

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

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

Imam Abu Ja`far al-Tahawi (239-321)

<p>The great scholar Hujjat al-Islam Abu Ja'far al-Warraq al-Tahawi al-Misri, may Allah have mercy on him, said:</p>	<p>قَالَ الْعَلَمَاءُ حُجَّةُ الْإِسْلَامِ أَبُو جَعْفَرِ الْوَرَّاقِ الطَّحَاوِيُّ - بِمِصْرَ - رَحِمَهُ اللَّهُ:</p>
<p>1. 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.</p>	<p>هَذَا ذِكْرُ بَيَانَ عَقِيدَةِ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ عَلَى مَذْهَبِ فُقَهَاءِ الْمِلَّةِ: أَبِي حَنِيفَةَ النُّعْمَانَ بْنِ ثَابِتِ الْكُوفِيِّ، وَأَبِي يُوسُفَ يَعْقُوبَ بْنِ إِبْرَاهِيمَ الْأَنْصَارِيِّ، وَأَبِي عَبْدِ اللَّهِ مُحَمَّدَ بْنَ الْحَسَنِ الشَّيْبَانِيِّ رِضْوَانُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ، وَمَا يَعْتَقِدُونَ مِنْ أُصُولِ الدِّينِ وَيَدِينُونَ بِهِ رَبِّ الْعَالَمِينَ.</p>
<p>2. We say about Allah's unity believing by Allah's help that: Allah is One, without any partners.</p>	<p>نَقُولُ فِي تَوْحِيدِ اللَّهِ مُعْتَقِدِينَ بِتَوْفِيقِ اللَّهِ إِنَّ اللَّهَ وَاحِدٌ لَا شَرِيكَ لَهُ.</p>
<p>3. There is nothing like Him.</p>	<p>وَلَا شَيْءٌ مِثْلُهُ.</p>
<p>4. There is nothing that can overwhelm Him.</p>	<p>وَلَا شَيْءٌ يُعْجِزُهُ.</p>

5. There is no god other than Him.	وَلَا إِلَهَ غَيْرُهُ.
6. He is the Eternal without a beginning and enduring without end.	قَدِيمٌ بَلَا أِبْتِدَاءٍ، دَائِمٌ بَلَا انْتِهَاءٍ.
7. He will never perish or come to an end.	لَا يَفْنَى وَلَا يَبِيدُ.
8. Nothing happens except what He wills.	وَلَا يَكُونُ إِلَّا مَا يُرِيدُ.
9. No imagination can conceive of Him	لَا تَبْلُغُهُ الْأَوْهَامُ.
10. and no understanding can comprehend Him.	وَلَا تُدْرِكُهُ الْأَفْهَامُ.
11. He is different from any created being.	وَلَا يُشَبَّهُ الْأَنَامَ.
12. He is living and never dies and	حَيٌّ لَا يَمُوتُ ،
13. He is eternally active and never sleeps.	قَيُّومٌ لَا يَنَامُ.
14. He creates without His being in need to do so	خَالِقٌ بَلَا حَاجَةٍ،
15. and provides for His creation without any effort.	رَازِقٌ بَلَا مُؤَنَّةٍ.
16. He causes death with no fear	مُمِيتٌ بَلَا مَخَافَةٍ ،
17. And restores to life without difficulty.	بَاعِثٌ بَلَا مَشَقَّةٍ
18. He has always existed together with His attributes since before creation.	مَا زَالَ بِصِفَاتِهِ قَدِيمًا قَبْلَ خَلْقِهِ ،
19. Bringing creation into existence did not add anything to His attributes that was not already there.	لَمْ يَزِدْ بِكَوْنِهِمْ شَيْئًا، لَمْ يَكُنْ قَبْلَهُمْ مِنْ صِفَتِهِ.

20. As He was, together with His attributes, in pre-eternity, so He will remain throughout endless time.	وَكَمَا كَانَ بِصِفَاتِهِ أَزَلِيًّا، كَذَلِكَ لَا يَزَالُ عَلَيْهَا أَبَدِيًّا.
21. It was not only after the act of creation that He could be described as "the Creator"	لَيْسَ بَعْدَ خَلْقِ الْخَلْقِ اسْتِفَادَ اسْمَ "الْخَالِقِ" ،
22. nor was it only by the act of origination that He could he described as "the Originator."	وَلَا بِإِحْدَاثِ الْبَرِيَّةِ اسْتِفَادَ اسْمَ "الْبَارِي".
23. He was always the Lord even when there was nothing to be Lord of,	لَهُ مَعْنَى الرَّبُوبِيَّةِ وَلَا مَرْبُوبٌ،
24. and always the Creator even when there was no creation.	وَمَعْنَى الْخَالِقِ وَلَا مَخْلُوقٌ.
25. 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.	وَكَمَا أَنَّهُ مُحْيِي الْمَوْتَى بَعْدَمَا أَحْيَا، اسْتَحَقَّ هَذَا الْإِسْمَ قَبْلَ إِحْيَائِهِمْ، كَذَلِكَ اسْتَحَقَّ اسْمَ الْخَالِقِ قَبْلَ إِنْشَائِهِمْ.
26. This is because He has the power to do everything,	ذَلِكَ بِأَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ،
27. everything is dependent on Him,	وَكُلُّ شَيْءٍ إِلَيْهِ فَاقِيرٌ ،
28. everything is easy for Him,	وَكُلُّ أَمْرٍ عَلَيْهِ يَسِيرٌ ،
29. And He does not need anything.	لَا يَحْتَاجُ إِلَى شَيْءٍ ،

