

Aqeedah Tahawiyyah

1- نقول في توحيد الله معتقدين بتوفيق الله: إن الله واحد لا شريك له.

1 – We say about the Tawheed of Allah (monotheism), believing in Allah's help – that Allah is One, without any partners.

2- ولا شيء مثله

2 – And there is nothing is like Him.

3- ولا شيء يعجزه

3 – There is nothing that can overwhelm Him.

4- ولا إله غيره.

4 – And there is no God other than Him.

5- قديم بلا ابتداء، دائم بلا انتهاء

5 – He is The Eternal without a beginning and The Everlasting without end

6- لا يفنى ولا يبدي.

6- He will never perish or come to an end

7- ولا يكون إلا ما يريد.

7 – Nothing happens except what He wills

8- لا تبلغه الأوهام، ولا تدركه الأفهام.

8 – No imagination can conceive of Him, and no understanding can comprehend Him. He does not resemble the creation

9- ولا يشبه الأنام

9 – He does not resemble the creation

10- حي لا يموت

10 – He is attributed with Life, and is not subject to death

11- قيوم لا ينام.

11 – He is eternal, and is not subject to sleep

12- خالق بلا حاجة

12 – He created without a need to create

13- رازق بلا مؤنة

13 – He is The Sustainer/Provider (for all) without difficulty (or effort)

14- مميت بلا مخافة

14 – He wills for death (of His creation) without fear

15- باعث بلا مشقة.

15 – He resurrects without difficulty

16- ما زال بصفاته قديما قبل خلقه ، لم يزدد بكونهم شيئا لم يكن قبلهم من صفاته

16 – He has always existed (eternally) with His attributes before any creation. Bringing creation into existence did not add anything to His attributes that was not already there

17- وكما كان بصفاته أزليا كذلك لا يزال عليها أبديا.

17 – And as He always was, with His attributes, in pre-eternity, so He will remain as such everlastingly

18- ليس بعد خلق الخلق استفاد اسم الخالق، ولا بإحداث البرية استفاد اسم الباري.

18 – It was not only after creating the creation He gained the attribute of “The Creator”, nor was it only after originating entities He gained the attribute of “Al-Bari” (The Originator)

19- له معنى الربوبية ولا مريبوب، ومعنى الخالقية ولا مخلوق

19 – He was always The Lord even when there was nothing to be Lord of, and always The Creator even when there was no creation

20- وكما أنه محيي الموتى بعدما أحياهم استحق هذا الاسم قبل إحيائهم، كذلك استحق اسم الخالق قبل إنشائهم.

20 – Although He is attributed with being “The Ressorctor”, (because the dead will be resurrected), yet He, Ta’ala, had that attribute before resurrecting anything. Similarly, He had the attribute “The Creator” before creating anything

21- ذلك بأنه على كل شيء قدير

21 – This is because He is The Supreme Omnipotent over everything

22- وكل شيء إليه فقير

22 – And EVERYTHING is in complete need of Him

23- وكل أمر عليه يسير.

23 – Everything is easy for Him

24- لا يحتاج إلى شيء

24– He is not in need of anything

25- ليس كمثلته شيء، وهو السميع البصير

25 – Nothing is like Him, and He is attributed with Hearing and Sight

26- خلق الخلق بعلمه

26 – He created the creation according to His (eternal) Knowledge and Will (purposely)

27- وقدر لهم أقدارا .

27 – He destined destinies for those He created

28- وضرب لهم آجالا .

28 – He assigned to them fixed life spans

29- لم يخفَ عليه شيء قبل أن يخلقهم

29 – Nothing was hidden from Him before He created them

30- وعلم ما هم عاملون قبل أن يخلقهم

30 – He (eternally) knew whatever His creation would do before He created them

31- وأمرهم بطاعته، ونهاهم عن معصيته .

31 – He ordered them to obey Him and forbade them to disobey Him

32- وكل شيء يجري بتقديره ومشينته

32 – Everything happens according to His decree and will

33- ومشينته تنفذ لا مشيئة للعباد إلا ما شاء لهم، فما شاء لهم كان، وما لم يشأ لم يكن .

33 – His will is executed. The will of the creation cannot overcome His Will. What He wills occurs; and what He does not will, could never happen

34- يهدي من يشاء، ويعصم ويعافي فضلا

34– He guides whomever He wills, protects them, and keeps them safe from harm, out of His kindness and generosity

35- ويضل من يشاء، ويخذل ويبتلي عدلا

35 – And He leads astray whoever He wills, disgraces them, and afflicts them, out of His justice

36- وكلهم يتقلبون في مشيئته بين فضله وعدله.

36 – All of the creation is subjugated by His will, moving between His generosity, and His justice.

37- وهو متعال عن الأضداد والأنداد

37 – He is above being attributed with opposites or equals

38- لا راد لقضائه

38- No one can ward off His decree

39- ولا معقب لحكمه، ولا غالب لأمره.

39 – No one can void His sentence, and no one can overpower His commands

40- آما بذلك كله، وأيقنا أن كلا من عنده.

