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العقيدة الإسلامية

مجمع الطحاوية

THE ISLAMIC CREED
TAHAWIA

٣٤٥ نصا

أو

اعتقاد أهل السنة والجماعة المشهور بالعقيدة الطحاوية

للعامة الفقيه حجة الإسلام

الحافظ* الإمام أبو جعفر الوراق الطحاوي الشافعي الحنفي

(٢٣٠-٣٢١هـ) رحمه الله تعالى

برواية الإمام الحافظ أبي الفضل عبد الله بن الصديق الغماري الحسني الإدريسي
رضي الله عنه ونفعني به

وقف الله تعالى على روحه

حَقًّا عَلَى الْمُتَّقِينَ فَمَنْ بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ
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لا تنس تحمل

مجمع النبي صلى الله عليه وسلم للأحاديث لكل المتون والأسانيد
وموسوعة الحافظ عبد الله بن الصديق للبحث الإسلامي الشامل

خدمة أحمد درويش (أبو الحافظ)

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"يجب على كل مؤمن ومؤمنة أن يقدر أخطاء ابن تيمية حق قدرها ، ذلك لأنه حقيقة وحده بعد ٧٠٠ سنة من ختم النبوة بكل ذكاء مناطق أكثر من ٢٥٠٠ عالم قبله - من غير ما يشعر - أظهر دقائق الفكر البشري والنظري والفلسفي الخاسر تجاه تجسيم وتشبيه الألوهية والربوبية الذي يجب تجنبه وبذلك يحفظ المؤمن إيمانه غير ملوث وصافى، والحمد لله رب العالمين الذي حفظ دينه من قبل ومن بعد ابن تيمية"
- أحمد درويش خادم الحافظ عبد الله بن الصديق ومؤلف (مجمع الأحاديث) و(مجمع الطحاوية)

*بسنده الحافظ عبد الله بن الصديق الغماري رضى الله عنه

**فى تذكرة الحفاظ: "الطحاوي احمد بن محمد بن سلامة بن سلمة" صاحب التصانيف البديعة الأزدي الحجري المصري الطحاوي الحنفي " وفى ميزان الاعتدال "أحمد بن الحارث بن مسكين المصري. كان الطحاوي ينكر عليه حديثه" وقد ذكره السيوطي فى حسن المحاضرة فى حفاظ الحديث. هذا وقد قال ابن عبد البر فى كتاب العلم روى عنه ابن المظفر الحافظ والحافظ أبو القاسم الطبري أهـ. والطحاوي من الأفراد التى اتفقت مقالة الفقهاء وأهل الحديث على ما يرويه، فقد قال الإمام والد التاج السبكي ما تضمنته عقيدة الطحاوي هو ما يعتقده الأشعري ولا يخالف إلا فى ثلاث مسائل راجع ترجمة الأشعري بطبقات السبكي



BISMILLAH IR RAHMAN IR RAHEEM

THE ISLAMIC CREED

The Islamic Creed practiced by the Prophet and his Companions
(Ahle As-Sunnah wa Jammata)

Traditionally known as
Tahawia Manuscript of the Creed
after its reporter Tahawi who reported it via 300 scholars
led by Abu Hanifa (b.80)

345 statements
many references
many violations of ibn Taimia

This golden seven feature edition supersedes all other English efforts.

(The above reference to scholars refers to those who lived during the first 300 years of Islam of whom the Prophet, praise and peace be upon

him, made known that these generations were the best of all generations).

This document has been prepared through the effort of two students of Hafeez Abdullah ben Sadeq, of Tangier, Morocco (b.1910 d.1993).

The first of the two students being Ahmad Qirtam, founder of alalbait.ps. The second, Ahmad Darwish of Allah.com who articulated the interpretation of Al-Ghunaimi (d.1289), added material from Sidi Abdullah's bookshelf and extracts from the folder of Sayed Fouada, founder of Al-Razi.net. Darwish's contributions also include the breakdown of the original manuscript in both Arabic and English into numbered passages for ease of study and a further advanced explanation, together with the first Arabic and English glossary and word-count. The translation of this important document into English posted on Allah.com, Muhammad.com and Mosque.com as is the Arabic manuscript.

