



Jawhara al-Tawhīd ¹

*Imām Ibrāhīm al-Laḡānī al-Mālīkī*²

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1

الْحَمْدُ لِلَّهِ عَلَى صَلَاتِهِ ثُمَّ سَلَامٌ اللَّهُ مَعَ صَلَاتِهِ

All praise is for Allah for his blessings, & His peace and blessings be

2

عَلَى نَبِيِّ جَاءَ بِالتَّوْحِيدِ وَقَدْ خَلَا الدِّينُ عَنِ التَّوْحِيدِ

Upon a Prophet who came with divine unity. He came with this message when religion had lost divine unity.

3

فَأَرْشَدَ الخَلْقَ لِدينِ الحَقِّ بِسَيْفِهِ وَهَدِيهِ لِالحَقِّ

He guided creation to the true religion with his sword and guiding to the truth.

4

مُحَمَّدُ العَاقِبُ لِرُسُلِ رَبِّهِ وَآلِهِ وَصَحْبِهِ وَحِزْبِهِ

Muhammad ﷺ the final messenger of his Lord. And his family, companions & followers.

5

وَبَعْدُ فَالعِلْمُ بِأصلِ الدينِ مُحْتَمٌّ يَحْتَاجُ لِلتَّبْيِينِ

To proceed. Knowledge of the fundamentals of religion is personally obligatory & requires exposition.

¹ *The Precious Jewel of Divine Oneness*. The translation provided is based upon Shaykh Faraz Rabbani's lessons on the text at the Sunnipath Academy.

² d. 1041H. / 1631 AD

6

لكن من التطويل كُتت الهمم فصار فيه الاختصار مُلتز

However due to the length of the large works of this science people's resolve has weakened.

7

وهذه أرجوزة لقبئها جوهرة التوحيد قد هدبئها

And this poem I have called “*The Precious Jewel of Divine Oneness*” and I have refined it.

8

والله أرجو في القبول نافعاً بها مُريداً في الثواب طامعاً

It is Allah whose acceptance I seek and for Him to make it beneficial to anyone who is avid for reward.

9

فكلُّ من كُلفَ شرعاً وجباً عليه أن يعرف ما قد وجباً

It is legally obligatory on everyone morally responsible to know what is necessary

10

الله والجائز والمُمتنعاً ومثل ذا ليرسله فاستمعاً

For Allah, and the possible and impossible and the like of this for Allah's messengers, so listen up.

11

إذ كلُّ من قلَّد في التوحيد إيمانه لم يخلُ من ترديد

Because anyone who bases their faith on mere following, their faith is not bereft of doubt.

12

ففيه بعض القوم يحكي الخلفاً وبعضهم حقَّق فيه الكشفاً

Some theologians have even mentioned a difference of opinion regarding their belief, while others confirmed and clarified this,

13

فقال إن يجزم بقول الغير كفى وإلا لم يزل في الضير

Saying: if they are firm in their belief this is sufficient, otherwise they remain in harm.

14

واجزم بأن أولاً مما يجب معرفة وفيه خلف مُتصّب

And know well (with no doubt) that the first of all obligations is to know Allah, and regarding this there is disagreement on the details.

15

فَانظُرْ إِلَى نَفْسِكَ ثُمَّ انْتَقِلْ لِلْعَالَمِ الْعُلْوِيِّ ثُمَّ السُّفْلِيِّ

So contemplate about your very self, then about the higher & lower worlds

16

تَجِدُ بِهِ صُنْعاً بَدِيعَ الْحِكْمِ لَكِنْ بِهِ قَامَ دَلِيلُ الْعَدَمِ

You will find therein creation of marvel and wisdom, yet within it is proof of its non-existence.

17

وَكُلُّ مَا جَازَ عَلَيْهِ الْعَدَمُ عَلَيْهِ قَطْعاً يَسْتَحِيلُ الْقَدَمُ

Anything for which non-existence is possible, cannot possibly be eternal.

18

وَفُسِّرَ الْإِيمَانُ بِالتَّصْدِيقِ وَالنُّطْقُ فِيهِ الْخُلْفُ بِالتَّحْقِيقِ

And faith is explained as being confirmation and there is difference of opinion about pronouncing it.

19

فَقِيلَ شَرْطُ كَالْعَمَلِ وَقِيلَ بَلْ شَطْرُ وَالْإِسْلَامِ اشْرَحَنَّ بِالْعَمَلِ

It is said to be a condition that pronouncing the statement of faith; or to be a condition along with works (while others affirmed that it is an essential element)

20

مِثَالُ هَذَا الْحَجِّ وَالصَّلَاةِ كَذَا الصِّيَامِ قَادِرٌ وَالزَّكَاةِ

(One's Islam is manifest through one's works) such as *hajj*, prayer, fasting & *zakāt*, so understand.

21

وَرُجِّحَتْ زِيَادَةُ الْإِيمَانِ بِمَا تَزِيدُ طَاعَةَ الْإِنْسَانَ

The increasing of faith is affirmed, and it increases through all acts of obedience.

