

الْحَقِيقَةُ إِنَّمَا أَنْتَ مُحَمَّدٌ نَّبِيٌّ

Al-Aqeedah As-Safariniyyah

Mohammad Ibn Ahmad Ibn Salem Ibn
Sulayman As-Safarini

Translation by Mohammad Yusuf Azizi

In the name of Allah, the Most Gracious, the Most Merciful

All praise is due to Allah, Lord of the Worlds. We praise Him, seek His help and forgiveness, and seek refuge in Him from the evils of our souls and the misdeeds of our actions. Whomever Allah guides, none can mislead, and whomever He leaves astray, none can guide.

To proceed: This is the noble creed Aqeedah As-Safariniyyah, authored by the eminent Hanbali scholar Muhammad ibn Ahmad As-Safarini—may Allah have mercy on him. This foundational work presents the beliefs of Ahl al-Sunnah wal Jamaah with clarity, balance, and firm adherence to the Quran and the authentic Sunnah upon the understanding of the Salaf.

With precision and wisdom, the text outlines the core principles of Islamic creed: belief in Allah and His Names and Attributes without distortion or denial, belief in the Angels, Books, Messengers, the Last Day, and Divine Decree, its good and its apparent hardship. It warns against innovation and misguidance, calls to steadfastness upon the truth, and nurtures humility, sincerity, and sound understanding.

Aqeedah As-Safariniyyah serves as a clear guide for students of knowledge and a safeguard for the hearts, directing them to what pleases Allah and prepares them for the Hereafter. May Allah make it a means of guidance and benefit.

May peace and blessings be upon our Prophet Muhammad, his family, and his companions, all of them.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الْقَدِيمِ الْبَاقِي * مُسَبِّبِ الْأَسْبَابِ وَالْأَرْزَاقِ

Praise be to Allah, the Pre-eternal, and the Everlasting, the One who causes causes and provisions.

حَيٌّ عَلِيمٌ قَادِرٌ مَوْجُودٌ * قَامَتْ بِهِ الْأَشْيَاءُ وَالْوُجُودُ

He is the Ever-Living, All-Knowing, All-Powerful, Existent All things and existence stand through Him.

ذَلَّتْ عَلَى وُجُودِهِ الْحَوَادِثُ * سُبْحَانَهُ فَهُوَ الْحَكِيمُ الْوَارِثُ

The occurrences (created events) point to His existence; exalted is He, for He is the All-Wise, the Inheritor.

ثُمَّ الصَّلَاةُ وَالسَّلَامُ سَرْمَدًا * عَلَى النَّبِيِّ الْمُصْطَفَى كَنْزِ الْهُدَى

Then, everlasting blessings and peace be upon the Chosen Prophet, the Treasure of Guidance.

وَآلِهِ وَصَحْبِهِ الْأَبْرَارِ * مَعَادِنِ التَّقْوَى مَعَ الْأَسْرَارِ

And upon his family and righteous companions, wellsprings of piety and bearers of the secrets (of faith).

وَبَعْدُ فَاعْلَمُ أَنَّ كُلَّ الْعِلْمِ * كَالْفَرْعَوْنِ لِلْتَّوْحِيدِ فَاسْمَعْ نَظْمِي

And now, know that all knowledge is a branch of Tawheed, so listen to my composition.

لِأَنَّهُ الْعِلْمُ الَّذِي لَا يَنْبَغِي * لِعَاقِلٍ لِفَهْمِهِ لَمْ يَبْتَغِ

For it is the knowledge that is not appropriate for an intelligent person not to seek its understanding.

فَيَعْلَمُ الْوَاجِبَ وَالْمُحَالَا * كَجَائِزٍ فِي حَقِّهِ تَعَالَى

So he may know what is necessary and what is impossible, as well as what is possible concerning him, who is glorified.

وَصَارَ مِنْ عَادَةَ أَهْلِ الْعِلْمِ * أَنْ يَعْتَنُوا فِي سَبِّرِ ذَّا بِالنَّظْمِ

And it became the custom of the people of knowledge to give attention to examining this (subject) through poetry.

لِأَنَّهُ يَسْهُلُ لِلْحِفْظِ كَمَا * يَرُوقُ لِلْسَّمْعِ وَيَشْفِي مِنْ ظَمَّا

For it is easy to memorise, pleasing to the ear, and quenches the thirst (for understanding).

فَمِنْ هُنَا نَظَمْتُ لِي عَقِيَّدَةً * أَرْجُوَةً وَجِيرَةً مُفِيدَةً

So from here, I composed for myself a creed, a concise and beneficial poem in rajaz metre.

نَظَمْتُهَا فِي سِلْكِهَا مُقَدَّمَةً * وَسِتُّ أَبْوَابٍ كَذَاكَ خَاتِمَةً

I composed within its structure an introduction, six chapters, and likewise a conclusion.