This document is the most authentic, accurate contemporary work of Tahawia in both the east and west.

This featured edition is FREE OF CHARGE and presented in seven parts.

Part 1 Adaptation for children as a poem work-book for schools

Part 2 Arabic media abridged explanation is concurrent with the original manuscript

Part 3 English media abridged explanation concurrent with the original manuscript

Part 4 Arabic and English original manuscript

Part 5 Ibn Taimia and ibn Abdul Wahab's violations of negating Tahawia through their interpretation (*Please note, we have only mentioned relevant extractions from among the vast catalog of ibn Taimia's violations of faith and jurisprudence due to the limited size of this document.*)

Part 6 Koran and Hadith references

Part 7 Glossary and appendices.

English media by Khadeijah Anne

Arabic media by Ahmad Darwish

Colour key

Blue cover

Text, green

English explanation, black

Arabic black

Arabic explanation, orange

1. The opinions of the rightful Salafi, (the title "Salafi" is only warranted by the elite Muslims of the first 300 years of Islam).

1 Taimia's blasphemous opinion and violation:

(Important Note: In next volume, we will only mention relevant extractions from among the vast catalog of ibn Taimia's violations of faith and jurisprudence due to the limited size of this document.)

HUNDREDS OF IBN TAIMIA VIOLATIONS IN THE ISLAMIC ISLAM

Every believer should value the violation of ibn Taimia (d.672) with its true value. This is on account of the fact that a little under 700 years since the Seal of the Prophethood, in a state of unawareness, ibn Taimia, brilliantly displayed and bewilderingly adhered to abstract elements of philosophical human failure regarding the Divinity – which one must at all cost avoid to keep one's faith pristine – and lost his argument against 2,500 traditional scholars of Islam. Praise be to Allah, the Lord of the worlds who protected His religion before ibn Taimia and after him.

1. Shaykh Bin Baz – the leading jurist of the Wahabis who passed away several years ago listed amongst the violations of ibn Taimia that he had he himself had found 63 violations made by ibn Taimia in Imam Ahmad ibn Hanbal's science of Jurisprudence.

2. Shaykh Albani – the leading Wahabi scholar of the science of Prophetic Sayings (Hadith) who also passed away several years ago listed the fact that he had found amongst the violations of ibn Taimia 20 more violations in the science of faith based authentic hadiths. In Darwish's computerized research he discovered that in the entire profile of ibn Taimia – by this we refer to ibn Taimia's work of 42 volumes – contained no more than 2065 hadith. He also discovered that ibn Taimia's entire life's work was limited not to exceed more than an awareness of 3,000 hadith.

There is no doubt Albani is more reliable in his critique than ibn Taimia, as Albani covered close to 50,000 Prophetic Sayings thereby surpassing ibn Taimia in knowledge of this subject. To call ibn Taimia 'Hafez' is a gross mistake and is also false witnessing.

3. Ahmad Darwish – the assistant of the late Hafiz Abdullah ben Siddique who was the foremost scholar of Prophetic Sayings and Companions school in Ahle As-Sunnah Wa Jammah - listed 50 violations made by ibn Taimia in his version of the manuscript of the Tahawia creed. The original Tahawia creed is the one to which all Sunni Muslims adhere.

Part 4 Introduction

Dear English speaking Muslims,

Please lend us your ear, we come to bury those who sell Islamic knowledge, not to praise them.

For over 20 years, we have on Allah.com been preaching Islam by giving away our research and material free of charge for a very simple reason. That reason is if one asks and receives a price in this life, one will not receive it in the Hereafter. And one must be aware that Islamic knowledge in particular is not to be sold or purchased.

This important factor will never be taught in the Harvard Islamic School. They and other such institutions will never tell you that Imam Ahmad ibn Hanbal warned his fellow Muslims that they should never, ever record knowledge from those who ask for any exchange from this life. This of course, refers to money or favors.

One should be aware and remember that Islam was very strong when schools were free and students sheltered and fed without charge.