22

وَنَقَصُهُ بِنَقْصِهَا وَقِيلَ لَا وَقِيلَ لَا خُلْفَ كَذَا قَدْ نُقِلَا

And faith is lessened by lessening one's acts of obedience, though others disagreed. Yet others reportedly denied disagreement on this.

23

فَوَاجِبٌ لَهُ الْوَجُودُ وَالْقِدَمُ كَذَا بَقَاءٌ لَا يُشَابُ بِالْعَدَمِ

Being is necessary for Him, beginninglessness and likewise endlessness, unaffected by non-being.

24

وَأَنَّهُ لِمَا يَنَالُ الْعَدَمُ مُخَالَفٌ بُرْهَانُ هَذَا الْقَدَمُ

And He is distinct from all things given to non-being. The proof of this is the proof of being beginninglessness.

25

قِيَامُهُ بِالنَّفْسِ وَحَدَائِبِيَّةٌ مُنْزَهَا أَوْصَافُهُ سَنِيَّةٌ

His self subsistence and oneness, transcendent are His noble attributes.

26

عَنْ ضِدِّهِ أَوْ شَبِيهِ شَرِيكَ مُطْلَقًا وَوَالِدِ كَذَا الْوَالِدِ وَالْأَصْدِقَا

(Allah is transcendent beyond) having an opposite or another like Allah (partner), or having a father or a son, or friends.

27

وَقُدْرَةُ إِرَادَةٍ وَغَايِرَتِ أَمْرًا وَعِلْمًا وَالرِّضَا كَمَا تَبَيَّنَتْ

Power and Will are distinct from His Command and Knowledge and good pleasure as has been affirmed.

28

وَعِلْمُهُ وَلَا يُقَالُ مَكْتَسَبٌ فَاتَّبِعْ سَبِيلَ الْحَقِّ وَأَطْرَحِ الرَّيْبَ

And His knowledge and it is not said that it is acquired. So follow the way of truth and leave doubts.

29

حَيَاتُهُ كَذَا الْكَلَامِ السَّمْعُ ثُمَّ الْبَصَرُ بِذِي أَتَانَا السَّمْعُ

His Life and likewise His Speech & Hearing as has been established by transmission.

30

فَهَلْ لَهُ إِدْرَاكٌ أَوْ لَا خُلْفٌ وَعِنْدَ قَوْمٍ صَحَّ فِيهِ الْوَقْفُ

Does He have cognition or not – there is difference of opinion and they (scholars have affirmed) we neither affirm nor negate it & its cognition.

31

حَيٌّ عَلِيمٌ قَادِرٌ مُرِيدٌ سَمِعَ بِصَيْرٍ مَا يَشَاءُ يُرِيدُ

Living, Hearing, Powerful, Willing. Hearing what He wills is.

32

مُتَكَلِّمٌ ثُمَّ صِفَاتُ الدَّاتِ لَيْسَتْ بِغَيْرٍ أَوْ بَعَيْنِ الدَّاتِ

And Speaking. The Essential Attributes are neither other than the Entity nor the entity itself.

33

فَقُدْرَةٌ بِمُمْكِنٍ تَعَلَّقَتْ بِلا تَنَاهِي مَا بِهِ تَعَلَّقَتْ

So power relates to all possible things without any limits to that which it relates to.

34

وَوَحْدَةٌ أَوْجِبُ لَهَا وَمِثْلُ ذِي إِرَادَةَ وَالْعِلْمُ لَكِنْ عَمَّ ذِي

So affirm oneness for the Power of Allah and likewise for His Will & Knowledge, though the latter is wider (in what it relates to).

35

وَعَمَّ أَيْضاً وَاجِباً وَالْمُمْتَنِعُ وَمِثْلُ ذَا كَلَامُهُ فَلَنْتَبِعُ

In what it relates to for it relates to the necessary and impossible as well. Allah's Speech also relates to the necessary, possible & impossible so let us follow

36

وَكُلُّ مَوْجُودٍ أَيْطُ لِلسَّمْعِ كَذَا البَصَرِ إِذْرَاكُهُ إِنْ قِيلَ بِهِ

And the Hearing & Seeing of Allah relates to everything existent & likewise Discernment if affirmed

37

وَعَيْرُ عِلْمٍ هَذِهِ كَمَا تَبَتُّ ثُمَّ الحَيَاةُ مَا بَشَى تَعَلَّقَتْ

And Hearing & Seeing are different from knowledge. As for Life it does not relate to anything

38

وَعِنْدَنَا أَسْمَاؤُهُ العَظِيمَةُ كَذَا صِفَاتُ ذَاتِهِ قَدِيمَةُ

Our position is that the tremendous names of Allah & His personal Attributes are beginninglessly eternal

39

وَاخْتِيرَ أَنْ أَسْمَاءَهُ تَوْقِيفِيَّةٌ كَذَا الصِّفَاتُ فَاحْفَظِ السَّمْعِيَّةَ

It has been chosen that His names are only divinely established, likewise His Attributes, so memorize this.

