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Aqeedah of Ahle Sunnah Wal Jama'ah

Imam Abu Ja`far al-Tahawi (239-321) can be said to represent the creed of both Ash`aris and Maturidis, especially the latter, as he was also following the Hanafi madhhab. We have therefore chosen to include the entire translated text of his Statement of Islamic Doctrine commonly known as the `aqida tahawiyya. This text, representative of the viewpoint of Ahl al-Sunna wa al-Jama`a, has long been the most widely acclaimed, and indeed indispensable, reference work on Muslim beliefs, of which the text below is a complete English translation.

Imam Abu Ja`far Ahmad ibn Muhammad al-Azdi, known as Imam Tahawi after his birthplace in Egypt, is among the most outstanding authorities of the Islamic world on hadith and jurisprudence (fiqh). He lived at a time when both the direct and indirect disciples of the Four Imams of law were teaching and practicing. This period was the greatest age of Hadith and fiqh studies, and Imam Tahawi studied with all the living authorities of the day. Al-Badr al-`Ayni said that when Ahmad died, Tahawi was 12; when Bukhari died, he was 27; when Muslim died, he was 32; when Ibn Majah died, he was 44; when Abu Dawud died, he was 46; when Tirmidhi died, he was fifty; when Nisa'i died, he was 74. Kawthari relates this and adds the consensus of scholars that Tahawi allied in himself completion in the two knowledges of hadith and fiqh, a consensus that included, among others, al-`Ayni and al-Dhahabi, with Ibn Taymiyya singling himself out in his opinion that Tahawi was not very knowledgeable in hadith. This is flatly contradicted by Ibn Kathir who says in his notice on Tahawi in al-Bidaya wa al-nihaya: "He is one of the trustworthy narrators of established reliability, and one of the massive memorizers of hadith." Kawthari calls Ibn Taymiyya's verdict "another one of his random speculations" and states: "No-one disregards Tahawi's knowledge of the defective hadith except someone whose own defects have no remedy, and may Allah protect us from such."

Tahawi began his studies with his maternal uncle Isma`il ibn Yahya al-Muzani, a leading disciple of Imam Shafi`i. However, Tahawi felt instinctively drawn to the corpus of Imam Abu Hanifa's works. Indeed, he had seen his uncle and teacher turning to the works of Hanafi scholars to resolve thorny issues of fiqh, drawing heavily on the writings of Abu Hanifa's two leading companions, Muhammad Ibn al-Hasan al-Shaybani and Abu Yusuf, who had codified Hanafi fiqh. This led him to devote his whole attention to studying the Hanafi works and he eventually joined the Hanafi school. He now stands out not only as a prominent follower of that Hanafi school but, in view of his vast erudition and remarkable powers of assimilation, as one of its leading scholars. His monumental scholarly works, such as Sharh ma`ani al-athar and Mushkil al-athar, are encyclopedic in scope and have long been regarded as indispensable for training students of fiqh. He was in fact a mujtahid across the board and was thoroughly familiar with the fiqh of all four schools, as stated by Ibn `Abd al-Barr and related by Kawthari, and as shown by Tahawi's own work on comparative law entitled Ikhtilaf al-fuqaha'.

Tahawi's "Doctrine" (al-`Aqida), though small in size, is a basic text for all times, listing what a Muslim must know and believe and inwardly comprehend. There is consensus among the Companions, the Successors and all the leading Islamic

authorities such as the four Imams and their authoritative followers on the doctrines enumerated in this work, which are entirely derived from the undisputed primary sources of Religion, the Holy Qur'an and the confirmed Hadith. Being a text on Islamic doctrine, this work sums up the arguments set forth in those two sources to define sound belief, and likewise, the arguments advanced in refuting the views of sects that have deviated from the Sunna.

As regards the sects mentioned in this work, familiarity with Islamic history up to the time of Imam Tahawi would be quite helpful. More or less veiled references to sects such as the Mu'tazila, the Jahmiyya, the Karramiyya, the Qadariyya, and the Jabariyya are found in the work. It also contains allusions to other views considered unorthodox and deviant from the way of Ahl al-Sunna. There is an explicit reference in the work to the controversy on the creation of the Qu'ran in the times of al-Ma'mun and others.

While the permanent relevance of the statements of belief in the `Aqida are obvious, the historical weight and point of certain of these statements can be properly appreciated only if the work is used as a text for study under the guidance of some learned person able to elucidate its arguments fully, with reference to the intellectual and historical background of the sects refuted in the work. Since the present book is intended exactly as one such aid towards understanding the details of Islamic belief with clarity, it is hoped that the quotation of the entire text of Tahawi's "Doctrine," which we consider as the doctrine of Ahl al-Sunna wa al-Jama`a, will be of benefit to the reader. And may Allah grant us a true understanding of faith and count us among those described by the Prophet as the Saved Group.

TAHAWI'S STATEMENT OF ISLAMIC DOCTRINE (AL-`AQIDA AL-TAHAWIYYA):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Merciful, the Compassionate Praise be to Allah, Lord of all the worlds.

هَذَا مَا رَوَاهُ الْإِمَامُ أَبُو جَعْفَرِ الطَّحَاوِيِّ فِي ذِكْرِ بَيَانِ اعْتِقَادِ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ عَلَى مَذْهَبِ فَهْمِ الْإِمْلَةِ أَبِي بَرَاهِيمِ الْأَنْصَارِيِّ، وَأَبِي عَبْدِ اللَّهِ مُحَمَّدَ بْنَ الْحَسَنِ حَنِيفَةَ النُّعْمَانِ بْنِ ثَابِتِ الْكُوفِيِّ، وَأَبِي يُوسُفَ يَعْقُوبَ بْنَ إِسْحَاقَ الشَّيْبَانِيَّ - رَضِيَ اللَّهُ عَنْهُمْ أَجْمَعِينَ، وَمَا يَعْتَقِدُونَ مِنْ أَصُولِ الدِّينِ وَيَدِينُونَ بِهِ لِرَبِّ الْعَالَمِينَ.

The great scholar Hujjat al-Islam Abu Ja'far al-Warraaq al-Tahawi al-Misri, may Allah have mercy on him, said: This is a presentation of the beliefs of Ahl al-Sunna wa al-Jama`a, according to the school of the jurists of this religion, Abu Hanifa al-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 the worlds.

نَقُولُ فِي تَوْحِيدِ اللَّهِ مُعْتَقِدِينَ، بِتَوْفِيقِ

We say about Allah's unity, believing by Allah's help that:

إِنَّ اللَّهَ تَعَالَى وَاحِدٌ لَا شَرِيكَ لَهُ،

1. Allah is One, without any partners.

وَلَا شَيْءَ مِثْلُهُ،

2. There is nothing like Him.

وَلَا شَيْءٌ يُعْجِزُهُ،

3. There is nothing that can overwhelm Him.

وَلَا إِلَهَ غَيْرُهُ،

4. There is no god other than Him.

قَدِيمٌ بِلَا اِبْتِدَاءٍ، دَائِمٌ بِلَا اِنْتِهَاءٍ،

5. He is the Eternal without a beginning and enduring without end.

قَتَى وَلَا يَبِيدُ، لَا يَـ

6. He will never perish or come to an end.

وَلَا يَكُونُ إِلَّا مَا يُرِيدُ،

7. Nothing happens except what He wills.

لَا تَبْلُغُهُ الْأَوْهَامُ، وَلَا تُدْرِكُهُ الْأَفْهَامُ،

8. No imagination can conceive of Him and no understanding can comprehend Him.

وَلَا تُشْبِهُهُ الْأَنَامُ

9. He is different from any created being.

حَيٌّ لَا يَمُوتُ، قَيُّومٌ لَا يَنَامُ،

10. He is living and never dies and is eternally active and never sleeps.

،خَالِقٌ بِلَا حَاجَةٍ، رَازِقٌ لَهُمْ بِلَا مُؤَنَةٍ

11. He creates without His being in need to do so and provides for His creation without any effort.

مُمِيتٌ بِلَا مَخَافَةٍ، بَاعِثٌ بِلَا مَشَقَّةٍ

12. He causes death with no fear and restores to life without difficulty.

لَمْ يَزِدْ بِكَوْنِهِمْ شَيْئًا لَمْ يَكُنْ قَبْلَهُمْ مِنْ صِفَاتِهِ، وَكَمَا كَانَ بِصِفَاتِهِ أَزَلِيًّا كَذَلِكَ لَا مَاءً قَبْلَ خَلْقِهِمَا زَالَ بِصِفَاتِهِ قَدِيدٍ يَزَالُ عَلَيْهَا أَبَدِيًّا.