On the Day of Judgement, many so called Muslim workers will ask Allah for their reward but receive the reply, 'You have already been paid.' Do not be fooled by business or budget plans that surround Islamic education. Islamic knowledge should always be rendered free of charge, and to support himself the Muslim worker should follow the example of the Companions and the scholars who came after them who took to a trade to support their life needs.

Governments, Islamic offices and wealthy Muslims should not neglect their trust to invest in preaching Islam to non-Muslims and also support the welfare of their fellow Muslims anywhere in the world, and in particular those in East Europe, Africa and the Far East.

This critical document covers the Articles of the Islamic Faith and has been reported in Arabic by Ahmad Qirtam of alalbait.ps and Ahmad Darwish of Allah.com, Muhammad.com, and reviewed by Sayed Abdul Qadir Jilani, leader of Ahle As-Sunnat wa Jammat, UK.

THE ISLAMIC CREED
Traditionally known as
Tahawia Manuscript of the Creed Islam



The following is the creed of Imam Abu Hanifa which was by the consensus of Muslims transmitted by the Hafeez of Koran and the Hafeez of Hadith, Tahawi (b.229 d.321).

In the Name of Allah, the Merciful, the Most Merciful,

- 1. The following clarification has been reported from – Imam Abu Jafar At-Tahawi (the Hafez) who transmitted**
- 2. The untarnished creed of the Prophet, that was also, by collective agreement, adhered to by all his Companions,**
- 3. According to the school of jurists:**
- 4. (The renowned Imam Azam) Abu Hanifa of Kufa,**
- 5. Abu Yusuf Ansari,**
- 6. And Abu Abdullah Ash-Shibani – may the pleasure of Allah, the High, be upon all of them.**
- 7. Which they undividedly adhered to and is that with which they worshipped the Lord of the Worlds.**
- 8. The Imam (Abu Hanifa b.80, may Allah be pleased with him)**
- 9. And also the above mentioned two imams – may Allah, the High, have mercy on them – said:**
- 10. We say in witnessing to the Oneness of Allah - believing in the support of Allah, the High, – that indeed:**
- 11. Allah, the High, is One.**
- 12. Allah has no equal.**
- 13. There is nothing like Him.**
- 14. Nothing frustrates Him.**
- 15. There is no god except Allah.**
- 16. He is Ancient without a beginning.**
- 17. He is Eternal without an end.**
- 18. He is never annihilated or depleted.**
- 19. Nothing comes into being except that which He wills.**

20. Imagination does not envisage Him.
21. Our understanding can never comprehend Him.
22. People do not resemble Him.
23. Allah is living and never dies.
24. He is self-sustained and never sleeps.
25. He is the Creator without a need for creation.
26. He provides for creation without being burdened.
27. He causes death having no fear.
28. He resurrects without hardship.
29. The ancient attributes of Allah were before what He created,
30. when they came into existence His attributes were not increased by a thing that He did not already have.
31. Not only did Allah exist with His ancient attributes without a beginning, but also He exists with His attributes for all eternity.
32. His Name, the Creator was not earned by Him when He created the creation,
33. neither did He earn His Name, the Fashioner, from fashioning the creation.
34. Allah had the attribute of the Lordship before the existence of His subjects.
35. Allah had the attribute of Creating before the existence of His subjects.
36. Allah is the Reviver of the dead, and is entitled to this Name before He revived,
37. as such He is attributed with the Name the Creator, before their fashioning.
38. That is because Allah is Capable of everything.
39. Every thing is in need of Allah.
40. Every matter is easy for Allah.

