

قَوَاعِدُ الْعَقَائِدِ

FOUNDATIONS OF THE TENETS OF FAITH



Imām al-Ghazālī's

Qawā'id al-'Aqā'id

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قَوَاعِدِ الْعَقَائِدِ

FOUNDATIONS OF THE TENETS OF FAITH

i Al-Ilābiyāt

Al-ṣifa al-Nafsīya (the Self-Signifying Attribute):

Being

Al-ṣifāt al-Silbiyya (the Negating Attributes):

Oneness
Beginninglessness
Endlessness
Self-Subsistence
Transcendence

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قال الإمام حجة الإسلام أبو حامد محمد بن محمد بن أحمد الطوسي الغزالي رحمه الله تعالى:

الحمد لله المبدئ المعيد، الفعال لما يريد ذي العرش المجيد، والبطش الشديد الهادي صفوة العبيد، إلى المنهج

*Al-Imām Hujjat al-Islam Muhammad ibn Muhammad
ibn Muhammad ibn Ahmad, Abu Hamid al-Tusi
al-Ghazzali (450-505) said:*

Praise be to Allah, who originates all and returns it, who does as He wills, He of the noble Throne and overwhelming force, the Guide of His elect servants to the wisest path and straightest way, who has blessed them, after having had them attest to His oneness, by preserving the tenets of their religion from the darkneses of doubt and misgivings, bringing them through His providence and guidance to follow His chosen Messenger and the example of his noble and honored Companions; He who manifests Himself and His acts to His servants through His sublime attributes, of which none possess knowledge save those who give heed with a present mind.

KNOWLEDGE OF HIS 1. BEING,
2. ONENESS, 3. BEGINNINGLESSNESS,
4. ENDLESSNESS & 5. SELF-SUBSISTENCE ¹

He is one in being without partner, unique without peer, ultimate without opposite, alone without equal.

He is one, pre-eternal, beginninglessly uncreate; everlastingly abiding, unceasingly existent, eternally limitless; the ever self-subsisting through whom all else subsists, ever enduring, without end.

He is, was and ever will be possessed of all attributes of majesty, unannihilated by dissolution or separation through the passage of eons or terminus of interims. «*He is the First and Last, the Outward and Inward, and He has knowledge of everything*». [Quran 57:3]

الرشيد والمسلك السديد
المنعم عليهم بعد شهادة
التوحيد، بحراسة عقائدهم
عن ظلمات التشكيك
والترديد، السالك بهم إلى
اتباع رسوله المصطفى
واقفاء آثار صحبه الأكرمين
المكرمين بالتأييد والتسديد
المتجلي لهم في ذاته وأفعاله
محاسن أوصافه التي لا
يدركها إلا من ألقى السمع
وهو شهيد. [معرفة ذات
الله ﷻ] ¹ المعرفة إياهم
أنه في ذاته واحد، لا شريك
له، فرد لا مثيل له، صمد لا
ضد له، منفرد لا ند له. وأنه
واحد قدم لا أول له، أزلي
لا بداية له، مستمر
الوجود، لا آخر له، أبدي

لا نهاية له، قيوم لا انقطاع له، دائم لا انصرام له. لم يزل ولا يزال موصوفاً بنعوت الجلال، لا يقضى عليه
بالانقضاء والانفصال، بتصرم الآباد وانقراض الآجال بل ﴿هو الأول والآخر والظاهر والباطن وهو بكل
شيء عليم﴾.

¹ All subtitles and partitions are inserts based on Imam al-Ghazālī's exposition of this text in his *Ihya' Ulūm al-Dīn*.