وَسَمِّيَّتُهَا بِالدُّرَّةِ الْمُضِيَّةِ * فِي عَقْدِ أَهْلِ الْفِرْقَةِ الْمَرْضِيَّةِ

I named it The Radiant Pearl concerning the creed of the Approved Sect.

عَلَى اعْتِقَادِ ذِي السَّدَادِ الْحَنْبَلِيِّ * إِمَامُ أَهْلِ الْحَقِّ ذِي الْقَدْرِ الْعَلِيِّ

Upon the creed of the upright Hanbali [Imam Ahmad], the Imam of the people of truth, of lofty rank.

حَبْرُ الْمَلَأِ فَرِدُ الْعَلَا الرَّبَّانِيُّ * رَبُّ الْحَبْرِيِّ مَاحِي الدُّجَى الشَّيْبَانِيُّ

The sage of the people, the unique one of lofty rank, the righteous, master of intellect, dispeller of darkness, the Shaybani.

فَإِنَّهُ إِمَامُ أَهْلِ الْأَئْمَرِ * فَمَنْ تَحَمَّلَ مَنْحَاهُ فَهُوَ الْأَئْمَرِيُّ

For he is the Imam of the people of Athar (traditions), and whoever follows his path is indeed Athari.

سَقَى ضَرِيْحًا حَلَّهُ صَوْبُ الرَّضَا * وَالْعَفْوُ وَالْغُفْرَانُ مَا نَجَمَ أَصَابَ

May his grave be watered – upon which descends the rain of divine pleasure, along with pardon and forgiveness, for as long as a star shines.

وَحَلَّهُ وَسَائِرَ الْأَئِمَّةَ * مَنَازِلُ الرَّضْوَانِ أَعْلَى الْجَنَّةِ

And may he, and the rest of the Imams, reside in the abodes of divine pleasure, in the highest part of Paradise.

أَعْلَمُ هُدِيَّتَ أَنَّهُ جَاءَ الْخَبَرُ * عَنِ النَّبِيِّ الْمُقْتَفَى خَيْرِ الْبَشَرِ

Know, may you be guided, that the report has come from the Chosen Prophet, the best of mankind.

إِنَّ ذِي الْأُمَّةَ سَوْفَ تَفْتَرِقُ * بِضُعَّا وَسَبْعِينَ اعْتِقَادًا وَالْمُحِقِّ

That this Ummah will indeed split into seventy-some sects, and only one upon the truth

مَا كَانَ فِي نَهْجِ النَّبِيِّ الْمُصْطَفَى * وَصَحْبِهِ مِنْ غَيْرِ زَيْغٍ وَجَفَا

That which follows the path of the Chosen Prophet and his Companions without deviation or abandonment.

وَلَيْسَ هَذَا التَّصُّصُ جَزْمًا يُعْتَبَرُ * فِي فِرْقَةٍ إِلَّا عَلَى أَهْلِ الْأَثَرِ

And this text (the hadith) is not decisively applicable to any sect, except the People of Athar.

فَأَثْبَتُوا النُّصُوصَ بِالْتَّنْزِيهِ * مِنْ غَيْرِ تَعْطِيلٍ وَلَا تَشْبِيهِ

So they affirmed the revealed texts while declaring Allah free of imperfection, without negating [Allah's attributes] and without likening [Him to creation].

فَكُلُّ مَا جَاءَ مِنَ الْآيَاتِ * أَوْ صَحَّ فِي الْأَخْبَارِ عَنْ ثِقَاتٍ

So everything that has come in the verses, or is authentically reported in narrations from trustworthy ones

مِنَ الْأَحَادِيثِ تُمِرُّهُ كَمَا * قَدْ جَاءَ فَاسْمَعْ مِنْ نِظَامِي وَاعْلَمَا

From the hadiths, we pass them on just as they came, so listen to my composition and be aware.

وَلَا تَرُدُّ ذَاكَ بِالْعُقُولِ * لِقَوْلِ مُفْتَرٍ بِهِ جَهُولٍ

And we do not reject it with our intellects, for the sake of a fabricator's claim who is ignorant of it.

فَعَقْدُنَا الْإِثْبَاثُ يَا خَلِيلِي * مِنْ غَيْرِ تَعْطِيلٍ وَلَا تَمْثِيلٍ

So our creed, oh my dear companion, is affirmation, without negation and without likening (Allah to His creation).

فَكُلُّ مَنْ أَوَّلَ فِي الصِّفَاتِ * كَذَّاتِهِ مِنْ غَيْرِ مَا إِثْبَاثٍ

So whoever interprets the attributes (figuratively), as he does His Essence, without affirming them,

فَقَدْ تَعَدَّى وَاسْتَطَالَ وَاجْتَرَى * وَخَاطَ فِي بَحْرِ الْهَلَاكِ وَافْتَرَى

Then he has transgressed, acted arrogantly, and dared [to speak without knowledge], and plunged into the sea of destruction and fabricated lies.

