



# The Jewel of Divine Unity

جَوْهَرَةُ التَّوْحِيدِ

Author: **Ibrahim al-Laqqani al-Maliki**

Translator: Haroon Hanif

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1.

ثُمَّ سَلَامٌ مَعَ صَلَاتِهِ

Praised be Allah for His gifts;

الْحَمْدُ لِلَّهِ عَلَى صَلَاتِهِ

His blessings and peace be

2.

وَقَدْ خَلَا الدِّينُ عَنِ التَّوْحِيدِ

Upon a prophet who came with divine unity (tawhid)

when religion had become devoid of divine unity

عَلَى نَبِيِّ جَاءَ بِالتَّوْحِيدِ

3.

بِسَيْفِهِ وَهَدْيِهِ لِلْحَقِّ

He guided creation to the religion of the Truth (Allah)

through his sword and his guiding to the truth

فَأَرْشَدَ الْخَلْقَ لِدِينِ الْحَقِّ

4.

وَأَلِهِ وَصَحْبِهِ وَحِزْبِهِ

Muhammad, the final messenger of his Lord

his family, his companions and his party.

مُحَمَّدٌ الْعَاقِبُ لِرُسُلِ رَبِّهِ

5.

مُحْتَمٌّ يَحْتَاجُ لِلتَّبَيِّنِ

وَبَعْدُ فَالْعِلْمُ بِأَصْلِ الدِّينِ

To begin; Knowledge of belief is

obligatory and requires clarification

6.

فَصَارَ فِيهِ الْاِخْتِصَارُ مُلْتَزَمٌ

لَكِنْ مِنَ التَّطْوِيلِ كَلَّتِ الْهَمَمُ

However, due to lengthiness (of the works) resolves have become weak.

Thus, brevity has become necessary.

7.

جَوْهَرَةَ التَّوْحِيدِ قَدْ هَدَّبْتُهَا

وَهَذِهِ أَرْجُوزَةٌ لَقَبْتُهَا

This is a poem that I have named,

‘The Jewel of Divine Unity’, which I have refined.

8.

بِهَا مُرِيدًا فِي الثَّوَابِ طَامِعًا

وَاللَّهُ أَرْجُو فِي الْقَبُولِ نَافِعًا

Allah alone I hope for acceptance (from), benefitting

by it the person who avidly wants reward.

9.

عَلَيْهِ أَنْ يَعْرِفَ مَا قَدْ وَجَبَا

فَكُلُّ مَنْ كُفِّرَ شَرْعًا وَجَبَا

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

10.

وَمِثْلُ ذَا لِرُسُلِهِ فَاسْتَمِعَا

لِلَّهِ وَالْجَائِزَ وَالْمُمْتَنِعَا

For Allah, the possible and the impossible,  
and the same for His messengers, thus, listen carefully.

11.

إِيمَانُهُ لَمْ يَخْلُ مِنْ تَرْدِيدِ

إِدْ كُلُّ مَنْ قَلَدَ فِي التَّوْحِيدِ

Because anyone who follows in divine unity,  
his faith is not devoid of indecision.

12.

وَبَعْضُهُمْ حَقَّقَ فِيهِ الْكَشْفَا

فَفِيهِ بَعْضُ الْقَوْمِ يَحْكِي الْخُلْفَا

About him, some of the folk (theologians) have mentioned a difference,  
whilst others have shed light on it,

13.

فَقَالَ إِنَّ يَجْزِمُ بِقَوْلِ الْغَيْرِ      كَفَى وَإِلَّا لَمْ يَزَلْ فِي الضَّيِّرِ

Saying, 'If he is holds firmly to the statement of another (person)  
it is sufficient, otherwise he remains in peril.

14.

وَاجْزِمُ بِأَنَّ أَوْلَىٰ مِمَّا يَجِبُ      مَعْرِفَةَ وَفِيهِ خُلْفٌ مُنْتَصِبٌ

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

15.

فَانظُرْ إِلَىٰ نَفْسِكَ ثُمَّ انْتَقِلْ      لِلْعَالَمِ الْعُلُويِّ ثُمَّ السُّقْلِيِّ

Thus, reflect over your own self and then move  
to the celestial and terrestrial realms

16.

تَجِدُ بِهِ صُنْعًا بَدِيعَ الْحِكْمِ      لَكِنْ بِهِ قَامَ دَلِيلُ الْعَدَمِ

You will find therein a creation of unique wisdoms,  
yet, in it resides the proof 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 وَالتُّطُقُ فِيهِ الْخُلْفُ بِالتَّحْقِيقِ

Faith is explained as confirmation,  
but there is a difference over uttering (it), as has been verified

19.

فَقِيلَ شَرْطُ كَالْعَمَلِ وَقِيلَ بَلْ شَطْرُ وَالْإِسْلَامِ اشْرَحَنَّ بِالْعَمَلِ

It is said (to be) a condition like action and it is said (that) in fact  
(it is) half; and explain Islam by action

20.