40 – We have complete faith in Him, and firmly believe that everything happens due to Him

41- وأن محمدا عبده المصطفى، ونبيه المجتبي، ورسوله المرتضى

41 – And Muhammad is His most exalted worshipper, chosen Prophet, and beloved Messenger

42- وأنه خاتم الأنبياء

42 – And He is the final (last) of the Prophets

43- وإمام الأتقياء، وسيد المرسلين، وحبیب رب العالمین

43 – He is the best of the pious worshippers, the most honored of all the messengers, and the beloved to The Lord of the worlds

44- وكل دعوى النبوة بعده فَعَيٌّ وهوى

44 – Any claim to prophethood after him is **falsehood** and **deviation**

45- وهو المبعوث إلى عامة الجن، وكافة الورى، بالحق والهدى، وبالنور والضياء.

45 – He is the one who has been sent to all the jinn and all mankind with Truth and Guidance and with Light and Illumination

46- وإن القرآن كلام الله، منه بدأ بلا كيفية قولاً

46 – The Qur'an is the word of Allah, it came from Him without (saying) how

47- وأنزله على رسوله وحياً، وصدقه المؤمنون على ذلك حقاً،

47 – He (Allah) revealed it (The Qur'an) to His prophet, and the believers testified to it as the absolute truth with a firm faith

48- وأيقنوا أنه كلام الله تعالى بالحقيقة، ليس بمخلوق ككلام البرية

48 – They (the believers) firmly believed that the Qur'an is the true word of Allah, it is not created as in the speech of human beings

49- فمن سمعه فزعم أنه كلام البشر فقد كفر، وقد نمه الله وعابه، وأوعده بسقر، حيث قال تعالى: (سأصليه سقر) ، فلما أوعده الله بسقر لمن قال: (إن هذا إلا قول البشر)

49 – Anyone who hears it and claims that it is the words of humans has become an unbeliever. Allah condemned him, disgraced him and promised him Hellfire when He said (in Surat Al-Muddathther (74), ayah 26, which means): **“I will torture him in Hellfire”**. When Allah threatens with Hellfire, it is for those who say: **“This is just the words of humans”** (the meaning of Ayah 25 in Surat- Al-Muddaththir)

50- علمنا وأيقنا أنه قول خالق البشر، ولا يشبه قول البشر.

50 – We know and firmly believe that the Qur’an is the word of The Creator of mankind and that it does not resemble that of humans

51- ومن وصف الله بمعنى من معاني البشر فقد كفر

51 – Whosoever attributes Allah with (even one) attribute of human beings becomes a blasphemer

52- فمن أبصر هذا اعتبر، وعن مثل قول الكفار انزجر، وعلم أنه بصفاته ليس كالبشر.

52 – Anyone who grasps this should take note of it, and refrain from saying things such as the unbelievers say. They should know that He, and His Attributes, is not like human beings

53- والرؤية حق لأهل الجنة بغير إحاطة ولا كيفية، كما نطق به كتاب ربنا: (وجوه يومئذ ناضرة إلى ربها ناظرة)

53 – The people of Paradise will see their Lord without their vision being all-encompassing and without “the how” of their vision being known, as the Book of Allah said in Surat Al-Qiyamah, ayah 22: (which means):

“Faces on that Day are radiant, looking to their Lord”

54- وتفسيره على ما أراده الله تعالى وعلمه، وكل ما جاء في ذلك من الحديث الصحيح عن الرسول صلى الله عليه وسلم فهو كما قال، ومعناه على ما أراد

54 – We submit the true meaning and interpretation of the above verse (regarding vision) to what Allah wants and knows, and everything that has come to us about this from the Messenger, sallallahu alayhi wa aalhi wa sallam, in authentic traditions, is as he said and its meaning and interpretation is exactly what he intended

55- لا ندخل في ذلك متأولين بأرائنا، ولا متوهمين بأهوائنا.

55 – We do not dwell into that (those kinds of verses), trying to interpret it according to our own opinions nor our imaginations

56- فإنه ما سلم في دينه إلا من سلم لله عز وجل ولرسوله صلى الله عليه وسلم، وردَّ علم ما اشتبه عليه إلى عالمه.

56 – No one is safe in his faith unless he/she submits themselves completely to Allah, the Exalted and Glorified, and to His Messenger, sallallahu alayhi wa aalihi wa sallam, and leaves the knowledge of things that are ambiguous to the one who knows them

57- ولا تثبت قدم الإسلام إلا على ظهر التسليم والاستسلام

57 – One's foot will not be safe in Islam unless it is based on submission and surrender

58- فمن رام علم ما حُظر عنه علمه، ولم يقنع بالتسليم فهمه، حجبه مرامه عن خالص التوحيد، وصافي المعرفة، وصحيح الإيمان، فيتذبذب بين الكفر والإيمان، والتصديق والتكذيب، والإقرار والإنكار، موسوساً تانها، زائغاً شاكاً، لا مؤمناً مصدقاً، ولا جاحداً مكذّباً.

