



جَوْهَرَةُ التَّوْحِيدِ

*The Jewel of Belief in One  
God*

Ibrāhīm Burhān ud-Dīn al-Laḳāni al-Māliki (1014 AH/ 1605 CE)

Translated by Haroon Hanif and checked by Bilal Brown



1

الْحَمْدُ لِلَّهِ عَلَى صَلَاتِهِ  
ثُمَّ سَلَامٌ لِلَّهِ مَعَ صَلَاتِهِ

*Praised be Allah for His gifts;  
His blessings and peace be*

2

عَلَى نَبِيِّ جَاءَ بِالتَّوْحِيدِ  
وَقَدْ خَلَا الدِّينَ عَنِ التَّوْحِيدِ

*Upon a prophet who came with belief in one god  
when religion had become devoid of belief in one god*

3

فَأَرْشَدَ الْخَلْقَ لِدِينِ الْحَقِّ  
بِسَيْفِهِ وَهُدْيِهِ لِلْحَقِّ

*He guided Creation to the religion of The True  
through his fighting and his guiding to the truth*



4

مُحَمَّدُ الْعَاقِبُ لِرُسُلِ رَبِّهِ  
وَأَلِهِ وَصَحْبِهِ وَحِزْبِهِ

*Muhammad, the last of his Lord's messengers  
his family, his companions and his party.*

5

وَبَعْدُ فَالْعِلْمُ بِأَصْلِ الدِّينِ  
مُحْتَمٌّ يَحْتَاجُ لِلتَّبَيِّنِ

*To begin; knowledge of belief is  
obligatory and requires clarification*

6

لَكِنْ مِنَ التَّطَوُّيلِ كَلَّتِ الْهَمَمُ  
فَصَارَ فِيهِ الْاِخْتِصَارُ مُلْتَزَمٌ

*However, due to lengthiness (of the works) endeavours have become weary,  
thus, brevity has become necessary.*



7

وَهَذِهِ أَرْجُوزَةٌ لَقَّبْتُهَا  
جَوْهَرَةَ التَّوْحِيدِ قَدْ هَدَّبْتُهَا

*This is a poem that I have named,  
'The Jewel of Belief in One God', which I have refined.*

8

وَاللَّهِ أَرْجُو فِي الْقَبُولِ نَافِعًا  
بِهَا مُرِيدًا فِي الثَّوَابِ طَامِعًا

*Allah alone I hope for acceptance (from), benefitting  
by it the person who avidly wants reward.*

9

فَكُلُّ مَنْ كُفِّ شَرُّعًا وَجَبًا  
عَلَيْهِ أَنْ يَعْرِفَ مَا قَدْ وَجَبًا

*Hence, it is necessary for anyone who is legally responsible  
to know what is necessary*



10

لِلَّهِ وَالْجَائِزَ وَالْمُمْتَنِعَا  
وَمِثْلُ ذَا لِرُسُلِهِ فَاسْتَمِعَا

*For Allah and what is possible and impossible,  
and likewise for His messengers, so listen carefully.*

11

إِذْ كُلُّ مَنْ قَلَّدَ فِي التَّوْحِيدِ  
إِيمَانُهُ لَمْ يَخُلْ مِنْ تَرْدِيدِ

*Because anyone who blindly adopts another's beliefs,  
his faith will always be with uncertainty*

12

فَفِيهِ بَعْضُ الْقَوْمِ يَحْكِي الْخُلْفَ  
وَبَعْضُهُمْ حَقَّقَ فِيهِ الْكَشْفَا

*About him, some of the theologians have differed,  
And one of them clarified the matter concerning him,*

13

فَقَالَ إِنْ يَجْزِمُ بِقَوْلِ الْغَيْرِ  
كَفَى وَإِلَّا لَمْ يَزَلْ فِي الضَّيْرِ

*He said: 'If he believes firmly in the position of another,  
it is sufficient; and if not, he remains in peril.'*



14

وَاجْزِمُ بِأَنَّ أَوَّلًا مِمَّا يَجِبُ  
مَعْرِفَةٌ وَفِيهِ خُلْفٌ مُنْتَصِبٌ

*Be certain that the first obligation is  
knowledge of Allah, although there is a confirmed disagreement about it.*

15

فَانظُرْ إِلَى نَفْسِكَ ثُمَّ انْتَقِلِ  
لِلْعَالَمِ الْعُلُويِّ ثُمَّ السُّفْلِيِّ

*So, reflect over your own self and then  
reflect over the celestial and terrestrial realms*

16

تَجِدُ بِهِ صُنْعًا بَدِيعَ الْحِكْمِ  
لَكِنْ بِهِ قَامَ دَلِيلُ الْعَدَمِ

*You will find therein a creation of unique perfections,  
yet in it resides the evidence of nonexistence.*



17

وَكُلُّ مَا جَازَ عَلَيْهِ الْعَدَمُ      عَلَيْهِ قَطْعًا يَسْتَحِيلُ الْقَدَمُ

*And anything for which nonexistence is possible,  
pre-eternality is without doubt impossible for it.*

18

وَفُسِّرَ الْإِيمَانُ بِالتَّصْدِيقِ      وَالنُّطْقُ فِيهِ الْخُلْفُ بِالتَّحْقِيقِ

*Faith has been explained to mean 'confirmation',  
but there is a disagreement over uttering (it), as has been verified*