41. Allah is not in need of anything.
42. 'There is nothing like Him. Allah is the Hearer, the Seer.' 42:11
43. Allah created the creation with His knowledge.
44. Allah has decided for them what is determined for them.
45. Allah determined for them their ages.
46. None of their deeds were hidden from Allah before He created them,
47. Allah knew what they are going to do before He created them
48. Allah ordered them to obey Him and forbade them to disobey Him.
49. Everything runs according to His Ability and Will
50. the Will of Allah is realized
51. worshippers have no will except that which Allah willed for them
52. what Allah willed for them happens and what He did not will, will not happen.
53. Allah guides whosoever He will.
54. From His Bounty He protects whosoever He wills, and relieves whosoever He wills.
55. Justice is His when Allah causes to err, mislead, let-down and try.
56. Allah is above all opponents and competitors.
57. No one reverses His determination,
58. no one overrules His Judgement
59. no one overpowers His Ordinance.
60. We believe in all this (destiny).
61. We are certain that all is from Him.
62. And we say, that Muhammad, Allah has praised and given peace to him and his family, is His chosen worshipper,
63. and His chosen Prophet,
64. and the Messenger with whom He is pleased,

65. the Seal of the prophets,
66. the leader of the fearful abstainers,
67. the master of the messengers,
68. the beloved of the Lord of the Worlds.
69. Any proclaimed prophethood after his is ruled to be an error and is a (personal) desire.
70. Prophet Muhammad, is the one sent to all jinn, and all people.
71. Prophet Muhammad was sent with the truth and guidance.
72. Indeed, the Koran (Holy Reading) is the Saying of Allah, the High,
73. and that Saying appeared from Him without the human knowing how
74. and was sent down upon His Prophet, it being a Revelation.
75. The believer testifies to it being the truth
76. and certifies to it as being the Saying of Allah, the High; it being the reality
77. it is not created as are the sayings of the creation
78. therefore, whosoever hears it and proclaims that it is the speech of humans is an unbeliever
79. indeed, Allah has insulted such and determined them as shamed.
80. He warned him/her of His punishment when He said, 'I will roast him in a Fire!' 4:56
81. When Allah has promised the Fire for he who said, 'This is only the word of the human' 11:35 we understood that it is the Saying of the Creator of humans
82. and that it is not like any saying of a human.
83. Whosoever describes Allah, the High, with the meaning that describes a human becomes an unbeliever.
84. Whosoever recognizes such has really been warned
85. and should thereby refrain from such a statement of the unbeliever

86. and realize that Allah, the High, with His attributes are unlike the human.
87. The sighting (of Allah, having no location) is a truth for the people of Paradise without surrounding directions and without the human knowing how.
88. (The sighting) is as the Koran of our Lord has pronounced, 'On that Day there shall be radiant faces, gazing towards their Lord. 75:22-23
89. its explanation is according to what Allah, the High, willed and His knowledge.
90. everything that came in the authentic Prophetic sayings via the Messenger of Allah - may Allah praise him, and give peace
91. and also via his Companions - may the pleasure of Allah be upon them all.
92. It is as he said and its meaning and explanation is as according to what he meant.
93. we do not interfere with it via our interpretation with our opinion
94. nor with wishful thinking with our desires.
95. Indeed, no one will be safe in his/her religion except whosoever surrenders to Allah, the High, and to His Messenger – Allah praised him, and gave peace -
96. having referred that which is obscure to him back to the Knowledgeable.
97. There is no firm standing in Islam except for those who surrender and relinquish.
98. So whosoever seeks knowledge of which he/she has been warned
99. and his understanding was not satisfied with surrendering,
100. his own aim will veil the pure Oneness
101. as well as pure knowledge, and sound faith,
102. thereby swaying between belief and disbelief,
103. belieing and certifying
104. together with rejection, being the object for the whisperer, lost,

105. erring, doubting,
106. neither is he a true believer nor a disbelieving liar.
107. Believing in the sighting (of Allah) by the people of Paradise will not be valid for whosoever considers it via imagination or by the means of his own interpretation.
108. If both the interpretation of the sighting (of Allah) and the interpretation of all its meaning belong to the Lord - one must refrain from any interpretation
- 109 and to adhere to the status of surrender,
110. because this is the way of the religion of the messengers and the law of the prophets.
111. Whosoever does not refrain from the negation (when unable to comprehend Divinity) and refrain from striking (human) similarity has indeed erred and did not negate (to Allah) the characteristics of creation.
112. Indeed our Lord, the Glorified, the High, has the attribute of Oneness and the attribute of Uniqueness.
113. No one in the creation is like Allah, the High, for He is exalted above all the limits, boundaries, corners, and utilities.
114. The six directions (and the degrees between them) do not encompass Him, as is the case of all created existence.
115. The ascent (of the Messenger) is a truth.
116. Indeed, the Prophet – may Allah praise him, and his family and give them peace – was carried on the Night Journey,
117. then he ascended with his body while in the state of awakesness to the heaven
118. up to where Allah, the High, had willed of the high rank.
119. So Allah, the High, has honored him with what He willed.
120. 'So (Allah) revealed to His worshiper that which he revealed.' 53:10
121. The Lake - (from the River of Abundance) with which Allah, the High, has honored the Prophet as a thirst quencher for his nation - is a truth.
122. Also it is a truth that the grand intercession was reserved by Allah for him as it is reported in the revealed news.