40

وَكُلُّ نَصٍّ أَوْ هَمَّ التَّنْشِيئِيَّهَا أَوْلُهُ أَوْ فَوْضٌ وَرُمُ تَنْزِيئِيَّهَا

Every text that would appear to imply similitude: interpret it or consign, and always affirm transcendence.

41

وَنَزَرَهُ الْقُرْآنَ أَيُّ كَلَامِهِ عَنِ الْحُدُوثِ وَاحْذَرِ انْتِقَامَهُ

Affirm that the Qur'an is transcendent beyond createdness, and beware of Allah's punishing (for those who state otherwise)

42

فَكُلُّ نَصٍّ لِلْحُدُوثِ دَلَالَةٌ إِحْمَلُ عَلَى اللَّفْظِ الَّذِي قَدْ دَلَّ

And every text that would seem to indicate createdness, we understand it within the context that it is talking about

43

وَيَسْتَحِيلُ ضِدُّ ذِي الصِّفَاتِ فِي حَقِّهِ كَالْكُونِ فِي الْجِهَاتِ

The opposite of these attributes are impossible for Allah, such as Him having a direction.

44

وَجَائِزٌ فِي حَقِّهِ مَا أَمْكَنَّا إِجَادًا إِعْدَامًا كَرَزَقَهُ الْغِنَى

Anything that is possible, is possible (for Allah Most High) in bringing into being and bringing out of being such as His making someone rich.

45

فَخَالِقٌ لِعَبْدِهِ وَمَا عَمِلَ مُوَفَّقٌ لِمَنْ أَرَادَ أَنْ يَصِلَ

Allah is the Creator of the human being & his actions, giving success to any for whom He wishes to draw close

46

وَحَاذِلٌ لِمَنْ أَرَادَ بُعْدَهُ وَمُنْجِزٌ لِمَنْ أَرَادَ وَعْدَهُ

And abasing the one for whom Allah has willed to be far from Allah, whether by disbelief or relatively distant by being a sinful believer. And fulfilling for those He wills His promise.

47

فَوِزُّ السَّعِيدِ عِنْدَهُ فِي الْأَزْلِ كَذَا الشَّقِيُّ ثُمَّ لَمْ يَنْتَوِلْ

The success of felicity is from beginningless eternity and likewise the one of perdition and these will not change.

48

وَعِنْدَنَا لِلْعَبْدِ كَسْبٌ كَأَفَّا وَلَمْ يَكُنْ مُؤَثِّرًا فَلْتَعْرِفَا

And according to us the human is morally responsible through acquisition, without having any effect in that which they do, so understand

49

فَلَيْسَ مَجْبُورًا وَلَا اخْتِيَارًا وَلَيْسَ كَلًّا يَفْعَلُ اخْتِيَارًا

So he is not forced without will, rather he has choice – however not all of their actions are with their choice.

50

فَإِنْ يَثْبِينَا فَبِمَحْضِ الْفَضْلِ وَإِنْ يُعَذِّبُ فَبِمَحْضِ الْعَدْلِ

So if He rewards us it is by His mere generosity and if He punishes, it is solely by His justice

51

وَقَوْلُهُمْ إِنْ الصَّلَاحَ وَاجِبٌ عَلَيْهِ زُورٌ مَا عَلَيْهِ وَاجِبٌ

As for their saying that it is necessary for Allah to do that which is best: it is a despicable lie, there is nothing obligatory upon Allah

52

أَلَمْ يَرَوْا إِيْلَامَهُ الْأَطْفَالَا وَشَبِيْهَهَا فَحَاذِرِ الْمَحَالَا

Have they not seen His giving pain to children? So beware of absurdity and the like of this

53

وَجَائِزٌ عَلَيْهِ خَلْقُ الشَّرِّ وَالْخَيْرِ كَالْإِسْلَامِ وَجَهْلِ أ

It is possible for Allah to create the evil and the good, such as Islam and ignorant disbelief

54

وَوَاجِبٌ إِيْمَانُنَا بِالْقَدْرِ وَبِالْقَضَا كَمَا أَتَى فِي الْخَبْرِ

It is obligatory for us to believe in destiny & determining as has been established in the primary texts.

55

وَمِنْهُ أَنْ يُنْظَرَ بِالْأَبْصَارِ لَكِنْ بِلَا كَيْفٍ وَلَا انْحِصَارٍ

And from the possible is for Him to be seen with eyesight, however without 'how' and without encompassing.

56

لِلْمُؤْمِنِينَ إِذْ بِجَائِزٍ عُلِّقَتْ هَذَا وَلِلْمُخْتَارِ دُنْيَا تَبَيَّنَتْ

This beholding occurs in the Hereafter for the believers, because it was made conditional on something possible – and with this it occurred to the Chosen One in this life.