58 – Whosoever desires to know things which it is beyond his/her capacity, and whose intellect is not satisfied with submission, will remain deprived of the pure monotheism (Tawheed), true faith and correct belief, and that he/she will be swinging between disbelief and belief, affirmation and denial and acceptance and rejection. He/She will be uncertain and confused, devious and doubtful, being neither a submitting believer nor a denying rejector

59- ولا يصح الإيمان بالرؤية لأهل دار السلام لمن اعتبرها منهم بوهم، أو تأولها بفهم

59 – It is invalid for those who will enter paradise to believe that they will see Allah if they imagine what it is like, or interprets it according to his own understanding

60- إذا كان تأويل الرؤية وتأويل كل معنى يضاف إلى الربوبية بترك التأويل ولزوم التسليم، وعليه دين المسلمين.

60 – Because the interpretation of this seeing' but indeed, the meaning of any thing which pertain to the realm of Lordship, is by avoiding its interpretation and strictly adhering to the submission, and this is the basis of the religion of Muslims

61- ومن لم يتوقّف النفي والتشبيه زل ولم يصب التنزيه

61 – Whosoever does not avoid negating the attributes of Allah, or likening Allah to humans, then indeed has gone astray and has missed the correct belief in Allah.

62- فإن ربنا جل وعلا موصوف بصفات الوجدانية، منعت بنعوت الفردانية، ليس في معناه أحد من البرية.

62 – Indeed, our Lord, The Exalted, is only be attributed with the attributes of Oneness, Absolute uniqueness and no creation is in any way like Him

63- وتعالى عن الحدود والغايات، والأركان والأعضاء والأدوات، لا تحويه الجهات الست كسائر المبتدعات.

63 – He is clear of being attributed with having limits, nor ends, nor having parts, nor organs, nor limbs. Nor is He contained by the six directions as all created things are

64- والمعراج حق، وقد أسرى بالنبي صلى الله عليه وسلم، وعرج بشخصه في اليقظة إلى السماء، ثم إلى حيث شاء الله من العلا

64 – Al-Mi'raaj (the ascending through the heavens) is true. The Prophet, was taken by night and ascended in his bodily form, while awake, through the heavens, to whatever honorable place in heaven Allah willed for him.

65- وأكرمه الله بما شاء، وأوحى إليه ما أوحى، (ما كذب الفؤاد ما رأى) فصلى الله عليه وسلم في الآخرة والأولى.

65 – Allah honored (the prophet in this journey) in the way that He willed, and revealed to him what He willed, {“**and his heart was not mistaken about what it saw**” [the meaning of ayah 11 in surat An-Najm]}. Allah blessed him and granted him peace in this world and in the Hereafter.

66- والحوض الذي أكرمه الله تعالى به غيائنا لأمته حق

66 – Al-Hawd, (the Basin, which Allah will grant the Prophet as an honor to quench the thirst of His followers on the Day Of Judgement), is true.

67- والشفاعة التي ادخرها لهم حق، كما روي في الأخبار

67 – Ash-Shafa'ah, (the intercession) which is allocated to his followers is true, as related in the authentic Ahaadeeth

68- والميثاق الذي أخذه الله تعالى من آدم وذريته حق

68 – The pledge which Allah took from Adam Alayhi As Salaam and his offspring' is true

69- 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.

69 – Allah eternally knew, before the existence of time, the exact number of those who would enter Paradise (Al-Jannah) and the exact number of those who would enter Hellfire (Jahannam). This number is not subject to increase nor decrease

70- وكذلك أفعالهم فيما علم منهم أن يفعلوه، وكلٌ ميسر لما خلق له.

70 – The same applies to all actions done by people, which are done exactly as Allah knew they would be done. Everyone is facilitated to what he was created for

71- والأعمال بالخواتيم، والسعيد من سعد بقضاء الله، والشقي من شقي بقضاء الله

71 – The final deeds that one's life end with, 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

72- وأصل القدر سر الله تعالى في خلقه، لم يطلع على ذلك ملك مقرب ولا نبي مرسل

72 – The exact nature of the decree of Allah onto His creation is not known to the creation. No high ranking angel, nor a messenger, has been given knowledge of it

73- والتعمق والنظر في ذلك نريعة الخذلان، وسلم الحرمان، ودرجة الطغيان، فالحذر كل الحذر من ذلك نظرا وفكرا ووسوسة،

73 – Deep indulgence in attempting to encompass how things are decreed, only leads to confusion, humiliation, and loss. One should exercise extreme caution about attempting to encompass this matter, or letting doubts about it assail you

74- فإن الله تعالى طوى علم القدر عن أنامه، ونهاهم عن مرامه، كما قال الله تعالى في كتابه: (لا يسأل عما يفعل وهم يسألون) فمن سأل: لِمَ فعل؟ فقد رد حكم الكتاب، ومن رد حكم الكتاب كان من الكافرين.

74 – Allah has kept knowledge of the decree away from his creation, and forbidden them to attempt to encompass it, as He said in Surat Al-Anbiya', ayah 23, which means: **"He is not asked about what He does but they are asked"**. Whosoever asks: 'Why did Allah do that?' has gone against a judgement of the Book, and who rejects the judgement of the Book becomes an unbeliever

75- فهذا جملة ما يحتاج إليه من هو منور قلبه من أولياء الله تعالى، وهي درجة الراسخين في العلم

75 – This in sum is what the pious worshippers of Allah with enlightened hearts need to know, which constitutes the degree of those firmly endowed with knowledge.