[العلم بأنه ليس بجوهر ولا جسم ولا عرض وأنه سبحانه ليس مختصاً بجهة ولا مستقراً على مكان وأنه يرى] وأنه ليس بجسم مصور، ولا جوهر محدود مقدر. وأنه لا يماثل الأجسام، لا في التقدير ولا في قبول الانقسام، وأنه ليس بجوهر ولا تحله الجواهر. ولا بعرض ولا تحله الأعراض. بل لا يماثل موجوداً، ولا يماثله موجود، ليس كمثلته شيء ولا هو مثل شيء. وأنه لا يحده المقدار، ولا تحويه الأقطار ولا تحيط به الجهات، ولا تكتنفه الأرضون ولا السماوات. وأنه مستو على العرش، على

6. HIS TRANSCENDENCE ON KNOWING THAT HE IS NOT A SUBSTANCE, BODY, ACCIDENT, IN A PARTICULAR DIRECTION, FIXED OVER A PLACE, AND YET HE IS SEEN

He is not a body with a form, or a liminary, quantitative substance, not resembling bodies in quantifiability or divisibility, or in being a substance or qualified by substance, or being an accident or qualified by accidents.

He does not resemble anything that exists, nor anything that exists resemble Him. *«There is nothing whatsoever like unto Him»* [Quran 42:11], nor is He like unto anything.

He is not delimited by magnitude, contained by places, encompassed by directions, or bounded by heavens or earth. He is *«established on the Throne»* (mustawin, Quran 20:5) in the way He says and the meaning He intends, 'established' in a manner transcending contact, settledness, fixity, indwelling, or movement. The Throne does not bear Him up, but is borne, up by the subtlety of His infinite power, as are the angels who carry it, and all are powerless in His grasp.

He is above the Throne, the heavens, and all else to the farthest reaches of the stars, with an aboveness that does not increase His nearness to the Throne or heavens, or His distance from the earth and what lies beneath it. He is as exalted in degree above the Throne and the heavens as He is above the earth and its depths, though He is near to everything in existence, nearer to a servant than his own jugular vein, *«and is witness to everything»* [Quran 34:47]. His nearness no more resembles the nearness of objects to one another than His entity resembles the entities of objects.

He does not dwell in anything, nor anything indwell in Him. He is as exalted above containment in space as He is above confinement in time. He was, before creating time and space, and is now even as He was. He is distinguished from His creation by His attributes. There is nothing in His entity other than Him, nor is His entity in what is other than Him.

He is beyond change and motion, events neither occur within Him nor changes befall Him. He remains in His attributes of majesty exalted above change, and in the attributes of His perfection beyond needing any increase in perfection.

The existence of His entity is known by human reason, and in the after life is beheld by the eyesight of the righteous as a beatitude and favor, to consummate their perfect joy with the sight of His Noble Countenance.

الوجه الذي قاله، وبالمعنى الذي أراد، استواء مترهاً عن المماساة والاستقرار والتمكن والحلول والانتقال. لا يحمله العرش، بل العرش وحملته محمولون بلطف قدرته، ومقهورون في قبضته. وهو فوق العرش والسماء، وفوق كل شيء إلى تخوم الثرى فوقية لا تزيده قريباً إلى العرش، والسماء، كما لا تزيده بعداً عن الأرض والثرى، بل هو رفيع الدرجات عن العرش والسماء، كما أنه رفيع الدرجات عن الأرض والثرى، وهو مع ذلك قريب من كل موجود، وهو أقرب إلى العبد من حبل الوريد وهو على كل شيء شهيد إذ لا يماثل قربه قرب الأجسام كما لا يماثل ذاته ذات الأجسام. وأنه لا يحل في شيء، ولا يحل فيه شيء، تعالى عن أن يحويه مكان، كما تقدس عن أن يحده زمان بل كان قبل أن خلق الزمان والمكان، وهو الآن على ما عليه كان. وأنه بائن عن خلقه بصفاته، ليس في

ذاته سواه، ولا في سواه ذاته. وأنه مقدس عن التغيير والانتقال، لا تحله الحوادث، ولا تعثره العوارض، بل لا يزال في نعوت جلاله مترهاً عن الزوال، وفي صفات كماله مستغنياً عن زيادة الاستكمال. وأنه في ذاته معلوم الوجود بالعقول، مرئي الذات بالابصار، نعمة منه ولطفاً بالأبرار في دار القرار، وإتماماً منه للنعيم، بالنظر إلى وجهه الكريم.