57

وَمِنْهُ إِسْرَالُ جَمِيعِ الرُّسُلِ فَلَا وَجُوبَ بَلْ بِمَحْضِ الْفَضْلِ

And from the possible for Allah is sending the messengers. This is not obligatory upon Allah, but rather it is from His mere generosity.

58

لَكِنْ بَدَأَ إِيمَانُنَا قَدْ وَجِبَا فَدَعُ هَوَى قَوْمٍ بِهِمْ قَدْ لَعِبَا

However it is obligatory for us to believe in the messengers, so leave the vain desires of those whose vain desires have deluded them.

59

وَوَاجِبٌ فِي حَقِّهِمُ الْأَمَانَةُ وَصِدْفُهُمْ وَصِيفٌ لَهُ الْفَطَانَةُ

It is obligatory for them to be trustworthy, true & intelligent.

60

وَمِثْلُ ذَا تَبْلِيغُهُمْ لَمَّا أَتَوْا وَيَسْتَحِيلُ ضِدْهَا كَمَا رَوَوْا

Likewise to convey everything they came with and the opposite of these are impossible for them as they have mentioned.

61

وَجَائِزٌ فِي حَقِّهِمْ كَالْأَكْلِ وَكَالْجِمَاعِ لِلنِّسَاءِ فِي الْحَلِّ

Possible for them are things like eating and intercourse with their spouses

62

وَجَامِعٌ مَعْنَى الَّذِي تَقَرَّرَا شَهَادَتَا الْإِسْلَامِ فَاطْرَحَ الْمِرَا

Know that the two declarations of Islam encompass all the meanings that we have affirmed, so leave all dispute.

63

وَلَمْ تَكُنْ نُبُوَّةٌ مُكْتَسَبَةً وَلَوْ رَقَى فِي الْخَيْرِ أَعْلَى عَقْبَهُ

And prophethood is not something acquired, even if one ascends to the highest ranks of good.

64

بَلْ ذَلِكَ فَضْلٌ اللَّهُ يُؤْتِيهِ لِمَنْ يَشَاءُ جَلَّ اللَّهُ وَاهِبُ الْمِنَّةِ

Rather, it is from the bounty of Allah. He gives it to whomever He wills. Exalted be Allah, the giver of gifts.

65

وَأَفْضَلُ الْخَلْقِ عَلَى الْإِطْلَاقِ نَبِينَا فَمِلْ عَنِ الشَّقَاقِ

The absolute best of all creation is our Prophet ﷺ so leave any dispute

66

وَالْأَنْبِيَا يَلُونَهُ فِي الْفَضْلِ وَبَعْدَهُمْ مَلَائِكَةُ ذِي الْفَضْلِ

And the prophets come after him in rank and after them the noblest of angels.

67

هَذَا وَقَوْمٌ فَصَّلُوا إِذْ فَضَّلُوا وَبَعْضٌ كُلِّ بَعْضُهُ قَدْ يُفْضَلُ

This and some of the scholars detailed it further and mentioned that some could be better than others.

68

بِالْمُعْجَزَاتِ أَيَّدُوا تَكْرَمًا وَعِصْمَةَ الْبَارِي لِكُلِّ حَتْمًا

With miracles Prophets were supported as an honoring, and declare the protection of Allah for all of them to be necessary.

69

وَحُصَّ خَيْرُ الْخَلْقِ أَنْ قَدْ تَمَّ مَا بِهِ الْجَمِيعَ رَبُّنَا وَعَمَّ مَا

The Best of Creation was chosen by Allah, that with him Allah completed prophethood and made his message general

70

بَعَثْتَهُ فَشَرَعَهُ لَا يُنْسَخُ بغيره حتى الزمان يُنْسَخُ

The Sacred Law the Prophet ﷺ came with will not be abrogated with any other law until time itself will cease to be (the Last Day).

71

وَنَسَخَهُ لِشَرَعِ غَيْرِهِ وَقَعَ حَتْمًا أَذَلَّ اللَّهُ مَنْ لَهُ مَنَعٌ

And the Prophet ﷺ abrogating the Sacred Laws of those before him occurred without any doubt may Allah abase anyone who says otherwise.

72

وَنَسَخَ بَعْضَ شَرَعِهِ بِالْبَعْضِ أَجْزُ وَمَا فِي ذَا لَهُ مِنْ عَضٍّ

And the abrogation of some of the revelation with other parts of the revelation is possible, and there is no contradiction therein.

73

وَمُعْجَزَاتُهُ كَثِيرَةٌ غُرُرٌ مِنْهَا كَلَامُ اللَّهِ مُعْجَزُ الْبَشَرِ

His miracles are numerous and precious, amongst them was the inimitable speech of Allah

74

وَاجْزَمَ بِمَعْرَاجِ النَّبِيِّ كَمَا رَوَوْا وَبَرَّئْنَا لِعَائِشَةَ مِمَّا رَمَوْا

Believe, without doubt, in the Ascension of the Prophet ﷺ and the innocence of 'Ā'isha

75

وَصَحْبَهُ خَيْرُ الْفُرُوقِ فَاسْتَمِعْ قَتَابِعِي فَتَابِعِي لِمَنْ تَبِعْ

The Prophet's companions are the best of generations - so listen up - then those who followed the followers

76

وَحَيْرُهُمْ مِنْ وَلِيِّ الْخِلَافَةِ وَأَمْرُهُمْ فِي الْفَضْلِ كَالْخِلَافَةِ

The best of the companions were those who were given the Caliphate and their matter in rank is according to the order in their Caliphate.