76- لأن العلم علمان: علم في الخلق موجود، وعلم في الخلق مفقود، فإنكار العلم الموجود كفر، وادعاء العلم المفقود كفر، ولا يثبت الإيمان إلا بقبول العلم الموجود وترك طلب العلم المفقود.

76 – 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 firmly established, when accessible knowledge is accepted and inaccessible knowledge is not sought after

77- ونؤمن باللوح والقلم، وبجميع ما فيه قد رقم

77 – We believe in Al-Lawh (The Sacred Tablet) and Al-Qalam (The Pen) and in everything written on the Tablet

78- فلو اجتمع الخلق كلهم على شيء كتبه الله تعالى فيه أنه كائن ليجعلوه غير كائن لم يقدروا عليه، ولو اجتمعوا كلهم على شيء لم يكتبه الله تعالى فيه ليجعلوه كائناً لم يقدروا عليه

78 – If all created beings were to gather together to make something fail to exist, whose existence Allah had written, 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

79- جف القلم بما هو كائن إلى يوم القيامة، وما أخطأ العبد لم يكن ليصيبه، وما أصابه لم يكن ليخطئه.

79 – The Pen has dried having written down all that will be in existence until the Day of Judgement. Whatever a person has missed he/she would have never met, and whatever one gets, he/she would have never missed

80- وعلى العبد أن يعلم أن الله قد سبق علمه في كل كائن من خلقه

80 – It is necessary for the worshipper to know that Allah eternally knew everything that is going to happen in His creation

81- فقدر ذلك تقديرا محكما مبرما، ليس فيه ناقض ولا معقب، ولا مزيل ولا مغير، ولا ناقص ولا زائد من خلقه في سماواته وأرضه، وذلك من عقد الإيمان وأصول المعرفة، والاعتراف بتوحيد الله تعالى وربوبيته، كما قال تعالى في كتابه: (وخلق كل شيء فقدره تقديرا) ، وقال تعالى: (وكان أمر الله قدرا مقدورا)

81 – Allah's decree is detailed and final. There is nothing that He has created in either the heavens or the earth that can contradict it, adds to it, erases it, changes it, decreases it, or increases it in any way

82- وذلك من عقد الإيمان وأصول المعرفة، والاعتراف بتوحيد الله تعالى وربوبيته، كما قال تعالى في كتابه: (وخلق كل شيء فقدره تقديرا) ، وقال تعالى: (وكان أمر الله قدرا مقدورا)

82 – This is a fundamental aspect of belief and an essential element of all knowledge including the Tawheed of Allah. As Allah said in His Book, which means: **'He created everything and decreed it he a detailed way'**. [al-Furqan 2], And He also says, which means: **'Allah's command is always a decided decree'**. [Al-Ah'zaab38]

83- فويل لمن صار لله تعالى في القدر خصيما، وأحضر للنظر فيه قلبا سقيما، لقد التمس بوهمه في محض الغيب سرا كتيما، وعاد بما قال فيه أفاكا أثيما.

83 – Woe to anyone who becomes the enemy of Allah concerning the decree, and who ill-heartedly attempts to encompass it. It is a delusional attempt to investigate the Unseen, and he/she ends up in delusions and fiction leading him/her to fabricate lies and commit evil

84- والعرش والكرسي حق

84 – Al-'Arsh and Al-Kursi are true

85- وهو مستغن عن العرش وما دونه، محيط بكل شيء وفوقه

85 – He (Allah Ta'ala) is in no need of Al-Arsh or anything other than Al-Arsh. He is All-Knowing of all things, and is superior to it

86- ونقول إن الله اتخذ إبراهيم خليلاً، وكلم الله موسى تكليماً، إيماناً وتصديقاً وتسليماً.

86 – We say with belief, acceptance and submission: that Allah took Ibrahim as friend and that He spoke to Musa

87- ونؤمن بالملائكة والنبیین والكتب المنزلة على المرسلين، ونشهد أنهم كانوا على الحق المبين.

87 – We believe in the angels, the Prophets, and the Books which were revealed to the messengers, and we bear witness that they were all following the manifest Truth

88- ونسمي أهل قبلتنا مسلمين مؤمنين، ما داموا بما جاء به النبي صلى الله عليه وسلم معترفين، وله بكل ما قاله وأخبر مصدقين.

88 – We call the people of our qiblah (direction and faith) Muslims and believers as long as they acknowledge what the Prophet, sallallahu alayhi wa sallam, brought and accept it as true and everything that he said and told us about

89- ولا نخوض في الله، ولا نماري في دين الله، ولا نجادل في القرآن

89 – We do not indulge into ignorant talk about Allah nor do we ignorantly dispute religious issues, and we do not ignorantly discuss or interpret the Qur'an

90- ونشهد أنه كلام رب العالمين، نزل به الروح الأمين، فعلمه سيد المرسلين، محمداً صلى الله عليه وسلم، وهو كلام الله تعالى لا يساويه شيء من كلام المخلوقين، ولا نقول بخلقه

90 – We bear witness that (the Qur'an) it is the Word of The Lord of the Worlds, which the Trustworthy Angel Gabriel came down with and taught the most honored of all the Messengers, Muhammad, may Allah bless him and grant him peace. It is the Word of Allah and no word of any created being is comparable to it. We do not say that it was created

91- ولا نخالف جماعة المسلمين.