123. The covenant which Allah, the High, has taken from Adam, peace be upon him, and all his descendants is a truth.

124. Indeed, Allah, the High, knew in His eternal knowledge the number of who will enter Paradise and the number of those who will enter Hell,

125. the total number of which does not increase nor does it decrease

126. as such He has knowledge of their deeds and knew what they would do.

127. Everyone has the facility for which he/she has been created.

128. deeds are counted by their finality.

129. The fortunate is he who is fortunate with the predestination of Allah, the High.

130. The unfortunate is he who is unfortunate with the predestination of Allah, the High.

131. The root of the predestination is the secret of Allah in His creation,

132. He did not reveal it to a close angel or a prophet who was sent,

133. deep examination into this is a means of loss, and prevention, and a degree of error,

134. so be warned, be warned from such examination, thinking and whispering.

135. Indeed, Allah, the High, has folded-up the knowledge of destiny from all His creation and forbade them to seek it.

136. As He said in the Koran 'He is not to be questioned about what He does, but they shall be questioned.' 21:23

137. therefore, whosoever asks why He did such has rejected the Book of Allah,

138. and whosoever rejects the Book of Allah, the High, becomes among the unbelievers.

139. This is the total of what is needed for whosoever's heart is lit among the friends of Allah, the High,

140. which is the rank of the sure-footed in knowledge.

141. Because knowledge is of two types.

142. One that is available to the creation,
143. and one that is not available to creation.
144. Therefore, rejection of the knowledge which is available is disbelief.
145. Proclaiming the knowledge which is unavailable is disbelief.
146. Therefore, faith will not be valid except by accepting the knowledge that is available
147. and refraining from that which is not available (by submitting the knowledge of the obscure to Allah).
148. We believe in the Pen and the Protected Tablets, and everything that has been written upon it.
149. If all of the creation were to gather together against something Allah has written to happen to reverse it in order to prevent it coming into existence they will be unable,
150. and if they gathered together against some that Allah, the High, has not written in order to cause it to come into existence they will be unable.
151. The Pen has dried-up with what is going to happen up until the Day of Resurrection.
152. Whatever is not meant to smite a worshiper will not smite him and whatever smites a worshiper was not meant not to smite him.
153. Worshipers should know that Allah, the High, has existing knowledge, - having no beginning - of everything of His creation that is to come into being according to His Will,
154. thereby He predestined with His Will such perfect planning
155. which is neither contradictory nor is it subject to any to comment. Neither is it subject to removal or change, neither detour nor increase or decrease from His creation, no matter whether it is in His heavens or the earth.
156. This is one of the pillars of faith,
157. also pillars of knowledge.
158. To certify to the Oneness of Allah and His Lordship