30. "There is nothing like Him and He is the Hearer, the Seer." (al-Shura 42:11)	" لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ "
31. He created creation with His knowledge.	خَلَقَ الْخَلْقَ بِعِلْمِهِ ،
32. He appointed destinies for those He created.	وَقَدَّرَ لَهُمْ أَقْدَارًا ،
33. He allotted to them fixed life spans.	وَضَرَبَ لَهُمْ آجَالًا
34. Nothing about them was hidden from Him before He created them,	وَلَمْ يَخْفَ عَلَيْهِ شَيْءٌ قَبْلَ أَنْ يَخْلُقَهُمْ ،
35. And He knew everything that they would do before He created them.	وَعَلِمَ مَا هُمْ عَامِلُونَ قَبْلَ أَنْ يَخْلُقَهُمْ
36. He ordered them to obey Him and forbade them to disobey Him.	وَأَمَرَهُمْ بِطَاعَتِهِ، وَنَهَاَهُمْ عَنِ مَعْصِيَتِهِ
37. Everything happens according to His degree and will, and His will is accomplished.	وَكُلُّ شَيْءٍ يَجْرِي بِتَقْدِيرِهِ ، وَمَشِيئَتُهُ تُنْفَذُ،
38. 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.	لَا مَشِيئَةَ لِلْعِبَادِ إِلَّا مَا شَاءَ لَهُمْ، فَمَا شَاءَ لَهُمْ كَانَ ، وَمَا لَمْ يَشَأْ لَمْ يَكُنْ
39. He gives guidance to whomever He wills, and protects them, and keeps them safe from harm, out of His generosity;	يَهْدِي مَنْ يَشَاءُ، وَيَعْصِمُ وَيُعَافِي فَضْلًا،
40. and He leads astray whomever He wills, and abases them, and afflicts them, out of His justice.	وَيُضِلُّ مَنْ يَشَاءُ وَيَخَذُلُ وَيَيْتَلِي عَدْلًا

41. All of them are subject to His will either through His generosity or His justice.	وَكُلُّهُمْ يَتَقَلَّبُونَ فِي مَشِيئَتِهِ بَيْنَ فَضْلِهِ وَعَدْلِهِ
42. He is Exalted beyond having opposites or equals.	وَهُوَ مُتَعَالٍ عَنِ الْأَضْدَادِ وَالْأَنْدَادِ
43. No one can ward off His decree or delay His command or overpower His affairs.	لَا رَادٌّ لِقَضَائِهِ، وَلَا مُعَقِّبٌ لِحُكْمِهِ، وَلَا غَالِبٌ لِأَمْرِهِ
44. We believe in all of this and are certain that everything comes from Him.	آمَنَّا بِذَلِكَ كُلِّهِ، وَأَيَّقِنَا أَنَّ كُلًّا مِنْ عِنْدِهِ
45. 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,	وَأَنَّ مُحَمَّدًا عَبْدُهُ الْمُصْطَفَى، وَنَبِيِّهِ الْمُجْتَبَى، وَرَسُولُهُ الْمُرْتَضَى،
46. 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.	وَأَنَّهُ خَاتِمُ الْأَنْبِيَاءِ، وَإِمَامُ الْأَتْقِيَاءِ، وَسَيِّدُ الْمُرْسَلِينَ وَحَبِيبُ رَبِّ الْعَالَمِينَ
47. Every claim to prophethood after Him is falsehood and deceit.	وَكُلُّ دَعْوَى النُّبُوَّةِ بَعْدَهُ فَغْيٌ وَهْوَى
48. He is the one who has been sent to all the jinn and all mankind with truth and guidance and with light and illumination.	وَهُوَ الْمَبْعُوثُ إِلَى عَامَةِ الْجِنِّ وَكَافَةِ الْوَرَى بِالْحَقِّ وَالْهُدَى، وَبِالنُّورِ وَالضِّيَاءِ
49. The Qur'an is the word of Allah.	وَأَنَّ الْقُرْآنَ كَلَامُ اللَّهِ.
50. It came from Him as speech without it being possible to say how.	مِنْهُ بَدَأَ بِلَا كَيْفِيَّةٍ قَوْلًا،