13. He has always existed together with His attributes since before creation. Bringing creation into existence did not add anything to His attributes that was not already there. As He was, together with His attributes, in pre-eternity, so He will remain throughout endless time.

يَرَابِلًا مَسَا دَافَتْسَا تَيْرِبِلَا يَتَادِحَابِ لَو، لَيْسَ مُنْذُ خَلْقِ الْخَلْقِ اسْتَفَادَ اسْمَ الْخَالِقِ

14. It was not only after the act of creation that He could be described as "the Creator" nor was it only by the act of origination that He could be described as "the Originator."

رُبُوبِيَّةٌ وَلَا مَرْبُوبٌ، وَمَعْنَى الْخَالِقِيَّةِ وَلَا مَخْلُوقٌ، لَهُ مَعْنَى الْ

15. He was always the Lord even when there was nothing to be Lord of, and always the Creator even when there was no creation.

تَحَقَّقَ هَذَا الْاسْمَ قَبْلَ إِحْيَانِهِمْ، كَذَلِكَ اسْتَحَقَّ اسْمَ الْخَالِقِ قَبْلَ إِنْشَائِهِمْ، وَكَمَا أَنَّهُ مُحْيِي الْمَوْتَى بَعْدَمَا أَحْيَاهُمْ، اسْمُ

16. In the same way that He is the "Bringer to life of the dead," after He has brought them to life a first time, and deserves this name before bringing them to life, so too He deserves the name of "Creator" before He has created them.

ذَلِكَ بَيَّانُهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَكُلُّ شَيْءٍ إِلَيْهِ فَاقِيرٌ، وَكُلُّ أَمْرٍ عَلَيْهِ يَسِيرٌ، لَا يَحْتَاجُ إِلَى شَيْءٍ

السَّمِيعُ الْبَصِيرُ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ

17. This is because He has the power to do everything, everything is dependent on Him, everything is easy for Him, and He does not need anything. "There is nothing like Him and He is the Hearer, the Seer." (al-Shura 42:11)

لَخَلَقَ بِعِلْمِهِ، خَلَقَ أ

18. He created creation with His knowledge.

وَقَدَّرَ لَهُمْ أَقْدَارًا،

19. He appointed destinies for those He created.

وَضَرَبَ لَهُمْ أَجَالَ،

20. He allotted to them fixed life spans.

هُمْ قَبْلَ أَنْ يَخْلُقَهُمْ، وَعَلِمَ مَا هُمْ عَامِلُونَ قَبْلَ أَنْ يَخْلُقَهُمْ، لَمْ يَخْفَ عَلَيْهِ شَيْءٌ مِنْ أَعْمَالِهِمْ

21. Nothing about them was hidden from Him before He created them, and He knew everything that they would do before He created them.

عَنْ مَعْصِيَّتِهِ، وَأَمْرَهُمْ بِطَاعَتِهِ وَنَهَاهُمْ

22. He ordered them to obey Him and forbade them to disobey Him.

لَمْ وَمَشِيئَتُهُ تَنْقُذُ، وَلَا مَشِيئَةُ الْعِبَادِ إِلَّا مَا شَاءَ لَهُمْ، فَمَا شَاءَ لَهُمْ كَانَ وَمَا لَمْ يَشَأْ. وَكُلُّ شَيْءٍ يَجْرِي بِقُدْرَتِهِ وَمَشِيئَتِهِ يَكُنْ.

23. Everything happens according to His degree and will, and His will is accomplished. The only will that people have is what He wills for them. What He wills for them occurs and what He does not will, does not occur.

وَيَعْصِمُ وَيُعَافِي مَنْ يَشَاءُ فَضْلاً، وَيُضِلُّ مَنْ يَشَاءُ وَيَخْذُلُ وَيَبْنِي عَدْلًا يَهْدِي مَنْ يَشَاءُ

24. He gives guidance to whomever He wills, and protects them, and keeps them safe from harm, out of His generosity; and He leads astray whomever He wills, and abases them, and afflicts them, out of His justice.

فَضْلَهُ وَعَدْلَهُ نِيَابَ، نَتَهَى مَشَى وَكُلُّهُمْ مُتَقَلِّبُونَ فِي

25. All of them are subject to His will either through His generosity or His justice.

وَهُوَ مُتَعَالٍ عَنِ الْأَضْدَادِ وَالْأَنْدَادِ

26. He is Exalted beyond having opposites or equals.

رَادًّا لِقَضَائِهِ، وَلَا مُعَقَّبَ لِحُكْمِهِ، وَلَا غَالِبَ لِأَمْرِهِ، لَا

27. No one can ward off His decree or delay His command or overpower His affairs.

نَ عِنْدِي ذَلِكَ كُلُّهُ، وَأَيُّهَا أَنْ كَلَامًا مَرَامًا

28. We believe in all of this and are certain that everything comes from Him.

مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَبْدُهُ الْمُصْطَفَى، وَنَبِيُّهُ الْمُجْتَبَى، وَرَسُولُهُ الْمُرْتَضَى، وَإِنَّ

29. And we are certain that Muhammad (may Allah bless him and grant him peace) is His chosen Servant and elect Prophet and His Messenger with whom He is well pleased,

الْأَنْبِيَاءِ وَإِمَامُ الْأَتْقِيَاءِ، وَسَيِّدُ الْمُرْسَلِينَ، وَحَبِيبُ رَبِّ الْعَالَمِينَ، خَاتِمُ

30. And that he is the Seal of the Prophets and the Imam of the godfearing and the most honored of all the messengers and the Beloved of the Lord of all the worlds.

دَعْوَةَ نُبُوَّةٍ بَعْدَ نُبُوَّتِهِ قَعِيٌّ وَهَوَى؛ وَكُلُّ

31. Every claim to Prophet-hood after Him is falsehood and deceit.

الْمَبْعُوثُ إِلَى عَامَّةِ الْجِنِّ وَكَافَّةِ الْوَرَى، الْمَبْعُوثُ بِالْحَقِّ وَالْهُدَى وَهُوَ

32. He is the one who has been sent to all the jinn and all mankind with truth and guidance and with light and illumination.

هُ تَعَالَى، بَدَأَ بِلَا كَيْفِيَّةٍ قَوْلًا، وَأَنْزَلَهُ عَلَى نَبِيِّهِ وَحَيًّا، وَصَدَّقَهُ الْمُؤْمِنُونَ عَلَى ذَلِكَ حَقًّا، وَأَيَقِنُوا الْقُرْآنَ كَلَامَ اللَّهِ وَإِنَّ زَعَمَ أَنَّهُ كَلَامُ الْبَشَرِ فَقَدْ كَفَرَ، وَقَدْ ذَمَّهُ اللَّهُ فَمَنْ سَمِعَهُ فَدَبْرِيَّةٌ، لَيْسَ بِمَخْلُوقٍ كَكَلَامِ اللَّهِ. أَنَّهُ كَلَامُ اللَّهِ تَعَالَى بِالْحَقِيقَةِ تَعَالَى وَعَابَهُ، وَأَوْعَدَهُ عَذَابَهُ، حَيْثُ قَالَ:

سَقَرٍ سَأْصَلِيهِ

:أَوْعَدَ اللَّهُ سَقَرَ لِمَنْ قَالَ قَلَمًا

هَذَا إِلَّا قَوْلَ الْبَشَرِ إِنَّ

الِقَ الْبَشَرِ، وَلَا يُشْبِهُهُ قَوْلَ الْبَشَرِ، أَنَّهُ قَوْلٌ خَ عَلِمْنَا

33. The Qur'an is the word of Allah. It came from Him as speech without it being possible to say how. He sent it down on His Messenger as revelation. The believers accept it, as absolute truth. They are certain that it is, in truth, the word of Allah. It is not created as is the speech of human beings, and anyone who hears it and claims that it is human speech has become an unbeliever. Allah warns him and censures him and threatens him with Fire when He says, Exalted is He: "I will burn him in the Fire." (al-Muddaththir 74:26) When Allah threatens with the Fire those who say "This is just human speech" (74:25) we know for certain that it is the speech of the Creator of mankind and that it is totally unlike the speech of mankind.

