



# *Al Madīna Masjīd*

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## **Articles of Faith**

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## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise and thanks belong to Allah and Swalaat us Salaam are upon our Rasoul (s).

In this publication, we will try to elaborate and learn on the articles of faith. One of the famous 'Ulama / scholars who have contributed to this topic is Imaam At Twahaawiy (ra). We will be using his work known as Al 'Aqeedat ut Twahaawiyah).

May Allah accept this humble work and forgive us for any mistake done.

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We say about Allah's unity, believing by Allah's help that:	نَقُولُ فِي تَوْحِيدِ اللَّهِ مُعْتَقِدِينَ، بِتَوْفِيقِ اللَّهِ
1. Allah is One, without any partners.	إِنَّ اللَّهَ تَعَالَى وَاحِدٌ لَا شَرِيكَ لَهُ،
2. There is nothing like Him.	وَلَا شَيْءَ مِثْلُهُ،
3. There is nothing that can overwhelm Him.	وَلَا شَيْءَ يُعْجِزُهُ،
4. There is no god other than Him.	وَلَا إِلَهَ غَيْرُهُ،
5. He is the Eternal without a beginning and enduring without end.	قَدِيمٌ بِلَا ابْتِدَاءٍ، دَائِمٌ بِلَا انْتِهَاءٍ،
6. He will never perish or come to an end.	لَا يَفْنَى وَلَا يَبِيدُ،
7. Nothing happens except what He wills.	وَلَا يَكُونُ إِلَّا مَا يُرِيدُ،
8. No imagination can conceive of Him and no understanding can comprehend Him.	لَا تَبْلُغُهُ الْأَوْهَامُ، وَلَا تُدْرِكُهُ الْأَفْهَامُ،

9. He is different from any created being.	وَلَا تُشَبِّهُهُ الْأَنْعَامُ
10. He is living and never dies and is eternally active and never sleeps.	حَيٌّ لَا يَمُوتُ، قَيُّومٌ لَا يَنَامُ،
11. He creates without His being in need to do so and provides for His creation without any effort.	خَالِقٌ بِلَا حَاجَةٍ، رَازِقٌ لَهُمْ بِلَا مُؤَلَّةٍ،
12. He causes death with no fear and restores to life without difficulty.	مُيِّتٌ بِلَا مَخَافَةٍ، بَاعِثٌ بِلَا مَشَقَّةٍ.
13. He has always existed together with His attributes since before creation. Bringing creation into existence did not add anything to His attributes that was not already there. As He was, together with His attributes, in pre-eternity, so He will remain throughout endless time.	مَا زَالَ بِصِفَاتِهِ قَدِيمًا قَبْلَ خَلْقِهِ. لَمْ يَزِدْ بِكَوْنِهِمْ شَيْئًا لَمْ يَكُنْ قَبْلَهُمْ مِنْ صِفَاتِهِ، وَكَمَا كَانَ بِصِفَاتِهِ أَزَلِيًّا كَذَلِكَ لَا يَزَالُ عَلَيْهَا أَبَدِيًّا
14. It was not only after the act of creation that He could be described as "the Creator" nor was it only by the act of origination that He could be described as "the Originator."	لَيْسَ مُنْذُ خَلَقَ الْخَلْقَ اسْتَفَادَ اسْمَ الْخَالِقِ، وَلَا بِإِحْدَاثِهِ الْبَرِيَّةِ اسْتَفَادَ اسْمَ الْبَارِي
15. He was always the Lord even when there was nothing to be Lord of, and always the Creator even when there was no creation.	لَهُ مَعْنَى الرُّبُوبِيَّةِ وَ لَا مَرْبُوبٌ، وَ مَعْنَى الْخَالِقِيَّةِ وَ لَا مَخْلُوقٌ،
16. In the same way that He is the "Bringer to life of the dead," after He has brought them to life a first time, and deserves this name before bringing them to life, so too He deserves the name of "Creator" before He has created them.	وَ كَمَا أَنَّهُ مُحْيِي الْمَوْتَى بَعْدَ مَا أَحْيَاهُمْ، اسْتَحَقَّ هَذَا الْإِسْمَ قَبْلَ إِحْيَائِهِمْ، كَذَلِكَ اسْتَحَقَّ اسْمَ الْخَالِقِ قَبْلَ إِنْشَائِهِمْ،