19

فَقِيلَ شَرْطُ كَالْعَمَلِ وَقِيلَ بَلْ      شَطْرُ وَالْإِسْلَامِ اشْرَحَنَّ بِالْعَمَلِ

*It is said to be a condition of faith like action; and it is said, in fact  
it is half of faith; whereas you should explain Islam as action.*



20

مِثَالُ هَذَا الْحَجِّ وَالصَّلَاةِ      كَذَا الصِّيَامِ فَادِرٍ وَالزَّكَاةِ

*Examples of this are pilgrimage and prayer  
likewise, fasting and zakat.*

21

وَرُجِّحَتْ زِيَادَةُ الْإِيمَانِ      بِمَا تَزِيدُ طَاعَةَ الْإِنْسَانِ

*The preferred opinion is that faith increases  
due to a person's obedience increasing*

22

وَنَقْصُهُ بِنَقْصِهَا وَقِيلَ لَا      وَقِيلَ لَا خُلْفَ ۚ كَذَا قَدْ نُقِلَ

*And it decreases by obedience decreasing; it is also said that it does not;  
It has also been said that there is no disagreement, as has been transmitted.*



23

فَوَاجِبٌ لَهُ الْوُجُودُ وَالْقِدَمُ      كَذَا بَقَاءٌ لَا يُشَابُ بِالْعَدَمِ

*'Existence' and 'Pre-eternality' are necessary for Him,  
as well as 'Permanence' that is not flawed by non-existence.*

24

وَأَنَّهُ لِمَا يَنَالُ الْعَدَمُ      مُخَالَفٌ بُرْهَانُ هَذَا الْقِدَمِ

*And He is other than what can be non-existent;  
The proof for this is 'Pre-eternality'.*

25

قِيَامُهُ بِالنَّفْسِ وَخَدَانِيَّتُهُ      مُنَزَّهَا أَوْصَافُهُ سَنِيَّتُهُ

*And (necessary for Allah are) His 'Self-subsistence' and 'Oneness',  
transcendent are His lofty attributes,*



26

عَنْ ضِدٍِّ أَوْ شِبْهِ شَرِيكِ مُطْلَقًا      وَوَالِدٍ كَذَا الْوَلَدُ وَالْأَصْدِيقَا

*From having an opposite, parallel and a partner whatsoever,  
or a father, son and associates.*

27

وَقُدْرَةٌ إِرَادَةٌ وَغَايِرَتُ      أَمْرًا وَعِلْمًا وَالرِّضَا كَمَا ثَبِتُ

*And (necessary for Allah are) 'Power' and 'Will', which are distinct from  
command, knowledge and contentment, as has been affirmed.*

28

وَعِلْمُهُ وَلَا يُقَالُ مُكْتَسَبٌ      فَاتَّبِعْ سَبِيلَ الْحَقِّ وَاطْرَحِ الرِّيبَ

*And (necessary for Allah is) His 'Knowledge', but it is not said that it is acquired,  
so follow the way of truth and abandon all false beliefs.*



29

حَيَاتُهُ كَذَا الْكَلَامُ السَّمْعُ      ثُمَّ الْبَصَرُ بِذِي أَتَانَا السَّمْعُ

*And (necessary for Allah is) His 'Life'; likewise, His 'Speech', 'Hearing',  
and 'Sight', this is what has been related to us.*

30

فَهَلْ لَهُ إِدْرَاكٌ أَوْ لَا خُلْفُ      وَعِنْدَ قَوْمٍ صَحَّ فِيهِ الْوَقْفُ

*Does He have (the attribute of) 'Perception' or not? There is a disagreement;  
And with a group (of theologians) the sound position is to suspend judgement about it.*

31

حَيٌّ عَلِيمٌ قَادِرٌ مُرِيدٌ      سَمِعَ بَصِيرٌ مَا يَشَاءُ يُرِيدُ

*(And necessary for Allah is that He is) 'Living', 'Knowing', 'Powerful', 'Willing',  
'Hearing' and 'Seeing', whatever He wants He wills,*



32

مُتَكَلِّمٌ ثُمَّ صِفَاتُ الذَّاتِ      لَيْسَتْ بِغَيْرٍ أَوْ بِعَيْنِ الذَّاتِ

*'Speaking'. The essential attributes are  
neither other than nor the actual essence.*

33

فَقُدْرَةٌ بِمُمْكِنٍ تَعَلَّقَتْ      بِلا تَنَاهِي مَا بِهِ تَعَلَّقَتْ

*'Power' is connected to all possibilities  
without any limits to that which it is connected.*

34

وَوَحْدَةً أَوْجِبَ لَهَا وَمِثْلُ ذِي      إِرَادَةٌ وَالْعِلْمُ لَكِنْ عَمَّ ذِي

*Necessitate oneness for it; likewise,  
for 'Will' and 'Knowledge', however, 'Knowledge' encompasses this,*



35

وَعَمَّ أَيْضًا وَاجِبًا وَالْمُمْتَنِعَ      وَمِثْلُ ذَا كَلَامُهُ فَلَنْتَبِعَ

*And also encompasses the necessary and impossible.  
The same is the case with His 'Speech', so let us follow.*