وَصَفَّ اللَّهُ تَعَالَى بِمَعْنَى مَنْ مَعَانِي الْبَشَرِ فَقَدْ كَفَرَ، فَمَنْ أَبْصَرَ هَذَا اعْتَبَرَ، وَعَنْ مِثْلِ قَوْلِ الْكُفَّارِ انْزَجَرَ، وَمَنْ وَعَلِمَ أَنَّ اللَّهَ تَعَالَى بِصِفَاتِهِ لَيْسَ كَالْبَشَرِ

34. Anyone who describes Allah as being in any way the same as a human being has become an unbeliever. All those who grasp this will take heed and refrain from saying things such as the unbelievers say, and they will know that He, in His attributes, is not like human beings.

حَقُّ لَأَهْلِ الْجَنَّةِ بِيَغْيَرِ إِحَاطَةٍ وَلَا كَيْفِيَّةٍ، كَمَا نَطَقَ بِهِ كِتَابُ رَبَّنَا حَيْثُ قَالَ وَالرُّؤْيَى

إِلَى رَبِّهَا نَاطِرَةٌ -يَوْمَئِذٍ نَاصِرَةٌ وَجُوهٌ

مَا جَاءَ فِي ذَلِكَ مِنَ الْحَدِيثِ الصَّحِيحِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ عَلَى مَا أَرَادَهُ اللَّهُ تَعَالَى وَعَلِمَهُ، وَكُلُّ وَتَفْسِيرُهُ عَلَى مَا أَرَادَ، لَا تَدْخُلُ فِي ذَلِكَ بِرُؤُسِ اللَّهِ وَعَنْ أَصْحَابِهِ رِضْوَانُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ فَهُوَ كَمَا قَالَ، وَمَعْنَاهُ وَتَفْسِيرُهُ: إِنَّا وَلَا مُتَوَهِّمِينَ بِأَهْوَانِنَا، فَإِنَّهُ مَا سَلِمَ فِي دِينِهِ إِلَّا مَنْ سَلِمَ لِلَّهِ تَعَالَى وَلِرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَأَوِّلِينَ بِأَرْوَاحِهِمْ، يَوْمَئِذٍ عِلْمٌ مَا اسْتَنْبَهَ عَلَيْهِ إِلَ

35. The Seeing of Allah by the People of the Garden is true, without their vision being all-encompassing and without the manner of their vision being known. As the Book of our Lord has expressed it: "Faces on that Day radiant, looking at their Lord." (al-Qiyama 75:22-3) The explanation of this is as Allah knows and wills. Everything that has come down to us about this from the Messenger, may Allah bless him and grant him peace, in authentic traditions, is as he said and means what he intended. We do not delve into that, trying to interpret it according to our own opinions or letting our imaginations have free rein.

No one is safe in his religion unless he surrenders himself completely to Allah, the Exalted and Glorified and to His Messenger, may Allah bless him and grant him peace, and leaves the knowledge of things that are ambiguous to the one who knows them.

يَبْتُتُ قَدَمُ الْإِسْلَامِ إِلَّا عَلَى ظَهْرِ التَّسْلِيمِ وَالِاسْتِسْلَامِ، فَمَنْ رَامَ عِلْمَ مَا حُظِرَ عَلَيْهِ، وَلَمْ يَقْنَعْ بِالتَّسْلِيمِ فَهَمُهُ، وَلَا بَيْنَ الْكُفْرِ وَالْإِيمَانِ، وَالتَّكْذِيبِ، تَذْدِيبُ حُجْبِهِ مَرَامُهُ عَنِ خَالِصِ التَّوْحِيدِ، وَصَافِي الْمَعْرِفَةِ، وَصَحِيحِ الْإِيمَانِ، قِي وَالْإِفْرَارَ وَالْإِنْكَارَ، مُوسُوسًا تَائِهًا، زَائِعًا شَاكَا، لَا مُؤْمِنًا مُصَدِّقًا، وَلَا جَاحِدًا مُكَدِّبًا.

36. A man's Islam is not secure unless it is based on submission and surrender. Anyone who desires to know things which it is beyond his capacity to know, and whose intellect is not content with surrender, will find that his desire veils him from a pure understanding of Allah's true unity, clear knowledge and correct belief, and that he veers between disbelief and belief, confirmation and denial and acceptance and rejection. He will be subject to whisperings and find himself confused and full of doubt, being neither an accepting believer nor a denying rejector.

يَصِحُّ الْإِيمَانُ بِالرُّؤْيَا لِأَهْلِ دَارِ السَّلَامِ لِمَنْ اعْتَبَرَهَا مِنْهُمْ بِوَهْمٍ، أَوْ تَأَوَّلَهَا بِفَهْمٍ، إِذَا كَانَ تَأْوِيلُ الرُّؤْيَا وَلَا وَمَنْ لَمْ . وَعَلَيْهِ بَيْنَ الْمُرْسَلِينَ وَشَرَائِعِ النَّبِيِّينَ لِيَمَّ، وَتَأْوِيلُ كُلِّ مَعْنَى يُصَافُ إِلَى الرُّبُوبِيَّةِ تَرَكَ التَّأْوِيلَ وَكُرِّمَ التَّنَسُّقَ النَّفِيِّ وَالتَّشْبِيهِ زَلَّ، وَلَمْ يُصِيبِ التَّنْزِيهِ؛ فَإِنَّ رَبَّنَا جَلَّ وَعَلَا مَوْصُوفٌ بِصِفَاتِ الْوَحْدَانِيَّةِ، مَنَعُوتٌ بِبُغُوتِ بِيَمْعَانِهِ أَحَدٌ مِنَ الْبَرِّيَّةِ، يُسَ الْفَرْدَانِيَّةِ، ل

37. Belief of a man in the seeing of Allah by the People of the Garden is not correct if he imagines what it is like or interprets it according to his own understanding, since the interpretation of this seeing or indeed, the meaning of any of the subtle phenomena which are in the realm of Lordship, is by avoiding its interpretation and strictly adhering to the submission.

This is the religion of Muslims. Anyone who does not guard himself against negating the attributes of Allah, or likening Allah to something else, has gone astray and has failed to understand Allah's glory, because our Lord, the Glorified and the Exalted, can only possibly be described in terms of oneness and absolute singularity and no creation is in any way like Him.

اللَّهُ عَنِ الْحُدُودِ وَالْغَايَاتِ، وَالْأَرْكَانِ وَالْأَدْوَاتِ، لَا تُحْوِيهِ الْجِهَاتُ السَّتُّ كَسَائِرِ الْمُبْتَدَعَاتِ تَعَالَى

38. He is beyond having limits placed on Him, or being restricted, or having parts or limbs. Nor is He contained by the six directions as all created things are.