أَلَمْ تَرَ اخْتِلَافَ أَصْحَابِ النَّظرِ * فِيهِ وَحْسُنَ مَا نَحَاهُ ذُو الْأَثْرِ

Have you not seen the disagreement of the people of speculative reasoning about it, compared to the soundness of the path taken by the people of Athar?

فَإِنَّهُمْ قَدِ اقْتَدَوْا بِالْمُصْطَطَفَى * وَصَحِّبِهِ فَاقْتَنَعَ بِهَذَا وَكَفَى

For indeed, they followed the Chosen Prophet and his Companions, so be content with this, and that suffices.

أَوَّلُ وَاجِبٍ عَلَى الْعَبِيدِ * مَعْرِفَةُ الْإِلَهِ بِالْتَّسْدِيدِ

The first obligation upon the servants is to know the God with sound understanding.

بِأَنَّهُ وَاحِدٌ لَا نَظِيرًا * لَهُ وَلَا شَبَهَ وَلَا وَزِيرًا

That He is One, having no equal, no likeness, and no assistant.

صِفَاتُهُ كَذَّاتِهِ قَدِيمَةٌ * أَسْمَاؤُهُ ثَابِتَةٌ عَظِيمَةٌ

His attributes, like His Essence, are eternal, and His names are established and magnificent.

لَكِنَّهَا فِي الْحُقْقَ تَوْقِيفِيَّةٌ * لَنَا بِذَا أَدِلَّةٍ وَفِيهَ

However, truthfully, they (the names and attributes) are restricted to revelation, and for this, we have complete and sufficient proofs.

لَهُ الْحَيَاةُ وَالْكَلَامُ وَالْبَصَرُ * سَمْعٌ إِرَادَةٌ وَعِلْمٌ وَاقْتَدَرْ

He has life, speech, and sight, hearing, will, knowledge, and power.

بِقُدْرَةٍ تَعَلَّقْتُ بِمُمْكِنٍ * كَذَا إِرَادَةٌ فَعَ وَاسْتَبِنْ

With a power that pertains to possibilities, likewise His will, so understand and grasp this well.

وَالْعِلْمُ وَالْكَلَامُ قَدْ تَعَلَّقَا * بِكُلِّ شَيْءٍ يَا خَلِيلِي مُظْلَقا

And knowledge and speech are indeed connected to all things, Oh my dear companion, absolutely.

وَسَمْعُهُ سُبْحَانَهُ كَالْبَصَرِ * بِكُلِّ مَسْمُوعٍ وَكُلِّ مُبْصَرٍ

And His hearing, glorified is He, is like His seeing: it encompasses all that is heard and all that is seen.

وَأَنَّ مَا جَاءَ مَعَ جِبْرِيلِي * مِنْ مُحْكَمِ الْقُرْآنِ وَالْتَّنْزِيلِ

And that which came with Gabriel from the clear Qur'an and the revelation,

كَلَامُهُ سُبْحَانَهُ قَدِيمٌ * أَعْيَا الْوَرَى بِالنَّصِّ يَا عَلِيمٌ

Is his eternal speech, Glorified is He, which has confounded the creation by its [clear] text, oh knowledgeable one!

وَلَيْسَ فِي طُوقِ الْوَرَى مِنْ أَصْلِهِ * أَنْ يَسْتَطِيعُوا سُورَةً مِنْ مِثْلِهِ

And it is not within the capacity of all creation, inherently, to produce even a single surah like it.

وَلَيْسَ رَبُّنَا بِجَوْهَرٍ وَلَا * عَرْضٌ وَلَا جِسْمٌ تَعَالَى ذُو الْعُلَى

And our Lord is neither a substance (jawhar), nor a quality (ard), nor a body, Exalted is the One Most High.

سُبْحَانَهُ قَدِ اسْتَوَى كَمَا وَرَدْ * مِنْ غَيْرِ كَيْفٍ قَدْ تَعَالَى أَنْ يُحَدَّ

Glorified is He, indeed, He rose [over the Throne] as has been reported, without [asking] how, Exalted is He above being limited.

فَلَا يُحِيطُ عِلْمُنَا بِذَاتِهِ * كَذَاكَ لَا يَنْفَكُّ عَنْ صِفَاتِهِ

Our knowledge does not encompass His Essence, likewise, He never separates from His attributes.

فَكُلُّ مَا قَدْ جَاءَ فِي الدَّلِيلِ * فَثَابِتٌ مِنْ غَيْرِ مَا تَمْثِيلٌ

So everything that has come in the revealed proof is affirmed without likening [him to the creation]

مِنْ رَحْمَةٍ وَنَحْوُهَا كَوْجِهٌ * وَيَدِهِ وَكُلُّ مَا مِنْ نَهْجِهِ

Such as His Mercy, and likewise His Face, his Hand, and all that follows the same path.