36

وَكُلُّ مَوْجُودٍ أَنْطَ لِلسَّمْعِ بِهِ      كَذَا الْبَصَرِ إِذْرَاكُهُ إِنْ قِيلَ بِهِ

*Connect all existing creations to 'Hearing',  
likewise, 'Sight', and 'Perception' if it is held to be.*

37

وَأَخْرَجَ عِلْمَ هَذِهِ كَمَا تَبَيَّنَتْ      ثُمَّ الْحَيَاةُ مَا بِشَيْءٍ تَعَلَّقَتْ

*These are other than 'Knowledge', as has been established.  
Furthermore, 'Life' is not connected to anything.*



38

وَ عِنْدَنَا أَسْمَاؤُهُ الْعَظِيمَةُ      كَذَا صِفَاتُ ذَاتِهِ قَدِيمَةٌ

*Our stance is that His magnificent names  
as well as His essential attributes are pre-eternal.*

39

وَ اِخْتِيرَ أَنَّ اسْمَاهُ تَوْقِيفِيَّةٌ      كَذَا الصِّفَاتُ فَاحْفَظِ السَّمْعِيَّةَ

*The chosen opinion is that His names are divinely established,  
as well as His attributes, so memorize that which is transmitted.*

40

وَ كُلُّ نَصٍّ أَوْ هَمٍّ التَّشْبِيهِهَا      أَوْلُهُ أَوْ فَوْضٌ وَرُمْ تَنْزِيهِهَا

*Any text that implies similitude,  
interpret it or entrust (its knowledge to Allah), but seek complete transcendence (tanzīh).*



41

وَنَزَّهِ الْقُرْآنَ أَي كَلَامَهُ      عَنِ الْحُدُوثِ وَاحْذَرِ انْتِقَامَهُ

*Absolve (tanzīh) the Qur'an, i.e. His 'Speech'  
from any type of origination and beware of His vengeance.*

42

وَكُلُّ نَصٍّ لِلْحُدُوثِ دَلَالٌ      اِحْمِلْ عَلَى اللَّفْظِ الَّذِي قَدْ دَلَّ

*And any text that indicates origination,  
interpret it as 'the uttered word' that is being indicated.*

43

وَيَسْتَحِيلُ ضِدُّ ذِي الصِّفَاتِ      فِي حَقِّهِ كَالْكُونِ فِي الْجِهَاتِ

*The opposite of all of these attributes are impossible  
for Him, such as being in a direction.*



44

وَجَائِزٌ فِي حَقِّهِ مَا أَمْكَنَّا  
إِيْجَادًا اَعْدَامًا كَرَزُقِهِ اَلْغِنَى

*All that is conceivable for Him is possible  
(for) Him to bring into existence and to eliminate, like His providing wealth.*

45

فَخَالِقٌ لِعَبْدِهِ وَمَا عَمِلَ  
مُؤَفَّقٌ لِمَنْ أَرَادَ أَنْ يَصِلَ

*He is the Creator of His slave and his actions,  
granting success to the one that desires to arrive.*

46

وَخَائِذِلٌ لِمَنْ أَرَادَ بُعْدَهُ  
وَمُنْجِزٌ لِمَنْ أَرَادَ وَغْدَهُ

*Forsaking the one He wants to be distant,  
and fulfilling His promise for the one He desires.*





47

فَوَزُّ السَّعِيدِ عِنْدَهُ فِي الْأَزَلِ      كَذَا الشَّقِيِّ ثُمَّ لَمْ يَنْتَقِلِ

*The success of the felicitous one is (determined) by Him in eternity,  
likewise, the one who is damned, and they never change.*

48

وَ عِنْدَنَا لِلْعَبْدِ كَسْبٌ كُفَّافًا      وَلَمْ يَكُنْ مُؤَثِّرًا فَلْتَعْرِفَا

*Our stance is that the human has acquisition by which he is made legally responsible,  
and he doesn't influence it, be sure of it.*

49

فَلَيْسَ مَجْبُورًا وَلَا اخْتِيَارًا      وَلَيْسَ كُلًّا يَفْعَلُ اخْتِيَارًا

*Thus he is not compelled, and not without freewill,  
however, he does not perform all (of his acts) through freewill.*



50

فَإِنْ يُثَبِّتْنَا فَبِمَحْضِ الْفَضْلِ      وَإِنْ يُعَذِّبُنَا فَبِحُضِّ الْعَدْلِ

*If He rewards us, it is from His sheer favour  
and if He punishes us, it is by His sheer justice.*

51

وَقَوْلُهُمْ إِنَّ الصَّلَاةَ وَاجِبٌ      عَلَيْهِ زُورٌ مَا عَلَيْهِ وَاجِبٌ

*Their statement that goodness (ṣalāḥ) is necessary  
for Him, is a falsehood, for there is nothing necessary upon Him.*

52

أَلَمْ يَرَوْا إِيْلَامَهُ الْأَطْفَالَ      وَشِبْهَهَا فَحَاذِرِ الْمَحَالَا

*Have they not seen His causing of children to suffer pain,  
and its equivalent? So, beware of the punishment.*



53

وَجَائِرٌ عَلَيْهِ خَلْقُ الشَّرِّ وَالْخَيْرِ كَالْإِسْلَامِ وَجَهْلِ الْكُفْرِ

*It is possible for Him to create evil and good, such as Islam and the ignorance of unbelief.*