51. He sent it down on His Messenger as revelation.	وأنزله على رسوله وحياً.
52. The believers accept it, as absolute truth.	وصدقه المؤمنون على ذلك حقاً.
53. They are certain that it is, in truth, the word of Allah.	وأيقنوا أنه كلام الله تعالى بالحقيقة.
54. It is not created as is the speech of human beings,	ليس بمخلوق ككلام البرية.
55. And anyone who hears it and claims that it is human speech has become an unbeliever.	فمن سمعه فزعم أنه كلام البشر، فقد كفر.
56. 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)	وقد ذمه الله وعابه وأوعده بسقر، حيث قال تعالى " سَأُصْلِيهِ سَقَرَ " (المدثر : 26)
57. 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	فلما أوعد الله بسقر لمن قال : " إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ " علمنا وأيقنا أنه قول خالق البشر.
58. and that it is totally unlike the speech of mankind.	ولا يشبه قول البشر.
59. Anyone who describes Allah as being in any way the same as a human being has become an unbeliever.	ومن وصف الله بمعنى من معاني البشر، فقد كفر.
60. All those who grasp this will take heed	فمن أبصر هذا اعتبر.
61. and refrain from saying things such as the unbelievers say,	وعن مثل قول الكفار انزجر.

62. and they will know that He, in His attributes, is not like human beings.	وعلم أنه بصفاته ليس كالإنسان.
63. 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.	والرؤية حق لأهل الجنة، بغير إحاطة ولا كيفية.
64. As the Book of our Lord has expressed it: "Faces on that Day radiant, looking at their Lord." (al-Qiyama 75:22-3)	كما نطق به كتاب ربنا ووجوه يومئذٍ ناضرةً إلى ربها ناظرةً .
65. The explanation of this is as Allah knows and wills.	وتفسيره على ما أَرَادَهُ اللهُ تَعَالَى وعلمه.
66. 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	وكل ما جاء في ذلك من الحديث الصحيح عن الرسول صلى الله عليه وآله وسلم فهو كما قال.
67. And means what he intended.	ومعناه على ما أَرَادَ.
68. We do not delve into that, trying to interpret it according to our own opinions or letting our imaginations have free rein.	لا ندخل في ذلك متأولين بآرائنا، ولا متوهمين بأهوائنا .
69. 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,	فإنه ما سلم في دينه إلا من سلم لله عز وجل ولرسوله صلى الله عليه وآله وسلم.
70. and leaves the knowledge of things that are ambiguous to the one who knows them.	ورد علم ما اشتبه عليه إلى عالمه.

<p>71. A man's Islam is not secure unless it is based on submission and surrender.</p>	<p>ولا تثبت قدم الإسلام إلا على ظهر التسليم والاستسلام.</p>
<p>72. 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,</p>	<p>فمن رام علم ما حظر عنه علمه، ولم يقنع بالتسليم فهمه، حجبته مرامه عن خالص التوحيد، وصافي المعرفة، وصحيح الإيمان.</p>
<p>73. and that he veers between disbelief and belief, confirmation and denial and acceptance and rejection.</p>	<p>فيتذبذب بين الكفر والإيمان، والتصديق والتكذيب، والإقرار والإنكار.</p>
<p>74. He will be subject to whisperings and find himself confused and full of doubt, being neither an accepting believer nor a denying rejector.</p>	<p>موسوسًا تائهاً، شاكًا، لا مؤمنًا مصدقًا، ولا جاحدًا مكذبًا.</p>
<p>75. 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,</p>	<p>ولا يصح الإيمان بالرؤية لأهل دار السلام لمن اعتبرها منهم بوهم أو تأولها بفهم.</p>
<p>76. 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.</p>	<p>إذ كان تأويل الرؤية وتأويل كل معنى يضاف إلى الربوبية بترك التأويل ولزوم التسليم.</p>

77. This is the religion of Muslims.	وعليه دين المسلمين.
78. 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,	ومن لم يتوق النفي والتشبيه، زل ولم يصب التنزيه.
79. Because our Lord, the Glorified and the Exalted, can only possibly be described in terms of oneness	فإن ربنا جل وعلا موصوف بصفات الوحدانية
80. And absolute singularity and no creation is in any way like Him.	منعوت بنعوت الفردانية. ليس في معناه أحد من البرية
81. He is beyond having limits placed on Him, or being restricted, or having parts or limbs.	وتعالى عن الحدود والغايات، والأركان والأعضاء والأدوات
82. Nor is He contained by the six directions as all created things are.	لا تحويه الجهات الست كسائر المبتدعات
83. <i>Al-Mi`raj</i> (the Ascent through the heavens) is true. The Prophet, may Allah bless him and grant him peace, was taken by night	والمعراج حق، وقد أُسري بالنبى صلى الله عليه وآله وسلم
84. and ascended in his bodily form, while awake, through the heavens,	وعرج بشخصه في اليقظة إلى السماء
85. To whatever heights Allah willed for him. Allah ennobled him in the way that He ennobled him	ثم إلى حيث شاء الله من العلاء. وأكرمه الله بما شاء