i Al-Ilāhiyāt

Sifāt al-Ma'āniy, (the Existential-Attributes) :

Life
Power
Knowledge
Will
Hearing
Sight
Speech

[الحياة و القدرة] وأنه تعالى حي قادر، جبار قاهر لا يعتره قصور ولا عجز، ولا تأخذه سنة ولا نوم ولا يعارضه فناء ولا موت. وأنه ذو الملك والملكوت، والعزة والجبروت له السلطان والقهر، والخلق والأمر. و ﴿السموات مطويات بيمينه﴾، والخلائق مقهورون في قبضته. وأنه المنفرد بالخلق والاختراع، المتوحد بالإيجاد والإبداع، خلق الخلق وأعمالهم، وقدر أرزاقهم وآجالهم لا يشذ عن قبضته مقدور، ولا يعزب عن

7. HIS LIFE &
8. ALMIGHTY POWER

He Most High is living, almighty, overmastering, triumphant, unaffected by inability or weakness; unsusceptible to drowsiness, sleep, annihilation, or death; possessed of absolute sovereignty and might, of irresistible power and force. His is the majesty and sway, the creation and command. *«The heavens are enfolded in His right hand»* [Quran 39:67] and all beings are powerless in His grasp.

He alone creates, begins, gives existence, and originates. He creates all beings and their acts, ordains their sustenance and terms. Nothing possible is out of His grasp, the disposal of no matter is beyond His power. The number of things He can do is limitless, the amount He knows is infinite.

9. HIS KNOWLEDGE

He knows all things knowable, encompassing all that takes place from the depths of the earth to the highest heaven.

He knows without an atom's weight in the earth or heavens escaping His knowledge. He knows the creeping of a black ant across a great stone on a lightless night, and the motion in the air of a particle of dust on a windy day.

He knows the concealed and the yet more hidden, the buried recesses of hearts, the movement of thought, and the opacities of the inmost soul; with preeternal, beginningless knowledge that He has always possessed from the limitless reaches of past eternity, not with awareness originating within Him through being imparted or conveyed.

قدرته تصاريف الأمور،
لا تخصى مقدراته،
ولا تنهاه معلوماته.

[العلم] وأنه عالم
بجميع المعلومات محيط
بما يجري من تخوم

الأرضين إلى أعلى
السموات وأنه عالم لا
يعزب عن علمه مثقال

ذرة في الأرض ولا في
السماء، بل يعلم ديب
النملة السوداء، على

الصحرة الصماء، في
الليلة الظلماء ويدرك
حركة الذر في جو

الهواء ويعلم السر
وأخفى، ويطلع على
هواجس الضمائر،

وحركات الخواطر،
وخفيات السرائر، بعلم قديم أزلي لم يزل موصوفاً به في أزل الأزال، لا بعلم متجدد حاصل في ذاته
بالحلول والانتقال.

[الإرادة] وأنه تعالى مرید للكائنات، مدبر للحادثات، فلا يجري في الملك والملكوت قليل أو كثير، صغير أو كبير، خير أو شر، نفع أو ضرر، إيمان أو كفر، عرفان أو نكر فوز أو خسار، زيادة أو نقصان، طاعة أو عصيان إلا بقضائه وقدره، وحكمته ومشئته. فما شاء كان، وما لم يشأ لم يكن لا يخرج عن مشئته لفته ناظر، ولا فلتة خاطر بل هو المبدئ المعيد، الفعال لما يريد لا راد لأمره، ولا معقب لقضائه ولا مهرب لعبد عن معصيته، إلا بتوفيقه ورحمته، ولا قوة له على طاعته، إلا بمشيئته وإرادته. فلو اجتمع الإنس والجن، والملائكة والشياطين على أن يحركوا في العالم ذرة أو يسكنوها دون إرادته ومشئته، لعجزوا عن ذلك. وأن إرادته قائمة بذاته، في جملة صفاته لم يزل كذلك موصوفاً بها، مریداً في أزله لوجود الأشياء في أوقاتها التي قدرها فوجدت في أوقاتها كما أراد في أزله، من غير تقدم ولا تأخر، بل وقعت على وفق علمه وإرادته، من غير تبدل ولا تغيير. دبر الأمور لا بترتيب الأفكار، ولا تریص