مِثَالُ هَذَا الْحَجِّ وَالصَّلَاةُ كَذَا الصِّيَامِ فَأَدْرُ وَالزَّكَاةُ

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

21.

بِمَا تَزِيدُ طَاعَةَ الْإِنْسَانِ

وَرُجِّحَتْ زِيَادَةُ الْإِيمَانِ

(The opinion) that faith increases preponderates  
due to the obedience of a person increasing

22.

وَقِيلَ لَا خُلْفَ كَذَا قَدْ نُقِلَا

وَنَقْصُهُ بِنَقْصِهَا وَقِيلَ لَا

Its (faiths) decreasing is by it (obedience) decreasing; it is said (that it is) not;  
it is (also) said (that there is) no difference, as has been transmitted.

23.

كَذَا بَقَاءٌ لَا يُشَابُّ بِالْعَدَمِ

فَوَاجِبٌ لَهُ الْوُجُودُ وَالْقِدَمُ

Existence and pre-eternality are necessary for Him  
The same is the case with post-eternality that is not tarnished by  
nonexistence.

24.

مُخَالَفٌ بَرَهَانُ هَذَا الْقِدَمِ

وَأَنَّهُ لِمَا يَنَالُ الْعَدَمُ

And He is other than all that nonexistence touches;  
The proof of this is pre-eternality.

25.

مُنَزَّهَا أَوْصَافُهُ سَنِيَّةٌ

قِيَامُهُ بِالنَّفْسِ وَحَدَانِيَّةٌ

His self-sufficiency and oneness,  
Transcendent are His lofty attributes.

26.

وَوَالِدٍ كَذَا الْوَالِدُ وَالْأَصْدِقَا

عَنْ ضِدِّ أَوْ شِبْهِ شَرِيكِ مُطْلَقًا

From (having) an opposite or a similar as a partner absolutely,  
and a father; likewise, a son and friends.

27.

أَمْرًا وَعِلْمًا وَالرِّضَا كَمَا تَبَتُّ

وَقُدْرَةٌ إِرَادَةٌ وَغَايِرَتُ

Power (and) will which are distinct from  
command, knowledge and contentment, as has been affirmed.

28.

فَاتَّبِعْ سَبِيلَ الْحَقِّ وَاطْرَحِ الرَّيْبُ

وَعِلْمُهُ وَلَا يُقَالُ مُكْتَسَبٌ

His knowledge, it is not said (that it is) acquired,  
so, follow the way of truth and abandon doubts.



29.

ثُمَّ الْبَصَرَ بِذِي أَتَانَا السَّمْعُ

حَيَاتُهُ كَذَا الْكَلَامُ السَّمْعُ

His life; likewise, His speech, hearing,

then sight, with these transmission has come to us.

30.

وَعِنْدَ قَوْمٍ صَحَّ فِيهِ الْوَقْفُ

فَهَلْ لَهُ إِدْرَاكٌ أَوْ لَا خُلْفُ

Does He have comprehension or not – (there is) a difference;

with a group suspending judgement is sound .

31.

سَمِعَ بِصِيرٍ مَا يَشَاءُ يُرِيدُ

حَيٌّ عَلِيمٌ قَادِرٌ مُرِيدٌ

Living, Knowing, Powerful, Willing

Hearing (and) Seeing, whatever He wants He wills.

32.

لَيْسَتْ بِغَيْرٍ أَوْ بَعَيْنِ الدَّاتِ

مُتَكَلِّمٌ ثُمَّ صِفَاتُ الدَّاتِ

Speaker. The essential attributes are

neither other than nor the actual essence.

33.

بِلا تَنَاهِي مَا بِهِ تَعَلَّقَتْ

فَقُدْرَةٌ بِمُمْكِنٍ تَعَلَّقَتْ

Power connects to all possible matters

without any limits to that which it relates to.

34.

إِرَادَةٌ وَالْعِلْمُ لَكِنْ عَمَّ ذِي

وَوَحْدَةً أَوْجِبَ لَهَا وَمِثْلُ ذِي

Necessitate oneness for it; likewise,

will and knowledge, however it (knowledge) covers this

35.

وَمِثْلُ ذَا كَلَامُهُ فَلَنَتَّبِعْ

وَعَمَّ أَيْضًا وَاجِبًا وَالْمُمْتَنِعَ

And covers the necessary and impossible.

The same is the case with His speech, so we should follow.

36.

كَذَا الْبَصَرِ إِذْ رَأَاهُ إِنْ قِيلَ بِهِ

وَكُلُّ مَوْجُودٍ أَنْطَ لِلسَّمْعِ بِهِ

Connect all existing matters to hearing.

Likewise, seeing (and) comprehension if it is held to be.

37.