77

يَلِيهِمْ قَوْمٌ كِرَامٌ بَرَرَهُ عِدَّتُهُمْ سِتُّ تَمَامِ الْعَشْرَةِ

And then after the 4 Caliphs come the other of the ten who were promised Paradise by the Prophet ﷺ

78

فَأَهْلُ بَدْرِ الْعَظِيمِ الشَّانِ فَأَهْلُ أُحُدٍ فَبَيْعَةِ الرِّضْوَانِ

And after them came the people of Badr, and then those who witnessed the Battle of Uhud, then those who were present at the covenant of Ridwān

79

وَالسَّابِقُونَ فَضْلُهُمْ نَصًّا عُرِفَ هَذَا وَفِي تَعْيِينِهِمْ قَدْ اخْتَلَفَ

The early believers, their virtue has been known by explicit texts but there is disagreement regarding who exactly they are.

80

وَأَوَّلُ التَّشَاجُرِ الَّذِي وَرَدَ إِنَّ خُضَّتَ فِيهِ وَاجْتَنَبَ دَاءَ الْحَسَدِ

And explain away the differences that took place between them if you do delve into it & beware of the sickness of envy

81

وَمَالِكٌ وَسَائِرُ الْأَئِمَّةِ كَذَا أَبُو الْقَاسِمِ هَذَا الْأُمَّةِ

And Imām Mālik & the rest of the Imāms. Likewise Abū Qāsim (Imām Junayd) & the guides of the Prophetic community

82

فَوَاجِبٌ تَقْلِيدٌ حَبْرٌ مِنْهُمْ كَذَا حَكَى الْقَوْمُ بَلْفِظٍ يُفْهَمُ

It is obligatory to follow the qualified scholars amongst them. As the scholars have mentioned in words that are clear to understand.

83

وَأَتْبِئْنَ لِلأُولِيَا الْكِرَامَةِ وَمَنْ نَفَاها انْبِئْنَ كَلَامَهُ

And affirm the existence of the miracles of the *awliyā* (elect of Allah Most High) and whoever negates it rejects their words

84

وَعِنْدَنَا أَنَّ الدُّعَاءَ يَنْفَعُ كَمَا مَنَّ الْفُرَّانَ وَعَدَا يُسْمَعُ

And our position is that supplication is of benefit as it is a clearly understood promise in the Qur'ān

85

بِكُلِّ عَبْدٍ حَافِظُونَ وَكُلُّوا وَكَاتَبُونَ خَيْرَةً لَنْ يُهْمَلُوا

That with every servant there are guarding angels who have been appointed and writing angels who will not forget a good deed.

86

مِنْ أَمْرِهِ شَيْئًا فَعَلْ وَلَوْ ذَهَلْ حَتَّى الْأَيْنِ فِي الْمَرَضِ كَمَا نُؤَلِّ

These angels will not forget anything that the person does, even if they did so forgetfully, even the groans of sickness will be recorded, as has been transmitted.

87

فَحَاسِبِ النَّفْسَ وَقَلِّ الْأَمَلَا قَرُبًا مَن جَدَّ لِأَمْرٍ وَصَلَا

So discipline your soul & reduce your hopes; for how often it is that the one who shows determination regarding a matter reaches it.

88

وَوَاجِبُ إِيمَانِنَا بِالْمَوْتِ وَيَقْبِضُ الرُّوحَ رَسُولُ الْمَوْتِ

And it is obligatory for us to believe in death & that the angel of death collects souls

89

وَمَيِّتٌ بِعُمْرِهِ مَنْ يُقْتَلُ وَعَيْرُ هَذَا بَاطِلٌ لَا يُقْبَلُ

That the one who dies, dies at their appointed time & age. Saying other than this is baseless and unacceptable.

90

وَفِي فَنَاءِ النَّفْسِ أَدَى النَّفْخِ اخْتِلَافٌ وَاسْتَظْهَرَ السُّبُكِي بَقَاهَا اللَّذَّ عُرْفُ

And in the destruction of the soul, upon the blowing of the trumpet there is difference. Subkī said it remains as has been established by some of the scholars.

91

عَجْبُ الدَّنْبِ كَالرُّوحِ لَكِنْ صَحَّحَا الْمُزْنِيُّ لِلْبَلَى وَوَضَّحَا

There is also a difference of opinion regarding the tip of the spine. Does it also remain like the soul?

92

وَكُلُّ شَيْءٍ هَالِكٌ قَدْ خَصَّصُوا عُمُومَهُ فَاطْلُبْ لِمَا قَدْ لَخَّصُوا

Everything perishes (i.e. when the final trumpet is blown) however certain things are excepted from the generality of this statement – so seek knowledge of that which they have mentioned.