54

وَوَاجِبٌ إِيْمَانُنَا بِالْقَدْرِ وَبِالْقَضَا كَمَا أَتَى فِي الْخَبَرِ

*Our belief in fate and divine decree is compulsory as has been mentioned in the hadith.*

55

وَمِنْهُ أَنْ يُنْظَرَ بِالْأَبْصَارِ لَكِنْ بِلَا كَيْفٍ وَلَا انْحِصَارٍ

*And from it is that He is seen with sights, but without any manner or encompassing –*



56

لِلْمُؤْمِنِينَ إِذْ بَجَائِزُ عُلِقَتْ      هَذَا وَلِلْمُخْتَارِ دُنْيَا ثَبَّتَتْ

*– for the believers, because it was linked to a possible (event).  
(Understand) this, and for the Chosen One it is confirmed in this world.*

57

وَمِنْهُ إِرْسَالُ جَمِيعِ الرُّسُلِ      فَلَا وَجُوبَ بَلٍ بِمَحْضِ الْفَضْلِ

*And from it is the sending of all the messengers,  
without it being necessary, rather from His sheer favour.*

58

لَكِنْ بَدَأَ إِيمَانُنَا وَجَبَا      فَدَعَّ هَوَى قَوْمٍ بِهِمْ قَدْ لَعَبَا

*However, it is compulsory for us to believe in this,  
so leave the inclinations of a people whom their inclinations have played around with.*



59

وَوَاجِبٌ فِي حَقِّهِمُ الْأَمَانَةُ      وَصِدْقُهُمْ وَضِيفٌ لَهُ الْفَطَانَةُ

*'Honesty' is necessary in relation to them,  
(as well as) 'Truthfulness', and add to it 'Sagacity'.*

60

وَمِثْلُ ذَا تَبْلِيغُهُمْ لِمَا أَتَوْا      وَيَسْتَحِيلُ ضِدُّهَا كَمَا رَوَوْ

*Likewise, their 'conveyance of that which they brought' (is necessary).  
The opposite of these is impossible, as they have narrated.*

61

وَجَائِزٌ فِي حَقِّهِمْ كَالْأَكْلِ      وَكَالْجِمَاعِ لِلنِّسَاءِ فِي الْحِلِّ

*The likes of eating is possible in relation to them,  
as well as lawful sexual intercourse with women.*



62

وَجَامِعُ مَعْنَى الَّذِي تَقَرَّرَا      شَهَادَتَا الْإِسْلَامِ فَاطْرَحَ الْمِرَا

*The meaning of what has been affirmed (previously) is brought together  
by the two testimonies of Islam, so discard argumentation.*

63

وَلَمْ تَكُنْ نُبُوَّةٌ مُكْتَسَبَةً      وَلَوْ رَقَى فِي الْخَيْرِ أَعْلَى عَقْبَهُ

*Prophethood is not acquired,  
even if one ascends the highest mountain-road in good deeds.*

64

بَلْ ذَاكَ فَضْلُ اللَّهِ يُؤْتِيهِ لِمَنْ      يَشَاءُ جَلَّ اللَّهُ وَاهِبُ الْمُنَنِ

*Rather, that is the favour of Allah that He gives to whoever  
He wills, Majestic is Allah, the Bestower of gifts.*



65

وَأَفْضَلُ الْخَلْقِ عَلَى الْإِطْلَاقِ  
نَبِيِّنَا فَمِلْ عَنِ الشِّقَاقِ

*The best of creation undisputedly is  
our Prophet, so turn away from dissension.*

66

وَالْأَنْبِيَاءَ يَلُونَهُ فِي الْفَضْلِ  
وَبَعْدَهُمْ مَلَائِكَةُ ذِي الْفَضْلِ

*The prophets follow him in superiority,  
and after them, the virtuous angels.*

67

هَذَا وَقَوْمٌ فَصَّلُوا إِذْ فَضَّلُوا  
هَذَا وَقَوْمٌ فَصَّلُوا إِذْ فَضَّلُوا

*(Understand) this, and some theologians elaborated by given preference,  
and some of them (prophets and angels) are superior to others.*



68

بِالْمُعْجَزَاتِ أَيْدُوا تَكْرُمًا  
وَ عِصْمَةَ الْبَارِي لِكُلِّ حَتْمًا

*They were empowered by miracles as an honour,  
and inevitably, the protection of the Creator is for all of them.*

69

وَحُصَّ خَيْرُ الْخَلْقِ أَنْ قَدْ تَمَّ  
بِهِ الْجَمِيعَ رَبُّنَا وَعَمَّ

*The best of creation was chosen by  
our Lord to conclude them all and universalise.*

70

بِعْتَتَهُ فَشَرُّهُ لَا يُنْسَخُ  
بِغَيْرِهِ حَتَّى الزَّمَانُ يُنْسَخُ

*his sending, thus his sacred law ﷻ will not be abrogated  
by other than it until time (itself) is abolished.*





71

وَنَسَخُهُ لَشَرِّهِ وَقَعُ حَتْمًا أَذَلَّ اللَّهُ مَنْ لَهُ مَنَعُ

*It's abrogating of all other sacred laws has definitely taken place  
may Allah debase the one who disallows (abrogation).*