10. HIS WILL

He Most High wills all that exists and directs all events. Nothing occurs in the physical or spiritual world, be it meager or much, little or great, good or evil, of benefit or detriment, faith or unbelief, knowledge or ignorance, triumph or ruin, increase or decrease, obedience or sin; save through His ordinance, apportionment, wisdom, and decision.

What He wills is, and what He does not will is not. Neither sidelong glance nor passing thought is beyond His design. He originates all and returns it, does what He wills, and none can repulse His command. There is no rescinding His destiny, no flight for a servant from disobeying Him except through divinely given success therein and mercy, and no strength to obey Him save through His choice and decree.

If all mankind, jinn, angels, and devils combined their efforts to move or to still a single particle of the universe without His will and choice, they would be unable to.

His will, like His other attributes, exists in His entity and He ever possesses it. He has willed from preeternity the existence of all things at the times He has chosen. They occur at the times which He has destined from beginningless eternity, occurring neither before nor after, but taking place in accordance with His knowledge and will, without substitution or alternation.

He directs events without successive thoughts or waiting for time to elapse, which is why nothing diverts Him from anything else.

زمان فلذلك لم يشغله شأن عن شأن..

[السمع البصر] وأنه تعالى سميع بصير، يسمع ويرى ولا يعزب عن سمعه مسموع وإن خفي. ولا يغيب عن رؤيته مرئي وإن دق. ولا يحجب سمعه بعد ولا يدفع رؤيته ظلام. يرى من غير حدقة وأجفان، ويسمع من غير أصمخة وأذان كما يعلم بغير قلب، ويبطش بغير جارحة، ويخلق بغير آلة إذ لا تشبه صفاته صفات الخلق، كما لا تشبه ذاته ذوات الخلق. [الكلام] وأنه تعالى متكلم، أمر، ناه، واعد، متوعد، بكلام أزي

11. HIS HEARING & 12. HIS SIGHT

The Most High is all-hearing and all-seeing. He hears and sees, no sound however slight eluding His hearing, and no sight however minute escaping His vision. Distance does not obscure His hearing nor darkness hinder His vision. He sees without pupil or eyelids, and hears without ear canal or ears, just as He knows without a heart, seizes without limb, and creates without implement. His attributes no more resemble the attributes of His creatures than His entity resembles the entity of His creatures.

13. HIS SPEECH

The Most High speaks, commands, forbids, promises, and warns, with beginninglessly eternal speech that is an attribute of His entity, not resembling the speech of creatures in being a sound generated by the passage of air or impact of bodies, nor in letters articulated by compressing the lips or moving the tongue.

The Koran, Torah, Evangel, and Psalms are His Books, revealed to His messengers (upon whom be peace).

The Koran is recited with tongues, written in books, and memorized in hearts despite being beginninglessly eternal, an attribute of the entity of Allah Most High, unsubject to disseverance and separation by conveyance to hearts or pages.

Moses (Allah bless him and give him peace) heard the speech of Allah without sound or letter, just as the righteous see the entity of Allah Most High in the afterlife without substance or accident.