93

وَلَا تَخْضُ فِي الرُّوحِ إِذْ مَا وَرَدَا نَصٌّ عَنِ الشَّارِعِ لَكِنْ وَجِدَا

Do not talk about the soul, for nothing was transmitted from the lawgiver. However, stick to that which was mentioned.

94

لِمَالِكٍ هِيَ صُورَةٌ كَالْجَسَدِ فَحَسْبُكَ النَّصُّ بِهَذَا السَّنَدِ

However it has been reported from Mālik that it has a form like the body.

95

وَالْعَقْلُ كَالرُّوحِ وَلَكِنْ قَرَرُوا فِيهِ خِلَافًا فَانظُرْنَ مَا فَسَّرُوا

The intellect is like the soul, however some have mentioned difference regarding it, so see to what they have explained.

96

سُؤَالِنَا ثُمَّ عَذَابُ الْقَبْرِ نَعِيمُهُ وَاجِبٌ كَبَعَثِ الْحَشْرِ

Our questioning and then the punishment of the grave, and its pleasures are obligatory to believe in, like the resurrection.

97

وَقُلْ يُعَادُ الْجِسْمُ بِالتَّحْقِيقِ عَنْ عَدَمٍ وَقِيلَ عَنْ تَفْرِيقِ

Say that the body is returned from nothingness though some said it comes after having been separated.

98

مَحْضِينَ لَكِنْ ذَا الْخِلَافِ خُصًّا بِالْأَنْبِيَاءِ وَمَنْ عَلَيْهِمْ نُصًّا

However this difference relates to others than the Prophets, & those also excepted.

99

وَفِي إِعَادَةِ الْعَرَضِ قَوْلَانِ وَرُجِّحَتْ إِعَادَةُ الْأَعْيَانِ

In the returning of accidents are two positions, and the stronger position is that the very details are recreated.

100

وَفِي الزَّمَانِ قَوْلَانِ وَالْحِسَابِ حَقٌّ وَمَا فِي حَقِّ ارْتِيَابِ

And as for time, there are two positions regarding it. And the reckoning is true, and there can be no doubt regarding the truth.

101

فَالسَّيِّئَاتُ عِنْدَهُ بِالْمِثْلِ وَالْحَسَنَاتُ ضَوْعِفَتْ بِالْفَضْلِ

So bad deeds are considered unitarily. (each bad deed counts as one.) And out of the generosity of Allah, good deeds are multiplied, if they are accepted good deeds.

102

وَبِاجْتِنَابِ الْكَبَائِرِ تُعْفَرُ صَغَائِرُ وَجَا الْوَضُو يُكْفَرُ

By avoiding major sins, ones small sins are forgiven. And it has been transmitted that ritual ablution, also expiates ones sins.

103

وَالْيَوْمُ الْآخِرُ ثُمَّ هَوَلُ الْمَوْقِفِ حَقَّ فَخَقَّفَ يَا رَحِيمٌ وَأَسْعَفِ

And the Last Day, then the terror of the standing, are all true. So Lighten, oh Merciful, and come to our assistance.

104

وَوَاجِبٌ أَخَذُ الْعِبَادِ الصُّحُفَا كَمَا مِنَ الْقُرْآنِ نَصًّا عُرْفَا

And it is obligatory to believe that all of humanity will take their book of deeds, as has been established explicitly by the Qur'ān, and has been known clearly.

105

وَمِثْلُ هَذَا الْوِزْنُ وَالْمِيزَانُ فَنُوزِنُ الْكُتُبُ أَوْ الْأَعْيَانُ

And likewise (it is obligatory to believe) in the weighing (of one's deeds), and in the Scales.

106

كَذَا الصِّرَاطُ فَالْعِبَادُ مُخْتَلِفٌ مُرُورُهُمْ فَسَالِمٌ وَمُنْتَلِفٌ

Likewise it is obligatory to believe in the path over hell. And humans differ in their traveling on this path between those who travel safely (i.e. and pass over hell) and those who are destroyed (i.e. by falling into hell) either eternally or temporarily.

107

وَالْعَرْشُ وَالْكَرْسِيُّ ثُمَّ الْقَلَمُ وَالْكَاتِبُونَ اللَّوْحُ كُلُّ حِكْمٌ

The throne, *Kursī*, the Pen, Scribes and then the preserved tablet. All of these have tremendous wisdom.

108

لَا لِاحْتِيَاجٍ وَبِهَا الْإِيمَانُ يَجِبُ عَلَيْكَ أَيُّهَا الْإِنْسَانُ

Not for any reason and belief in them are obligatory for you, O human.

109

وَالنَّارُ حَقٌّ أَوْجِدَتْ كَالجَنَّةِ فَلَا تَمَلْ لِجَاحِدِ ذِي جِنَّةٍ

The fire is true and exists just like Paradise, so do not incline to the words of one who denies foolishly.