وَعَيْنِهِ وَصِفَةُ النُّزُولِ * وَخَلْقِهِ فَأَحْدَرْ مِنَ النُّزُولِ

And His Eye, and the attribute of Descending, and [the attribute of] creating, so beware of likening it to the descending [of the creation].

فَسَائِرُ الصَّفَاتِ وَالْأَفْعَالِ * قَدِيمَةٌ لِلَّهِ ذِي الْجَلَالِ

So all of the [Divine] attributes and actions are eternal, belonging to Allah, the Majestic.

لَكِنْ بِلَا كَيْفٍ وَلَا تَمْثِيلٍ * رُغْمًا لِأَهْلِ الزَّيْغِ وَالْتَّعْطِيلِ

But without [asking] how, and without likening [Allah to the creation], in defiance of the people of deviation and negation.

فَمُرَّهَا كَمَا أَتَتْ فِي الذِّكْرِ * مِنْ غَيْرِ تَأْوِيلٍ وَغَيْرِ فِكْرٍ

So pass them on as they came in the Revelation, without [false] interpretation, and without speculation.

وَيَسْتَحِيلُ الْجَهْلُ وَالْعَجْزُ كَمَا * قَدِ اسْتَحَالَ الْمَوْتُ حَقًا وَالْعَمَّ

And ignorance and inability are impossible for Him, just as death and blindness are truly impossible for Him.

فَكُلُّ نَقْصٍ قَدْ تَعَالَى اللَّهُ * عَنْهُ فَيَا بُشْرَى لِمَنْ وَالَّهُ

So every deficiency, Allah is exalted above it, then, Glad tidings, to the one who allies himself with Him!

وَكُلُّ مَا يُطلَبُ فِيهِ الْجُزْمُ * فَمَنْعُ تَقْلِيدِ بِذَاكَ حَتْمٌ

And everything in which certainty is required, then abandoning
imitating [a scholar] therein is an obligation.

لَا نَهُ لَا يُكْتَفِي بِالظَّنِّ * لِذِي الْحِجَّةِ فِي قَوْلِ أَهْلِ الْفَنِّ

For indeed, conjecture is not sufficient for a person of intellect
concerning the words of scholar in the field.

وَقِيلَ يَكْفِي الْجُزْمُ إِجْمَاعًا بِمَا * يُطلَبُ فِيهِ عِنْدَ بَعْضِ الْعُلَمَاءِ

And it is said: certainty is sufficient, by consensus, in that which is
required, according to some scholars.

فَالْجَازِمُونَ مِنْ عَوَامِ الْبَشَرِ * فَمُسْلِمُونَ عِنْدَ أَهْلِ الْأَثَرِ

So those who hold certainty among the common folk, are considered
Muslims by the people of Athar.

وَسَائِرُ الْأَشْيَاءِ غَيْرُ الدَّاتِ * وَغَيْرُ مَا الْأَسْمَاءُ وَالصِّفَاتُ

And all things other than the Essence [of Allah], and other than His
Names and Attributes

مَخْلُوقَةٌ لِرَبِّنَا مِنَ الْعَدَمِ * وَضَلَّ مَنْ أَثْنَى عَلَيْهَا بِالْقِدَمِ

Are created by our Lord out of nothing, and misguided is the one
who ascribes pre-eternity to them.

وَرَبُّنَا يَخْلُقُ بِإِخْتِيَارٍ * مِنْ غَيْرِ حَاجَةٍ وَلَا اضْطِرَارٍ

And our Lord creates by His choice, without need, and without
compulsion.

لَكِنَّهُ لَا يَخْلُقُ الْخُلْقَ سُدَى * كَمَا أَتَى فِي النَّصِّ فَاتَّبِعِ الْهُدَى

But He does not create the creation in vain, as has come in the revealed
text, so follow the guidance.

أَفْعَالُنَا مَخْلُولَةٌ لِلَّهِ * لَكِنَّهَا كَسْبٌ لَنَا يَا لَا هِي

Our actions are created by Allah, but they are earnings for us, Oh
heedless one!

وَكُلُّ مَا يَفْعُلُهُ الْعِبَادُ * مِنْ طَاعَةٍ أَوْ ضِدَّهَا مُرَادٌ

And all that the servants do, whether obedience or its opposite, is willed.

لِرَبِّنَا مِنْ غَيْرِ مَا اضْطَرَارَ * مِنْهُ لَنَا فَافْهَمْ وَلَا تُمَارِ

By our Lord, yet without compulsion from Him upon us, so understand this well, and do not dispute.

وَجَازَ لِلْمُؤْلَى يَعْذَبُ الْوَرَى * مِنْ غَيْرِ مَا ذَنَبٍ وَلَا جُرْمٍ جَرَى

And it is allowed for the Lord to punish the people, even if no sin or crime has occurred.