وَعَيْرُ عِلْمٍ هَذِهِ كَمَا تَبَتُّ      ثُمَّ الْحَيَاءُ مَا بِشَيْءٍ تَعَلَّقَتْ

These are other than knowledge, as has been affirmed.  
Life does not relate to anything.

38.

وَعِنْدَنَا أَسْمَاؤُهُ الْعَظِيمَةَ      كَذَا صِفَاتُ ذَاتِهِ قَدِيمَةَ

With us His formidable names  
as well as His essential attributes are pre-eternal.

39.

وَاخْتِيرَ أَنْ أَسْمَاءَهُ تَوْقِيفِيَّةً      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.

وَكُلُّ نَصٍّ أَوْ هَمَّ التَّشْبِيهًا      أَوْلَهُ وَرُمْ تَنْزِيهَا

Any text that implies similitude,  
interpret it or consign (its knowledge to Allah), but seek complete  
absolution (*tanzih*).

41.

عَنِ الْخُدُوتِ وَاحْذَرِ انْتِقَامَهُ

وَنَزَّهِ الْقُرْآنَ أَيُّ كَلَامَهُ

Absolve the Qur'an, i.e. His speech

of any temporality, and beware of His vengeance.

42.

أَحْمِلْ عَلَى اللَّفْظِ الَّذِي قَدْ دَلَّ

وَكُلُّ نَصٍّ لِلْخُدُوتِ دَلَّ

Any text that indicates temporality,

interpret it as the uttered word being referred to

43.

فِي حَقِّهِ كَالْكُونِ فِي الْجِهَاتِ

وَيَسْتَحِيلُ ضِدُّ ذِي الصِّفَاتِ

The opposite of these attribute are impossible

for Him, such as being in a direction.

44.

إِجَادًا أَعْدَامًا كَرَزَقِهِ الْغِنَى

وَجَائِزٌ فِي حَقِّهِ مَا أَمْكَنَّا

Anything that is possible is possible for Him,

Bringing into existence (and) eliminating, such as enriching.

45.

فَخَالِقٌ لِعَبْدِهِ وَمَا عَمِلَ      مُوَفِّقٌ لِمَنْ أَرَادَ أَنْ يَصِلَ

He is the creator of His slave and his actions,  
facilitating for the one that He wills to reach

46.

وَخَازِلٌ لِمَنْ أَرَادَ بُعْدَهُ      وَمُنْجِزٌ لِمَنْ أَرَادَ وَعْدَهُ

Abasing for the one that He wills to be distant,  
and fulfilling for the one He wills His promise.

47.

فَوَزُّ السَّعِيدِ عِنْدَهُ فِي الْأَزْلِ      كَذَا الشَّقِيِّ ثُمَّ لَمْ يَنْتَقِلْ

The success of the felicitous is with Him in eternity,  
the same is the case with the damned, and these will not change.

48.

وَعِنْدَنَا لِلْعَبْدِ كَسْبٌ كَلْفًا      وَلَمْ يَكُنْ مُؤْتَرًّا فَلْتَعْرِفَا

With us the human has acquisition, by which he is legally responsible,  
however, he does not effect, so understand.

49.

فَلَيْسَ مَجْبُورًا وَلَا اخْتِيَارًا      وَلَيْسَ كَلًّا يَفْعَلُ اخْتِيَارًا

He is not compelled, having choice,  
however, he does not perform all (his acts) by choice.

50.

فَإِنْ يُثَبِّتْنَا فِيمَحْضِ الْفَضْلِ      وَإِنْ يُعَذِّبُنَا فِيمَحْضِ الْعَدْلِ

If He rewards us, it is by His sheer generosity  
and if He punishes, it is by His sheer justice.

51.

وَقَوْلُهُمْ إِنَّ الصَّلَاةَ وَاجِبٌ      عَلَيْهِ زُورٌ مَا عَلَيْهِ وَاجِبٌ

Their statement that the befitting (*salah*) is necessary  
for Him is a despicable lie, for there is nothing necessary upon Him.

52.

أَلَمْ يَرَوْا إِيْلَامَهُ الْأَطْفَالَا      وَشِبْهَهَا فَحَاذِرِ الْمِحْلَا

Have they not seen that He causes children to suffer pain,  
and the likes of it? So, beware of punishment.

53.

وَجَائِزٌ 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 بِالْقَدَرِ وَيَالْقَضَا كَمَا أَتَى فِي الْخَبَرِ

Our belief in decree is necessary  
and destiny, as has come in reports.

55.

وَمِنْهُ أَنْ يُنْظَرَ بِالْأَبْصَارِ لَكِنْ بِلَا كَيْفٍ وَلَا انْحِصَارٍ

And from it is that He is seen with sights,  
however, without manner or encompassing,

56.