91 – We do not go against the Jama'ah of the Muslims. (granted they are on the truth)

92- ولا تكفر أحدا من أهل القبلة بذنب إلا إذا استحله

92 – We do not consider any of the people of our qiblah (any Muslim) to be unbelievers because of any wrong action they have done, as long as they do not consider that action to have been lawful

93- ولا نقول: لا يضر مع الإيمان ذنب لمن عمله

93 – Nor do we say that evil deeds do not have harmful effects on one's belief status

94- نرجو للمحسنين من المؤمنين أن يعفو عنهم، ويدخلهم الجنة برحمته، ولا نأمن عليهم، ولا نشهد لهم بالجنة، ونستغفر لمسيئهم، ونخاف عليهم ولا نقنطهم.

94 – We hope that Allah will pardon the pious believers and grant them entrance into Paradise by His Mercy, but we cannot be certain of this, nor can we bear that they will enter Paradise. We ask forgiveness for the people who do wrong deeds and, nevertheless, we care for them, and do not despair them.

95- والأمن والإياس ينقلان عن ملة الإسلام، وسبيل الحق بينهما لأهل القبلة ولا يخرج العبد من الإيمان إلا بجحود ما أدخله فيه.

95 – Certainty and despair both lead to exiting the folds of islam, but the path of truth for the people of the qiblah(Believers) lies between the two (e.g. a person must fear and be conscious of Allah's reckoning as well as be hopeful of Allah's mercy).

96- ولا يخرج العبد من الإيمان إلا بجحود ما أدخله فيه

96 – A Muslim does not exist from the circle of Islam except by disbelieving in what brought him/her into it

97- والإيمان: هو الإقرار باللسان، والتصديق بالجنان.

97 – Faith (belief) is affirmation by the tongue and believing in the heart and mind
98- وجميع ما صح عن رسول الله صلى الله عليه وسلم من الشرع والبيان كله حق

98 – And all the authentic traditions from the Prophet, upon him be peace, regarding the Shari'ah and the explanation (of the Qur'an and of Islam) are true

99- والإيمان واحد، وأهله في أصله سواء، والتفاضل بينهم بالخشية والتقوى، ومخالفة الهوى، وملازمة الأولى.

99 – Belief is, at the essence, the same. All believers are the same as far as the fundamentals of faith. However, they vary in ranks due to the variation in their pious worship to Allah, their rejection of ill-desires, and prioritizing duties and deeds

100- والمؤمنون كلهم أولياء الرحمن، وأكرمهم عند الله أطوعهم وأتبعهم للقرآن.

100 – All the believers are “awliya” (loyals to) of Allah and the most noble of them to Allah are those who are the most obedient and who most closely follow the Qur'an

101- والإيمان: هو الإيمان بالله، وملائكته، وكتبه، ورسوله، واليوم الآخر، والقدر خيره وشره، وحلوه ومره من الله تعالى.

101 – 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 bad of it, the sweet of it and the bitter or it - is all from Allah.

102- ونحن مؤمنون بذلك كله، لا نفرق بين أحد من رسله، ونصدقهم كلهم على ما جاؤوا به.

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

103- وأهل الكبائر من أمة محمد صلى الله عليه وسلم في النار لا يخلدون، إذا ماتوا وهم موحدون، وإن لم يكونوا تائبين، بعد أن لقوا الله عارفين مؤمنين.

103 – Those of the Ummah of Muhammad, may Allah bless him and grant him peace, who have committed grave sins will be in the Hellfire, but not everlastingly, provided they die on Tawheed, and go to Allah as believers even if they have not repented.

104- وهم في مشيئته وحكمه: إن شاء غفر لهم وعفا عنهم بفضلهم، كما ذكر عز وجل في كتابه: (ويغفر ما دون ذلك لمن يشاء) .

104 – 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 : which means: **“And He forgives anything less than that (blasphemy) to whoever He will”** [Surat An-Nisa' , ayah 116]

105- وإن شاء عذبهم في النار بعدله، ثم يخرجهم منها برحمته، وشفاعة الشافعين من أهل طاعته، ثم يبعثهم إلى جنته،

105 – And if He wants, He will punish them in the Hellfire out of His justice and then bring them out of it by His mercy, and for the intercession of those who were obedient to Him, and send them to the paradise.

106- وذلك بأن الله تعالى تولى أهل معرفته، ولم يجعلهم في الدارين كأهل نكرته؛ الذين خابوا من هدايته، ولم ينالوا من ولايته، اللهم يا ولي الإسلام وأهله ثبتنا على الإسلام حتى نلقاك به .