فَكُلُّ مَا مِنْهُ تَعَالَى يَجْمُلُ * لِأَنَّهُ عَنْ فِعْلِهِ لَا يُسَأَلُ

For everything that comes from him who is exalted, is good, because He is not to be questioned about what he does.

فَإِنْ يُثْبَ فَإِنَّهُ مِنْ فَضْلِهِ * وَإِنْ يُعَذَّبْ فَبِمَحْضِ عَدْلِهِ

If He rewards, then it is from His bounty. and if He punishes, then it is from his pure justice.

فَلَمْ يَجِبْ عَلَيْهِ فِعْلُ الْأَصْلَحِ * وَلَا الصَّلَاحُ وَيْحَ مَنْ لَمْ يُفْلِحْ

He is not obligated to do what is more suitable, nor what is suitable, woe to the one who fails to succeed.

فَكُلُّ مَنْ شَاءَ هُدَاهُ يَهْتَدِي * وَإِنْ يُرِدْ ضَلَالَ عَبْدٌ يَعْتَدِ

So whomever He wills to guide, he is rightly guided, and if He wills misguidance for a servant, he goes astray.

وَالرِّزْقُ مَا يَنْفَعُ مِنْ حَلَالٍ * أَوْ ضِدَّهُ فَحُلْ عَنِ الْمُحَالِ

Provision is what benefits, whether lawful, or its opposite, so free yourself from absurdities.

لِأَنَّهُ رَازِقُ كُلِّ الْخَلْقِ * وَلَيْسَ مَخْلُوقٌ بِغَيْرِ رِزْقٍ

For He is the Provider of all creation, and there is no created being without provision.

وَمَنْ يَمْتُ بِقَتْلِهِ مِنَ الْبَشَرِ * أَوْ غَيْرِهِ فِي الْقَضَاءِ وَالْقَدْرِ

Whoever dies by being killed, whether human or otherwise, it is by Allah's decree and predestination.

وَلَمْ يَفْتُ مِنْ رِزْقِهِ وَلَا أَجَلُ * شَيْءٌ فَدَعْ أَهْلَ الضَّلَالِ وَالْخَطْلِ

Nothing escapes His provision nor one's appointed time, so leave the people of misguidance and irrational speech.

وَوَاجِبٌ عَلَى الْعِبَادِ طَرَّا * أَنْ يَعْبُدُوهُ طَاعَةً وَبِرًا

It is obligatory upon all the servants entirely, to worship Him with obedience and righteousness.

وَيَفْعَلُوا الْفِعْلَ الَّذِي بِهِ أَمْرٌ * حَتَّمًا وَيَتْرُكُوا الَّذِي عَنْهُ رَجْرُ

And that they do the action He has commanded, certainly, and abandon what He has forbidden.

وَكُلُّ مَا قَدَرَ أَوْ قَضَاهُ * فَوَاقِعٌ حَتَّمًا كَمَا قَضَاهُ

And everything that He has decreed or preordained will certainly occur exactly as He has decreed it.

وَلَيْسَ وَاجِبًا عَلَى الْعَبْدِ الرَّضَا * بِكُلِّ مَقْضِيٍّ وَلَكِنْ بِالْقَضَا

It is not obligatory upon the servant to be pleased with everything that is decreed, but rather with the decree itself.

لِأَنَّهُ مِنْ فِعْلِهِ تَعَالَى * وَدَاكَ مِنْ فِعْلِ الَّذِي تَقَالَى

Because the decree is from the action of the Most High, whereas the decreed thing may be from the act of one who rebelled and acted arrogantly.

وَيَفْسُقُ الْمُذْنِبُ بِالْكَبِيرَةِ * كَذَا إِذَا أَصَرَّ بِالصَّغِيرَةِ

A sinner becomes a fasiq (rebellious) through a major sin, likewise, if he persists in a minor sin.

لَا يَخْرُجُ الْمَرءُ مِنِ الإِيمَانِ * بِمُوبِقاتِ الذَّنْبِ وَالْعِصْيَانِ

A person does not leave the fold of faith by grave sins and acts of disobedience.

وَوَاجِبٌ عَلَيْهِ أَنْ يَتُوبَ ^{*} مِنْ كُلِّ مَا جَرَّ عَلَيْهِ حُوَّبًا

It is obligatory upon him to repent from every sin that he committed.

وَيَقْبَلُ الْمَوْلَى بِمَحْضِ الْفَضْلِ ^{*} مِنْ غَيْرِ عَبْدٍ كَافِرٍ مُنْفَصِلٍ

And the Lord accepts purely out of grace from everyone, except a disbelieving servant who is cut off.

مَا لَمْ يَتُبْ مِنْ كُفُرٍ بِضَدِّهِ ^{*} فَيَرْتَجِعُ عَنْ شِرِّكِهِ وَصَدِّهِ

Unless he repents from his disbelief with its opposite, and turns back from his shirk and defiance.