وَقَدْ أُسْرِيَ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعُرِجَ بِشَخْصِيهِ فِي الْيَقْظَةِ إِلَى السَّمَاءِ، ثُمَّ إِلَى حَيْثُ شَاءَ . حَقٌّ وَالْمِعْرَاجُ اللَّهُ تَعَالَى بِمَا شَاءَ، اللَّهُ تَعَالَى مِنَ الْعُلَى، وَأَكْرَمَهُ

ي والاول ةالآخر يوسلم ف هيالله عل ي فصل (يما كذب الفواد ما را) إلى عبيده ما أوحى فأوحى

39. Al-Mi`raj (the Ascent through the heavens) is true. The Prophet, may Allah bless him and grant him peace, was taken by night and ascended in his bodily form, while awake, through the heavens, to whatever heights Allah willed for him. Allah ennobled him in the way that He ennobled him and revealed to him what He revealed to him,

"and his heart was not mistaken about what it saw" (al-Najm 53:11). Allah blessed him and granted him peace in this world and the next.

الَّذِي أَكْرَمَهُ اللَّهُ تَعَالَى بِهِ غِيَاثًا لِأُمَّتِهِ حَقٌّ وَالْحَوْضُ

40. Al-Hawd, the Pool which Allah has granted the Prophet as an honour to quench the thirst of his Community on the Day of Judgement, is true.

رَهَا اللَّهُ لَهُمْ كَمَا رُوي فِي الْأَخْبَارِ الَّتِي ادَّخَرَ الشَّفَاعَةَ

41. Al-Shafa`a, the intercession which is stored up for Muslims, is true, as related in the hadiths.

الَّذِي أَخَذَهُ اللَّهُ تَعَالَى مِنْ آدَمَ عَلَيْهِ السَّلَامُ وَدُرِّيَّتِهِ حَقٌّ وَالْمِيثَاقُ

42. The covenant which Allah made with Adam and his offspring is true.

عَلِمَ اللَّهُ تَعَالَى فِيمَا لَمْ يَزَلْ عَدَدَ مَنْ يَدْخُلُ الْجَنَّةَ، وَيَدْخُلُ النَّارَ جُمْلَةً وَاحِدَةً، لَا يَزِيدُ فِي ذَلِكَ الْعَدَدِ وَلَا يَنْقُصُ وَقَدْ مِنْهُ؛

43. Allah knew, before the existence of time, the exact number of those who would enter the Garden and the exact number of those who would enter the Fire. This number will neither be increased nor decreased.

من سعد دى والسع مى. والاعمال بالحوات. وكلُّ ميسرٍ لِمَا خُلِقَ لَهُ. هُم يَفْعَلُونَهُ أَفْعَالَهُمْ، فِيمَا عَلِمَ مِنْهُمْ أَدَّ وَكَذَلِكَ يَقضِىءُ اللهُ مِنْ شَقِى يَقضِىءُ اللهُ، الشَّقِى

44. The same applies to all actions done by people, which are done exactly as Allah knew they would be done. Everyone is eased towards 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 Allah, and those who are wretched are wretched by the decree of Allah.

وَالْتَعَمُّقُ وَالنَّظَرُ فِي ذَلِكَ ذَرْبِعَةٌ. دَرَّ سِرُّ اللَّهِ فِي خَلْقِهِ، لَمْ يَطَّلِعْ عَلَى ذَلِكَ مَلَكٌ مُقَرَّبٌ، وَلَا نَبِيٌّ مُرْسَلٌ لَقَّ وَأَصْلٌ أَوْ فِكْرًا أَوْ وَسْوَسةً؛ فَإِنَّ اللَّهَ تَعَالَى فَالْحَدَرَ كُلَّ الْحَدَرَ مِنْ ذَلِكَ نَظَرًا. الْخِذْلَانُ، وَسَلَّمَ الْحَرْمَانَ، وَدَرَجَةُ الطُّغْيَانِ: طَوَى عِلْمَ الْقَدْرِ عَنْ أَنَامِيهِ، وَنَهَاهُمْ عَنْ مَرَامِيهِ، كَمَا قَالَ فِي كِتَابِيهِ

يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ لَا

تَابِ اللَّهُ، وَمَنْ رَدَّ حُكْمَ كِتَابِ اللَّهِ تَعَالَى كَانَ مِنَ الْكَافِرِينَ لِمَ فَعَلَ؟ فَقَدْ رَدَّ حُكْمَ كِ: فَمَنْ سَأَلَ .

45. The exact nature of the decree is Allah's secret in His creation, and no angel near the Throne, nor Prophet sent with a message, has been given knowledge of it. Delving into it and reflecting too much about it only leads to destruction and loss, and results in rebelliousness. So be extremely careful about thinking and reflecting on this matter or letting doubts about it assail you, because Allah has kept knowledge of the decree away from human beings, and forbidden them to enquire about it, saying in His Book, "He is not asked about what He does, but they are asked" (al-Anbiya' 21: 23).

Therefore, anyone who asks: "Why did Allah do that?" has gone against a judgement of the Book, and anyone who goes against a judgement of the Book is an unbeliever.

جُمْلَةُ مَا يَحْتَاجُ إِلَيْهِ مَنْ هُوَ مُنَوَّرٌ قَلْبُهُ مِنْ أَوْلِيَاءِ اللَّهِ تَعَالَى، وَهِيَ دَرَجَةُ الرَّاسِخِينَ فِي الْعِلْمِ؛ لِأَنَّ الْعِلْمَ عُلْمَانِ فَهَذَا لِقَ مَوْجُودٌ، وَعَلْمٌ فِي الْخَلْقِ مَقْفُودٌ؛ فَإِنْكَارُ الْعِلْمِ الْمَوْجُودِ كُفْرٌ، وَأَدْعَاءُ الْعِلْمِ الْمَقْفُودِ كُفْرٌ فِي الذَّ عِلْمٌ يَصِحُّ الْإِيمَانُ إِلَّا بِقَبُولِ الْعِلْمِ الْمَوْجُودِ، وَتَرْكِ طَلْبِ الْعِلْمِ الْمَقْفُودِ وَلَا

46. This in sum is what those of Allah's Friends with enlightened hearts need to know and constitutes the degree of those firmly endowed with knowledge. For there are two kinds of knowledge: knowledge which is accessible to created beings, and knowledge which is not accessible to created beings. Denying the knowledge which is accessible is disbelief, and claiming the knowledge which is inaccessible is disbelief. Belief can only be firm when accessible knowledge is accepted and the inaccessible is not sought after.

فَلَوْ اجْتَمَعَ الْخَلْقُ كُلُّهُمْ عَلَى شَيْءٍ كَتَبَهُ اللَّهُ فِيهِ أَنَّهُ كَائِنٌ لِيَجْعَلُوهُ غَيْرَ بِاللُّوْحِ، وَالْقَلَمِ، بِجَمِيعِ مَا فِيهِ قَدْ رَقِمَ وَتَوَكَّلُوا وَمَا أَخْطَأَ الْعَبْدُ لَمْ يَكُنْ لِيُصِيبَهُ، وَمَا أَصَابَهُ لَمْ يَكُنْ .بِمَتَجَفَّ الْقَلَمُ بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ كَائِنٌ لَمْ يَقْدِرُوا عَلَيْهِ لِيُخْطِئَهُ

47. We believe in al-Lawh (the Tablet) and al-Qalam (the Pen) and in everything written on the former. Even if all created beings were to gather together to make something fail to exist, whose existence Allah had written on the Tablet, they would not be able to do so. And if all created beings were to gather together to make something exist which Allah had not written on it, they would not be able to do so. The Pen has dried having written down all that will be in existence until the Day of Judgement. Whatever a person has missed he would have never got, and whatever he gets he would have never missed.