17. This is because He has the power to do everything, everything is dependent on Him, everything is easy for Him, and He does not need anything. "There is nothing like Him and He is the Hearer, the Seer." (al-Shura 42:11)	ذَلِكَ بِأَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَكُلُّ شَيْءٍ إِلَيْهِ فَقِيرٌ، وَكُلُّ أَمْرٍ عَلَيْهِ يَسِيرٌ، لَا يَحْتَاجُ إِلَى شَيْءٍ. لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ
18. He created creation with His knowledge.	خَلَقَ الْخَلْقَ بِعِلْمِهِ،
19. He appointed destinies for those He created.	وَ قَدَّرَ لَهُمْ أَقْدَارًا،
20. He allotted to them fixed life spans.	وَ ضَرَبَ لَهُمْ آجَالًا،
21. Nothing about them was hidden from Him before He created them, and He knew everything that they would do before He created them.	لَمْ يَخْفَ عَلَيْهِ شَيْءٌ مِنْ أَفْعَالِهِمْ قَبْلَ أَنْ خَلَقَهُمْ، وَ عَلِمَ مَا هُمْ عَامِلُونَ قَبْلَ أَنْ يَخْلُقَهُمْ،
22. He ordered them to obey Him and forbade them to disobey Him.	وَ أَمَرَهُمْ بِطَاعَتِهِ وَ نَهَاَهُمْ عَنْ مَعْصِيَتِهِ،
23. Everything happens according to His degree and will, and His will is accomplished. The only will that people have is what He wills for them. What He wills for them occurs and what He does not will, does not occur.	وَ كُلُّ شَيْءٍ يَجْرِي بِقُدْرَتِهِ وَ مَشِئَتِهِ. وَ مَشِئَتُهُ تَنْفُذُ، وَ لَا مَشِئَةٌ لِلْعِبَادِ إِلَّا مَا شَاءَ لَهُمْ، فَمَا شَاءَ لَهُمْ كَانَ وَ مَا لَمْ يَشَأْ لَمْ يَكُنْ.
24. He gives guidance to whomever He wills, and protects them, and keeps them safe from harm, out of His generosity; and He leads astray whomever He wills, and abases them, and afflicts them, out of His justice.	يَهْدِي مَنْ يَشَاءُ وَ يَعْصِمُ وَ يُعَافِي مَنْ يَشَاءُ فَضْلًا، وَ يُضِلُّ مَنْ يَشَاءُ وَ يَخْذُلُ وَ يَنْتَلِي عَذْلًا

25. All of them are subject to His will either through His generosity or His justice.	وَكُلُّهُمْ مُتَقَلِّبُونَ فِي مَسَائِطِهِ، بَيْنَ فَضْلِهِ وَعَدْلِهِ
26. He is Exalted beyond having opposites or equals.	وَهُوَ مُتَعَالٍ عَنِ الْأَضْدَادِ وَالْأَنْدَادِ
27. No one can ward off His decree or delay His command or overpower His affairs.	لَا رَادَّ لِقَضَائِهِ، وَلَا مُعَقِّبَ لِحُكْمِهِ، وَلَا غَالِبَ لِأَمْرِهِ،
28. We believe in all of this and are certain that everything comes from Him.	أَمَنَّا بِذَلِكَ كُلِّهِ، وَأَيَقِنَا أَنَّ كُلَّ شَيْءٍ عِنْدَهُ
29. And we are certain that Muhammad (may Allah bless him and grant him peace) is His chosen Servant and elect Prophet and His Messenger with whom He is well pleased,	وَإِنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَبْدُهُ الْمُصْطَفَى، وَنَبِيُّهُ الْمُجْتَبَى، وَرَسُولُهُ الْمُرْتَضَى،
30. And that he is the Seal of the Prophets and the Imam of the god-fearing and the most honoured of all the messengers and the Beloved of the Lord of all the worlds.	خَاتِمُ الْأَنْبِيَاءِ وَإِمَامُ الْأَتْقِيَاءِ، وَسَيِّدُ الْمُرْسَلِينَ، وَحَبِيبُ رَبِّ الْعَالَمِينَ،
31. Every claim to Prophet-hood after Him is falsehood and deceit.	وَكُلُّ دَعْوَةٍ تُبَوَّهَ بَعْدَ نُبُوَّتِهِ فَغَيٌّ وَهَوًى؛
32. He is the one who has been sent to all the jinn and all mankind with truth and guidance and with light and illumination.	وَهُوَ الْمَبْعُوثُ إِلَى عَامَّةِ الْجِنِّ وَكَافَّةِ الْوَرَى، الْمَبْعُوثُ بِالْحَقِّ وَالْهُدَى
33. The Qur'an is the word of Allah. It came from Him as speech without it being possible to say how. He sent it down on His Messenger as revelation. The believers accept it, as	وَإِنَّ الْقُرْآنَ كَلَامُ اللَّهِ تَعَالَى، بَدَأَ بِلَا كَيْفِيَّةٍ قَوْلًا، وَأَنْزَلَهُ عَلَى نَبِيِّهِ