72

وَنَسَخُ بَعْضِ شَرِّهِ بِالْبَعْضِ أَجْزُ وَمَا فِي ذَا لَهُ مِنْ غَضِّ

*And allow for the abrogation of some of his sacred law by other parts of it  
and in this, there is no deficiency.*

73

وَمُعْجَزَاتُهُ كَثِيرَةٌ غُرُرُ مِنْهَا كَلَامُ اللَّهِ مُعْجَزُ الْبَشَرِ

*His miracles are numerous and prominent,  
amongst them is the speech of Allah, which incapacitates humankind.*



74

وَأَجْزِمُ بِمِعْرَاجِ النَّبِيِّ كَمَا رَوَوْا  
وَبَرِّئُنَّ لِعَائِشَةَ مِمَّا رَمَوْا

*Be certain of the ascension of the Prophet as they have related,  
and exonerate 'Ā'isha of what they accused her.*

75

وَصَحْبُهُ خَيْرُ الْقُرُونِ فَاسْتَمِعْ  
فَتَابِعِي فَتَابِعُ لِمَنْ تَبِعْ

*His companions are the best people of all eras, so pay attention,  
then those who came after them, then those who succeeded them.*

76

وَخَيْرُهُمْ مَنْ وُلِّيَ الْخِلَافَةَ  
وَأَمْرُهُمْ فِي الْفَضْلِ كَالْخِلَافَةِ

*The best of them are those who were assigned the caliphate,  
their order in virtue is the same as their order in caliphate.*



77

يَلِيهِمْ قَوْمٌ كِرَامٌ بَرَرَةٌ  
عَدَّتُّهُمْ سِتًّا تَمَامُ الْعَشْرَةِ

*A noble pious people follow them (in superiority)  
their number is six, a completion of the ten.*

78

فَأَهْلُ بَدْرِ الْعَظِيمِ الشَّانِ  
فَأَهْلُ أَحَدِ بَيْعَةِ الرِّضْوَانِ

*Then the exceptional people of Badr,  
then the people of Uhud, then the (people) who pledged allegiance at al-Ridwān.*

79

وَالسَّابِقُونَ فَضْلُهُمْ نَصًّا عُرِفَ  
هَذَا وَفِي تَعْيِينِهِمْ قَدْ اِخْتُلِفَ

*The superiority of the foremost (in Islam) is scripturally known,  
(understand) this, however, there is a disagreement in specifying them.*



80

وَأَوَّلِ النَّشَاجِرِ الَّذِي وَرَدُ  
إِنْ خُضَّتْ فِيهِ وَاجْتَنِبْ دَاءَ الْحَسَدِ

*Interpret the conflict (between the companions) that is mentioned  
if you delve into it, and avoid the disease of envy.*

81

وَمَالِكُ وَسَائِرُ الْأَئِمَّةِ  
كَذَا أَبُو الْقَاسِمِ هُدَاةُ الْأُمَّةِ

*Mālik and the rest of the Imams,  
likewise, Abū 'l-Qāsim are the guides of the community,*

82

فَوَاجِبٌ تَقْلِيدُ حَبْرٍ مِنْهُمْ  
كَذَا حَكَى الْقَوْمُ بِلَفْظٍ يُفْهَمُ

*It is compulsory to follow one of the learned ones amongst them,  
as the group have conveyed in understandable language.*



83

وَأَثْبِتْ لِلأُولِيَا الكَرَامَةِ  
وَمَنْ نَفَاهَا فَاثْبِتْ كَلَامَهُ

*Affirm saintly miracles,  
and discard the words of the one who negates them.*

84

وَعِنْدَنَا أَنَّ الدُّعَاءَ يَنْفَعُ  
كَمَا مِنَ الْقُرْآنِ وَعَدًّا يُسْمَعُ

*Our stance is that supplication benefits  
because that which is heard from the Qur'an is promised.*

85

بِكُلِّ عَبْدٍ حَافِظُونَ وَكَلُّوا  
وَكَاتِبُونَ خَيْرَةٌ لَنْ يُهْمَلُوا

*With every human are guardian angels who have been appointed  
and chosen writers who will never omit (recording) –*



86

مِنْ أَمْرِهِ شَيْئًا فَعَلَّ وَلَوْ ذَهَلُ      حَتَّى الْأَنْبِيَاءِ فِي الْمَرَضِ كَمَا نُقِلَ

*– From his situation anything that he does, even if done absentmindedly,  
even the groans in his sickness, as has been transmitted.*

87

فَحَاسِبِ النَّفْسِ وَقَلِّ الْأَمَلِ      فَرُبَّ مَنْ جَدَّ لِأَمْرٍ وَصَلَا

*So call yourself to account and lessen your hope,  
for often, the one who is determined in a matter attains it.*

88

وَوَاجِبُ إِيمَانُنَا بِالْمَوْتِ      وَيَقْبِضُ الرُّوحَ رَسُولُ الْمَوْتِ

*Our belief in death is compulsory,  
and the Angel of Death is the one who seizes the soul.*



89

وَمَيِّتٌ بِعُمُرِهِ مَنْ يُقْتَلُ      وَغَيْرُ هَذَا بَاطِلٌ لَا يُقْبَلُ

*The person killed dies at his destined age,  
(anything) other than this is false and not accepted.*

90

وَفِي فَنَاءِ النَّفْسِ لَدَى النَّفْخِ اخْتِلَافٌ      وَاسْتَظْهَرَ السُّبْكِيُّ بَقَاهَا الذُّ عُرِفَ