قدتم قائم بذاته، لا يشبه كلام الخلق فليس بصوت يحدث من انسلال هواء، أو اصطكاك أجرام ولا بحرف ينقطع بإطباق شفة، أو تحريك لسان. وأن القرآن والتوراة والإنجيل والزبور كتبه المتزلة على رسله عليهم السلام. وأن القرآن مقروء بالألسنة، مكتوب في المصاحف، محفوظ في القلوب، وأنه مع ذلك قدتم، قائم بذات الله تعالى، لا يقبل الانفصال والافتراق، بالانتقال إلى القلوب والأوراق. وأن موسى صلى الله عليه وسلم سمع كلام الله بغير صوت ولا حرف، كما يرى الأبرار ذات الله تعالى في الآخرة من غير جوهر ولا عرض. وإذا كانت له هذه الصفات كان حياً، عالماً، قادراً، سميعاً، بصيراً،

متكلماً، بالحياة والقدرة والعلم والإرادة والسمع والبصر والكلام، لا بمجرد الذات.

i Al-Ilāhiyāt

Sifāt al-Ma'anawīyah, (The Quasi-Attributes) :

وإذا كانت له هذه الصفات كان حياً،
عالمًا، قادرًا، سميعًا، بصيرًا، متكلمًا،
بالحياة والقدرة والعلم والإرادة والسمع
والبصر والكلام، لا بمجرد الذات.

Since Allah possesses all of the above attributes, He is;

14. living,
15. knowing,
16. omnipotent,
17. willing,
18. hearing,
19. seeing, and
20. speaking

by virtue of His life, power, knowledge, will, hearing, sight, and speech, not merely by virtue of His entity.

Qawā'id al-'Aqā'id Al-Ilāhiyāt

i Al-Ilāhiyāt

Knowledge of His Acts

[الأفعال] وأنه سبحانه وتعالى لا موجود سواه إلا وهو حادث بفعله وفائض من عدله، على أحسن الوجوه وأكملها، وأتمها وأعدلها. وأنه حكيم في أفعاله، عادل في أقضيته لا يقاس عدله بعدل العباد إذ العبد يتصور منه الظلم بتصرفه في ملك غيره ولا يتصور الظلم من الله تعالى، فإنه لا يصادف لغيره ملكاً حتى

HIS ACTS

Everything besides Him Glorious and Exalted exists through His action, proceeding from His justice in the best, fullest, most perfect and equitable way.

He is wise in His acts and just in His decrees. His justice is not comparable to the justice of His servants, since injustice may only be imagined from a servant through his disposal of what belongs to another, while this is inconceivable from Allah Most High, since nothing belongs to anyone besides Him that He should unjustly disclose of it.

Everything besides Him, be it human, jinn, angel, devil, heaven, earth, animal, vegetable, mineral, substance, accident, intelligible, or sensory, is contingent, and was brought into existence through His power after not being, created by Him after it was nothing.

He alone existed in preeternity, and nothing else. He then originated creation, that His omnipotence might be manifest, His prior decree effected, and His eternal word realized; not from needing or requiring anything in creation.

Our origination, beginning, and responsibility are of Allah's generosity, not because of their being obligatory for Him, and His blessings and benefaction exist because of His favor, not because of being due from Him. Everything that exists is indebted to Him for His generosity and goodness, His blessings and benevolence; for He is well able to pour all manner of torments upon His servants and try them with every variety of suffering and illness, and were He to do so, it would be just on His part and not wicked or unfair.

He Mighty and Majestic rewards His servants, the believers, for their acts of obedience because of His generosity and in fulfillment of His word, not because of their deserving it or His owing it to them. He is not obliged to anyone to do anything, nor is injustice on His part conceivable, for He does not owe any rights to anyone.

The obligation of men and jinn to perform acts of obedience is established by His having informed them of it upon the tongues of the prophets (upon whom be peace), and not by unaided human reason.