159. as He, the High, said in His Glorious Book, 'And He created everything and predestined it exactly' 25:2,
160. and He, the High, said, 'The decree of Allah is a decree determined.' 33:38.
161. So woe for whosoever in destiny turns to be disputatious with Allah,
162. and comes to the examination with a sick heart
163. on account of his using his imagination regarding the absolute unseen and thereby keeping it a hidden secret
164. thereby he returns with what he said, sinning and fabricating.
165. The Throne and the Seat are truths.
166. and He, the Mighty, the Glorified, is not in need of the Throne, and whatsoever above and whatsoever is underneath it.
167. Allah surrounds everything with His knowledge
168. for He frustrated His creation to arrive at the full comprehension about Him.
169. Also, Allah has taken Abraham for a friend,
170. and spoke with Moses,
171. to this we believe, testify and surrender.
172. We believe in the angels, all the prophets, all the Books that were sent down to the messengers,
173. and bear witness for them that they are upon the clear truth.
174. We call all the people who direct themselves to Ka'ba (bearing witness and praying) those who surrender (Muslims) and believers,
175. as long as they confess to what the Prophet, praise and peace be upon him, came with,
176. and confess to everything he said or informed about, believing without belieing.
177. We do not address the core definition of Allah Himself.
178. We do not cajole in the religion of Allah, the High.

179. We do not debate about the Koran
180. we are certain that the Koran is the Word of the Lord of the worlds
181. sent down with Gabriel, the trusted spirit
182. who taught it to the Master of the Messengers, Muhammad - Allah has praised and given peace to him and his family, and Companions altogether.
183. The Saying of Allah, the High, nothing is equal to it from the sayings of creation,
184. we do not say the Koran is created,
185. and do not differ with the Muslim nation.
186. In Islam we do not say that sin does not harm whosoever practiced it.
187. We trust (that Allah will pardon and enter to Paradise with His Mercy) the good-doing believers, however, we do not ascribe safety for them, and we do not bear witness that Paradise is theirs.
188. We ask (Allah) for forgiveness for the sinner amongst them and fear for them though we do not let them despair.
189. Both the feeling of sure safety and despair will cause the quitting from religion.
190. The middle path between the two ways is the truth for everyone who directs themselves (praying) to Mecca.
191. Nothing causes a person to quit from Islam except the rejection of that with which he/she entered into Islam.
192. Belief is by the witness of the tongue and the certifying of the heart.
193. Everything Allah sent down in the Koran and all that is authentically transmitted via the Prophet - Allah has praised and given him peace – of the religion and the criteria are truths.
194. Belief is one, and its people are equal,
195. and vary only by being fearful of sin, and avoiding desire.
196. Believers, all of them, are guided by the Merciful.
197. The most honorable is the most obedient and most in following the Koran.

198. Belief, is to believe in Allah,
199. His angels,
200. His Books,
201. His Messengers
202. and the Everlasting Day,
203. the resurrection after death,
204. and predestination: good or bad, sweet or bitter from Allah, the High,
205. we believe in all of this
206. and do not differ regarding any of His messengers
207. and we believe in all that they brought.
208. Those who commit major sins from the nation of Muhammad – Allah has praised and given him peace – enter Hell,
209. but will not remain there forever if they die as a believer,
210. even if they were not repentant when they met Allah certifying and believing,
211. as they are subject to His Will and Wisdom. If He wills, He forgives and pardons from His Bounty
212. as He, the High, said in His Gracious Book, 'Allah does not forgive (the sin of inventing an) association with Him, but He forgives other (sins) to whomsoever He will.' 4:48
213. If He Wills He will in His Justice, punish them in Hell according to their sin,
214. then He releases them via His Mercy and the intercession of His interceding obedient worshipers
215. and resurrects them to His Paradise.
216. that is because indeed Allah is the Guide of the people of His knowledge
217. and does not make them in the two lives like the people of rejection

218. who failed to receive His Guidance and did not receive His Friendship.

219. O, the Guide of Islam and its people, make us cling to Islam until we meet You with it.

220. We consider the obligatory prayers to be valid when led by any righteous or sinful person from the people who direct themselves to Mecca

221. we offer the funeral prayer and supplicate for the deceased amongst them,

222. we do not judge any of them to be of Paradise or Hell,

223. nor do we witness them with disbelief, ascribing a partner to Allah, or hypocrisy

224. so long as they did not openly display such a matter,

225. and we leave their concealment to Allah, the High.

226. We are of the opinion that no one from the nation of Muhammad is to be subject to the major punishment of execution except whosoever has been judged as eligible.

227. We are of the opinion not to disobey our imams and our governors.

228. even if they transgress, we do not supplicate against any of them, nor do we resist being obedient to them.