*There is a disagreement about the annihilation of the soul at the blowing of the trumpet,  
Al-Subki held that it remains, as is known.*

91

عَجَبُ الذَّنْبِ كَالرُّوحِ لَكِنْ صَحَّحَا      الْمُزَنِيُّ لِلْبَلَى وَوَضَّحَا

*The coccyx bone is like the soul,  
however, Al-Muzanī authenticated and clarified (the opinion) that it disintegrates.*



92

وَكُلُّ شَيْءٍ هَالِكٌ قَدْ خَصَّصُوا      عُمُومَهُ فَاطْلُبْ لِمَا قَدْ لَخَّصُوا

*They specified the generality of 'Everything is perishing',  
thus, seek that which they summarised.*

93

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

*Do not delve into the (true nature of the) soul, for no text has been found  
from the legislator (clarifying it). However, it is found.*

94

لِمَالِكٍ هِيَ صُورَةٌ كَالْجَسَدِ      فَحَسْبُكَ النَّصُّ بِهَذَا السَّنَدِ

*From (the people of the school of) Mālik that it is a form like the body;  
the text that has come from them is sufficient for you.*





95

وَالْعَقْلُ كَالرُّوحِ وَلَكِنْ قَرَّرُوا  
فِيهِ خِلَافًا فَاَنْظُرْنَ مَا فَسَّرُوا

*The intellect is like the soul, however they have confirmed  
a difference regarding it, so look into what they have explained.*

96

سُؤَالِنَا ثُمَّ عَذَابُ الْقَبْرِ  
نَعِيمُهُ وَاجِبٌ كَبَعْتِ الْحَشْرِ

*Our questioning, then the torment of the grave  
and its pleasure are compulsory, like the resurrecting (of people) for the congregation.*

97

وَقُلْ يَعَادُ الْجِسْمُ بِالتَّحْقِيقِ  
عَنْ عَدَمٍ وَقِيلَ عَنْ تَفْرِيقِ

*Say that the body is recreated, as has been verified,  
After complete nonexistence, and it is said after complete separation.*



98

مَحْضَيْنِ لَكِنْ ذَا الْخِلَافِ خُصًّا      بِالْأَنْبِيَاءِ وَمَنْ عَلَيْهِمْ نُصًّا

*However, this difference is particular to other than the prophets and those who have been mentioned.*

99

وَفِي إِعَادَةِ الْعَرَضِ قَوْلَانِ      وَرُجِّحَتْ إِعَادَةُ الْأَعْيَانِ

*There are two opinions about the recreation of accidents, the preferred opinion being of the recreation of (accidents with their) substances.*

100

وَفِي الزَّمَنِ قَوْلَانِ وَالْحِسَابُ      حَقٌّ وَمَا فِي حَقِّ ارْتِيَابُ

*Regarding the recreation of time there are two opinions. The accounting is a reality, and in this reality there is no doubt.*



101

فَالسَّيِّئَاتُ عِنْدَهُ بِالْمِثْلِ  
وَالْحَسَنَاتُ ضَوْعِفَتْ بِالْفَضْلِ

*Sins are recompensed by their like in His estimation,  
and good actions are multiplied due to divine favour.*

102

وَبِاجْتِنَابِ لِّلْكَبَائِرِ تُغْفَرُ  
صَغَائِرُ وَجَا الْوُضُوءِ يُكْفَرُ

*Minor sins are forgiven by avoiding major sins,  
and it has been mentioned that ablution effaces (minor sins).*

103

وَالْيَوْمُ الْآخِرُ ثُمَّ هَوَّلُ الْمَوْقِفِ  
حَقٌّ فَخَفِّفْ يَا رَحِيمٌ وَاسْعِفِ

*The Last Day and the terror of the 'Plain of Resurrection' are  
a reality, so alleviate (the terror), O Merciful, and assist (us).*



104

وَوَاجِبٌ أَخَذُ الْعِبَادِ الصُّحُفَا      كَمَا مِنَ الْقُرْآنِ نَصًّا عُرْفَا

*It is compulsory (to believe in) humanity receiving their records of deeds,  
as is known scripturally in the Qur'an.*

105

وَمِثْلُ هَذَا الْوَزْنُ وَالْمِيزَانُ      فَتُوزَنُ الْكُتُبُ أَوْ الْأَعْيَانُ

*Likewise (it is compulsory to believe in) the weighing and the scales;  
either the records or the substances (of actions) will be weighed.*

106

كَذَا الصِّرَاطُ فَالْعِبَادُ مُخْتَلِفٌ      مُرُورُهُمْ فَسَالِمٌ وَمُنْتَلِفٌ

*Likewise (it is compulsory to believe in) the bridge, with humanity varying  
in their crossing between one who is safe and one who is destroyed.*



107

وَالْعَرْشُ وَالْكُرْسِيُّ ثُمَّ الْقَلَمُ  
وَالْكَاتِبُونَ اللَّوْحُ كُلُّ حِكْمٍ

*The Throne, the Chair, the Pen,  
the Scribes and the Preserved Tablet; all have wisdoms (in their creation).*

108

لَا لِإِخْتِيَاجٍ وَبِهَا الْإِيمَانُ  
يَجِبُ عَلَيْكَ أَيُّهَا الْإِنْسَانُ

*Not for any need (by Allah), and belief in them  
is compulsory upon you, O human being.*