absolute truth. They are certain that it is, in truth, the word of Allah. It is not created as is the speech of human beings, and anyone who hears it and claims that it is human speech has become an unbeliever. Allah warns him and censures him and threatens him with Fire when He says, Exalted is He: "I will burn him in the Fire." (al-Muddaththir 74:26) When Allah threatens with the Fire those who say "This is just human speech" (74:25) we know for certain that it is the speech of the Creator of mankind and that it is totally unlike the speech of mankind.

وَحَيًّا، وَصَدَقَهُ الْمُؤْمِنُونَ عَلَى  
ذَلِكَ حَقًّا، وَآيَقِنُوا أَنَّهُ كَلَامُ اللَّهِ  
تَعَالَى بِالْحَقِيقَةِ. لَيْسَ بِخُلُوقٍ  
كَكَلَامِ الْبَرِيَّةِ، فَمَنْ سَبِعَهُ فَرَعَمَ  
أَنَّهُ كَلَامُ الْبَشَرِ فَقَدْ كَفَرَ، وَقَدْ  
ذَمَّهُ اللَّهُ تَعَالَى وَعَابَهُ، وَ  
أَوْعَدَهُ عَذَابَهُ، حَيْثُ قَالَ: سَأُضِلِّيهِ  
سَقَرًا  
فَلَمَّا أَوْعَدَ اللَّهُ سَقَرَ لِمَنْ قَالَ: إِنَّ  
هَذَا إِلَّا قَوْلُ الْبَشَرِ عَلِمْنَا أَنَّهُ قَوْلُ  
خَالِقِ الْبَشَرِ، وَلَا يُشَبِّهُ قَوْلَ  
الْبَشَرِ،

34. Anyone who describes Allah as being in any way the same as a human being has become an unbeliever. All those who grasp this will take heed and refrain from saying things such as the unbelievers say, and they will know that He, in His attributes, is not like human beings.

وَمَنْ وَصَفَ اللَّهَ تَعَالَى بِمَعْنَى مَنْ  
مَعَانِي الْبَشَرِ فَقَدْ كَفَرَ، فَمَنْ أَبْصَرَ  
هَذَا اعْتَبَرَ، وَ عَنْ مِثْلِ قَوْلِ الْكُفَّارِ  
النُّزَجَرِ، وَ عَلِمَ أَنَّ اللَّهَ تَعَالَى بِصِفَاتِهِ  
لَيْسَ كَالْبَشَرِ.

35. The Seeing of Allah by the People of the Garden is true, without their vision being all-encompassing and without the manner of their vision being known. As the Book of our Lord has expressed it: "Faces on that Day radiant, looking at their

وَالرُّؤْيَى حَقٌّ لِأَهْلِ الْجَنَّةِ بِغَيْرِ  
إِحَاطَةٍ وَلَا كَيْفِيَّةٍ، كَمَا نَطَقَ بِهِ كِتَابُ  
رَبِّنَا حَيْثُ قَالَ:

Lord." (al-Qiyama 75:22-3) The explanation of this is as Allah knows and wills. Everything that has come down to us about this from the Messenger, may Allah bless him and grant him peace, in authentic traditions, is as he said and means what he intended. We do not delve into that, trying to interpret it according to our own opinions or letting our imaginations have free rein.

No one is safe in his religion unless he surrenders himself completely to Allah, the Exalted and Glorified and to His Messenger, may Allah bless him and grant him peace, and leaves the knowledge of things that are ambiguous to the one who knows them.

وَجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ إِلَىٰ رَبِّهَا نَاطِرَةٌ  
وَتَفْسِيرُهُ عَلَىٰ مَا أَرَادَهُ اللَّهُ تَعَالَىٰ وَ  
عَلَيْهِ، وَ كُلُّ مَا جَاءَ فِي ذَلِكَ مِنَ  
الْحَدِيثِ الصَّحِيحِ عَنْ رَسُولِ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ عَنْ أَصْحَابِهِ  
رِضْوَانُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ فَهُوَ كَمَا  
قَالَ، وَمَعْنَاهُ وَ تَفْسِيرُهُ عَلَىٰ مَا أَرَادَ، لَا  
نَدْخُلُ فِي ذَلِكَ مُتَأَوِّلِينَ بِأَرَائِنَا وَلَا  
مُتَوَهِّبِينَ بِأَهْوَائِنَا، فَإِنَّهُ مَا سَلِمَ فِي  
دِينِهِ إِلَّا مَنْ سَلَّمَ لِلَّهِ تَعَالَىٰ وَلِرَسُولِهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ; وَرَدَّ عِلْمَ مَا  
اشْتَبَهَ عَلَيْهِ إِلَىٰ عَالِيهِ،

36. A man's Islam is not secure unless it is based on submission and surrender. Anyone who desires to know things which it is beyond his capacity to know, and whose intellect is not content with surrender, will find that his desire veils him from a pure understanding of Allah's true unity, clear knowledge and correct belief, and that he veers between disbelief and belief, confirmation and denial and acceptance and rejection. He will be subject to whisperings and find himself confused and full of doubt, being neither an accepting believer nor a denying rejecter.

وَلَا يَثْبُتُ قَدَمُ الْإِسْلَامِ إِلَّا عَلَىٰ ظَهْرِ  
التَّسْلِيمِ وَ الْإِسْتِسْلَامِ، فَمَنْ رَامَ  
عِلْمَ مَا حُظِرَ عَلَيْهِ، وَ لَمْ يَقْنَعْ  
بِالتَّسْلِيمِ فَهُمُّهُ، حَجَبَهُ مَرَامُهُ عَنْ  
خَالِصِ التَّوْحِيدِ، وَ صَافِي الْمَعْرِفَةِ، وَ  
صَحِيحِ الْإِيمَانِ، فَيَتَذَذِبُ بَيْنَ  
الْكُفْرِ وَ الْإِيمَانِ، وَ التَّكْذِيبِ وَ  
الْإِقْرَارِ وَ الْإِنْكَارِ، مُوسَّسًا تَائِهًا،

	<p>زَائِعًا شَاكًا، لَا مُؤْمِنًا مُصَدِّقًا، وَلَا جَاحِدًا مُكَدِّبًا</p>
<p>37. Belief of a man in the seeing of Allah by the People of the Garden is not correct if he imagines what it is like or interprets it according to his own understanding, since the interpretation of this seeing or indeed, the meaning of any of the subtle phenomena which are in the realm of Lordship, is by avoiding its interpretation and strictly adhering to the submission.</p> <p>This is the religion of Muslims. Anyone who does not guard himself against negating the attributes of Allah, or likening Allah to something else, has gone astray and has failed to understand Allah's glory, because our Lord, the Glorified and the Exalted, can only possibly be described in terms of oneness and absolute singularity and no creation is in any way like Him.</p>	<p>وَلَا يَصِحُّ الْإِيمَانُ بِالرُّؤْيَةِ لِأَهْلِ دَارِ السَّلَامِ لِمَنْ اعْتَبَرَهَا مِنْهُمْ بِهِمْ، أَوْ تَأَوَّلَهَا بِفَهْمٍ، إِذَا كَانَ تَأْوِيلُ الرُّؤْيَةِ وَتَأْوِيلُ كُلِّ مَعْنَى يُضَافُ إِلَى الرُّبُوبِيَّةِ تَرْكِ التَّأْوِيلِ وَلُزُومِ التَّسْلِيمِ، وَعَلَيْهِ دِينُ الْمُرْسَلِينَ وَشَرَائِعُ النَّبِيِّينَ. وَمَنْ لَمْ يَتَوَقَّ النَّفْيَ وَالتَّشْبِيهَ زَلَّ، وَلَمْ يُصِبِ التَّنْزِيهَ؛ فَإِنَّ رَبَّنَا جَلَّ وَعَلَا مَوْصُوفٌ بِصِفَاتِ الْوَحْدَانِيَّةِ، مَنُوعُوتٌ بِنُعُوتِ الْفَرْدَانِيَّةِ، لَيْسَ بِبَعْنَاهُ أَحَدٌ مِنَ الْبَرِيَّةِ.</p>
<p>38. He is beyond having limits placed on Him, or being restricted, or having parts or limbs. Nor is He contained by the six directions as all created things are.</p>	<p>تَعَالَى اللَّهُ عَنِ الْحُدُودِ وَالْغَايَاتِ، وَالْأَرْكَانِ وَالْأَدْوَاتِ، لَا تَحْوِيهِ الْجِهَاتُ السِّتُّ كَسَائِرِ الْمُبْتَدَعَاتِ.</p>
<p>39. Al-Mi`raj (the Ascent through the heavens) is true. The Prophet, may Allah bless him and grant him peace, was taken by night and ascended in his bodily form, while awake, through the heavens, to whatever heights Allah willed for</p>	<p>وَالْمِعْرَاجُ حَقٌّ. وَقَدْ أُسْرِيَ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ عُرِجَ بِشَخْصِهِ فِي الْيَقَظَةِ إِلَى السَّمَاءِ،</p>