106 – This is because Allah is the Protector of those who know Him and will not treat them in this world nor in the Hereafter the same way as He treats those who deny Him and who have lost out on His guidance and have failed to obtain His protection.

O'Allah, You are the Protector of Islam and its followers; keep us steadfast on it until we die.

107- ونرى الصلاة خلف كل بر وفاجر من أهل القبلة، ونصلي على من مات منهم.

107 – We lean to validate doing the prayer behind any of the people of the qiblah (Muslims) whether pious or sinful, and doing the funeral prayer over any of them when they die

108- ولا ننزل أحدا منهم جنة ولا نارا، ولا نشهد عليهم بكفر ولا بشرك ولا بنفاق، ما لم يظهر منهم شيء من ذلك، ونذر سرائرهم إلى الله تعالى.

108 – We do not declare anyone of them will categorically go to either paradise or Hellfire, and we do not accuse any of them of blasphemy (kufr), disbelief (associating anything with Allah), or hypocrisy (nifaaq), as long as they have not openly demonstrated any of those things. We leave their hidden characters to Allah Ta'ala.

109- ولا نرى السيف على أحد من أمة محمد صلى الله عليه وسلم إلا من وجب عليه السيف.

109 – We do not approve of the killing any human of the Ummah of Muhammad, except those who deserve it according to the Law (Shari'ah).

110- ولا نرى الخروج على أئمتنا وولاة أمورنا وإن جاروا، ولا ندعوا عليهم ولا ننزع يدا من طاعتهم ونرى طاعتهم من طاعة الله عز وجل فريضة، ما لم يأمروا بمعصية، وندعوا لهم بالصلاح والمعافاة.

110 – We do not recognize rebellions (transgressors) against our (righteously qualified and appointed) Caliphate or those in charge of our affairs even though they may act unjustly. We do not wish them evil, nor do we refuse to obey them. We hold that obedience to them is part of obedience to Allah, The Exalted, and therefore obligatory as long as they do not order to commit sins. We pray to Allah that He guides and forgives them

111- ونتبع السنة والجماعة، ونجتنب الشذوذ والخلاف والفرقة.

111 – We follow the pathway of the Prophet and the Jama'ah (righteous group of Muslims), and avoid deviation, partitions and divisions

112- ونحب أهل العدل والأمانة، ونبغض أهل الجور والخيانة.

112 – We love the people of justice and trustworthiness, and dislike the people of tyranny, injustice and betrayal

113- ونقول: الله أعلم فيما اشتبه علينا علمه

113 – When our knowledge about something is unclear, we say: 'Allah knows best'

114- ونرى المسح على الخفين في السفر والحضر، كما جاء في الأثر.

114 – We approve wiping over (boots or leather socks -in ablution-) whether traveling or when at home, as has come in the ahaadeeth

115- والحج والجهاد ماضيان مع أولي الأمر من المسلمين، برهم وفاجرهم إلى قيام الساعة، لا يبطلهما شيء ولا ينقضهما.

115 – Hajj and jihad under the leadership of those in charge of the Muslims, whether they are pious or evil-doers, are a continuing obligations until the Last Hour comes. Nothing can suspend or nullify them

116- ونؤمن بالكرام الكاتبين، فإن الله قد جعلهم علينا حافظين.

116 – We believe in the noble angels who are commissioned to record whatever we utter or do, for Allah has appointed them guardians over us

117- ونؤمن بملك الموت الموكل بقبض أرواح العالمين

117 – We believe in the Angel of Death who is commissioned with taking the souls of everyone

118- وبعذاب القبر لمن كان له أهلا، وسؤال منكر ونكير في قبره عن ربه ودينه ونبيه، على ما جاءت به الأخبار عن رسول الله صلى الله عليه وسلم، وعن الصحابة رضوان الله عليهم.

118 – We believe in the punishment in the grave for those who are 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 ahaadeeth from the Messenger of Allah, may Allah bless him and grant him peace, and as reported by the Companions, may Allah be pleased with them

119- والقبر روضة من رياض الجنة، أو حفرة من حفر النيران.

119 – The grave is either one of the meadows of Paradise or one of the ditches of the Hellfire

120- ونؤمن بالبعث وجزاء الأعمال يوم القيامة، والعرض والحساب، وقراءة الكتاب، والثواب والعقاب، والصراط والميزان.

120 – We believe in the resurrection and the accountability for our deeds on the Day of Judgement. We believe in the presentation of deeds, accounting, the reading of everyone's record, the reward, the punishment, the pathway (Over Hellfire), and the scale (of the deeds)

121- والجنة والنار مخلوقتان، لا تفنيان أبدا ولا تبيدان

121 – Both Paradise and Hellfire are created. They will never perish nor come to an end

122- وإن الله تعالى خلق الجنة والنار قبل الخلق، وخلق لهما أهلا، فمن شاء منهم إلى الجنة فضلا منه، ومن شاء منهم إلى النار عدلا منه، وكل يعمل لما قد فرغ له، وصائر إلى ما خلق له.

122 – Allah created both Paradise and Hellfire, before the creatures and then created those who will dwell therein. Whoever He wills enters Paradise out of His Generosity and whoever He wills enters Hellfire out of His justice. Everybody acts in accordance with what is written for him/her in the Preserved Tablet and goes towards what he/she has been created for.