<p>86. And revealed to him what He revealed to him, "and his heart was not mistaken about what it saw" (al-Najm 53:11).</p>	<p>وأوحى إليه ما أوحى " مَا كَذَبَ الْفُؤَادُ مَا رَأَى "</p>
<p>87. Allah blessed him and granted him peace in this world and the next</p>	<p>فصلى الله عليه وسلم في الآخرة والأولى</p>
<p>88. <i>Al-Hawd</i>, 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.</p>	<p>والحوض الذي أكرمه الله تعالى به ، غياثاً لأمته ، حق</p>
<p>89. <i>Al-Shafa`a</i>, the intercession which is stored up for Muslims, is true, as related in the hadiths.</p>	<p>والشفاعة التي ادخرها لهم حق، كما روي في الأخبار</p>
<p>90. The covenant which Allah made with Adam and his offspring is true.</p>	<p>والميثاق الذي أخذه الله تعالى من آدم وذريته حق</p>
<p>91. 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.</p>	<p>وقد علم الله تعالى فيما لم يزل عدد من يدخل الجنة، وعدد من يدخل النار جملة واحدة، فلا يزداد في ذلك العدد، ولا ينقص منه</p>
<p>92. The same applies to all actions done by people, which are done exactly as Allah knew they would be done.</p>	<p>وكذلك أفعالهم فيما علم منهم أن يفعلوه</p>
<p>93. Everyone is eased towards what he was created for</p>	<p>وكل ميسر لما خُلق له</p>

94. And it is the action with which a man's life is sealed which dictates his fate.	والأعمال بالخواتيم
95. Those who are fortunate are fortunate by the decree of Allah, and those who are wretched are wretched by the decree of Allah.	والسعيد من سعد بقضاء الله، والشقي من شقي بقضاء الله
96. The exact nature of the decree is Allah's secret in His creation,	وأصل القدر سر الله تعالى في خلقه
97. And no angel near the Throne, nor Prophet sent with a message, has been given knowledge of it.	لم يطلع على ذلك ملك مقرب ولا نبي مرسل
98. Delving into it and reflecting too much about it only leads to destruction and loss, and results in rebelliousness.	والتعمق والنظر في ذلك ذريعة الخذلان، وسلم الحرمان، ودرجة الطغيان
99. So be extremely careful about thinking and reflecting on this matter or letting doubts about it assail you,	فالحذر كل الحذر من ذلك نظراً وفكراً ووسوسة
100. Because Allah has kept knowledge of the decree away from human beings,	فإن الله تعالى طوى علم القدر عن أنامه
101. And forbidden them to enquire about it,	ونهاهم عن مرامه
102. saying in His Book, "He is not asked about what He does, but they are asked" (al-Anbiya' 21: 23).	كما قال تعالى في كتابه " لا يُسألُ عَمَّا يَفْعَلُ وَهُمْ يُسألُونَ "

103. Therefore, anyone who asks: "Why did Allah do that?" has gone against a judgement of the Book,	فمن سأل : لم فعل؟ فقد رد حكم الكتاب
104. and anyone who goes against a judgement of the Book is an unbeliever.	ومن رد حكم الكتاب كان من الكافرين
105. This in sum is what those of Allah's Friends with enlightened hearts need to know	فهذا جملة ما يحتاج إليه من هو منور قلبه من أولياء الله تعالى
106. and constitutes the degree of those firmly endowed with knowledge.	وهي درجة الراسخين في العلم
107. For there are two kinds of knowledge: knowledge which is accessible to created beings, and knowledge which is not accessible to created beings.	لأن العلم علمان : علم في الخلق موجود، وعلم في الخلق مفقود
108. Denying the knowledge which is accessible is disbelief, and claiming the knowledge which is inaccessible is disbelief.	فإنكار العلم الموجود كفر، وادعاء العلم المفقود كفر
109. Belief can only be firm when accessible knowledge is accepted and the inaccessible is not sought after.	ولا يثبت الإيمان إلا بقبول العلم الموجود، وترك طلب العلم المفقود.
110. We believe in <i>al-Lawh</i> (the Tablet) and <i>al-Qalam</i> (the Pen) and in everything written on the former.	ونؤمن باللوح والقلم وبجميع ما فيه قد رُقم

<p>111. 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.</p>	<p>فلو اجتمع الخلق كلهم على شيء كتبه الله تعالى فيه أنه كائن، ليجعلوه غير كائن - لم يقدرُوا عليه .</p>
<p>112. 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.</p>	<p>ولو اجتمعوا كلهم على شيء لم يكتبه الله تعالى فيه، ليجعلوه كائنًا لم يقدرُوا عليه</p>
<p>113. 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.</p>	<p>جف القلم بما هو كائن إلى يوم القيامة، وما أخطأ العبد لم يكن ليصبيه، وما أصابه لم يكن لينخطئه</p>
<p>114. It is necessary for the servant to know that Allah already knows everything that is going to happen in His creation.</p>	<p>وعلى العبد أن يعلم أن الله قد سبق علمه في كل كائن من خلقه</p>
<p>115. and has decreed it in a detailed and decisive way.</p>	<p>فقدر ذلك تقديرًا محكمًا مبرمًا</p>
<p>116. 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.</p>	<p>ليس فيه ناقض، ولا معقب، ولا مزيل، ولا مغير، ولا ناقص ولا زائد من خلقه في سماواته وأرضه</p>