<p>him. Allah ennobled him in the way that He ennobled him and revealed to him what He revealed to him, "and his heart was not mistaken about what it saw" (al-Najm 53:11). Allah blessed him and granted him peace in this world and the next.</p>	<p>ثُمَّ إِلَىٰ حَيْثُ شَاءَ اللَّهُ تَعَالَىٰ مِنَ الْعُلَىٰ، وَ أَكْرَمَهُ اللَّهُ تَعَالَىٰ بِمَا شَاءَ، فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ (مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ) فَصَلَّىٰ اللَّهُ عَلَيْهِ وَسَلَّم فِي الْآخِرَةِ وَ الْأُولَىٰ</p>
<p>40. Al-Hawd, the Pool which Allah has granted the Prophet as an honour to quench the thirst of his Community on the Day of Judgement, is true.</p>	<p>وَ الْحَوْضُ الَّذِي أَكْرَمَهُ اللَّهُ تَعَالَىٰ بِهِ غِيَاثًا لِّأُمَّتِهِ حَقٌّ</p>
<p>41. Al-Shafa`a, the intercession which is stored up for Muslims, is true, as related in the hadiths.</p>	<p>وَ الشَّفَاعَةُ الَّتِي ادَّخَرَهَا اللَّهُ لَهُمْ كَمَا رَوَىٰ فِي الْأَخْبَارِ</p>
<p>42. The covenant which Allah made with Adam and his offspring is true.</p>	<p>وَ الْبَيْثَاقُ الَّذِي أَحَدَهُ اللَّهُ تَعَالَىٰ مِنْ آدَمَ عَلَيْهِ السَّلَامُ وَ ذُرِّيَّتِهِ حَقٌّ.</p>
<p>43. Allah knew, before the existence of time, the exact number of those who would enter the Garden and the exact number of those who would enter the Fire. This number will neither be increased nor decreased.</p>	<p>وَ قَدْ عَلِمَ اللَّهُ تَعَالَىٰ فِيمَا لَمْ يَزَلْ عَدَدَ مَنْ يَدْخُلُ الْجَنَّةَ، وَ يَدْخُلُ النَّارَ جُمْلَةً وَاحِدَةً، لَا يُزَادُ فِي ذَلِكَ الْعَدَدِ وَ لَا يَنْقُصُ مِنْهُ؛</p>
<p>44. The same applies to all actions done by people, which are done exactly as Allah knew they would be done. Everyone is eased towards what he was created for and it is the action with which a man's life is sealed which dictates his fate. Those</p>	<p>وَ كَذَلِكَ أَفْعَالَهُمْ، فِيمَا عَلِمَ مِنْهُمْ أَنَّهُمْ يَفْعَلُونَهُ . وَ كُلُّ مَيْسَرٍ لِّمَا خُلِقَ لَهُ . وَ الْأَعْمَصَالُ بِالْخَوَاتِيمِ</p>