الْعَبْدُ أَنْ يَعْلَمَ أَنَّ اللَّهَ قَدْ سَبَقَ عِلْمُهُ فِي كُلِّ شَيْءٍ كَائِنٌ مِنْ خَلْقِهِ، وَقَدَّرَ ذَلِكَ بِمَشِيئَتِهِ تَقْدِيرًا مُحْكَمًا مُبْرَمًا، وَعَلَى وَلَا نَاقِصٌ مِنْ خَلْقِهِ فِي سَمَاوَاتِهِ وَأَرْضِهِ لَيْسَ فِيهِ نَاقِصٌ وَلَا مُعَقَّبٌ، وَلَا مُزِيلٌ وَلَا مُغَيِّرٌ، وَلَا مُحَوَّلٌ، وَلَا زَائِدٌ .وَذَلِكَ مِنْ عَقْدِ الْإِيمَانِ وَأَسْوَاقِ الْمَعْرِفَةِ، وَالْأَعْتِرَافِ بِتَوْحِيدِ اللَّهِ وَرُبُوبِيَّتِهِ؛ كَمَا قَالَ تَعَالَى فِي كِتَابِهِ الْعَزِيزِ

كُلُّ شَيْءٍ فَعَدَّرَهُ تَقْدِيرًا وَخَلَقَ

تَعَالَى الْوَقْدَ

أَمْرُ اللَّهِ قَدْرًا مَقْدُورًا وَكَانَ

فَوَيَّلَ لِمَنْ صَارَ لَهُ اللَّهُ فِي الْقَدْرِ حَاصِمًا، وَأَحْضَرَ لِلنَّظَرِ فِيهِ قَلْبًا سَقِيمًا، لَقَدْ التَّمَسَّ بِوَهْمِهِ فِي مَحْضِ الْغَيْبِ سِرًّا . أَثِيمًا كَتِيمًا، وَعَادَ بِمَا قَالَ فِيهِ أَقْسَاكَ

48. It is necessary for the servant to know that Allah already knows everything that is going to happen in His creation and has decreed it in a detailed and decisive way. There is nothing that He has created in either the heavens or the earth that can contradict it, or add to it, or erase it, or change it, or decrease it, or increase it in any way. This is a fundamental aspect of belief and a necessary element of all knowledge and recognition of Allah's oneness and Lordship. As Allah says in His Book: "He created everything and decreed it in a detailed way." (al-Furqan 25: 2) And He also

says: "Allah's command is always a decided decree." (al-Ahzab 33: 38) So woe to anyone who argues with Allah concerning the decree and who, with a sick heart, starts delving into this matter. In his deluded attempt to investigate the Unseen, he is seeking a secret that can never be uncovered, and he ends up an evil-doer, telling nothing but lies.

وَالْكَرْسِيُّ حَقٌّ وَالْعَرْشُ

49. Al-`Arsh (the Throne) and al-Kursi (the Chair) are true.

عَزَّ وَجَلَّ مُسْتَعْنٍ عَنِ الْعَرْشِ وَمَا دُونَهُ، وَهُوَ

50. He is independent of the Throne and that which is beneath it.

بِكُلِّ شَيْءٍ وَبِمَا فَوْقَهُ، قَدْ أُعْجِرَ عَنِ الْإِحَاطَةِ خَلْقَهُ مُحِيطٌ

51. He encompasses all things and that which is above it, and what He has created is incapable of encompassing Him.

إِنَّ اللَّهَ اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا، وَكَلَّمَ مُوسَى تَكْلِيمًا، إِيْمَانًا وَتَصَدِيقًا وَتَسْلِيمًا: وَتَقُولُ

52. We say with belief, acceptance and submission that Allah took Ibrahim as an intimate friend and that He spoke directly to Musa.

وَتَشْهَدُ أَنَّهُمْ كَانُوا عَلَى الْحَقِّ الْمُبِينِ بِبِالْمَلَائِكَةِ وَالنَّبِيِّينَ، وَالْكِتَابِ الْمُنزَلَةِ عَلَى الْمُرْسَلِينَ وَتُؤْمِنُ

53. We believe in the angels, and the Prophets, and the books which were revealed to the messengers, and we bear witness that they were all following the manifest Truth.

لَا مُعْتَرِفِينَ، وَلَهُ بِكُلِّ مَا قَالَ أَهْلَ قِبَلِنَا مُسْلِمِينَ مُؤْمِنِينَ مَا دَامُوا بِمَا جَاءَ بِهِ النَّبِيُّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ وَتُسَمَّى
وَأَخْبَرَ مُصَدِّقِينَ غَيْرَ مُكَذِّبِينَ

54. We call the people of our qibla Muslims and believers as long as they acknowledge what the Prophet, may Allah bless him and grant him peace, brought, and accept as true everything that he said and told us about.

نَخَوضُ فِي اللَّهِ، وَلَا نُمارِي فِي دِينِ اللَّهِ تَعَالَى وَلَا

55. We do not enter into vain talk about Allah nor do we allow any dispute about the religion of Allah.

أَنَّهُ كَلَامُ رَبِّ الْعَالَمِينَ، نَزَلَ بِهِ الرُّوحُ الْأَمِينُ، فَعَلَّمَهُ سَبِيحَ الْمُرْسَلِينَ، مُحَمَّدًا صَلَّى نُجَادِلُ فِي الْقُرْآنِ؛ وَتَعْلَمُ وَلَا
لِقَ وَلَا نَقُولُ بَدْخًا. وَكَلَامُ اللَّهِ تَعَالَى لَا يُسَاوِيهِ شَيْءٌ مِنْ كَلَامِ الْمَخْلُوقِينَ. اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ
الْقُرْآنِ؛ وَلَا نُخَالِفُ جَمَاعَةَ الْمُسْلِمِينَ

56. We do not argue about the Qur'an and we bear witness that it is the speech of the Lord of all the Worlds which the Trustworthy Spirit came down with and taught the most honoured of all the Messengers, Muhammad, may Allah bless him and grant him peace. It is the speech of Allah and no speech of any created being is comparable

to it. We do not say that it was created and we do not go against the Congregation (jama`a) of the Muslims regarding it.

كفر أحداً من أهل القبلة بذنب ، ما لم يستحل من ولا

57. We do not consider any of the people of our qibla to be unbelievers because of any wrong action they have done, as long as they do not consider that action to have been lawful.

لإسلام ذنب لمن عمله؛ لا يضر معاً نقول ولا

58. Nor do we say that the wrong action of a man who has belief does not have a harmful effect on him.

وتخاف عليهم ولا . مسيئهم للمحسنين من المؤمنين، ولا تأمن عليهم، ولا نشهد لهم بالجنة، ونستغفر لهم ونرجو تقطعهم

59. We hope that Allah will pardon the people of right action among the believers and grant them entrance into the Garden through His mercy, but we cannot be certain of this, and we cannot bear witness that it will definitely happen and that they will be in the Garden. We ask forgiveness for the people of wrong action among the believers and, although we are afraid for them, we are not in despair about them.

ة؛ وسبيل الحق بينهما لأهل القبلة، والإياس يتفان عن المد والأمن

60. Certainty and despair both remove one from the religion, but the path of truth for the People of the Qibla lies between the two.

يخرج العبد من الإيمان إلا بحجود ما أدخله فيه ولا

61. A person does not step out of belief except by disavowing what brought him into it.

هو الإقرار باللسان والتصديق بالجنان، والإيمان

62. Belief consists of affirmation by the tongue and acceptance by the heart.

جميع ما أنزل الله في القرآن، وجميع ما صح عن النبي صلى الله عليه وسلم من الشرع والبيان كله حق وأن

63. And the whole of what is proven from the Prophet, upon him be peace, regarding the Shari`a and the explanation (of the Qur'an and of Islam) is true.

هو ملازم هو قوم مخالف يبالونهم والتفاضل ب. اصله سواء يواحد واهله فامان يوالا
ي الاول

64. Belief is, at base, the same for everyone, but the superiority of some over others in it is due to their fear and awareness of Allah, their opposition to their desires, and their choosing what is more pleasing to Allah.

كلهم أولياء الرحمن، وأكثرهم أطوعهم وأتبعهم للقرآن والمؤمنون

65. All the believers are Friends of Allah and the noblest of them in the sight of Allah are those who are the most obedient and who most closely follow the Qur'an.

مُولِحُوْا هٰرَسُوْا رِيْخِرَدَقَلَاو ،بِتَوَمَلَا دَعِبَرْتَعِبَلَاو ،هُوَ الْاِيْمَانُ بِاللّٰهِ وَمَلَايْكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ وَالْيَوْمِ الْاٰخِرِ :وَالْاِيْمَانُ وَمُرُّهُ مِنَ اللّٰهِ تَعَالٰى

66. Belief consists of belief in Allah, His angels, His books, His messengers, the Last Day, and belief that the Decree -- both the good of it and the evil of it, the sweet of it and the bitter or it -- is all from Allah.