110

مُعَذِّبٌ مُنْعَمٌ مَهْمَا بَقِيَ دَارًا خُلُودٍ لِلسَّعِيدِ وَالسَّقِي

Their eternal abodes for the person of felicity, and the person of perdition, punished & rewarded where ever they remained.

111

إِيمَانَنَا بِحَوْضِ خَيْرِ الرِّسْلِ حَتْمٌ كَمَا قَدْ جَاءَنَا فِي النَّقْلِ

Our belief in the Hawd (pool of the Prophet ﷺ) as has come to us through transmission.

112

يَنَالُ شُرْبًا مِنْهُ أَقْوَامٌ وَقَوْا بِعَهْدِهِمْ وَقُلْ يُدَادُ مَنْ طَعَوْا

From it shall drink people who were true to their covenant and from it shall be repelled those who turned away.

113

وَوَاجِبٌ شَفَاعَةُ الْمُشْفَعِ مُحَمَّدٌ مُقَدِّمًا لَا تَمْنَعُ

It is obligatory to believe in the intercession of the intercessor, who intercedes before all others, and do not negate this.

114

وَعَظِيمَةٌ مِنْ مُرْتَضَى الْأَخْيَارِ يَشْفَعُ كَمَا قَدْ جَاءَ فِي الْأَخْبَارِ

And others from the pleasing and righteous also intercede, as has come in narration.

115

إِذْ جَانَزُ عُفْرَانُ غَيْرِ الْكُفْرِ فَلَا تُكْفَرُ مُؤْمِنًا بِالْوِزْرِ

For it is possible to forgive anything other than disbelief, so we do not declare the disbelief of a believer through sinfulness.

116

وَمَنْ يَمِتْ وَلَمْ يَتُبْ مِنْ ذَنْبِهِ فَأَمْرُهُ مَقْضٌ لِرَبِّهِ

Whoever dies and does not repent from their sin, their affair is consigned to their Lord.

117

وَوَاجِبٌ تَعْذِيبُ بَعْضِ ارْتَكَبِ كَبِيرَةً ثُمَّ الْخُلُودُ مُجْتَنَّبِ

And it is obligatory that some of those who committed major sins be punished, though they will not be in hell eternally.

118

وَصِفَ شَهِيدَ الْحَرْبِ بِالْحَيَاةِ وَرَزَقَهُ مِنْ مُشْتَهَى الْجَنَّاتِ

And affirm that the martyr who died in battle to be living, and they will be provided from the most longed for things of Paradise.

119

وَالرِّزْقُ عِنْدَ الْقَوْمِ مَا بِهِ انْتَفَعُ وَقِيلَ لَا بَلْ مَا مُلِكَ وَمَا انْتَبَ

Provision is anything that one benefits from, and others said no – rather it is that one owns.

120

فَيَرْزُقُ اللَّهُ الْحَلَالَ فَاعْلَمَا وَيَرْزُقُ الْمَكْرُوهَ وَالْمَحْرَمًا

So Allah provides the *halal*, so know well. And he provides the disliked, and even the prohibited

121

فِي الْاِكْتِسَابِ وَالتَّوَكُّلِ اخْتَلَفَ وَالرَّاجِحُ التَّفْصِيلُ حَسْبَمَا عُرِفَ

With regards to seeking the means of livelihood, or placing ones trust in Allah – there is difference of opinion.

122

وَعِنْدَنَا الشَّيْءُ هُوَ الْمَوْجُودُ وَتَابِتٌ فِي الْخَارِجِ الْمَوْجُودُ

And according to us, a thing that exists is affirmed in actuality & in existence.

123

وَجُودُ شَيْءٍ عَيْنُهُ وَالْجَوْهَرُ الْفَرْدُ حَادِثٌ عِنْدَنَا لَا يُنْكَرُ

The existence of something is its essential reality & the essence is created & not denied.

124

ثُمَّ الذُّنُوبُ عِنْدَنَا قِسْمَانِ صَغِيرَةٌ كَبِيرَةٌ فَالتَّانِي

According to us sins are of two types: minor & major, and (from) the latter

125

مِنْهُ الْمَنَابُ وَاجِبٌ فِي الْحَالِ وَلَا انْتِقَاضَ اِنْ يَعُدُّ لِلْحَالِ

repentance is immediately obligatory & one's repentance is not annulled if one returns to it.

126

لَكِنْ يُجَدِّدُ تَوْبَةَ لِمَا اقْتَرَفَ وَفِي الْقَبُولِ رَأْيُهُمْ قَدْ اخْتَلَفَ

However, if one sins again, one must renew one's repentance for what one did a second time. And in the acceptance of one's repentance there is difference of opinion.

127

وَحَفِظُ دِينٍ ثُمَّ نَفْسٍ مَالٍ نَسَبٍ وَمِثْلُهَا عَقْلٌ وَعَرُضٌ قَدْ وَجَبَ

Protecting religion, then life, then property, then lineage, then intellect, and honor – these are obligatory.