229. We are of the opinion that obeying them is part of obedience to Allah, the Mighty, the Glorified, it is an obligation as long as they do not order with a sin,

230. we supplicate for them to be good, and for their success and relief.

231. We follow the prophetic ways and the congregation and consensus of scholars, and avoid abnormalities, disputes and divisions.

232. We love the people who are just and honest.

233. We hate people who transgress, and are dishonest.

234. Our opinion is with the agreement of wiping over leather sockets whether one is traveling or not as reported in the tradition.

235. Pilgrimage and defensive war under the leadership of the imams and people of authority are two obligations that are continuously upheld,

236. no matter whether such leaders are good or transgressors in which nothing will annul the original obligation or reverse it.

237. We believe in the honorable transcribing angels,

238. that Allah has made them to be guards.

239. We believe in the Angel of Death who is given the power to receive the souls of the inhabitants of the worlds.

240. We believe in the punishment of the tomb for whosoever is eligible.

241. We believe in the questioning of the deceased in his/her tomb by the two angels Munkar and Nakeer

242. who question the deceased about his Lord, his religion, and his Prophet as reported in the tradition via the Messenger of the Lord – Allah has praised and given him peace – and via his Companions – may the pleasure of Allah be upon them all.

243. The tomb is either a garden of those of Paradise or a pit of fire from those of Hell.

244. We believe in the resurrection and the recompense of deeds on the Day of Resurrection,

245 the presentation of one's record,

246 and one's calculation of his/her account,

247.in the reading of one's own record,

248. and in the reward or the punishment.

249. We believe in the path that has to be crossed (over Hell to Paradise)

250. and the Scale upon which the deeds of believers are weighed, whether they are good or bad, obedient or disobedient.

251. We believe in the creation of Paradise and Hell, and that they are never annihilated or vanish.

252. Indeed, Allah created Paradise and Hell, and created for each its inhabitants.

253. Whosoever Allah admits to Paradise it is out of His Bounty

254. Whosoever Allah admits to Hell it is out of His Justice.

255. Each individual works for what was determined and also advances in that for which he/she was created.

256. Good and bad are predestined for the worshipers.

257. The ability that combines an action to practice a deed is a form of success (from Allah) and not attributable to its doer.

258. As for the facility of health and abundance, controlling and sound conditions, they are prior to actions,

259. these are subject of the address as Allah, the High, said, 'Allah charges no soul except to its capacity.' 2.286

260. The deeds of all people are created by Allah, the High, and earned by people.

261. Allah, the High, never obligates people with that which they are incapable.

262. They are incapable except with that which He obligated upon them. This is understood from the explanation of the saying, "there is neither movement nor power except by Allah" (Sahih Bukhari 578).

263. We say there is neither maneuvering nor movement for a person to commit a sin except with the help of Allah.

264. No one has the power to establish obedience and sustain it, without success from Allah.

265. Everything occurs through the Will of Allah, the Mighty, the Glorified, according to His Knowledge, His Predestination and Ability

266. His Will overcomes all other wills

267. and His verdict and determining overcomes all maneuvering.

268. Allah does what He will but He is never unfair.

269. Allah is Pure, removed from every evil,

270. and exalted above all faults or blemishes.

271. 'He (Allah) is not to be questioned about what He does, but they shall be questioned.' 21:23

272. The supplication of the living for the deceased or charity paid on their behalf benefits the deceased,

273. Allah, the High, accepts the supplication
274. and fulfills needs.
275. Allah owns everything, but nothing owns Him.
276. There is nothing that is not in need of Allah, even for the blink of an eye,
277. whosoever claims they are not in need of Allah, even for as little as the blink of an eye, is an unbeliever and becomes among the people of loss.
278. Allah, the High, is angered and pleased, but not in any way like that of His creation.
279. We love the Companions of the Prophet but we do not love any one of them to the extreme,
280. we do not reject anyone of them,
281. we hate those who hate them,
282. we do not mention them except with truth,
283. our opinion is that loving them is an act of religion, faith and perfection
284. whereas hating them is disbelief, sedition, hypocrisy and transgression.
285. And we confirm the caliphate after the Prophet, first to Abu Bakr As-Siddique – Allah is pleased with him – preferring him and advancing him above all the nation,
286. thereafter, Omar ibn Al Khattab was honored with the caliphate – Allah is pleased with him,
287. thereafter, Othman ibn Affan was honored with the caliphate – Allah is pleased with him,
288. thereafter, Ali ibn Abi Talib was honored with the caliphate – Allah is pleased with him,
289. they are the righteous caliphs
290. and the guided imams
291. they judged with the truth, and with it they were just – the pleasure of Allah be upon all of them together.