مُؤْمِنُونَ بِذٰلِكَ كُلِّهٖ ،وَلَا نُفَرِّقُ بَيْنَ اَحَدٍ مِنْ رُسُلِهٖ ،وَصَدَقْتُمْ كُلُّهُمْ عَلٰى مَا جَاوَا بِهِ وَنَحْنُ

67. We believe in all these things. We do not make any distinction between any of the messengers, we accept as true what all of them brought.

الْكٰبِرِ مِنْ اُمَّةٍ مُّحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي النَّارِ لَا يُخَلَّدُونَ اِذَا مَاتُوا ، وَهُمْ مُؤَدَّدُونَ وَاِنْ لَمْ يَكُوْنُوْا تٰتِيْبِيْنَ وَاَهْلُ عَنُومٍ بِفَضْلِهٖ ،كَمَا قَالَ تَعَالٰى فِي عَفَاةٍ عٰرَفِيْنَ مُؤْمِنِيْنَ ، وَهُمْ فِي مَشِيْبَتِهٖ وَحُكْمِهٖ اِنْ شَاءَ غَفَرَ لَهُمْ ، وَبَعْدَ اَنْ لُقُوْا اللّٰ اِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَشَاءُ :كِتٰبِهٖ الْعَزِيْزِ

فِي النَّارِ بَعْدَ جِنَايَتِهِمْ بَعْدَلِهٖ ، ثُمَّ يُخْرِجُهُمْ مِنْهَا بِرَحْمَتِهٖ وَسَفَاعَةِ الشّٰفِعِيْنَ مِنْ اَهْلِ طَاعَتِهٖ ، ثُمَّ شَاءَ عَذَبْتُمْ وَاِنْ لَنْ تُكْرِمَتِهٖ الَّذِيْنَ خَابُوْا مِنْ هِدَايَتِهٖ ، الدّٰرِيْنَ كَاھُ فِى بِيْعَتِهِمْ اِلٰى جَنَّتِهٖ ، وَذٰلِكَ بَاَنَّ اللّٰهَ مَوْلٰى اَهْلِ مَعْرِفَتِهٖ ، وَلَمْ يَجْعَلْهُمُ اللّٰهُمَّ يَا وِلِيَّ الْاِسْلَامِ وَاَهْلِهٖ مَسْكِنًا بِالْاِسْلَامِ حَتّٰى نَلْقٰكَ بِهِ . وَلَمْ يٰنَالُوْا مِنْ وِلَايَتِهٖ

68. Those of the Community of Muhammad, may Allah bless him and grant him peace, who have committed grave sins will be in the Fire, but not forever, provided they die and meet Allah as believers affirming His unity even if they have not repented. They are subject to His will and judgement.

If He wants, He will forgive them and pardon them out of His generosity, as is mentioned in the Qur'an when He says: "And He forgives anything less than that (shirk) to whomever He wills" (al-Nisa' 4: 116); if He wants, He will punish them in the Fire out of His justice, and then bring them out of the Fire through His mercy, and for the intercession of those who were obedient to Him, and send them to the Garden.

This is because Allah is the Protector of those who recognize Him and will not treat them in the hereafter in the same way as He treats those who deny Him, who are bereft of His guidance and have failed to obtain His protection. O Allah, You are the Protector of Islam and its people; make us firm in Islam until the day we meet You.

من مات منهم يوصل ، تخلف كل بر وفاجر من اهل القبل ةالصلاى وور

69. We agree with doing the prayer behind any of the People of the Qibla whether rightful or wrongful, and doing the funeral prayer over any of them when they die.

منهم من ظهري بكفر ولا شرك ولا نفاق مالم همى ولا ناراً ، ولا تشهد عل تنزل احداً منهم جن ولا يالله تعالى و نذر سراعهم ال ، عى ذلك ش

70. We do not say that any of them will categorically go to either the Garden or the Fire, and we do not accuse any of them of kufr (disbelief), shirk (associating partners

with Allah), or nifaq (hypocrisy), as long as they have not openly demonstrated any of those things. We leave their secrets to Allah.

فى الس هى محمد الا من وجب عل ةاحداً من ام ى عل فى الس ى نر ولا

71. We do not agree with killing any of the Community of Muhammad, may Allah bless him and grant him peace, unless it is obligatory by Shari`a to do so.

من داي احداً منهم ، ولا ننزع ى امورنا وان جاروا ولا ندعو عل قائمتنا و ولا ى الخروج عل ى نر ولا
قوندعو لهم بالصلاح والمعافا يتبعص امرواى مالم قصى فر قضاعتهم من طاع

72. We do not accept rebellion against our Imam or those in charge of our affairs even if they are unjust, nor do we wish evil on them, nor do we withdraw from following them. We hold that obedience to them is part of obedience to Allah, the Glorified, and therefore obligatory as long as they do not order to commit sins. We pray for their right guidance and ask for pardon for their wrongs.

السنة والجماعة، وتجنب الشذوذ والخلاف والفرقة وتبع

73. We follow the Sunna of the Prophet and the Congregation of the Muslims, and avoid deviation, differences and divisions.

أهل العدل والأمانة، وتبغض أهل الجور والخيانة وتحب

74. We love the people of justice and trustworthiness, and hate the people of injustice and treachery.

علمه ان ى اشتبه عل ماى الله اعلم ف ونقول

75. When our knowledge about something is unclear, we say: "Allah knows best."

المسح على الحقين فى السفر والحضر، كما جاء فى الأثر ونرى

76. We agree with wiping over leather socks (in ablution) whether on a journey or otherwise, just as has come in the hadiths.

والجهاد فرضان ماضيان مع أولي الأمر من أئمة المسلمين برهم وفاجرهم لا يبطلهما شيء، ولا الحج
ينقضهما

77. Hajj and jihad under the leadership of those in charge of the Muslims, whether they are right or wrong-acting, are continuing obligations until the Last Hour comes. Nothing can annul or controvert them.

بالكرام الكاتبين، وأن الله قد جعلهم حافظين وتؤمن

78. We believe in the the noble angels who write down our actions, for Allah has appointed them over us as two guardians.

بملك الموت المؤكل بقبض أرواح العالمين وتؤمن

79. We believe in the Angel of Death who is in charge of taking the spirits of all the worlds.

الْقَبْرِ لِمَنْ كَانَ لَهُ أَهْلًا عَذَابٍ
مُنْكَرٍ وَنَكِيرٍ لِلْمَيِّتِ فِي قَبْرِهِ عَنْ رَبِّهِ وَدِينِهِ وَنَبِيِّهِ، عَلَى مَا جَاءَتْ بِهِ الْأَخْبَارُ عَنْ رَسُولِ رَبِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَعَنِ الصَّحَابَةِ رَضِيَ اللَّهُ عَنْهُمْ أَجْمَعِينَ

80. We believe in the punishment in the grave for those who deserve it, and in the questioning in the grave by Munkar and Nakir about one's Lord, one's religion and one's prophet, as has come down in the hadiths from the Messenger of Allah, may Allah bless him and grant him peace, and in reports from the Companions, may Allah be pleased with them all.

رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ أَوْ حُفْرَةٌ مِنْ حُفْرِ النَّارِ وَالْقَبْرِ

81. The grave is either one of the meadows of the Garden or one of the pits of the Fire.

بِالْبَعْثِ وَبِجَزَاءِ الْأَعْمَالِ يَوْمَ الْقِيَامَةِ، وَالْعَرْضِ وَالْحِسَابِ، وَقِرَاءَةِ الْكِتَابِ، وَالْثَوَابِ وَالْعِقَابِ، وَالصِّرَاطِ وَتَوْمُنِ
يُوزَنُ بِهِ أَعْمَالُ الْمُؤْمِنِينَ مِنَ الْخَيْرِ وَالشَّرِّ وَالطَّاعَةِ وَالْمَعْصِيَةِ وَالْمِيزَانَ

82. We believe in being brought back to life after death and in being recompensed for our actions on the Day of Judgement, and the exhibition of works, and the reckoning, and the reading of the book, and the reward or punishments, and the Bridge, and the Balance; and the deeds of the Muslims, good evil obedient and disobedient are weighed by it.