<p>who are fortunate are fortunate by the decree of Allah, and those who are wretched are wretched by the decree of Allah.</p>	<p>- وَالسَّعِيدُ مَنْ سَعَدَ بِقَضَاءِ اللَّهِ، الشَّقِيُّ مَنْ شَقِيَ بِقَضَاءِ اللَّهِ</p>
<p>45. The exact nature of the decree is Allah's secret in His creation, and no angel near the Throne, nor Prophet sent with a message, has been given knowledge of it. Delving into it and reflecting too much about it only leads to destruction and loss, and results in rebelliousness. So be extremely careful about thinking and reflecting on this matter or letting doubts about it assail you, because Allah has kept knowledge of the decree away from human beings, and forbidden them to enquire about it, saying in His Book, "He is not asked about what He does, but they are asked" (al-Anbiya' 21: 23).</p> <p>Therefore, anyone who asks: "Why did Allah do that?" has gone against a judgement of the Book, and anyone who goes against a judgement of the Book is an unbeliever.</p>	<p>وَأَصْلُ الْقَدَرِ سِرُّ اللَّهِ فِي خَلْقِهِ، لَمْ يَطَّلِعْ عَلَى ذَلِكَ مَلَكٌ مُقَرَّبٌ، وَلَا نَبِيٌّ مُرْسَلٌ. وَالتَّعَبُّقُ وَالتَّنَظُّرُ فِي ذَلِكَ ذَرِيعَةُ الْخِذْلَانِ، وَ سُلْمُ الْحِرْمَانِ، وَ دَرَجَةُ الظُّغْيَانِ. فَالْحَذَرُ كُلُّ الْحَذَرِ مِنْ ذَلِكَ نَظْرًا أَوْ فِكْرًا أَوْ وَسْوَسةً؛ فَإِنَّ اللَّهَ تَعَالَى طَوَى عِلْمَ الْقَدَرِ عَنْ أَنْامِهِ، وَ نَهَاهُمْ عَنْ مَرَامِهِ، كَمَا قَالَ فِي كِتَابِهِ: لَا يُسْأَلُ عَمَّا يَفْعَلُ وَ هُمْ يُسْأَلُونَ. فَمَنْ سَأَلَ: لِمَ فَعَلَ؟ فَقَدْ رَدَّ حُكْمَ كِتَابِ اللَّهِ، وَ مَنْ رَدَّ حُكْمَ كِتَابِ اللَّهِ تَعَالَى كَانَ مِنَ الْكَافِرِينَ</p>
<p>46. This in sum is what those of Allah's Friends with enlightened hearts need to know and constitutes the degree of those firmly endowed with knowledge. For there are two kinds of knowledge: knowledge which is accessible to created beings, and knowledge which is not accessible to created beings. Denying the knowledge which is accessible is</p>	<p>فَهَذَا جُمْلَةُ مَا يَحْتَاجُ إِلَيْهِ مَنْ هُوَ مُتَوَرِّقُ قَلْبُهُ مِنْ أَوْلِيَاءِ اللَّهِ تَعَالَى، وَ هِيَ دَرَجَةُ الرَّاسِخِينَ فِي الْعِلْمِ؛ لِأَنَّ الْعِلْمَ عِلْمَانِ: عِلْمٌ فِي الْخَلْقِ مَوْجُودٌ، وَ عِلْمٌ فِي الْخَلْقِ</p>