117. This is a fundamental aspect of belief and a necessary element of all knowledge	وذلك من عقد الإيمان، وأصول المعرفة
118. and recognition of Allah's oneness and Lordship.	والاعتراف بتوحيد الله تعالى وربوبيته،
119. As Allah says in His Book: "He created everything and decreed it in a detailed way." (al-Furqan 25: 2)	كما قال تعالى في كتاب "وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا"
120. And He also says: "Allah's command is always a decided decree." (al-Ahzab 33: 38)	وقال تعالى "وَكَانَ أَمْرُ اللَّهِ قَدْرًا مَّقْدُورًا"
121. So woe to anyone who argues with Allah concerning the decree	فويل لمن صار لله تعالى في القدر خصيمًا
122. and who, with a sick heart, starts delving into this matter.	وأحضر للنظر فيه قلبًا سقيمًا
123. In his deluded attempt to investigate the Unseen, he is seeking a secret that can never be uncovered,	لقد التمس بوهمه في فحص الغيب سرًا كظيمًا
124. and he ends up an evil-doer, telling nothing but lies.	وعاد بما قال فيه أفاكًا أثيمًا
125. <i>Al-`Arsh</i> (the Throne) and <i>al-Kursi</i> (the Chair) are true.	والعرش والكرسي حق
126. He is independent of the Throne and that which is beneath it.	وهو مستغن عن العرش وما دونه
127. He encompasses all things and that which is above it,	محيط بكل شيء وفوقه

128. and what He has created is incapable of encompassing Him.	وقد أعجز عن الإحاطة خلقه
129. We say with belief, acceptance and submission that Allah took Ibrahim as an intimate friend and that He spoke directly to Musa.	ونقول: إن الله اتخذ إبراهيم خليلًا، وكلم الله موسى تكليمًا، إيمانًا وتصديقًا وتسليمًا
130. We believe in the angels, and the Prophets,	ونؤمن بالملائكة والنبیین
131. and the books which were revealed to the messengers,	والكتب المنزلة على المرسلین
132. and we bear witness that they were all following the manifest Truth.	ونشهد أنهم كانوا على الحق المبين
133. We call the people of our <i>qibla</i> Muslims and believers	ونسمي أهل قبلتنا مسلمين مؤمنين
134. as long as they acknowledge what the Prophet, may Allah bless him and grant him peace, brought,	ما داموا بما جاء به النبي صلى الله عليه وسلم معترفين،
135. and accept as true everything that he said and told us about.	وله بكل ما قاله وأخبر مصدقين
136. We do not enter into vain talk about Allah nor do we allow any dispute about the religion of Allah.	ولا نخوض في الله، ولا نماري في دين الله
137. We do not argue about the Qur'an and we bear witness that it is the speech of the Lord of all the Worlds	ولا نجادل في القرآن، ونشهد أنه كلام رب العالمين

<p>138. 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.</p>	<p>نزل به الروح الأمين، فعلمه سيد المرسلين محمدًا صلى الله عليه وعلى آله وسلم</p>
<p>139. It is the speech of Allah and no speech of any created being is comparable to it.</p>	<p>وهو كلام الله تعالى لا يساويه شيء من كلام المخلوقين</p>
<p>140. We do not say that it was created and we do not go against the Congregation (<i>jama`a</i>) of the Muslims regarding it.</p>	<p>ولا نقول بخلقه، ولا نخالف جماعة المسلمين</p>
<p>141. 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.</p>	<p>ولا نكفر أحدًا من أهل القبلة بذنب، ما لم يستحله</p>
<p>142. Nor do we say that the wrong action of a man who has belief does not have a harmful effect on him.</p>	<p>ولا نقول: لا يضر مع الإيمان ذنب لمن عمله</p>
<p>143. 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.</p>	<p>ونرجو للمحسنين من المؤمنين أن يعفو عنهم ويدخلهم الجنة برحمته، ولا نأمن عليهم، ولا نشهد لهم بالجنة</p>
<p>144. 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.</p>	<p>ونستغفر لمسيئهم، ونخاف عليهم، ولا نقنطهم</p>

145. Certainty and despair both remove one from the religion,	والأمن والإياس ينقلان عن ملة الإسلام
146. but the path of truth for the People of the <i>Qibla</i> lies between the two.	وسبيل الحق بينهما لأهل القبلة
147. A person does not step out of belief except by disavowing what brought him into it.	ولا يخرج العبد من الإيمان إلا بجحود ما أدخله فيه
148. Belief consists of affirmation by the tongue and acceptance by the heart.	والإيمان: هو الإقرار باللسان، والتصديق بالجنان
149. 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.	وجميع ما صح عن رسول الله صلى الله عليه وعلى آله وسلم من الشرع والبيان كله حق
150. Belief is, at base, the same for everyone,	والإيمان واحد وأهله في أصله سواء،
151. 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.	والتفاضل بينهم بالخشية والتقوى، ومخالفة الهوى، وملازمة الأولى
152. 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.	والمؤمنون كلهم أولياء الرحمن، وأكرمهم عند الله أطوعهم وأتبعهم للقرآن