وَمَنْ يَمُتْ وَلَمْ يَتُبْ مِنَ الْخَطَا ^{*} فَأَمْرُهُ مُفَوَّضٌ لِذِي الْعَطَا

Whoever dies without repenting from his sin, his affair is entrusted to the One full of bounty.

فَإِنْ يَشَاءُ يَعْفُ وَإِنْ شَاءَ انْتَقِمْ ^{*} وَإِنْ يَشَاءُ أَعْطَى وَأَجْزَلَ النِّعَمْ

If He wills, He pardons; and if He wills, He takes vengeance, and if He wills, He gives and bestows abundant blessings.

وَقِيلَ فِي الدُّرُوزِ وَالرَّزَنَادِقَةِ ^{*} وَسَائِرِ الطَّوَائِفِ الْمُنَافِقَةِ

It has been said regarding the Druze and the heretics, and all other hypocritical sects:

وَكُلُّ دَاعٍ لَا بُتَّدَاعٍ يُقْتَلُ ^{*} كَمَنْ تَكَرَّرَ نَكْثُهُ لَا يُقْبَلُ

And every caller to innovation is [to be] executed, like the one who repeatedly breaks his covenant, he is not accepted.

لَا نَهُ لَمْ يُبْدِ مِنْ إِيمَانِهِ ^{*} إِلَّا الَّذِي أَذَاعَ مِنْ لِسَانِهِ

Because he did not manifest any true faith, except what he merely spread from his tongue.

كَمُلْحِدٍ وَسَاحِرٍ وَسَاحِرَةٍ ^{*} وَهُمْ عَلَى نِيَّاتِهِمْ فِي الْآخِرَةِ

Like the atheist, the male magician, and the female magician, they will be judged in the Hereafter according to their intentions.

قُلْتُ وَإِنْ دَلَّتْ دَلَائِلُ الْهُدَى * كَمَا جَرَى لِلْعَيْلَبُونِي اهْتَدَى

I say: if the proofs of guidance are shown, as happened with Al-Aylabuni, as he was guided.

فَإِنَّهُ أَذَاعَ مِنْ أَسْرَارِهِمْ * مَا كَانَ فِيهِ الْهَتْكُ عَنْ أَسْتَارِهِمْ

For he exposed from their secrets, that which tore away the veils that covered them.

وَكَانَ لِلَّدِينِ الْقَوِيمِ نَاصِرًا * فَصَارَ مِنَّا بَاطِنًا وَظَاهِرًا

And he became a supporter of the upright religion, so he joined us inwardly and outwardly.

فَكُلُّ زِنْدِيقٍ وَكُلُّ مَارِقٍ * وَجَاحِدٍ وَمُلْحِدٍ مُنَافِقٍ

So every heretic, every renegade, every denier, atheist, and hypocrite,

إِذَا اسْتَبَانَ نُصْحُهُ لِلَّدِينِ * فَإِنَّهُ يُقْبَلُ عَنْ يَقِينِ

If his sincerity in returning to the religion becomes clear, then his repentance is certainly accepted.

إِيمَانُنَا قَوْلٌ وَقَصْدٌ وَعَمَلٌ * تَرِيْدُهُ التَّقْوَى وَيَنْقُصُ بِالزَّلَلِ

Our faith is composed of speech, intention, and action, it increases with piety and decreases through sin.

وَنَحْنُ فِي إِيمَانِنَا نَسْتَهِنِي * مِنْ غَيْرِ شَكٍ فَاسْتَمِعْ وَاسْتَهِنِ

And we make exception (saying In sha Allah) when speaking of our faith, not out of doubt, so listen and understand.

نُتَابِعُ الْأَخْيَارَ مِنْ أَهْلِ الْأَثَرِ * وَنَقْتَفِي الْأَثَارَ لَا أَهْلَ الْأَشَرِ

We follow the righteous among the people of Athar, and we trace their footsteps, not the people of pride and insolence.

وَلَا تَقُلْ إِيمَانُنَا مَخْلُوقٌ * وَلَا قَدِيمٌ هَكَذَا مَظْلُوقٌ

And do not say, "Our faith is created," nor say, "It is eternal", This is how it is stated.

فَإِنَّهُ يَشْمُلُ لِلصَّلَاةِ * وَنَحْوِهَا مِنْ سَائِرِ الظَّاعَاتِ

For indeed it (i.e., iman) includes prayer, and similar acts from all other acts of obedience.

فَفَعَلْنَا نَحْوَ الرُّكُوعِ مُحْدَثٌ * وَكُلُّ قُرْآنٍ قَدِيمٌ فَابْحَثُوا

Our act, such as bowing, is created, while Qur'an is eternal, so investigate and understand.

وَوَكَلَ اللَّهُ مِنَ الْكِرَامِ * اثْنَيْنِ حَافِظِينِ لِلْأَنَامِ

And Allah has appointed, from the noble ones (angels), two guardians over every human being.