123- والخير والشر مقدران على العباد.

123 – Good and evil have both been decreed for people.

124- 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: (لا يكلف الله نفسا إلا وسعها) وأفعال العباد خلق الله، وكسب من العباد.

124 – The Ability or capability to do something is of two kinds:

1. **Tawfeeq:** Which is Grace from Allah that enables a person to carry out a command or to abstain from something forbidden.

It is always connected with a specific action and does not exist before the action. It cannot be attributed to creatures, as they have no control over it.

2. **General Ability:** due to health variety of means, access to them, and the use of body organs.

This type of ability precedes a specific action. A person is help responsible and accountable for all applicabale commands if he/she has this ability. It is as Allah Ta'ala said [in Surat Al-Baqara ayah 286, which means: “Allah does not burden a person beyond its capacities”].

And the actions of people are a creation of Allah, yet they acquired them (due to the created capacities and faculties Allah gave us).

125- ولم يكلفهم الله تعالى إلا ما يطيقون ولا يطيقون إلا ما كلفهم،

125 – Allah, the Exalted, has only charged people with what they are capable of doing, and people are enabled to do what Allah has charged them with.

126- 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.

126 – And what we have just established is the meaning of the phrase: ‘There is no power and no strength except by Allah.’ We add to this that no one can avoid or escape sins except with the help of Allah. No one has any power at all to carry out an act of obedience to Allah and to remain steadfast on it, except by the grace of Allah

127- وكل شيء يجري بمشيئة الله تعالى وعلمه وقضائه وقدره، غلبت مشيئة المشيئات كلها، وغلب قضاؤه الحيل كلها، يفعل ما يشاء وهو غير ظالم أبداً

127 – Everything happens according to the will of Allah, His knowledge, His decree and destination. His will dominates those of others, and His decree overpowers the plannings of all others. He does whatever He wills and He is never unjust

128- تقدس عن كل سوء وحين، وتنزه عن كل عيب وشين، يسأل عما يفعل وهم يسألون.

128 – He is clear of any evil or injustice, and is clear of imperfection or flaw. {“**He is not be asked about what He does but they will be asked**” [the meaning of ayah 23, in surat Al-Anbiya’]}

129- وفي دعاء الأحياء وصدقاتهم منفعة للأموات، والله تعالى يستجيب الدعوات ويقضي الحاجات.

129 – There is benefit for dead people in the supplication and alms-giving by the living. And Allah Ta’ala, responds to the prayers and fulfils the needs.

130- ويملك كل شيء ولا يملكه شيء، ولا غنى عن الله تعالى طرفة عين، ومن استغنى عن الله طرفة عين فقد كفر، وصار من أهل الحين.

130 – Allah subjugates everything, and nothing can subjugate Him. Nothing can be needless of Allah even for one blink of an eye. Whosoever thinks of him/her self in no need of Allah, even for a blink of an eye, becomes blasphemous and perishes

131- والله يغضب ويرضى لا كأحد من الورى.

131 – Allah is attributed with being angered or being pleased, but not in the same way as any creature.

132- ونحب أصحاب رسول الله صلى الله عليه وسلم، ولا نفرط في حب أحد منهم، ولا نتبرأ من أحد منهم، ونبغض من يبغضهم، وبغير الخير يذكرهم، ولا نذكرهم إلا بخير، وحبهم دين وإيمان وإحسان، وبغضهم كفر ونفاق وظغيان.

132 – We love the Companions of the Messenger of Allah, but we do not go to extremes in our love for any one individual among them, nor do we disown any one of them. We dislike those who despise them or talk of them righteously. We only speak well of them, loving them is a sign of faith, conviction and piety, and hatred for them is nothing but blasphemy, hypocrisy and tyranny

133- ونثبت الخلافة بعد رسول الله صلى الله عليه وسلم أولاً لأبي بكر الصديق رضي الله عنه تفضيلاً له وتقديماً 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.

133 – We confirm that, after passing away of the Prophet, sallallahu alayhi wa sallam, the caliphate went first to **Abu Bakr As-Siddeeq**, may Allah be pleased with him, thus proving his excellence and advancement over the rest of the Muslims; then to `Umar ibn Al-Khattab, may Allah be pleased with him; then to `Uthman, may Allah be pleased with him; and then to `Ali ibn Abi Taleb, may Allah be pleased with him. These are the Rightly-Guided Khaliphs (Al-Khulafa Ar-Rashidoon) and upright leaders

134- وأن العشرة الذين سماهم رسول الله صلى الله عليه وسلم وبشرهم بالجنة نشهد لهم بالجنة، على ما شهد لهم رسول الله صلى الله عليه وسلم، وقوله الحق، 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.