وَالنَّارُ مَخْلُوقَتَانِ لَا يَفْنَيَانِ، وَلَا يَبِيدَانِ وَالْجَنَّةُ
اللَّهُ تَعَالَى خَلَقَ الْجَنَّةَ وَالنَّارَ، وَخَلَقَ لَهُمَا أَهْلًا وَإِنَّ
دَخَلَهُ فَضْلًا مِنْهُ، وَمَنْ شَاءَ مِنْهُمْ إِلَى النَّارِ أَدْخَلَهُ عَذَابًا مِنْ شَاءَ إِلَى الْجَنَّةِ أَوْ مَنْ
يَعْمَلُ لِمَا قَدْ فُرِعَ مِنْهُ، وَصَائِرٌ إِلَى مَا خُلِقَ لَهُ وَكُلُّ

83. The Garden and the Fire are created things that never come to an end and we believe that Allah created them before the rest of creation and then created people to inhabit each of them. Whoever He wills goes to the Garden out of His bounty and whoever He wills goes to the Fire through His justice. Everybody acts in accordance with what is destined for him and goes towards what he has been created for.

وَالشَّرُّ مُقَدَّرَانِ عَلَى الْعِبَادِ، وَالْخَيْرُ

84. Good and evil have both been decreed for people.

المَخْلُوقُ بِهَا تَكُونُ مَعَ الْفِعْلِ، وَأَمَّا الَّتِي يَجِبُ بِهَا الْفِعْلُ مِنْ نَحْوِ التَّوْفِيقِ الَّتِي لَا يَجُوزُ أَنْ يُوصَفَ وَالْإِسْتِطَاعَةُ
الْخَطَابُ، وَهُوَ كَمَا قَالَ اللَّهُ قُلْ الْإِسْتِطَاعَةُ مِنَ الصَّحَّةِ وَالْوُسْعِ وَالْتِمَكُنِ، وَسَلَامَةِ الْأَلَاتِ فَهِيَ قَبْلَ الْفِعْلِ، وَبِهَا يَنْتَعَلُ
تَعَالَى:

يَكْلِفُ اللَّهُ نَفْسًا إِلَّا أَوْسَعَهَا لَا

85. The capability in terms of divine grace and favor which makes an action certain to occur cannot be ascribed to a created being. This capability is integral with action,

whereas the capability of an action in terms of having the necessary health and ability, being in a position to act, and having the necessary means, exists in a person before the action. It is this type of capability which is the object of the dictates of the Shari`a. Allah the Exalted says: "Allah does not charge a person except according to his ability." (al-Baqara 2: 286)

العباد هي بخلق الله تعالى وكسب من العباد وأفعال

86. People's actions are created by Allah but earned by people .

ليكلفهم الله تعالى إلا ما يطيقون ، ولا يطيقون إلا ما كلفهم . وهو تفسير لا حو ولم ولا قوة إلا بالله ، نقول : لا حيلة لأحد ، [ولا تحول لأحد] ، ولا حركة لأحد عن معصية الله . إلا بمعونة الله ، ولا قوة لأحد على إقامة طاعة الله والثبات عليها إلا بتوفيق الله ،

87. Allah, the Exalted, has only charged people with what they are able to do and people are only capable of doing what Allah has granted them to do. This is the explanation of the phrase: "There is no power and no strength except by Allah." We add to this that there is no stratagem or way by which anyone can avoid or escape disobedience to Allah except with Allah's help; nor does anyone have the strength to put obedience to Allah into practice and remain firm in it, except if Allah makes it possible for him to do so.

وقضائه وقدره شيء يجري بمشيئة الله عز وجل وعلمه وكل مشيئته المشيئات كلها، وغلب قضاؤه الحيل كلها، يفعل ما شاء وهو غير ظالم أبداً غلبت عن كل سوء، وتنزه عن كل عيب وسين، تقدس

(لو نلأ يسأل عما يفعل وهم يسأل)

88. Everything happens according to Allah's will, knowledge, predestination and decree. His will overpowers all other wills and His decree overpowers all stratagems. He does whatever He wills and He is never unjust. He is exalted in His purity above any evil or perdition and He is perfect far beyond any fault or flaw. "He will not be asked about what He does, but they will be asked." (al-Anbiya' 21: 23)

دعاء الأحياء للأموال وصدقهم منفعه للأموال وفي

89. There is benefit for dead people in the supplication and alms-giving of the living.

تعالى يستجيب الدعوات، ويفضي الحاجات، والله

90. Allah responds to people's supplications and gives them what they ask for.

كل شيء، ولا يملكه شيء ويملك

يُسئلي عن الله تعالى طرفه عين، ومن استغنى عن الله طرفه عين فقد كفر، وصار من أهل الخسران ولا

91. Allah has absolute control over everything and nothing has any control over Him. Nothing can be independent of Allah even for the blinking of an eye, and whoever considers himself independent of Allah for the blinking of an eye is guilty of unbelief and becomes one of the people of perdition.

يَا اللَّهُ تَعَالَى يَعْضَبُ وَيَرْضَى لَا كَأَحَدٍ مِنَ الْوَرَى وَإِنَّ

92. Allah is angered and He is pleased but not in the same way as any creature.

وَيُبْغِضُ مَنْ يُبْغِضُهُمْ، وَيَغْيِرُ الْحَقَّ لَا. أَصْحَابَ النَّبِيِّ وَلَا نُفَرِّطُ فِي حُبِّ أَحَدٍ مِنْهُمْ، وَلَا نَتَّبِرُ مِنْ أَحَدٍ مِنْهُمْ وَنُحِبُّ
وَطُغْيَانًا أَوْ تَرَى حُبَّهُمْ دِينًا وَإِيمَانًا وَإِحْسَانًا، وَبُغْضُهُمْ كُفْرًا وَشِقَاقًا وَنِفَاقًا نَذَكُرُهُمْ؛

93. We love the Companions of the Messenger of Allah but we do not go to excess in our love for any one individual among them; nor do we disown any one of them. We hate anyone who hates them or does not speak well of them and we only speak well of them. Love of them is a part of Islam, part of belief and part of excellent behavior, while hatred of them is unbelief, hypocrisy and rebellion.

فَهَ بَعْدَ النَّبِيِّ أَوْلَى لِأَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ تَفْضِيلًا وَتَقْدِيمًا عَلَى جَمِيعِ الْأُمَّةِ، ثُمَّ لِعُمَرَ بْنِ الْخَلِيلِ وَنَثَبْتُ
بِي طَالِبِ رِضْوَانِ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ بِنِ أَعْلَى الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، ثُمَّ لِعُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ، ثُمَّ لِ
وَهُمُ الْخُلَفَاءُ الرَّاشِدُونَ، وَالْأئِمَّةُ الْمَهْدِيُّونَ، الَّذِينَ قَضَوْا بِالْحَقِّ وَكَاتَبُوا بِهِ يَعْدِلُونَ.

94. We confirm that, after the death of Allah's Messenger, peace be upon him, the caliphate went first to Abu Bakr al-Siddiq, thus proving his excellence and superiority over the rest of the Muslims; then to `Umar ibn al-Khattab; then to `Uthman; and then to `Ali ibn Abi Talib; may Allah be well pleased with all of them. These are the Rightly-Guided Caliphs and upright leaders.