109

وَالنَّارُ حَقٌّ أُوجِدَتْ كَالْجَنَّةِ  
فَلَا تَمِلْ لِجَاحِدٍ ذِي جِنَّةٍ

*Hellfire is a reality and has been created just like Paradise,  
so don't incline towards an insane denier.*



110

دَارَا حُلُودٍ لِلسَّعِيدِ وَ الشَّقِيّ  
مُعَذِّبٍ مُنَعَمٍ مَهْمَا بَقِيَ

*Two infinite abodes for the felicitous and the damned,  
tormented and blissful as long as they remain.*

111

إِيْمَانُنَا بِحَوْضِ خَيْرِ الرُّسُلِ  
حَتْمٌ كَمَا قَدْ جَاءَنَا فِي النُّقْلِ

*It is necessary for us to believe in the Basin of the best of messengers  
as has arrived to us in the tradition.*

112

يَنَالُ شُرْبًا مِنْهُ أَقْوَامٌ وَفَوَا  
بِعَهْدِهِمْ وَقُلْ يُذَادُ مَنْ طَغَوَا

*Those people who were loyal to their covenant will drink from it,  
and say, 'Those who transgressed will be driven away'.*



113

وَوَاجِبٌ شَفَاعَةُ الْمُشَفَّعِ      مُحَمَّدٍ مُقَدِّمًا لَا تَمْنَعِ

*The intercession of the Accepted Intercessor is incumbent,  
Muhammad the Foremost, don't believe it is impossible.*

114

وَاغْيَرُهُ مِنْ مُرْتَضَى الْأَخْيَارِ      يَشْفَعُ كَمَا قَدْ جَاءَ فِي الْأَخْبَارِ

*Other than he from the approved elite will also  
intercede, as is found in some reports.*

115

إِذْ جَائِزٌ غُفْرَانُ غَيْرِ الْكُفْرِ      فَلَا نُكْفِرُ مُؤْمِنًا بِالْوِزْرِ

*For forgiveness of other than unbelief is possible,  
for this reason, we don't accuse a Muslim of unbelief because of sins.*



116

وَمَنْ يَمُتْ وَلَمْ يَتُبْ مِنْ ذَنْبِهِ  
فَأَمْرُهُ مَفَوَّضٌ لِرَبِّهِ

*Whoever dies and does not repent from his sin,  
his matter is entrusted to his Lord.*

117

وَوَاجِبٌ تَعْذِيبٌ بَعْضِ ارْتِكَابِ  
كَبِيرَةٍ ثُمَّ الْخُلُودُ مُجْتَنَّبٌ

*Punishment is incumbent upon some of those who have committed  
major sins, thereafter endless punishment is avoided.*

118

وَصِفٌ شَهِيدِ الْحَرْبِ بِالْحَيَاةِ  
وَرَزْقُهُ مِنْ مُشْتَهَى الْجَنَّاتِ

*Characterise the war martyr with the quality of life,  
his sustenance is from the desirable delights of Heaven.*





119

وَالرِّزْقُ عِنْدَ الْقَوْمِ مَا بِهِ انْتَفَعُ      وَقِيلَ لَا بَلْ مَا مَلَكَ وَمَا اتَّبَعُ

*With the orthodox Muslims, 'sustenance' is whatever is benefitted from;  
it is also said, 'No, in fact, it is that which is owned', but this was not pursued.*

120

فَيَرْزُقُ اللَّهُ الْحَالَ فَاعْلَمَا      وَيَرْزُقُ الْمَكْرُوهَ وَالْمُحَرَّمَ

*Thus, Allah provides the lawful,  
the offensive and the prohibited, so know for sure.*

121

فِي الْاِكْتِسَابِ وَالتَّوَكُّلِ اخْتَلَفَ      وَالرَّاجِحُ التَّفْصِيلُ حَسَبَمَا عُرِفَ

*In regards to (the superiority of) earning and reliance there is a disagreement,  
the preferred opinion is elaboration according to what is known.*



122

وَعِنْدَنَا الشَّيْءُ هُوَ الْمَوْجُودُ      وَثَابِتٌ فِي الْخَارِجِ الْمَوْجُودُ

*Our stance is that a thing is something existing,  
and the 'existent' is something established extrinsically*

123

وَجُودُ شَيْءٍ عَيْنُهُ وَالْجَوْهَرُ      الْفَرْدُ حَادِثٌ عِنْدَنَا لَا يُنْكَرُ

*The existence of a thing is its essence,  
and our stance is that the indivisible particle indisputably is a thing originated.*

124

ثُمَّ الذُّنُوبُ عِنْدَنَا قِسْمَانِ      صَغِيرَةٌ كَبِيرَةٌ فَالْثَّانِي

*Our stance is that sins are of two types,  
minor and major, as for the latter*



125

مِنْهُ الْمَتَابُ وَاجِبٌ فِي الْحَالِ      وَلَا انْتِقَاضَ إِنْ يَعُدُّ لِلْحَالِ

*Repentance is necessary from it immediately,  
and there is no cancellation (of repentance) if he returns to that state,*

126

لَكِنْ يُجَدِّدُ تَوْبَةً لِمَا اقْتَرَفَ      وَفِي الْقَبُولِ رَأْيُهُمْ قَدْ اخْتَلَفَ

