The Jewel of Belief in One God

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

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1

ثَمَّ سَلاَمُ اللَّهِ مَعَ صَلاَتِهِ

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

2

وَقَدْ حَلَّ الْدِّينُ عَنَّ النَّوْحِيَّد

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

He guided Creation to the religion of The True  
through his fighting and his guiding to the truth
4. Muhammad, the last of his Lord’s messengers, his family, his companions and his party.

5. To begin; knowledge of belief is obligatory and requires clarification.

6. However, due to lengthiness (of the works) endeavours have become weary, thus, brevity has become necessary.
This is a poem that I have named, ‘The Jewel of Belief in One God’, which I have refined.

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

Hence, it is necessary for anyone who is legally responsible to know what is necessary.
For Allah and what is possible and impossible, and likewise for His messengers, so listen carefully.

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

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

He said: 'If he believes firmly in the position of another, it is sufficient; and if not, he remains in peril.'
14

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

15

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

16

You will find therein a creation of unique perfections, yet in it resides the evidence of nonexistence.
And anything for which nonexistence is possible, pre-eternality is without doubt impossible for it.

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

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

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

21

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

22

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.
‘Existence’ and ‘Pre-eternity’ are necessary for Him, as well as ‘Permanence’ that is not flawed by non-existence.

And He is other than what can be non-existent; The proof for this is ‘Pre-eternity’.

And (necessary for Allah are) His ‘Self-subsistence’ and ‘Oneness’, transcendent are His lofty attributes,
26

"وَالْإِلَهُ قَدْ أَلَّهُ الْأَوَلَّ وَالأَصْدِقَاءَ"

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

27

"وَقُدْرَةً إِرَادَةً وَغَابِرَتْ أمْرًا وَعِلْمًا وَالرَّضْنَا كَمَا ثَبَتُ"

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 فَاتْبَعْ سَبِيلَ الْحَقِّ وَاطْرِحَ الرَّيْبَ"

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

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.

(And necessary for Allah is that He is) ‘Living’, ‘Knowing’, ‘Powerful’, ‘Willing’ ‘Hearing’ and ‘Seeing’, whatever He wants He wills,
‘Speaking’. The essential attributes are neither other than nor the actual essence.

‘Power’ is connected to all possibilities without any limits to that which it is connected.

Necessitate oneness for it; likewise, for ‘Will’ and ‘Knowledge’, however, ‘Knowledge’ encompasses this.
And also encompasses the necessary and impossible.
The same is the case with His ‘Speech’, so let us follow.

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

These are other than ‘Knowledge’, as has been established.
Furthermore, ‘Life’ is not connected to anything.
Our stance is that His magnificent names as well as His essential attributes are pre-eternal.

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

Any text that implies similitude, interpret it or entrust (its knowledge to Allah), but seek complete transcendence (tanzīh).
41

Absolve (tanzīḥ) the Qur’an, i.e. His ‘Speech’ from any type of origination and beware of His vengeance.

42

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

43

The opposite of all of these attributes are impossible for Him, such as being in a direction.
All that is conceivable for Him is possible
(for) Him to bring into existence and to eliminate, like His providing wealth.

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

Forsaking the one He wants to be distant,
and fulfilling His promise for the one He desires.
47

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

48

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

Thus he is not compelled, and not without freewill, however, he does not perform all (of his acts) through freewill.
If He rewards us, it is from His sheer favour and if He punishes us, it is by His sheer justice.

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

Have they not seen His causing of children to suffer pain, and its equivalent? So, beware of the punishment.
It is possible for Him to create evil and good, such as Islam and the ignorance of unbelief.