يكون تصرفه فيه ظلماً. فكل ما

سواه، من إنسٍ وحنٍ ومَلَكٍ

وشيطانٍ وسماءٍ وأرضٍ وحيوانٍ

ونباتٍ وجمادٍ وجوهرٍ وعَرَضٍ

ومدرِكٍ ومحسوسٍ حادثٍ،

اخترعه بقدرته بعد العدم

اختراعاً وأنشأه إنشاءً بعد أن لم

يكن شيئاً إذ كان موجوداً

وحده، ولم يكن معه غيره

فأحدث الخلق بعد ذلك إظهاراً

لقدرته، وتحقيقاً لما سبق من

إرادته ولما حق في الأزل من

كلمته لا لافتقاره إليه

وحاجته. وأنه متفضل بالخلق

والاختراع والتكليف، لا عن

وجوبٍ ومتطولٍ بالإنعام

والإصلاح، لا عن لزومٍ فله

الفضل الإحسان، والنعمة

والامتنان إذ كان قادراً على أن

يصب على عباده أنواع العذاب

ويتلبيهم بضروب الآلام

الأوصاب ولو فعل ذلك لكان

منه عدلاً ولم يكن منه قبيحاً ولا

ظلماً. وأنه عز وجل يثيب عباده

المؤمنين على الطاعات بحكم

الكرم والوعد، لا بحكم الاستحقاق واللزوم إذ لا يجب عليه لأحد فعل، ولا يتصور منه ظلم، ولا يجب لأحد عليه حق. وأن حقه في الطاعات، وجب على الخلق بإيجابه على ألسنة أنبيائه عليهم السلام، لا بمجرد العقل.

ii Al-Nubuwwāt

Knowledge of The Messengers ﷺ

*Belief in all Prophets & Messengers of God ﷺ
and their inimitable miracles*

*Belief in their messages,
their truthfulness, infallibility
and that they conveyed the message completely*

THE PROPHETS & MESSENGERS

He sent the prophets and manifested the truth of their messages by unmistakable, inimitable miracles. They have communicated His commands, prohibitions, promises and warnings, and it is obligatory for mankind and jinn to believe in what they have conveyed.

ولكنه بعث الرسل وأظهر صدقهم
بالمعجزات الظاهرة، فبلّغوا أمره ونهيّه،
ووعده ووعيده فوجب على الخلق
تصديقهم فيما جاءوا به.

iii Al-Sam'iyāt

On Belief in Everything
the Messenger ﷺ Conveyed

1. THE FINALITY & UNIVERSALITY OF HIS
MESSENGER ﷺ

Allah Most High sent Muhammad (Allah bless him and give him peace), the Qurayshite unlettered prophet, to deliver His inspired message to the entire world, Arabs and non-Arabs, jinn and mankind, superseding and abrogating all previous religious systems with the Prophet's Sacred Law, except for the provisions of them that the new revelation explicitly reconfirmed.

Allah has favored him above all the other prophets and made him the highest of mankind, rejecting anyone's attesting to the divine oneness by saying "There is no god but Allah," unless they also attest to the Prophet by saying "Muhammad is the Messenger of Allah." He has obliged men and jinn to believe everything the Prophet (Allah bless him and give him peace) has informed us concerning this world and the next, and does not accept anyone's faith unless they believe in what he has told us will happen after death.

[الخاتم والناسخ المبعوث

للعالمين ﷺ] وأنه بعث النبي الأمي
القرشي محمداً صلى الله عليه وسلم
برسالته إلى كافة العرب والعجم،
والجن والإنس فنسخ بشريعته
الشرائع إلا ما قرره منها. وفضله
على سائر الأنبياء وجعله سيد البشر
ومنع كمال الإيمان بشهادة التوحيد،
وهو قول "لا إله إلا الله"، ما لم
تقترن بما شهادة الرسول وهو قولك
"محمد رسول الله" وألزم الخلق
تصديقه في جميع ما أخبر عنه من
أمر الدنيا والآخرة. وأنه لا يُتقبل
إيمانُ عبدٍ حتى يؤمن بما أخبر به بعد
الموت.

[فتنة القبر] وأوله سؤال منكر ونكير وهما شخصان [ملكان] مهيبان هائلان يقعدان العبد في قبره سوياً ذا روح وجسد فيسألانه عن التوحيد والرسالة ويقولان له: من ربك وما دينك ومن نبيك¹؟ وهما فتانا القبر² وسؤالهما أول فتنة بعد الموت³.