فَيَكْتُبَانِ كُلَّ أَفْعَالِ الْوَرَى * كَمَا أَتَى فِي النَّصْ مِنْ غَيْرِ امْتِرَا

They (the two angels) write down all the actions of mankind, just as has come in the revealed text without any doubt.

وَكُلُّ مَا صَحَّ مِنَ الْأَخْبَارِ * أَوْ جَاءَ فِي التَّنْزِيلِ وَالْأَثَارِ

And everything authentically reported in the narrations, or that has come in the Revelation and transmitted traditions

مِنْ فِتْنَةِ الْبَرْزَخِ وَالْقُبُورِ * وَمَا أَتَى فِي ذَا مِنَ الْأُمُورِ

Upon the creed of the upright Hanbali [Imam Ahmad], the Imam of the people of truth, of lofty rank.

وَأَنَّ أَرْوَاحَ الْوَرَى لَمْ تُعْدَمْ * مَعْ كَوْنِهَا مَخْلُوقَةً فَاسْتَفْهَمْ

And that the souls of creation are not annihilated, though they are created, so understand this clearly.

فَكُلُّ مَا عَنْ سَيِّدِ الْخَلْقِ وَرَدْ * مِنْ أَمْرِ هَذَا الْبَابِ حَقٌّ لَا يُرَدٌ

So everything that has come from the Master of creation regarding this subject is truth and not to be rejected.

وَمَا أَتَى فِي النَّصْ مِنْ أَشْرَاطِ * فَكُلُّهُ حَقٌّ بِلَا شِطَاطٍ

And whatever has come in the revealed text regarding the signs [of the Hour], all of it is true without deviation.

مِنْهَا إِلِّيْمَامُ الْخَاتُمُ الْفَصِيْحُ * مُحَمَّدُ الْمَهْدِيُّ وَالْمَسِيْحُ

Among them (the signs) is the eloquent seal of leaders,
Muhammad Al-Mahdi and the Messiah (Jesus).

وَأَنَّهُ يَقْتُلُ لِلْدَّجَالِ * بِبَابِ لَدَّ خَلَّ عَنْ جَدَالِ

And that he will kill the Dajjal at the Gate of Ludd, so leave off
disputation.

وَأَمْرَ يَأْجُوجَ وَمَأْجُوجَ أَثْبِتِ * فَإِنَّهُ حَقٌّ كَهْدُمُ الْكَعْبَةِ

And affirm the affair of Ya'juj and Ma'juj (Gog and Magog), for it is true,
like the destruction of the Ka'bah.

وَأَنَّ مِنْهَا آيَةُ الدُّخَانِ * وَأَنَّهُ يُذْهَبُ بِالْقُرْآنِ

And among them is the Sign of the Smoke, and that the Qur'an will be
taken away.

طُلُوعُ شَمْسِ الْأَفْقِ مِنْ دُبُورِ * كَذَاتِ أَجْيَادِ عَلَى الْمَسْهُورِ

The rising of the sun in the west like the sign of Ajyad according to
what is well known.

وَآخِرُ الْآيَاتِ حَشْرُ النَّارِ * كَمَا أَتَى فِي مُحْكَمِ الْأَخْبَارِ

And the last of the signs is the gathering by the Fire, as has come
in the authentic reports.

فَكُلُّهَا صَحَّتْ بِهَا الْأَخْبَارُ * وَسَطَرَتْ آثَارَهَا الْأَخْيَارُ

For all of them have been affirmed by authentic reports, and their
narrations have been written by the righteous scholars.

وَاجْزِمْ بِأَمْرِ الْبَعْثِ وَالنُّشُورِ * وَالْحَشْرِ جَزْمًا بَعْدَ نَفْخِ الصُّورِ

And be certain about resurrection and rising, and the gathering, with
certainty, after the blowing of the Horn.

كَذَا وُقُوفُ الْخَلْقِ لِلْحِسَابِ * وَالصُّحْفِ وَالْمِيزَانِ لِلثَّوَابِ

Likewise, the standing of creation for the Reckoning, and the scrolls and
the Scale for reward and [recompense].

كَذَا الصَّرَاطُ ثُمَّ حَوْضُ الْمُصْطَفَى * فَيَا هَنَا لِمَنْ بِهِ نَالَ الشَّفَا

Likewise the Bridge (Sirat), then the Basin of the Chosen One (Mustafa), so glad tidings to the one who attains healing through it.

عَنْهُ يُذَادُ الْمُفْتَرِي كَمَا وَرَدْ * وَمَنْ نَحَا سُبْلَ السَّلَامِ لَمْ يُرَدْ

From it, the fabricator will be driven away, as has been reported, and whoever followed the paths of peace will not be driven away.