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

And from it is that He is seen with sights, but without any manner or encompassing –
56

lhummūmnīn ʾādā bi-jā’iz ʿulqīʿt

– 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

wāmûnīh ʾirṣāl ʾjamīʿ al-rūṣāl

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

58

lūkann bīḏā ʾimāmānī wajbā

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  وَصِدِّقْتُهُمْ وَضِفْتُ لَهُ الْفَطَانَةُ

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

60  وَيَسْتَحْيِلُ ضِدْهَا كَمَا رَوْوَ

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

61  وَجَائِزٌ فِيْ حَقِّهِمْ كَالْأَكْلِ

The likes of eating is possible in relation to them, as well as lawful sexual intercourse with women.
The meaning of what has been affirmed (previously) is brought together by the two testimonies of Islam, so discard argumentation.

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

Rather, that is the favour of Allah that He gives to whoever He wills, Majestic is Allah, the Bestower of gifts.
The best of creation undisputedly is our Prophet, so turn away from dissension.

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

(Understand) this, and some theologians elaborated by given preference, and some of them (prophets and angels) are superior to others.
They were empowered by miracles as an honour, and inevitably, the protection of the Creator is for all of them.

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

his sending, thus his sacred law will not be abrogated by other than it until time (itself) is abolished.
71. حَتَّىَ أَدَّلَّ اللَّهُ مَنْ لَهُ مَنَعُّ وَنَسْحُهُ لِشَرْعٍ غَيْرِهِ وَقَعْ

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

72. أَجْزٌ وَمَا فِيْ ذَا لَهُ مَنْ 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. مِنْهَا كَلَامٌ اللَّهِ مُعْجِزُ الْبَشَرَ وَمُعْجِرَاتُهُ كَثِيرَةٌ عُرْرَ

His miracles are numerous and prominent,
amongst them is the speech of Allah, which incapacitates humankind.
74

وَاجْزِمُ بِمِعْرَاجِ النَّبِيِّ كَمَا رَوَّا

Be certain of the ascension of the Prophet as they have related, and exonerate ‘A’ishah of what they accused her.

75

فَتَابِعِيْ فَتَابِعَ لِمَنْ تَبَعْ

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

76

فِي الْفَضْلِ كَالْخِلافَةُ

The best of them are those who were assigned the caliphate, their order in virtue is the same as their order in caliphate.
77

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

78

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

79

The superiority of the foremost (in Islam) is scripturally known,
(understand) this, however, there is a disagreement in specifying them.
80

وَأُوْلِي الْتَشَافِرِ الَّذِيْنِ وَرَدْنَ

إن خَضْتَ فِيهِ وَاجْتَنْبُ دَاءِ الْحَسَدِ

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

81

وَمَالِكٌ وَسَائِرُ الْأَئِمَّةُ

كَذَا أَبُو الْقَاسِمِ هُدَاةُ الأَئِمَّةِ

Mālik and the rest of the Imams, likewise, Abū ʿl-Qāsim are the guides of the community,

82

فَوَاجِبُ تَقْلِيَدُ حَبْرٍ مِنْهُمْ

كَذَا حَكِيَ القُوُمُ بِلَفْظٍ مِنْهُمْ

It is compulsory to follow one of the learned ones amongst them, as the group have conveyed in understandable language.
83

وَأَثْبِتْنَ لِلْأُولِيَاءِ الْكَرَامَةِ
وَمَنْ نَفَاهَا فَانْبِذَنَّ كَلَامَهُ

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

84

كَمَا مِنَ الْقُرْآنِ وَعَدَّا يُسْمَعُ
وَعِنْدَنَا أَنَّ الدُّعَاءَ يَنْفَعُ

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

85

وَكَاتِبُونَ خَيْرَةً لَنْ يُهْمِلُوا
بِكُلِّ عَبْدٍ حَافِظٍ وَكُلِّلَوا

With every human are guardian angels who have been appointed
and chosen writers who will never omit (recording) –
From his situation anything that he does, even if done absentmindedly,
even the groans in his sickness, as has been transmitted.

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

Our belief in death is compulsory,
and the Angel of Death is the one who seizes the soul.
The person killed dies at his destined age, (anything) other than this is false and not accepted.

