ al-Arwāḥ fi Uşul al-Dīn lil-Imām al-Bayḍāwī. (editing of Imām al-Bayḍāwī’s work in ‘Ilm al-Kalām).⁸

² Excerpt: <http://www.al-razi.net/website/kashef/alkashef.htm>

³ Cover: <http://www.al-razi.net/website/pages/resala1.htm>

⁴ Excerpt: <http://www.al-razi.net/website/PDF/alsanousya.pdf>

⁵ Full book: <http://www.al-razi.net/website/PDF/Mantiq.pdf>

⁶ Translated Excerpt: <http://www.marifah.net/articles/affirmationandnegation-foudah.pdf>

⁷ Full book: <http://www.daraleman.net/uploads/MuyasarManteqFoudeh.rar>

⁸ Available at:

http://www.sunnipubs.com/index.php?page=shop.product_details&flypage=shop.flypage&product_id=169&category_id=16&manufacturer_id=0&option=com_virtuemart&Itemid=26

As for the books that have yet to be published, they include:

1. Sharḥ al-‘Aqīdat al-Ṭahāwiyya (explanation on al-Ṭahāwī’s creedal treatise).⁹
2. Al-Kāshif al-Ṣaghīr ‘an Mawāqī‘ al-Ghalat fi Katab al-Falaysūf Ibn Rushd (refutation of Ibn Rushd’s (Averoes) book Manāhij al-Adilla).¹⁰
3. Issues in the Science of Tawḥīd
4. Al-Bidāya fi Uṣūl al-Fiqh
5. Synopsis of al-Ghazālī’s ‘Incoherence of the Philosophers’
6. Explanation of al-Ghazālī’s al-Iqtisād fi al-‘Itiqād
7. Explanation of al-Muqaddimat al-Arba‘a of Saḍr al-Sharī‘ah
8. Commentary upon al-Muḥakamāt of Mullā ‘Abdul Raḥmān al-Jāmī with al-Larā’ī’s gloss.
9. Numerous commentaries upon the Sharḥ al-Tawālī’ of al-Asfahānī upon al-Minhāj.
10. Commentary upon Tahdhīb al-Mantiq wal-Kalām of Sa‘d al-Taftazānī
11. Commentary upon Sharḥ al-Muqaddimāt of al-Sanūsī.
12. Commentary and numerous critiques upon Bidāyat al-Ḥikma and Nihāyat al-Ḥikma of al-Ṭabatabā’ī the Shi‘ite philosopher.
13. Commentary and critique upon Sharḥ Hidāya al-Ḥikma and Hayākal al-Nūr of al-Suhrawardī (not to be mistaken with the Ṣūfī al-Suhrawardī).
14. Gloss upon al-Juwaynī’s Sharḥ al-Waraqāt.
15. An Uṣūl-based explanation of al-Nawawī’s forty Ḥadīth collection.
16. Explanation of al-Ghumārī’s forty Ḥadīth collection.

Shaykh Sa‘īd has also summarized and explained many other books of Ahl al-Sunnah such as al-Ma‘alīm fi Uṣūl al-Dīn of Imām al-Rāzī and has written many smaller essays and refutations such as:

⁹ Full book: <http://www.al-razi.net/website/pages/tahaweya.htm>

¹⁰ Excerpt: <http://www.al-razi.net/website/pages/ibnroshd.htm>

1. Refutation of Safar al-Ḥawālī's book (Manhaj al-Ashā'ira).
2. Refutation of some articles and essays of 'Alī al-Ḥalabī.
3. Al-Naqḍ al-Qawīm (refutations of some of Ibn Taymiyya's essays, such his essay concerning infinite regress of particulars, commenting on the Ḥadīth of 'Imrān bin Ḥusayn.¹¹
4. Minaḥ al-Wadūd fī Bayān Madhhab Waḥdat al-Wujūd (Some works of research dealing with Waḥdat al-Wujūd and the position of the Ash'arīs concerning it).¹²
5. An essay concerning *ta'alluqāt* (conjunctions) in the Attributes of Allāh.
6. An essay explaining the essay of Ibn Kamāl Bāshā concerning the areas of difference between the Ash'arīs and Māturīdīs.
7. A refutation of Naṣr Ḥāmid Abū Zayd (the neo-Mu'tazilite who has been declared apostate by [even] the secular Egyptian court of law).
8. Some refutations of Christians.
9. Refutations of some of the philosophers such as; Kant, Hegel, and philosophies such as dialectic materialism.



¹¹ Excerpt: <http://www.al-razi.net/website/pages/alrad.htm>

¹² Excerpt: <http://www.al-razi.net/website/pages/m23.htm>