<p>153. 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.</p>	<p>والإيمان: هو الإيمان بالله، وملائكته، ورسله، واليوم الآخر، والقدر: خيره وشره، وحلوه ومره، من الله تعالى</p>
<p>154. We believe in all these things.</p>	<p>ونحن مؤمنون بذلك كله</p>
<p>155. We do not make any distinction between any of the messengers, we accept as true what all of them brought.</p>	<p>لا نفرق بين أحد من رسله، ونصدقهم كلهم على ما جاءوا به</p>
<p>156. 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,</p>	<p>وأهل الكبائر من أمة محمد صلى الله عليه وعلى آله وسلم في النار لا يخلدون،</p>
<p>157. provided they die and meet Allah as believers affirming His unity even if they have not repented.</p>	<p>إذا ماتوا وهم موحدون وإن لم يكونوا تائبين، بعد أن لقوا الله عارفين "مؤمنين"</p>
<p>158. They are subject to His will and judgement.</p>	<p>وهم في مشيئته وحكمه،</p>
<p>159. 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 (<i>shirk</i>) to whomever He wills" (al-Nisa' 4: 116);</p>	<p>إن شاء غفر لهم عفا عنهم بفضله، كما ذكر عز وجل في كتابه " وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ "</p>

160. if He wants, He will punish them in the Fire out of His justice,	وإن شاء عذبهم في النار بعدله
161. 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.	ثم يخرجهم منها برحمته وشفاعة الشافعين من أهل طاعته ثم يبعثهم إلى جنته
162. This is because Allah is the Protector of those who recognize Him	وذلك بأن الله تعالى تولى أهل معرفته،
163. 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.	ولم يجعلهم في الدارين كأهل نكرته، الذين خابوا من هدايته، ولم ينالوا من ولايته
164. O Allah, You are the Protector of Islam and its people; make us firm in Islam until the day we meet You.	اللهم يا وليّ الإسلام وأهله، ثبتنا على الإسلام حتى نلقاك به
165. We agree with doing the prayer behind any of the People of the <i>Qibla</i> whether rightful or wrongful, and doing the funeral prayer over any of them when they die.	ونرى الصلاة خلف كل برٍّ وفاجر من أهل القبلة وعلى من مات منهم
166. We do not say that any of them will categorically go to either the Garden or the Fire,	ولا ننزل أحداً منهم جنة ولا ناراً
167. and we do not accuse any of them of <i>kufr</i> , <i>shirk</i> , or <i>nifaq</i> , as long as they have not openly demonstrated any of those things.	ولا نشهد عليهم بكفر ولا بشرك ولا بنفاق، ما لم يظهر منهم شيء من ذلك

168. We leave their secrets to Allah.	ونذر سرائرهم إلى الله تعالى
169. 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.	ولا نرى السيف على أحد من أمة محمد صلى الله عليه وعلى آله وسلم إلا من وجب عليه السيف
170. We do not accept rebellion against our Imam or those in charge of our affairs even if they are unjust,	ولا نرى الخروج على أئمتنا وولاية أمورنا وإن جاروا
171. nor do we wish evil on them, nor do we withdraw from following them.	ولا ندعو عليهم ، ولا ننزع يداً من طاعتهم
172. 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.	ونرى طاعتهم من طاعة الله عز وجل فريضة، ما لم يأمرُوا بمعصية
173. We pray for their right guidance and ask for pardon for their wrongs.	وندعو لهم بالصلاح والمعافاة
174. We follow the Sunna of the Prophet and the Congregation of the Muslims, and avoid deviation, differences and divisions.	ونتبع السنة والجماعة، ونجتنب الشدوذ والخلاف والفرقة
175. We love the people of justice and trustworthiness, and hate the people of injustice and treachery.	ونحب أهل العدل والأمانة، ونبغض أهل الجور والخيانة
176. When our knowledge about something is unclear, we say: "Allah knows best."	ونقول: الله أعلم، فيما اشتبه علينا علمه