*But he must renew his repentance for that which he committed,  
and in acceptance (of this repentance), there is a difference of opinion.*

127

وَحِفْظُ دِينٍ ثُمَّ نَفْسٍ مَالٍ نَسَبٍ      وَمِثْلَهَا عَقْلٌ وَعَرِضٌ قَدْ وَجَبَ

*Protection of religion, life, property, lineage,  
as well as intellect and honour is compulsory.*



128

وَمَنْ لِمَعْلُومٍ ضَرُورَةً جَحَدُ      مِنْ دِينِنَا يُقْتَلُ كُفْرًا لَيْسَ حَدُّ

*Whoever rejects that which is inevitably well known  
of our religion is killed for unbelief and not as legally prescribed punishment.*

129

وَمِثْلُ هَذَا مَنْ نَفَى لِمُجْمَ      أَوْ اسْتَبَاحَ كَالزَّيِّ فَلتَسْمَعِ

*Examples of this are one who negates something that is agreed upon,  
or one who deems legal (sins) such as illicit sexual intercourse, so take heed.*

130

وَوَاجِبُ نَصْبِ إِمَامٍ عَدْلٍ      بِالشَّرْعِ فَاعْلَمْ لَا بِحُكْمِ الْعَقْلِ

*Appointing a just ruler is an obligation  
by Sacred Law, know (this), and not by a verdict based on reason.*



131

فَلَا تَزِرْ عَنْ أَمْرِهِ الْمُبِينِ      فَلَيْسَ رُكْنًا يُعْتَقَدُ فِي الدِّينِ

*However, it is not a pillar that must be believed in Islam,  
but do not deviate from his clear instruction,*

132

إِلَّا بِكُفْرٍ فَاذِنَّا عَهْدَهُ      فَاللَّهُ يَكْفِينَا إِذَا هُ وَحْدَهُ

*Except in unbelief whereupon you discard his pledge,  
then Allah alone will protect us from his harm.*

133

بِغَيْرِ هَذَا لَا يُبَاحُ صَرْفُهُ      وَلَيْسَ يُعْزَلُ إِنْ أُرِيْلَ وَصْفُهُ

*For (any act) other than this, his removal is not permitted,  
nor is he discharged if one of his qualities disappears.*



134

وَأْمُرْ بِعُرْفٍ وَاجْتَنِبْ نَمِيمَهُ  
وَغَيْبَةً وَخَصْلَةً ذَمِيمَهُ

*Command that which is good and avoid slander,  
backbiting and all blameworthy traits;*

135

كَالْعُجْبِ وَالْكِبْرِ وَدَاءِ الْحَسَدِ  
وَكَالْمِرَاءِ وَالْجَدَلِ فَاعْتَمِدِ

*Such as vanity, arrogance, the disease of envy,  
and such as argumentation and debating, so rely (upon what has been mentioned).*

136

وَكُنْ كَمَا كَانَ خَيْرُ الْخَلْقِ  
حَلِيفَ حِلْمٍ تَابِعًا لِلْحَقِّ

*Be as the best of creation was,  
always forbearing, adherent to (religion of) The True.*



137

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

*All good is in following those who preceded,  
and all evil is in the innovation of those who succeeded them.*

138

وَكُلُّ هَدْيٍ لِلنَّبِيِّ قَدْ رَجَحَ      فَمَا أُبِيحَ أَفْعَلْ وَدَعُ مَالَمْ يُبَحْ

*Every manner of the Prophet excels (other manners),  
so do whatever has been permitted, and leave whatever has not.*

139

فَتَابِعِ الصَّالِحِ مِمَّنْ سَلَفَا      وَجَانِبِ الْبِدْعَةِ مِمَّنْ خَلَفَا

*So follow the pious from those who preceded,  
and avoid the innovation of those who succeeded them.*



140

هَذَا وَأَرْجُو اللَّهَ فِي الْإِخْلَاصِ      مِنْ الرِّيَاءِ ثُمَّ فِي الْخَلَاصِ

*(Understand) this, and I beseech Allah in (His characterising me; for) sincerity from being ostentatious. Furthermore, (I beseech Allah's favour) in (facilitating) salvation.*

141

مِنَ الرَّجِيمِ ثُمَّ نَفْسِي وَالْهَوَى      فَمَنْ يَمِلْ لَهُؤُلَاءِ قَدْ غَوَى

*From the Accursed (Satan), my ego and desire, for whoever inclines towards them has gone astray.*

142

هَذَا وَأَرْجُو اللَّهَ أَنْ يَمْنَحَنَا      عِنْدَ السُّؤَالِ مُطْلَقًا حُجَّتُنَا

*This (is my request), and I beseech Allah (again) to grant us our proof at the times of all questioning.*





143

ثُمَّ الصَّلَاةُ وَالسَّلَامُ الدَّائِمُ عَلَى نَبِيِّ دَأْبُهُ الْمَرَّاحِمُ

*May peace and blessings constantly  
be upon a prophet whose practice is constant mercy,*

144

مُحَمَّدٍ وَصَحْبِهِ وَعِثْرَتِهِ وَتَابِعِ لِنَهْجِهِ مِنْ أُمَّتِهِ

*Muhammad his companions, his family,  
and those who follow his way from his community.*