[عذاب القبر] وأن يؤمن

بعذاب القبر⁴، وأنه حق،

وحكمه عدل على الجسم

والروح على ما شاء الله.

[الميزان] وأن يؤمن

بالميزان ذي الكفتين

واللسان وصيئته في العظم

أنه مثل طبقات

السموات والأرض توزن

الأعمال بقدرته الله تعالى،

والصنح يومئذ مثاقيل

الذر والخردل تحقيقاً لتمام

العدل، وتوضع صحائف

الحسنات في صورة حسنة

في كفة النور فيثقل بها

الميزان على قدر درجاتها

عند الله بفضل الله

وتطرح صحائف

السيئات في صورة قبيحة

في كفة الظلمة فيخف بما

الميزان بعدل الله⁵.

2. THE TRIAL OF THE GRAVE: THE QUESTIONING OF THE ANGELS

The first of these matters is the questioning of Munkar and Nakir, two tremendous, awe-inspiring personages who sit a servant upright in his grave, body and soul, and ask him about the unity of Allah and the messengerhood of the Prophet (Allah bless him and give him peace), saying, "Who is your Lord, what is your religion, and who is your prophet?" It is they who try people in the grave, their questioning being the first ordeal after death.

3. THE PUNISHMENT OF THE GRAVE

It is also obligatory to believe in the torment of the grave, that it is a fact, is just, and affects both body and soul, in the way Allah wills.

4. THE RESURRECTION & GATHERING OF CREATION 5. THE SCALE & RECORDS OF ONE'S DEED

It is obligatory to believe in the scale, which consists of two scalepans and a balance indicator between them and is as great in size as the thickness of the heavens and earth. It weighs a servant's deeds through the power of Allah Most High, and the weights placed on it are as fine as an atom or mustard seed, that justice may be perfectly done. The pages recording one's good deeds will be placed in a form pleasing to behold on the side of the scale for Light, weighing it down according to their rank with Allah through His generosity, while the pages recording one's bad deeds will be placed in an ugly form on the side of Darkness, diminishing the weight of the opposite side through Allah's justice.

[الصراط] وأن يؤمن بأن الصراط حق، وهو جسر ممدود على متن جهنم، أحد من السيف، وأدق من الشعرة تزل عليه أقدام الكافرين بحكم الله سبحانه فتهدوي بهم إلى النار وتثبت عليه أقدام المؤمنين بفضل الله فيساقون إلى دار القرار.⁶

6. THE BRIDGE OVER HELL

It is obligatory to believe in the bridge over hell (sirat), a bridge spanning the breadth of hell, sharper than a sword and finer than a hair, which unbelievers' feet shall slip from by Allah's decree and plunge them into hell, and the feet of believers shall be made fast upon by Allah's generosity, and from thence they shall be conducted to the Final Abode.

7. THE WATERING PLACE

It is obligatory to believe in a watering place people will come to, the watering place of Muhammad (Allah bless him and give him peace), which believers will drink from before entering paradise, after having crossed the bridge over hell. Whoever drinks from it will never thirst again. Its width is a month's journey across, its water whiter than milk and sweeter than honey, and there are as many pitchers around it as stars in the sky. Two aqueducts pour into it from Kawthar, a spring in paradise.

8. THE LAST DAY & FINAL RECKONING

It is obligatory to believe in the Final Reckoning and the disparity in the way various people are dealt with therein, some made to answer, others pardoned, and some admitted to paradise without reckoning, being the intimates of Allah (muqarrabun). Allah Most High shall ask whomever He wills of the Prophets if they have conveyed their message, ask unbelievers why they denied the messengers, ask those of reprehensible innovation (bid'a) about the sunna, and ask Muslims about their works.