<p>disbelief, and claiming the knowledge which is inaccessible is disbelief. Belief can only be firm when accessible knowledge is accepted and the inaccessible is not sought after.</p>	<p>مَفْقُودٌ؛ فَإِنكَارُ الْعِلْمِ الْمَوْجُودِ كُفْرٌ، وَادِّعَاءُ الْعِلْمِ الْمَفْقُودِ كُفْرٌ. وَلَا يَصِحُّ الْإِيْمَانُ إِلَّا بِقَبُولِ الْعِلْمِ الْمَوْجُودِ، وَتَرْكِ طَلَبِ الْعِلْمِ الْمَفْقُودِ.</p>
<p>47. We believe in Al Lawh (the Tablet) and Al Qalam (the Pen) and in everything written on the former. Even if all created beings were to gather together to make something fail to exist, whose existence Allah had written on the Tablet, they would not be able to do so. And if all created beings were to gather together to make something exist which Allah had not written on it, they would not be able to do so. The Pen has dried having written down all that will be in existence until the Day of Judgement. Whatever a person has missed he would have never got, and whatever he gets he would have never missed.</p>	<p>وَنُؤْمِنُ بِاللَّوْحِ، وَالْقَلَمِ، بِجَمِيعِ مَا فِيهِ قَدْ رُقِمَ. فَلَوْ اجْتَمَعَ الْخَلْقُ كُلُّهُمْ عَلَى شَيْءٍ كَتَبَهُ اللَّهُ فِيهِ أَنَّهُ كَائِنٌ لِيَجْعَلُوهُ غَيْرَ كَائِنٍ لَّمْ يَقْدِرُوا عَلَيْهِ. جَفَّ الْقَلَمُ بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ. وَمَا أَخْطَأَ الْعَبْدَ لَمْ يَكُنْ لِيُصِيبْهُ، وَمَا أَصَابَهُ لَمْ يَكُنْ لِيُخْطِئَهُ.</p>
<p>48. It is necessary for the servant to know that Allah already knows everything that is going to happen in His creation and has decreed it in a detailed and decisive way. There is nothing that He has created in either the heavens or the earth that can contradict it, or add to it, or erase it, or change it, or decrease it, or increase it in any way. This is a fundamental aspect of belief and a</p>	<p>وَعَلَى الْعَبْدِ أَنْ يَعْلَمَ أَنَّ اللَّهَ قَدْ سَبَقَ عَلَيْهِ فِي كُلِّ شَيْءٍ كَائِنٍ مِنْ خَلْقِهِ، وَقَدَّرَ ذَلِكَ بِمَشِيئَتِهِ تَقْدِيرًا مُحْكَمًا مُبْرَمًا، لَيْسَ فِيهِ نَاقِصٌ وَلَا مُعَقَّبٌ، وَلَا مُزِيلٌ وَلَا مُغَيِّرٌ، وَلَا مَحْوٍ، وَلَا زَائِدٌ وَلَا نَاقِصٌ مِنْ</p>

<p>necessary element of all knowledge and recognition of Allah's oneness and Lordship. As Allah says in His Book: "He created everything and decreed it in a detailed way." (al-Furqan 25: 2) And He also says: "Allah's command is always a decided decree." (al-Ahzab 33: 38) So woe to anyone who argues with Allah concerning the decree and who, with a sick heart, starts delving into this matter. In his deluded attempt to investigate the Unseen, he is seeking a secret that can never be uncovered, and he ends up an evil-doer, telling nothing but lies.</p>	<p>خَلَقَهُ فِي سَمَوَاتِهِ وَ أَرْضِهِ . وَ ذَٰلِكَ مِنْ عَقْدِ الْإِيمَانِ وَأُصُولِ الْمَعْرِفَةِ . وَ الْإِعْتِرَافِ بِتَوْحِيدِ اللَّهِ وَ رَبُوبِيَّتِهِ ؛ كَمَا قَالَ تَعَالَى فِي كِتَابِهِ الْعَزِيزِ : وَ خَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا وَ قَالَ تَعَالَى : وَ كَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا . فَوَيْلٌ لِمَنْ صَارَ لَهُ اللَّهُ فِي الْقَدَرِ خَصِيمًا . وَ أَحْضَرَ لِلنَّظَرِ فِيهِ قَلْبًا سَقِيمًا ، لَقَدْ التَّمَسَّ بِوَهْمِهِ فِي مَحْضِ الْغَيْبِ سِرًّا كَتِيمًا . وَ عَادَ بِهَا قَالَ فِيهِ أَفَّاكَ أَثِيمًا .</p>
<p>49. Al-`Arsh (the Throne) and al-Kursi (the Chair) are true.</p>	<p>وَ الْعَرْشُ وَ الْكُرْسِيُّ حَقٌّ</p>
<p>50. He is independent of the Throne and that which is beneath it.</p>	<p>وَ هُوَ عَزَّ وَ جَلَّ مُسْتَعِنٌّ عَنِ الْعَرْشِ وَ مَا دُونَهُ ،</p>
<p>51. He encompasses all things and that which is above it, and what He has created is incapable of encompassing Him.</p>	<p>مُحِيطٌ بِكُلِّ شَيْءٍ وَ بِمَا فَوْقَهُ ، قَدْ أَعْجَزَ عَنِ الْإِحَاطَةِ خَلْقُهُ .</p>

**In Shaa Allah, our next booklet no. 29 will be on ‘Articles of Faith  
(2<sup>nd</sup> Part)**