لِلْمُؤْمِنِينَ إِذْ بِجَائِزٍ عُلِّقَتْ هَذَا وَلِلْمُخْتَارِ دُنْيَا تَبَيَّنَتْ

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

57.

فَلَا وَجُوبَ بَلْ بِمَحْضِ الْفَضْلِ

وَمِنْهُ إِرْسَالُ جَمِيعِ الرُّسُلِ

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

58.

فَدَعَّ هَوَى قَوْمٍ بِهِمْ قَدْ لَعِبَا

لَكِنْ بَدَا إِيمَانُنَا وَجَبَا

However, our faith is necessary in that,  
so, leave the desires of a people whom (their desires) have played with.

59.

وَصِدْقُهُمْ وَضِيفَ لَهُ الْفَطَانَةُ

وَوَاجِبٌ فِي حَقِّهِمُ الْأَمَانَةُ

Trustworthiness is necessary in relation to them,  
their truthfulness, and add to that powerful intelligence.

60.

وَيَسْتَحِيلُ ضِدُّهَا كَمَا رَوَا

مِثْلُ دَا تَبْلِيغُهُمْ لِمَا أُتُوا

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



61.

وَكَاالْجِمَاعِ لِلنِّسَاءِ فِي الْحِلِّ

وَجَائِزٌ فِي حَقِّهِمْ كَالْأَكْلِ

The likes of eating is possible in relation to them,  
and the likes of lawful sexual intercourse.

62.

شَهَادَتَا الْإِسْلَامِ فَاطْرَحَ الْمِرَا

وَجَامِعٌ مَعْنَى الَّذِي تَقَرَّرَا

The meanings that have been affirmed are brought together  
by the two testimonies of Islam, so discard argumentation.

63.

وَلَوْ رَقَى فِي الْخَيْرِ أَعْلَى عَقْبَهُ

وَلَمْ تَكُنْ نُبُوَّةٌ مُكْتَسَبَةً

Prophethood is not acquired,  
even if he ascends in goodness to the highest ranks.

64.

يَشَاءُ جَلَّ اللَّهُ وَاهِبُ الْمَنِّ

بَلْ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ لِمَنْ

Rather, that it is the grace of Allah which He gives to whoever  
He wills, Majestic is Allah, the giver of gifts.

65.

نَبِيُّنَا فَمِلْ عَنِ الشَّقَاقِ

وَأَفْضَلُ الْخَلْقِ عَلَى الْإِطْلَاقِ

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

66.

وَبَعْدَهُمْ مَلَائِكَةُ ذِي الْفَضْلِ

وَالْأَنْبِيَاءَ يُلُونَهُ فِي الْفَضْلِ

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

67.

وَبَعْضُ كُلِّ بَعْضَهُ قَدْ يَفْضَلُ

هَذَا وَقَوْمٌ فَصَلُّوا إِذْ فَضَّلُوا

(Understand) this, and a group gave details by given preference,  
with some of each being preferred to others.

68.

وَعِصْمَةُ الْبَارِي لِكُلِّ حَتْمًا

بِالْمُعْجَزَاتِ أُيِّدُوا تَكَرُّمًا

They were supported by miracles by way of honouring,  
with the protection of the Creator, of a certainty, being for each (of them).

69.

بِهِ الْجَمِيعَ رَبُّنَا وَعَمَّامَا

وَخُصَّ خَيْرُ الْخَلْقِ أَنْ قَدْ تَمَّامَا

The best of creation was specified by

our Lord completing them all by Him and generalising (his message).

70.

يَغْيِرُهُ حَتَّى الزَّمَانُ لَا يُنْسَخُ

بِعَنْتَهُ فَشَرُّعُهُ لَا يُنْسَخُ

His Sacred Law will not be abrogated

by other than it until time (itself) is abolished.

71.

حَتَّمَا أَدَلَّ اللَّهُ مَنْ لَهُ مَنَعُ

وَنَسَخَهُ لِشَرِّعِ غَيْرِهِ وَقَعُ

His abrogating the Sacred Law of other than him has occurred

without any doubt, may Allah humiliate the one who does not allow (for it).

72.

أَجْزُ وَمَا فِي ذَا لَهُ مِنْ غَضِّ

وَنَسَخُ بَعْضُ شَرِّعِهِ بِالْبَعْضِ

Abrogation of some of His Sacred Law by other (parts of it)

permit, and there is no deficiency in that.

73.

وَمُعْجَزَاتُهُ كَثِيرَةٌ عُرِرَ  
مِنْهَا كَلَامُ اللَّهِ مُعْجِزُ الْبَشَرِ

His miracles are numerous and precious,  
Amongst them is the speech of Allah, which incapacitates humans.

74.

وَاجْزَمْ بِمِعْرَاجِ النَّبِيِّ كَمَا رَوَوْا  
وَبَرِّئْ لِعَائِشَةَ مِمَّا رَمَوْا

Be certain of the ascension of the Prophet;  
and exonerate 'Aisha of the slander they accused her of,

75.