128

وَمَنْ لِمَعْلُومٍ ضَرُورَةً جَدَّ مِنْ دِينِنَا يُقْتَلُ كُفْرًا لَيْسَ حَدٌّ

Whoever denies that which is necessarily known to be of our religion, is killed as a disbeliever, not as a criminal punishment.

129

وَمِثْلُ هَذَا مَنْ نَفَى لِمُجْمَعٍ أَوْ اسْتَبَاحَ كَالزَّنَا فَلتَسْمَعِ

And the example of that is the one who negates something that is established by scholarly consensus, or the one who declares the clearly *harām* to be *halāl*, such as *zina* – so listen up.

130

وَوَاجِبٌ نَصَبُ إِمَامٍ عَدْلٍ بِالشَّرْعِ فَاعْلَمْ لَا بِحُكْمِ الْعَقْلِ

It is legally obligatory to appoint a just ruler, who rules by the Shari'a (know this!), not rationally.

131

فَلَيْسَ رُكْنًا يُعْتَقَدُ فِي الدِّينِ وَلَا تَزْعَعُ عَنْ أَمْرِهِ الْمُبِينِ

However, it is not a pillar of one's religious belief. So do not disobey the Leader, even if he is not just.

132

إِلَّا بِكُفْرٍ فَاقْبَضَنَّ عَهْدَهُ فَاللَّهُ يَكْفِينَا أَدَاهُ وَحَدَّهُ

Except in disbelief, so reject his covenant. And Allah will suffice us from his harm alone.

133

بِغَيْرِ هَذَا لَا يُبَاحُ صَرْفُهُ وَلَيْسَ يُعْزَلُ إِنْ

With other than this he cannot be removed, nor if he ceases to be suitable.

134

وَأَمْرٌ بِعُرْفٍ وَاجْتَنِبْ نَمِيمَةً وَغَيْبَةً وَخَصْلَةً نَمِيمَةً

Command the good, avoid tale bearing, backbiting & all blameworthy traits.

135

كَالْعُجْبِ وَالْكِبْرِ وَدَاءِ الْحَسَدِ وَكَالْمِرَاءِ وَالْجِدْلِ فَاعْتَمِدْ

Such as arrogance, self conceit, arrogance, envy, being argumentative, disputing with others... so take care.

136

وَكَنْ كَمَا كَانَ خَيْرُ الْخَلْقِ حَلِيفَ حِلْمٍ تَابِعًا لِلْحَقِّ

Be as the best of creation (the Prophet ﷺ) was, always forbearing & following the truth. Forbearance is of the best character traits.

137

فَكُلُّ خَيْرٍ فِي اتِّبَاعِ مَنْ سَلَفَ وَكُلُّ شَرٍّ فِي ابْتِدَاعِ مَنْ خَلَفَ

All good lies in following those who have come before us. And all ill lies in following innovations of those who have turned away.

138

وَكَلُّ هَدًى لِلنَّبِيِّ قَدْ رَجَحَ فَمَا أُبِيحَ أَفْعَلْ وَدَعَّ مَا لَمْ يَبِيحْ

That every guidance that the Prophet ﷺ came with, that is the best. So what he told you, do it. And what he told you to leave, don't turn to it.

139

فَتَتَّبِعِ الصَّالِحِ مِمَّنْ سَلَفَا وَجَانِبِ الْبِدْعَةِ مِمَّنْ خَلَفَا

So follow the righteous of those who have come before, & leave aside the innovations of those who turned away.

140

هَذَا وَأَرْجُوا اللَّهَ فِي الْإِخْلَاصِ مِنَ الرِّيَاءِ ثُمَّ فِي الْخَلَاصِ

And in closing, I ask Allah for sincerity from having ulterior motives & then to be saved

141

مِنَ الرَّجِيمِ ثُمَّ نَفْسِي وَالْهَوَى فَمَنْ يَمِلْ لِهَوْلَاءِ قَدْ غَوَى

from the fire, & then to be preserved from my ego & my caprice. For whoever follows their ego or caprice, falls into misguidance.

142

هَذَا وَأَرْجُوا اللَّهَ أَنْ يَمُنَّحَنَا عِنْدَ السُّؤَالِ مُطْلَقًا حِجَّتَنَا

And I ask Allah to grant us our proof when we are questioned (in the grave or on the Last Day) that we have a firm proof that we know how to answer. And that our deeds give us the light & weight through which we are those who are saved.

143

ثُمَّ الصَّلَاةُ وَالسَّلَامُ الدَّائِمُ عَلَى نَبِيِّ دَابُّهُ الْمَرَّاحِمُ

And then blessings and peace constantly be upon the Prophet whose way is maintaining relations, or whose way is mercy.

144

مُحَمَّدٍ وَآلِهِ وَعَثَرَتِهِ وَتَابِعِ لِنَهْجِهِ مِنْ أُمَّتِهِ

Muhammad, his companions, his family & those who follow his way of his community of all the believers.