<p>177. We agree with wiping over leather socks (in ablution) whether on a journey or otherwise, just as has come in the hadiths.</p>	<p>ونرى المسح على الخفين، في السفر والحضر، كما جاء في الأثر</p>
<p>178. 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.</p>	<p>والحج والجهاد ماضيان مع أولي الأمر من المسلمين: برهم وفاجرهم، إلى قيام الساعة، لا يبطلهما شيء ولا ينقضهما</p>
<p>179. We believe in the the noble angels who write down our actions, for Allah has appointed them over us as two guardians.</p>	<p>ونؤمن بالكرام الكاتبين، فإن الله قد جعلهم علينا حافظين</p>
<p>180. We believe in the Angel of Death who is in charge of taking the spirits of all the worlds.</p>	<p>ونؤمن بملك الموت، الموكل بقبض أرواح العالمين</p>
<p>181. 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.</p>	<p>وبعذاب القبر لمن كان له أهلاً، وسؤال منكر ونكير في قبره عن ربه ودينه ونبيه، على ما جاءت به الأخبار عن رسول الله صلى الله عليه وعلى آله وسلم، وعن الصحابة رضوان الله عليهم</p>

182. The grave is either one of the meadows of the Garden or one of the pits of the Fire.	والقبر روضة من رياض الجنة، أو حفرة من حفر النيران
183. 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.	ونؤمن بالبعث وجزاء الأعمال يوم القيامة، والعرض والحساب، وقراءة الكتاب، والثواب والعقاب، والصراط والميزان
184. The Garden and the Fire are created things that never come to an end	والجنة والنار مخلوقتان، لا تفنيان أبداً ولا تبيدان
and that Allah created them before the rest of creation and then created people to inhabit each of them.	وأن الله تعالى خلق الجنة والنار قبل الخلق، وخلق لهما أهلاً
185. Whoever He wills goes to the Garden out of His bounty and whoever He wills goes to the Fire through His justice.	فمن شاء منهم إلى الجنة فضلاً منه، ومن شاء منهم إلى النار عدلاً منه
186. Everybody acts in accordance with what is destined for him and goes towards what he has been created for.	وكل يعمل لما قد فرغ له، وصائر إلى ما خلق له
187. Good and evil have both been decreed for people.	والخير والشر مقدران على العباد

<p>188. 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)</p>	<p>والاستطاعة التي يجب بها الفعل، من نحو التوفيق الذي لا يجوز أن يوصف المخلوق به - فهي مع الفعل، وأما الاستطاعة من جهة الصحة والوسع، والتمكن وسلامة الآلات - فهي قبل الفعل، وبها يتعلق الخطاب، وهو كما قال تعالى "لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا"</p>
<p>189. People's actions are created by Allah but earned by people .</p>	<p>وأفعال العباد خلق الله، وكسب من العباد</p>
<p>190. 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.</p>	<p>ولم يكلفهم الله تعالى إلا ما يطيقون ولا يطيقون إلا ما كلفهم</p>

<p>191. 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.</p>	<p>وهو تفسير: "لا حول ولا قوة إلا بالله" . نقول: لا حيلة لأحد، ولا حركة لأحد ولا تحول لأحد عن معصية الله إلا بمعونة الله، ولا قوة لأحد على إقامة طاعة الله والثبات عليها إلا بتوفيق الله</p>
<p>192. Everything happens according to Allah's will, knowledge, predestination and decree. His will overpowers all other wills and His decree overpowers all stratagems.</p>	<p>وكل شيء يجري بمشيئة الله تعالى وعلمه وقضائه وقدره ، غلبت مشيئته المشيئات كلها ، وغلب قضاؤه الحيل كلها</p>
<p>193. 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.</p>	<p>يفعل ما يشاء وهو غير ظالم أبداً، تقدس عن كل سوء وحين، وتنزه عن كل عيب وشين</p>
<p>194. "He will not be asked about what He does, but they will be asked." (al-Anbiya' 21: 23)</p>	<p>"لا يُسألُ عَمَّا يَفْعَلُ وَهُمْ يُسألُونَ"</p>
<p>195. There is benefit for dead people in the supplication and alms-giving of the living.</p>	<p>وفي دعاء الأحياء وصدقاتهم منفعة للأموات</p>

196. Allah responds to people's supplications and gives them what they ask for.	والله تعالى يستجيب الدعوات، ويقضي الحاجات
197. Allah has absolute control over everything and nothing has any control over Him.	ويملك كل شيء، ولا يملكه شيء
198. Nothing can be independent of Allah even for the blinking of an eye,	ولا غنى عن الله تعالى طرفة عين
199. 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.	ومن استغنى عن الله طرفة عين، فقد كفر وصار من أهل الحين
200. Allah is angered and He is pleased but not in the same way as any creature.	والله يغضب ويرضى، لا كأحد من الورى
201. We love the Companions of the Messenger of Allah	ونحب أصحاب رسول الله صلى الله عليه وعلى آله وسلم
202. but we do not go to excess in our love for any one individual among them;	ولا نفرط في حب أحد منهم
203. nor do we disown any one of them.	ولا نتبرأ من أحد منهم
204. We hate anyone who hates them or does not speak well of them and we only speak well of them.	ونبغض من يبغضهم ، وبغير الخير يذكرهم ، ولا نذكرهم إلا بخير
205. 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.	وحبهم دين وإيمان وإحسان، وبغضهم كفر ونفاق وطغيان

206. 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.