وَصَحْبُهُ لَخَيْرِ الْقُرُونِ فَاسْتَمِعْ  
فَتَابِعِي فَتَابِعُ لِمَنْ تَبِعْ

His companions are the best of generations, so pay attention,  
then the followers (*tab'i*) and then the successors (*tabi tab'i*)

76.

وَخَيْرُهُمْ مَنْ وُلِيَ الْخِلَافَةَ  
وَأَمْرُهُمْ فِي الْفَضْلِ كَالْخِلَافَةِ

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

77.

يَلِيهِمْ قَوْمٌ كِرَامٌ بَرَرَةٌ      عَدَّتْهُمْ سِتُّ تَمَامُ الْعَشْرَةِ

After them follows a noble righteous people  
their number is six, a completion of the ten.

78.

فَأَهْلُ بَدْرِ الْعَظِيمِ الشَّانِ      فَأَهْلُ أَحَدِ بَيْعَةِ الرِّضْوَانِ

Then the people of Badr, whose affair was great,  
then the people of Uhud, then the pledge of Ridwan.

79.

وَالسَّابِقُونَ فَضْلُهُمْ نَصًّا عُرِفَ      هَذَا وَفِي تَعْيِينِهِمْ قَدْ اخْتَلَفَ

The foremost (*sabiqun*) whose virtue is scripturally known,  
(understand) this, however, there is a disagreement in specifying them.

80.

وَأَوَّلَ النَّشَاجِرِ الَّذِي وَرَدَ      إِنَّ حُضَّتَ فِيهِ وَاجْتَنِبْ دَاءَ الْحَسَدِ

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

81.

كَذَا أَبُو الْقَاسِمِ هُدَاةُ الْأُمَّةِ

وَمَالِكٌ وَسَائِرُ الْأَئِمَّةِ

Malik and the rest of the Imams,

likewise, Abu Qasim (Imam Junayd) are the guides of the community,

82.

كَذَا حَكَى الْقَوْمُ بِلَفْظٍ يُفْهَمُ

فَوَاجِبٌ تَقْلِيدُ حَبْرٍ مِنْهُمْ

It is necessary to follow the learned ones amongst them,

as the folk have mentioned using understandable phrases.

83.

وَمَنْ نَفَاهَا فَاثْبِتْ كَلَامَهُ

وَأُثْبِتْ لِلْأَوْلِيَا الْكِرَامَةَ

Affirm saintly miracles,

and discard the words of anyone who negates them.

84.

كَمَا مِنَ الْقُرْآنِ وَعَدًّا يُسْمَعُ

وَعِنْدَنَا أَنَّ الدُّعَاءَ يَنْفَعُ

With us supplication benefits

because of that promise which is heard in the Qur'an.

85.

بِكُلِّ عَبْدٍ حَافِظُونَ وَكُلُّوا  
وَكَاثِبُونَ خَيْرَةٌ لَنْ يُهْمَلُوا

With every human are guardian angels who have been appointed  
and scribes who never omit

86.

مِنْ أَمْرِهِ شَيْئًا فَعَلَّ وَلَوْ ذَهَلْ  
حَتَّى الْأَنْبِيَاءِ فِي الْمَرَضِ كَمَا نُقِلْ

Anything that he does, even absentmindedly,  
even the groans in (a person's dying) sickness, as has been transmitted.

87.

فَحَاسِبِ النَّفْسَ وَقَلِّ الْأَمَلَا  
فَرُبَّ مَنْ جَدَّ لِأَمْرٍ وَصَلَا

So, hold yourself to account and lessen (your) lengthy hopes;  
for often the one who is determined in a matter reaches.

88.

وَوَاجِبٌ إِيْمَانُنَا بِالْمَوْتِ  
وَيَقْبِضُ الرُّوحَ رَسُولُ الْمَوْتِ

Our belief in death is necessary,  
and the angel of death seizes souls.

89.

وَعَيْرُ هَذَا بَاطِلٌ لَا يُقْبَلُ

وَمَيِّتٌ بِعُمُرِهِ مَنْ يُقْتَلُ

The person killed dies at his (set) age,  
(anything) other than this is false and unacceptable.

90.

وَاسْتَنْظَرَ السُّبْكِي بَقَاهَا أَلَمْ يَعْرِفْ

وَفِي فَنَاءِ النَّفْسِ لَدَى النَّفْخِ اخْتِلَافٌ

There is a difference about the extinction of the soul at the blowing of the trumpet,  
Subki held that it remains, as is known.

91.

الْمُزَنِيُّ لِلْبِلْيِ وَوَضَّحًا

عَجَبُ الدَّنْبِ كَالرُّوحِ لَكِنْ صَحَّحًا

The coccyx is like the soul,  
however, Muzani authenticated and clarified (the opinion) that it  
disintegrates.