[الحوض] وأن يؤمن بالحوض

المورود، حوض محمد صلى الله عليه سلم. يشرب منه المؤمنون قبل دخول الجنة وبعد جواز الصراط⁷ من شرب منه شربة لم يظمأ بعدها أبداً عرضه مسيرة شهر، و ماؤه أشد بياضاً من اللبن وأحلى من العسل حوله أباريق عددها بعدد نجوم السماء⁸ فيه ميزابان يصبان فيه من الكوثر⁹. **[الحساب]** وأن يؤمن بالحساب، وتفاوت الناس فيه إلى مناقش في الحساب، وإلى مسامح فيه، وإلى من يدخل الجنة بغير حساب، وهم المقربون فيسأل الله تعالى¹⁰ من شاء من الأنبياء عن تبليغ الرسالة ومن شاء من الكفار عن تكذيب المرسلين¹¹ ويسأل المتدعة عن السنة¹² ويسأل المسلمين عن الأعمال¹³.

[خروج المؤمنين من النار] وأن يؤمن بإخراج الموحّدين من النار بعد الانتقام حتى لا يبقى في جهنم موحّد
بفضل الله تعالى، فلا يخلد في النار موحّد¹⁴. **[الشفاعة]** وأن يؤمن بشفاعة الأنبياء ثم العلماء ثم الشهداء،

ثم سائر المؤمنين، كل على حسب جاهه ومترلته عند الله

تعالى ومن بقي من المؤمنين ولم يكن له شفيع، أُخْرِجَ بفضل الله عز وجل فلا يخلد في النار مؤمن بل يخرج منها من كان في قلبه مثقال ذرة من الإيمان¹⁵.

[الصحابة] وأن يعتقد فضل الصحابة رضي الله عنهم [وترتيبهم وأن أفضل الناس بعد النبي صلى الله عليه وسلم: أبو بكر ثم عمر ثم عثمان ثم علي رضي الله عنهم¹⁶]. وأن يحسن الظن بجميع الصحابة ويثني عليهم كما أثنى الله عز وجل ورسوله صلى الله عليه وسلم عليهم أجمعين¹⁷

[الخاتمة] فكل ذلك مما وردت به الأخبار وشهدت به الآثار. فمن اعتقد جميع ذلك موقناً به، كان من أهل الحق وعصاية السنة، وفارق رَهْطَ الضلال وجزب البدعة.

فنسأل الله كمال السيقين وحسن الثبات لنا ولكافة المسلمين، برحمته إنه أرحم الراحمين وصلى الله

على سيدنا محمد
وعلى كل عبد
مصطفى

9. PARADISE & HELL

THE BELIEVERS SHALL DEPART FROM HELL

It is obligatory to hold that true believers in the oneness of Allah (N: who follow the prophet of their age (dis: w4.4)) will be taken out of hell after having paid for their sins, through the generosity of Allah Mighty and Majestic. No one who is a true monotheist will abide in the fire forever.

10. THE INTERCESSION OF THE PROPHETS AND RIGHTEOUS

It is obligatory to believe in the intercession of first the prophets, then religious scholars, then martyrs, then other believers, the intercession of each one commensurate with his rank and position with Allah Most High. Any believer remaining in hell without intercessor shall be taken out of it by the favor of Allah, no one who believes remaining in it forever, and anyone with an atom's weight of faith in his heart will eventually depart from it.

11. THE EXCELLENCE OF THE PROPHETIC COMPANIONS (SAHABA)

It is obligatory to believe in the excellence (dis: w56) of the prophetic Companions (Allah be well pleased with them). One must think the best of all of the Companions of the Prophet (Allah bless him and give him peace), and praise them just as Allah Mighty and Majestic (n: e.g., at Koran 3:110) and His messenger have praised them (Allah bless them all and give them peace).

CONCLUSION

All of the foregoing has been conveyed by prophetic hadith and attested to by the words of the early Muslims. Whoever believes it with deep conviction belongs to those of the truth, who follow the sunna, and distinguishes himself from the faction who have strayed, the sect adhering to reprehensible innovation (bid'a).

We ask Allah through His mercy for perfect certainty and steadfastness in religion, for ourselves and all Muslim;
He is the Most Merciful of the Merciful.

May Allah bless our liegelord
Muhammad, and
every chosen
servant.