134 – We testify that those ten who were named by the Messenger of Allah, sallallahu alayhi wa sallam, and were promised Paradise, will be in Paradise, as the Messenger of Allah, sallallahu alayhi wa sallam, whose word is truth, bore witness that they would be. The ten are: Abu Bakr, `Umar, `Uthman, `Ali, Tal'hah, Zubayr, Sa'd, Sa'eed, `Abdur-Rahman ibn `Awf and Abu `Ubaydah ibn Al-Jarrah whose title was the trustee of this Ummah, may Allah be pleased with all of them

135- ومن أحسن القول في أصحاب رسول الله صلى الله عليه وسلم وأزواجه الطاهرات من كل دنس وذرياته المقدسين من كل رجس؛ فقد برئ من النفاق.

135 – Whosoever speaks well of the Companions of the Messenger of Allah, sallallahu alayhi wa sallam, and his purified wives and his honorable and pure offspring, is then absolved from hypocrisy.

136- وعلماء السلف من السابقين، ومن بعدهم من التابعين أهل الخير والأثر، وأهل الفقه والنظر، لا يذكرهم إلا بالجميل، ومن ذكرهم بسوء فهو على غير السبيل.

136 – No one among the early scholars and those who followed them, whether in the field of narrating ahaadeeth and events, or in the field of jurisprudence and analysis, should be mentioned except in a proper way. Whoever speaks unjustly of them is not on the right path.

137- ولا نفضل أحدا من الأولياء على أحد من الأنبياء عليهم السلام، ونقول: نبي واحد أفضل من جميع الأولياء.

137 – We do not give preference to any of the pious scholar (waliy) over any of the Prophets, alayhem assalam, but rather we say that any one of the Prophets is better than all the pious scholars (awliya') put together

138- ونؤمن بما جاء من كراماتهم، وصح عن الثقات من رواياتهم.

138 – We believe in what has been authentically reported of their Karamat (the marvels of the awliya') from trustworthy sources.

139- ونؤمن بأشراط الساعة منها: خروج الدجال، ونزول عيسى ابن مريم عليه السلام من السماء، ونؤمن بطلوع الشمس من مغربها، وخروج دابة الأرض من موضعها.

139 – We believe in the signs preceding the Last Hour, such as the advent of Ad-Dajjal, the descent of `Isa ibn Maryam (Jesus), peace be upon him, from heaven, the rising of the sun from where it sets (the west) and in the emergence of the Beast from its place

140- ولا نصدق كاهنا ولا عرافا، ولا من يدعي شيئا يخالف الكتاب والسنة وإجماع الأمة.

140 – We do not believe in any soothsayers or fortune-tellers, nor who claims anything contrary to the Book, Sunnah and the consensus of the Muslim Ummah

141- ونرى الجماعة حقا وصوابا، والفرقة زيغا وعذابا.

141 – We believe that unity (righteously and justly) is the true and right path and that disunity and partition are deviation and destructive

142- ودين الله في الأرض والسماء واحد، وهو دين الإسلام، قال الله تعالى: (إن الدين عند الله الإسلام) ، وقال تعالى: (ورضيت لكم الإسلام ديناً) .

142 – In the heaven and the the earth, the Deen of Allah (faith in Allah) is one, i.e, Islam. Allah Ta'ala said [in surat Al-Imran ayah 19, which means:”**Surely religion in the sight of Allah is Islam**”]. And He also says, [in surat Al-Maa'ida, ayah 3, which means: “**I am pleased with Islam as a religion for you**”]

143- وهو بين الغلو والتقصير

143 – Islam is between the extremes of radicalism (going to excess) or falling short.

144- وبين التشبيه والتعطيل.

144 – Islam is between At-Tashbeeh (anthropomorphism) and At-Ta'teel (denying Allah's attributes)

145- وبين الجبر والقدر

145 – (Islam) is between Fatalism and totally rejecting Allah's Decree

146- وبين الأمن والإياس

146 – (Islam) is between not fearing the punishment of Allah or totally despairing of His Mercy.

147- فهذا ديننا واعتقادنا ظاهرا وباطنا، ونحن براء إلى الله من كل من خالف الذي ذكرناه وبيناه

147 – This is our faith and belief, as it is manifested in what is apparent and what is in the depth of the heart. We absolve ourselves to Allah from anyone who opposes what we have mentioned and explained.

148- ونسأل الله تعالى أن يثبتنا على الإيمان، ويختتم لنا به

148 – We pray to Allah Ta'ala, to keep us steadfast on the path of belief, and seal our lives with it.

149- ويعصمنا من الأهواء المختلفة، والآراء المتفرقة

149 – (We pray to Allah) to protect us from the devious views, and straying opinions.

150 - والمذاهب الردية، مثل المشبهة والمعتزلة والجهمية والجبرية والقدرية وغيرهم؛ من الذين خالفوا السنة والجماعة، وحالفوا الضلالة، ونحن منهم براء، وهم عندنا ضلال وأردياء، وبالله العصمة.

150 – (We pray to Allah to protect us) from devious sects such as Al-Mushabbihah (anthropomorphists), Al-Mu'tazilah, Al-Jahmiyyah, Al-Jabriyyah, Al-Qadariyyah, and others like them who deviated from the Sunnah and the Ja'ma'ah, and allied themselves with error and misguidance. We absolve ourselves from them, and in our opinion they are in error and misguidance. And with Allah lies all the protection.