92.

عُمُومَةٌ فَاطْلُبُ لِمَا قَدْ لَخَّصُوا

وَكُلُّ شَيْءٍ هَالِكٌ قَدْ خَصَّصُوا

Everything is perishing; however, they specified  
its generality, thus, seek that which they summarised.



93.

نَصٌّ عَنِ الشَّارِعِ لَكِنَّ وَجِدًا

وَلَا تَخُصُّ فِي الرُّوحِ إِذْ مَا وَرَدًا

Do not delve into the soul, for no text came  
from the Lawmaker. However, it is found

94.

فَحَسْبُكَ النَّصُّ بِهَذَا السَّنَدِ

لِمَالِكٍ هِيَ صُورَةٌ كَالْجَسَدِ

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

95.

فِيهِ خِلَافًا فَأَنْظِرَنَّ مَا فَسَّرُوا

وَالْعَقْلُ كَالرُّوحِ وَلَكِنَّ قَرَّرُوا

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

96.

نَعِيمُهُ وَاجِبٌ كَبَعَثِ الْحَشْرَ

سُؤَالِنَا ثُمَّ عَذَابُ الْقَبْرِ

Our questioning and then the punishment of the grave,  
(and) its pleasures are necessary, like the resurrection.

97.

وَقُلْ يَعَادُ الْجِسْمُ بِالتَّحْقِيقِ  
عَنْ عَدَمٍ وَقِيلَ عَنْ تَفْرِيقِ

Say that the body is recreated, as has been verified,  
from complete nonexistence, and it is said from 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 قَوْلَانُ  
وَرُجِّحَتْ إِعَادَةُ الْأَعْيَانِ

There are two opinions about the recreation of accidents,  
the (opinion of) recreation of the actual (accidents) has been made to  
preponderate

100.

وَفِي الزَّمَنِ قَوْلَانُ وَالْحِسَابُ  
حَقٌّ وَمَا فِي حَقِّ ارْتِيَابُ

There are two opinions about time. The accounting  
is true, and there can be no doubt about truth.

101.

فَالسَّيِّئَاتُ عِنْدَهُ بِالْمِثْلِ وَالْحَسَنَاتُ ضُوعِفَتْ بِالْفَضْلِ

Bad deeds with Him are (recompensed) by its like.  
Good deeds are multiplied by (divine) grace.

102.

وَيَا جِتْنَابِ لِلْكَبَائِرِ تُعْفَرُ صَغَائِرٌ وَجَا الْوُضُوءِ يُكْفَرُ

By avoiding major sins minor sins are forgiven.  
and it has come (that) ritual ablution effaces (minor sins).

103.

وَالْيَوْمُ الْآخِرُ ثُمَّ هَوْلُ الْمَوْقِفِ حَقٌّ فَخَفِّفْ يَا رَحِيمٌ وَأَسْعِفِ

The Last Day and then the terror of the standing are  
true, so make easy, O Merciful One, and assist (us).

104.

وَوَاجِبٌ أَخَذُ الْعِبَادِ الصُّحُفَا كَمَا مِنَ الْقُرْآنِ نَصًّا عُرْفَا

And it is necessary (to believe) that humans will take the scrolls,  
as is known scripturally in the Qur'an.

105.

فَتُوزَنُ الْكُتُبُ أَوْ الْأَعْيَانُ

وَمِثْلُ هَذَا الْوِزْنِ وَالْمِيزَانُ

The same as this is the weighing and the scales,  
scrolls or entities will be weighed.

106.

مُرُورُهُمْ فَسَالِمٌ وَمُنْتَلِفٌ

كَذَا الصِّرَاطُ فَالْعِبَادُ مُخْتَلِفٌ

Likewise, the bridge, with humans differing  
in their passing (between those who travel) safely and the destroyed.

107.

وَالْكَاتِبُونَ اللَّوْحُ كُلُّ حِكْمٍ

وَالْعَرْشُ وَالْكَرْسِيُّ ثُمَّ الْقَلَمُ

The Throne, the Chair, the Pen,  
the Scribes and the Preserved Tablet; all have wisdoms.

108.

يَجِبُ عَلَيْكَ أَيُّهَا الْإِنْسَانُ

لَا لِاحْتِيَاجٍ وَبِهَا الْإِيمَانُ

Not for any need, in them belief  
is necessary on you, o human.

109.

وَالنَّارُ حَقٌّ أُوجِدَتْ كَالجَنَّةِ      فَلَا تَمِيلُ لِجَاحِدِ ذِي جِنَّةٍ

Hellfire is true and has been created just like Heaven,  
so, do not incline to an insane rejector.

110.

دَارًا خُلُودٍ لِلسَّعِيدِ وَالشَّقِيِّ      مُعَذَّبٍ مُنَعَّمٍ مَهْمَا بَقِيَ

Abodes of eternity for the felicitous and the damned,  
tormented and blissful as long as they remain.