أَبُو بَكْرٍ: وَقَوْلُهُ الْحَقُّ، وَهُمْ. نَشْهَدُ لَهُمْ بِالْجَنَّةِ كَمَا شَهِدَ لَهُمْ رَسُولُ اللَّهِ. الْعَشْرَةَ الَّذِينَ سَمَّاهُمْ رَسُولُ اللَّهِ وَإِنَّ
عَوْفَ وَأَبُو عَبِيدَةَ بْنِ الْجَرَّاحِ، وَهُوَ أَمِينٌ ذُو سَعِيدٍ وَعَبْدُ الرَّحْمَنِ بْنِ وَعُمَرَ وَعُثْمَانَ وَعَلِيَّ وَطَلْحَةَ وَالرُّبَيْعَةَ وَسَعْدَ
هَذِهِ الْأُمَّةِ رِضْوَانُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ.

95. We bear witness that the ten who were named by the Messenger of Allah, may Allah bless him and grant him peace, and who were promised the Garden by him, will be in the Garden, as the Messenger of Allah, peace be upon him, whose word is truth, bore witness that they would be. The ten are: Abu Bakr, `Umar, `Uthman, `Ali, Talha, Zubayr, Sa`d, Sa`id, `Abd al-Rahman ibn `Awf, and Abu `Ubayda ibn al-Jarrah whose title was the Trustee of this Community, may Allah be pleased with all of them.

أَحْسَنَ الْقَوْلِ فِي أَصْحَابِ النَّبِيِّ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ فَقَدْ بَرَأَ مِنَ النِّفَاقِ وَمَنْ

96. Anyone who speaks well of the Companions of the Messenger of Allah, may Allah bless him and grant him peace, and his wives and offspring, who are all pure and untainted by any impurity, is free from the accusation of hypocrisy.

وَالتَّابِعِينَ وَمَنْ بَعْدَهُمْ مِنْ أَهْلِ الْخَيْرِ وَالْأَثَرِ، وَأَهْلِ الْفَقْهِ وَالنَّظَرِ، لَا يُذَكَّرُونَ إِلَّا السَّلَفَ مِنَ الصَّالِحِينَ وَعُلَمَاءَ
بِالْجَمِيلِ، وَمَنْ ذَكَرَهُمْ بِسَوْءٍ فَهُوَ عَلَى غَيْرِ السَّبِيلِ.

97. The learned men of the Predecessors, both the first community and those who immediately followed: the people of virtue, the narrators of hadith, the jurists, and the analysts-- they must only be spoken of in the best way, and anyone who says anything bad about them is not on the right path.

نَبِيٌّ وَاحِدٌ أَفْضَلُ مِنْ جَمِيعِ الْأَوْلِيَاءِ، وَنَقُولُ لِيَاءِ عَلَى أَحَدٍ مِنَ الْأَنْبِيَاءِ يُفْضَلُ أَحَدًا مِنَ الْأَوْ وَلا

98. We do not prefer any of the saintly men among the Community over any of the Prophets but rather we say that any one of the Prophets is better than all the awliya' put together.

بما جاء من كراماتهم، وصَحَّ عَنْ الثَّقَاتِ مِنْ رَوَائِبِهِمْ وَتُؤْمِنُ

99. We believe in what we know of the karamat or marvels of the awliya' and in the authentic stories about them from trustworthy sources.

خُرُوجُ الدَّجَالِ، وَنُزُولُ عِيسَى عَلَيْهِ السَّلَامُ مِنَ السَّمَاءِ، وَبَطْلُوعُ الشَّمْسِ مِنْ: أَشْرَاطِ السَّاعَةِ مِنْهَا وَمُؤْمِنُ مَغْرِبِهَا، وَخُرُوجُ دَابَّةِ الْأَرْضِ مِنْ مَوْضِعِهَا.

100. We believe in the signs of the Hour such as the appearance of the Antichrist (dajjal) and the descent of `Isa ibn Maryam, peace be upon him, from heaven, and we believe in the rising of the sun from where it sets and in the emergence of the Beast from the earth.

بِخِلَافِ الْكِتَابِ وَالسُّنَّةِ وَإِجْمَاعِ الْأُمَّةِ نُصَدِّقُ كَاهِنًا وَلَا عَرَّافًا، وَلَا مَنْ يَدَّعِي شَيْئًا وَلَا

101. We do not accept as true what soothsayers and fortune-tellers say, nor do we accept the claims of those who affirm anything which goes against the Book, the Sunna, and the consensus of the Muslim Community (umma).

الْجَمَاعَةَ حَقًّا وَصَوَابًا، وَالْفُرْقَةَ زَيْغًا وَعَذَابًا وَنَرَى

102. We agree that holding together is the true and right path and that separation is deviation and torment.

الإسلام، كما قالَ اللهُ تَعَالَى اللهُ فِي السَّمَاءِ وَالْأَرْضِ وَاحِدٌ وَهُوَ دِينٌ وَدِينُ

الدِّينِ عِنْدَ اللهِ الْإِسْلَامُ إِنَّ

، وَقَالَ تَعَالَى ،

يَبْتَغِ عِبْرَةَ الْإِسْلَامِ دِينًا قَلْبًا يَفْقَهُ مِنْهُ وَمَنْ

، وَقَالَ تَعَالَى ،

لَكُمْ الْإِسْلَامَ دِينًا وَرَضِيْتُمْ

103. There is only one religion of Allah in the heavens and the earth and that is the religion of Islam ("submission"). Allah says: "Surely religion in the sight of Allah is Islam." (Al `Imran 3: 19) And He also says: "I am pleased with Islam as a religion for you." (al-Ma'ida 5: 3)

بَيْنَ الْعُلُوِّ وَالنَّقْصِيرِ، وَالتَّشْنِيبِ وَالتَّعْطِيلِ، وَالْجَبْرِ وَالْقَدْرِ، وَالْأَمْنِ وَالْيَأْسِ بِهِ وَهُوَ

104. Islam lies between going to excess and falling short, between the likening of Allah's attributes to creation (tashbih) and divesting Allah of attributes (ta`til), between determinism and freewill, and between sureness and despair.

دِينُنَا وَاعْتِقَادُنَا، ظَاهِرًا وَبَاطِنًا فَهَذَا
نَبْرًا إِلَى اللَّهِ تَعَالَى مِمَّنْ خَالَفَ الَّذِي ذَكَرْنَاهُ، وَبَيَّنَّاهُ وَنَحْنُ

105. This is our religion and it is what we believe in, both inwardly and outwardly, and we renounce any connection, before Allah, with anyone who goes against what we have said and made clear.

وَأَنَّ الْمُخْتَلِطَةَ وَالْأَرَءَ الْمُتَفَرِّقَةَ، وَالْمَذَاهِبَ الرَّدِّيَّةَ، اللَّهُ تَعَالَى أَنْ يُبَيِّنَنَا عَلَيْهِ وَيَخْتِمَ لَنَا بِهِ، وَيَعْصِمَنَا مِنَ الْأَهْلِ وَنَسْأَلُ
السُّنَّةَ وَالْجَمَاعَةَ، وَاتَّبَعِ الْبِدْعَةَ وَالضَّلَالَةَ، وَنَحْنُ مِنْهُمْ خَالَفَ كَالْمُشَبَّهَةِ وَالْجَهْمِيَّةِ وَالْجَبْرِيَّةِ وَالْقَدْرِيَّةِ وَغَيْرِهِمْ مِمَّنْ
مُ عِنْدَنَا ضَلَالٌ وَأَرْذِيَاءُ بَرَاءٌ، وَهُ
أَعْلَمُ بِالصَّوَابِ، وَإِلَيْهِ الْمَرْجِعُ وَالْمَأْبُ وَاللَّهُ

We ask Allah to make us firm in our belief and seal our lives with it and to protect us from variant ideas, scattering opinions and evil schools of view such as those of the Mushabbiha, the Mu`tazila, the Jahmiyya, the Jabriyya, the Qadariyya, and others like them who go against the Sunna and Jama`a and have allied themselves with error. We renounce any connection with them and in our opinion they are in error and on the path of destruction. We ask Allah to protect us from all falsehood and we ask His Grace and Favour to do all good.