ونثبت الخلافة بعد رسول الله صلى
الله عليه وعلى آله وسلم: أولًا لأبي
بكر الصديق رضي الله عنه، تفضيلًا
له وتقديرًا على جميع الأمة، ثم لعمر
بن الخطاب رضي الله عنه، ثم
لعثمان رضي الله عنه، ثم لعلي بن
أبي طالب رضي الله عنه، وهم
الخلفاء الراشدون والأئمة المهتدون.

207a. 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.

وأن العشرة الذين سماهم رسول الله
صلى الله عليه وعلى آله وسلم
وبشرهم بالجنة، على ما شهد لهم
رسول الله صلى الله عليه وعلى آله
وسلم، وقوله الحق،

<p>207b. 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.</p>	<p>وهم : أبو بكر ، وعمر، وعثمان، وعلي، وطلحة، والزبير، وسعد، وسعيد، وعبد الرحمن بن عوف، وأبو عبيدة بن الجراح وهو أمين هذه الأمة، رضي الله عنهم أجمعين</p>
<p>208. 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.</p>	<p>ومن أحسن القول في أصحاب رسول الله صلى الله عليه وعلى آله وسلم، وأزواجه الطاهرات من كل دنس، وذرياته المقدسين من كل رجس؛ فقد برئ من النفاق</p>
<p>209. 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.</p>	<p>وعلماء السلف من السابقين، ومن بعدهم من التابعين- أهل الخير والأثر، وأهل الفقه والنظر - لا يذكرون إلا بالجميل، ومن ذكرهم بسوء فهو على غير السبيل</p>

<p>210. 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 <i>awliya'</i> put together.</p>	<p>ولا نفضل أحداً من الأولياء على أحد من الأنبياء عليهم السلام، ونقول: نبي واحد أفضل من جميع الأولياء</p>
<p>211. We believe in what we know of the <i>karamat</i> or marvels of the <i>awliya'</i> and in the authentic stories about them from trustworthy sources.</p>	<p>ونؤمن بما جاء من كراماتهم، وصح عن الثقات من رواياتهم</p>
<p>212. We believe in the signs of the Hour such as the appearance of the Antichrist (<i>dajjal</i>)</p>	<p>ونؤمن بأشراط الساعة: من خروج الدجال</p>
<p>213. and the descent of `Isa ibn Maryam, peace be upon him, from heaven,</p>	<p>ونزول عيسى ابن مريم عليه السلام من السماء</p>
<p>214. and we believe in the rising of the sun from where it sets</p>	<p>ونؤمن بطلوع الشمس من مغربها</p>
<p>215. and in the emergence of the Beast from the earth.</p>	<p>وخروج دابة الأرض من موضعها</p>
<p>216. We do not accept as true what soothsayers and fortune-tellers say,</p>	<p>ولا نصدق كاهناً ولا عرافاً</p>
<p>217. 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 (<i>umma</i>).</p>	<p>ولا من يدعي شيئاً يخالف الكتاب والسنة وإجماع الأمة</p>
<p>218. We agree that holding together is the true and right path and that separation is deviation and torment.</p>	<p>ونرى الجماعة حقاً وصواباً، والفرقة زيغاً وعذاباً</p>

219. There is only one religion of Allah in the heavens and the earth and that is the religion of Islam ("submission").	ودين الله في الأرض والسماء واحد، وهو دين الإسلام
220. 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)	قال الله تعالى إِنَّ الدِّينَ عِنْدَ اللَّهِ الإِسْلَامُ وقال تعالى وَرَضِيتُ لَكُمُ الإِسْلَامَ دِينًا
221. Islam lies between going to excess and falling short,	وهو بين الغلو والتقصير
222. between the likening of Allah's attributes to creation (<i>tashbih</i>) and divesting Allah of attributes (<i>ta`til</i>),	وبين التشبيه والتعطيل
223. between determinism and freewill,	وبين الجبر والقدر
224. and between sureness and despair.	وبين الأمان والإيأس
225. 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.	فهذا ديننا واعتقادنا ظاهراً وباطناً. ونحن براء إلى الله من كل من خالف الذي ذكرناه وبيناه.
226. We ask Allah to make us firm in our belief and seal our lives with it	ونسأل الله تعالى أن يثبتنا على الإيمان، ويختم لنا به
227. and to protect us from variant ideas, scattering opinions	ويعصمنا من الأهواء المختلفة، والآراء المتفرقة

<p>228. and evil schools of view such as those of the Mushabbiha, the Mu` tazila, the Jahmiyya, the Jabriyya, the Qadariyya, and others like them</p>	<p>والمذاهب الردية ، مثل المشبهة ، والمعتزلة، والجهمية ، والجبرية ، والقدرية وغيرهم،</p>
<p>229. who go against the Sunna and Jama`a and have allied themselves with error.</p>	<p>من الذين خالفوا السنة والجماعة، وحالفوا الضلالة</p>
<p>230. 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.</p>	<p>ونحن منهم براء ، وهم عندنا ضلال وأردياء. وبالله العصمة والتوفيق</p>