111.

إِيمَانُنَا بِحَوْضِ خَيْرِ الرُّسُلِ      حَتْمٌ كَمَا قَدْ جَاءَنَا فِي النَّقْلِ

Our belief in the pool of the best of messengers is  
definite, as has come to us through transmission.

112.

يَنَالُ شُرْبًا مِنْهُ أَقْوَامًا وَفَوًّا      بَعْدَهُمْ وَقَلُّ يُدَادُ مَنْ طَغَوْا

From it shall receive drink people who were loyal  
to their covenant, and say those who transgressed will be driven away.

113.

وَوَاجِبٌ شَفَاعَةُ الْمُشَقَّعِ      مُحَمَّدٌ مُقَدَّمًا لَا تَمْنَعِ

The intercession of the intercessor is necessary,  
Muhammad the foremost, do not prevent (this).

114.

وَعِزُّهُ مِنْ مُرْتَضَى الْأَخْيَارِ      يَشْفَعُ كَمَا قَدْ جَاءَ فِي الْأَخْبَارِ

And others from the elect chosen ones will  
intercede, as has come in reports.

115.

إِذْ جَائِزٌ عُفْرَانُ غَيْرِ الْكُفْرِ      فَلَا نُكْفِّرُ مُؤْمِنًا بِالْوِزْرِ

For forgiveness of other than unbelief is possible,  
hence, we do not excommunicate a Muslim by misdeeds.

116.

وَمَنْ يَمُتْ وَلَمْ يَتُبْ مِنْ دَنْبِهِ      فَأَمْرُهُ مَفُوضٌ لِرَبِّهِ

Whoever dies and does not repent from his sin,  
his affair is consigned to his Lord.

117.

وَوَاجِبٌ تَعْذِيبُ بَعْضِ ارْتِكَابِ  
كَبِيرَةٍ ثُمَّ الْخُلُودُ مُجْتَنَّبٌ

It is necessary to punish one of those who have committed  
major sins, but eternal (punishment) is avoided.

118.

وَصِيفُ شَهِيدِ الْحَرْبِ بِالْحَيَاةِ  
وَرِزْقُهُ مِنْ مُشْتَهَى الْجَنَّاتِ

Describe the war martyr as alive,  
his sustenance is from the pleasures of Heaven.

119.

وَالرِّزْقُ عِنْدَ الْقَوْمِ مَا بِهِ انْتَفِعُ  
وَقِيلَ لَا بَلْ مَا مَلَكَ وَمَا اتَّبِعُ

Sustenance with the folk is whatever is benefitted from,  
It is (also) said, no, in fact, it is that which is owned, but it is not followed.

120.

فَيَرْزُقُ اللَّهُ الْحَالَاتِ فَاعْلَمَا  
وَيَرْزُقُ الْمَكْرُوهَ وَالْمُحَرَّمَ

Thus, Allah provides the lawful, so know well,  
and he provides the offensive and the prohibited.

121.

وَالرَّاحِجُ التَّقْصِيلُ حَسَبَمَا عُرِفَ      فِي الْاِكْتِسَابِ وَالتَّوَكُّلِ اخْتِلَافٌ

There is a difference about earning (a livelihood) and reliance,  
the strongest (opinion) is detail in accordance with what is known.

122.

وَتَأَيَّبَتْ فِي الْخَارِجِ الْمَوْجُودُ      وَعِنْدَنَا الشَّيْءُ هُوَ الْمَوْجُودُ

With us a thing is that which exists,  
and that which exists is confirmed in actuality.

123.

الْفَرْدُ حَادِثٌ عِنْدَنَا لَا يُنْكَرُ      وَجُودُ شَيْءٍ عَيْنُهُ وَالْجَوْهَرُ

The existence of something is its essence,  
and the indivisible particle (*jawhar fard*) is temporal with us, which is not denied.

124.

صَغِيرَةٌ كَبِيرَةٌ فَالتَّانِي      ثُمَّ الدُّنُوبُ عِنْدَنَا قِسْمَانِ

Sins with us are of two types,  
minor and major, (for ) the latter



125.

وَلَا انْتِقَاضَ إِن يَعُدُّ لِلْحَالِ

مِنْهُ الْمَتَابُ وَاجِبٌ فِي الْحَالِ

Repentance is necessary from it immediately,  
however, there is no cancellation if he returns to (that) state.

126.

وَفِي الْقَبُولِ رَأْيُهُمْ قَدْ اخْتَلَفَ

لَكِنْ يُجَدِّدُ تَوْبَةَ لِمَا اقْتَرَفَ

He renews his repentance for that which he committed,  
and in acceptance (of this repentance), their opinions differ.

127.