292. Indeed, regarding the ten Companions named by the Messenger of Allah to them we bear witness that they are in Paradise

293. because the Messenger of Allah bore witness to them and his statement is the truth. They are:

294. Abu Bakr As-Siddique

295. Omar ibn Al Khatab

296. Othman ibn Affan

297. Ali ibn Abi Talib

298. Talhah ibn Obaidullah

299. Az Zubair ibn Al Awam

300. Saad ibn Abi Waqas

301. Saeed ibn Zaid

302. Abdur Rahman ibn Awf

303. Abu Obaida ibn Al Jarrah who is the trusted of this nation, the pleasure of Allah upon all them together.

304. Whosoever speaks best about the Companions of the Prophet, his wives, and his descendants is free and clear from hypocrisy,

305. together with the first generation (of the first century) and the good,

306. also those who followed (thereafter for two centuries)

307. and thereafter the good people, the people of the traditions, the jurists and theologians,

308. they are only to be mentioned with that which is fine.

309. Whosoever mentions them with evil is on other than their path.

310. We do not prefer any of the friends of Allah over any of His prophets.

311. And we say one prophet alone is better than all the friends of Allah put together,

312. however, we believe in everything that came of their miracles and what is authentically reported from the transmitters.

313. We believe in the prerequisite signs of the commencement of the Day of Judgement. Amongst them are:

314. the emergence of the false messiah

315. the descending of Jesus from heaven, peace be upon him (to support Al Mahdi, the Guided Imam)

316. the sun rising from the west

317. the emergence of the speaking animal from its place.

318. We do not believe in soothsayers nor seers,

319. nor anyone who claims anything that is different from the Book of Allah, the Prophetic traditions and the consensus of the Muslim nation.

320. We are of the opinion that the consensus of Muslims is true and sound

321. We are of the opinion that division is erring and punishable.

322. The religion of Allah in the heaven and earth is one which is the religion of Islam

323. as Allah, the High, said, 'The only religion with Allah is Islam (submission).' 3:19

324. and He, the High, said, 'Whosoever seeks a religion other than Islam, it will not be accepted from him.' 3:85

325. and He, the High, said, 'I have approved Islam to be your religion.'4:3

326. The religion is between being extreme and insufficient,

327. and between striking a similarity (between Allah and His creation) and making His attributes redundant

328. and between those who think they forced with no choice (Jabria sect), and those who believe everyone creates his own deeds (Kadria sect)

329. and between sure safety and despair.

330. This is our religion and our belief, both inwardly and outwardly.

331. Allah is our witness, we reject whosoever differs with what we have mentioned and clarified.

332. We ask Allah, the High, to make us steadfast upon it and to seal our life with it,

333. and to protect us from mixed desire

334. and from divided opinions

335. and from the false theological doctrines such as:

336. Mushabeha: those of striking a similarity to Divinity

337. Jahamia sect (the followers of Jahm ibn Safwan who claim people have no choice)

338. Jabria sect (the followers of Jad ibn Dirham student of Safwan, who believe that people are forced to do what they do and have no choice).

339. Kadria sect (the followers of those who deny the destiny of Allah).

340. And others (i.e. Mutazila who follow Wasil ibn Ata, those who believe a person creates his belief, disbelief and his will), those who differ with the Prophetic ways and Companions,

341. all of whom follow false innovations and errors

342. we reject them

343. and they are in our opinion erring and are iniquitous

344. and Allah knows best that which is valid

345. and to Allah is the return and the arrival.