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.

The coccyx bone is like the soul, however, Al-Muzanî authenticated and clarified (the opinion) that it disintegrates.
They specified the generality of ‘Everything is perishing’, thus, seek that which they summarised.

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.

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

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

Say that the body is recreated, as has been verified, After complete nonexistence, and it is said after complete separation.
However, this difference is particular to other than the prophets and those who have been mentioned.

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

Regarding the recreation of time there are two opinions. The accounting is a reality, and in this reality there is no doubt.
101

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

102

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

103

The Last Day and the terror of the ‘Plain of Resurrection’ are a reality, so alleviate (the terror), O Merciful, and assist (us).
104

كَمَا مِنَ الْقُرْآنِ نَصًا عُرِفًا

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

105

فَتُوَّزَّنُ الْكِتَّابُ أوِ الأَعْيَانُ

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

106

مُرْوَّرُ هُمُ فَسَالِمُ وَمُمتِلَفُ

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

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

108

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

109

Hellfire is a reality and has been created just like Paradise, so don’t incline towards an insane denier.
110

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

111

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

112

Those people who were loyal to their covenant will drink from it,
and say, ‘Those who transgressed will be driven away’.
113

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

114

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

115

For forgiveness of other than unbelief is possible, for this reason, we don’t accuse a Muslim of unbelief because of sins.
 Whoever dies and does not repent from his sin, his matter is entrusted to his Lord.

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

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

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

In regards to (the superiority of) earning and reliance there is a disagreement, the preferred opinion is elaboration according to what is known.
Our stance is that a thing is something existing, and the ‘existent’ is something established extrinsically.

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

Our stance is that sins are of two types, minor and major, as for the latter.
Repentance is necessary from it immediately, and there is no cancellation (of repentance) if he returns to that state.

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

Protection of religion, life, property, lineage, as well as intellect and honour is compulsory.
Whoever rejects that which is inevitably well known of our religion is killed for unbelief and not as legally prescribed punishment.

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.

Appointing a just ruler is an obligation by Sacred Law, know (this), and not by a verdict based on reason.
131

فَلا تَزْعَ عَنْ أَمْرِهِ الْمُبِينِ

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

132

فَاللهُ يَكْفِينَا أَدَاءُ وَحْدَهُ

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

133

وَلَيْسَ يَعْزَلُ إِنَّ أَزِيْلَ وَصْفُهُ

For (any act) other than this, his removal is not permitted, nor is he discharged if one of his qualities disappears.
134

\[\text{وَأَمَرُ بِعَرْفٍ وَاجْتَنِبْ نَمِيمَةٍ}
\]

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

135

\[\text{وَكَالْعُجْبَ وَالْكِبْرِ وَداَءِ الْحُسَدِ}
\]

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

136

\[\text{وَكُنْ كَمَا كَانَ خَيْارُ الْخَلْقِ}
\]

Be as the best of creation was,
always forbearing, adherent to (religion of) The True.
All good is in following those who preceded, 
and all evil is in the innovation of those who succeeded them.

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

So follow the pious from those who preceded, 
and avoid the innovation of those who succeeded them.
منَ الرَّيَاِّ إِنْ تَمَّ في الإِخْلاَصِ

(١٤٠) هَذَا وَأَرْجُو اللهِ فِي الإِخْلاَصِ

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

فَمَنْ يَمِلْ لِهَؤُلاءٍ قَدْ غَوَى

(١٤١) مِنَ الرَّجِيْمِ تَمَّ نَفْسِي وَالْهَوَى

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

عِنْدُ السَّوَالِ مُطَّلِقًا حُجَّتْنَا

(١٤٢) هَذَا وَأَرْجُو اللهِ أَنْ يَمْنَحُنَا

This (is my request), and I beseech Allah (again) to grant us our proof at the times of all questioning.
May peace and blessings constantly be upon a prophet whose practice is constant mercy,

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