وَمِثْلَهَا عَقْلٌ وَعَرِضٌ قَدْ وَجِبَ

وَحِفْظُ دِينٍ ثُمَّ نَفْسٍ مَالٍ نَسَبٍ

Protection of religion, then life, (then) property, (then) lineage,  
Likewise, intellect and honour are necessary.

128.

مَنْ دِينَنَا يُقْتَلُ كُفْرًا لَيْسَ حَدٌّ

وَمَنْ لِمَعْلُومٍ ضَرُورَةٌ جَدِّدٌ

Whoever rejects that which is necessarily known  
of our religion is killed as unbelief and not as legally prescribed  
punishment.

129.

وَمِثْلُ هَذَا مَنْ نَفَى لِمُجْمَعٍ      أَوْ اسْتَبَاحَ كَالزَّيِّ فَلتَسْمَعِ

Examples of this are the one who negates something which is agreed upon,  
or legalises the likes of illicit sexual intercourse, so listen up.

130.

وَوَاجِبٌ نَصَبُ إِمَامٍ عَدْلٍ      بِالشَّرْعِ فَاعْلَمْ لَا بِحُكْمِ الْعَقْلِ

Appointing a just ruler is necessary  
by Sacred Law, know (this), and not by an intellectual ruling.

131.

فَلَيْسَ رُكْنًا يُعْتَقَدُ فِي الدِّينِ      فَلَا تَزِعْ عَن أَمْرِهِ الْمُبِينِ

However, it is not a pillar that must be believed in religion,  
so do not swerve from his clear instruction.

132.

إِلَّا بِكُفْرِ قَانِدِنَّ عَهْدَهُ      فَاللَّهُ يَكْفِينَا أَدَاهُ وَحَدَّهُ

Except by unbelief whereupon you discard his covenant,  
Allah alone will suffice us from his harm.

133.

بَغَيْرِ هَذَا لَا يُبَاحُ صَرْفُهُ      وَلَيْسَ يُعْزَلُ إِنْ أُزِيلَ وَصَفُهُ

With other than this, his removal is not permitted,  
Nor is he removed if his description ceases.

134.

وَأْمُرٌ بِعُرْفٍ وَاجْتِنَابُ نَمِيمَةٍ      وَغَيْبَةٌ وَخَصْلَةٌ دَمِيمَةٍ

Command good, avoid tale bearing,  
backbiting and blameworthy traits.

135.

كَالْعُجْبِ وَالْكِبْرِ وَدَاءِ الْحَسَدِ      وَكَالْمَرَاءِ وَالْجَدَلِ فَاعْتَمِدِ

Such as vanity, arrogance, the disease of envy,  
and such as argumentation and disputing, so depend (on what has been  
mentioned).

136.

وَكَانَ خَيْرَ الْخَلْقِ      حَلِيفَ حِلْمٍ تَابِعًا لِلْحَقِّ

Be as the best of creation was,  
always forbearing, following the truth.

137.

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

All good is in following those who came early (*salaf*),  
and all evil is in the innovation of those who came later (*khalaf*).

138.

وَكُلُّ هَدْيٍ لِلنَّبِيِّ قَدْ رَجَحَ      فَمَا أُبِيحَ أَفْعَلْ وَدَعَّ مَالَمْ يُبَيِّحْ

All guidance of the Prophet outweighs,  
so, whatever has been permitted, do, and leave whatever he did not permit.

139.

فَتَابِعِ الصَّالِحِ مِمَّنْ سَلَفَا      وَجَانِبِ الْبِدْعَةِ مِمَّنْ خَلَفَا

Follow the righteous early Muslims,  
and avoid the innovations of the later Muslims.

140.

هَذَا وَأَرْجُو اللَّهَ فِي الْإِخْلَاصِ      مِنَ الرِّيَاءِ ثُمَّ فِي الْخَلَاصِ

(Understand) this; and I beseech Allah for sincerity  
from showing off, and then salvation

141.

فَمَنْ يَمِلْ لِهَوْلَاءِ قَدْ غَوَى

مِنَ الرَّحِيمِ ثُمَّ نَفْسِي وَالْهَوَى

From the accursed (Satan), then my ego and caprice,  
for whoever swerves towards these has strayed.

142.

عِنْدَ السُّؤَالِ مُطْلَقًا حُجَّتَنَا

هَذَا وَأَرْجُو اللَّهَ أَنْ يَمْنَحَنَا

(Understand) this; and I beseech Allah to grant us  
on questioning in all cases our proof

143.

عَلَى نَبِيِّ دَابُّهُ الْمَرَّاحِمُ

ثُمَّ الصَّلَاةُ وَالسَّلَامُ الدَّائِمُ

Then peace and blessings constantly  
be upon a prophet whose way is mercy.

144.

وَتَابِعٍ لِنَهْجِهِ مِنْ أُمَّتِهِ

مُحَمَّدٍ وَصَحْبِهِ وَعِثْرَتِهِ

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