فَكُنْ مُطِيعًا وَاقْفُ أَهْلَ الطَّاعَةِ * فِي الْحَوْضِ وَالْكَوْثَرِ وَالشَّفَاعَةِ

So be obedient, and follow the people of obedience [to be] at The Hawdh (Basin), Al-Kawthar, and [seeking] intercession.

فَإِنَّهَا ثَابِتَةٌ لِلْمُصْطَفَى * كَغَيْرِهِ مِنْ كُلِّ أَرْبَابِ الْوَقَا

For indeed, it (i.e. intercession) is affirmed for the Chosen One (Mustafa), as it is for others among all people of loyalty (to Allah).

مِنْ عَالِمٍ كَالرُّسُلِ وَالْأَبْرَارِ * سَوَى الَّتِي خُصَّتْ بِذِي الْأَنْوَارِ

A scholar, like the messengers and the righteous ones, apart from the one that is exclusive to the Possessor of Light (The prophet).

وَكُلُّ إِنْسَانٍ وَكُلُّ جَنَّةٍ * فِي دَارِ نَارٍ أَوْ نَعِيمٍ جَنَّةٍ

And every human and every jinn will reside in either the Fire or the bliss of Paradise.

هُمَا مَصِيرُ الْخُلْقِ مِنْ كُلِّ الْوَرَى * فَالنَّارُ دَارُ مَنْ تَعَدَّى وَافْتَرَى

They are the destination of all creation among mankind, and the Fire is the abode of whoever transgresses and fabricates.

وَمَنْ عَصَى بِذَنْبِهِ لَمْ يَخْلُدِ * وَإِنْ دَخَلَهَا يَا بَوَارَ الْمُعْتَدِي

And whoever disobeyed through sin will not remain therein forever, even if he enters it, what a ruin awaits the transgressor!

وَجَنَّةُ النَّعِيمِ لِلْأَبْرَارِ * مَصُونَةٌ عَنْ سَائِرِ الْكُفَّارِ

And the Garden of Bliss is for the righteous, protected from all the disbelievers.

وَاجْزِمْ بِأَنَّ النَّارَ كَالْجَنَّةِ فِي * وُجُودُهَا وَأَنَّهَا لَمْ تَتَلَفِّ

And affirm with certainty that the Fire, like Paradise Exists, and that it does not perish.

فَنَسْأَلُ اللَّهَ النَّعِيمَ وَالنَّظَرُ * لِرَبِّنَا مِنْ غَيْرِ مَا شَيْنَ غَيْرُ

So we ask Allah for bliss and to look at our Lord, without any blemish or cloudiness.

فَإِنَّهُ يُنْظَرُ بِالْأَبْصَارِ * كَمَا أَتَى فِي النَّصِّ وَالْأَخْبَارِ

For indeed, He will be seen with the eyes, as has come in the revealed text and reports.

لِأَنَّهُ سُبْحَانَهُ لَمْ يُحْجَبِ * إِلَّا عَنِ الْكَافِرِ وَالْمُكَذِّبِ

For indeed, glorified is He, He is not veiled except from the disbeliever and the denier.

وَمِنْ عَظِيمِ مِنَّةِ السَّلَامِ * وَلُطْفِهِ بِسَائِرِ الْأَنَامِ

And from the tremendous favour of As-Salam (Allah), and His gentleness toward all creation,

أَنْ أَرْشَدَ الْخُلْقَ إِلَى الْوُصُولِ * مُبَيِّنًا لِلْحَقِّ بِالرَّسُولِ

Is that He guided the people to attainment, clarifying the truth through the Messenger.

وَشَرُطٌ مَنْ أَكْرِمَ بِالنُّبُوَّةِ * حُرِيَّةٌ ذُكُورَةٌ كُقُوَّةٌ

And the conditions for one honoured with Prophethood are freedom, masculinity like strength

وَلَا تُنَالُ رُتبَةُ النُّبُوَّةِ * بِالْكَسْبِ وَالثَّهْدِيَّبِ وَالْفُتُوَّةِ

And the rank of Prophethood is not attained through striving, self-discipline, or chivalry.

لَكِنَّهَا فَضْلٌ مِنَ الْمَوْلَى الْأَجَلُ * لِمَنْ يَشَاءُ مِنْ خَلْقِهِ إِلَى الْأَجَلِ

Rather, it is a bounty from the Most Majestic Lord, bestowed upon whomever He wills among His creation, until the appointed time.

وَلَمْ تَرْلُ فِيمَا مَضَى الْأَنْبَاءُ * مِنْ فَضْلِهِ تَأْتِي لِمَنْ يَشَاءُ

And the divine revelations never ceased, in generations past,
coming from His bounty to whomever He wills.

حَتَّىٰ أَتَىٰ بِالْخَاتَمِ الَّذِي خَتَمْ * بِهِ وَأَعْلَنَ عَلَىٰ كُلِّ الْأُمَمِ

Until He sent the Seal [of the Prophets] by whom He sealed [Prophethood],
and through whom He proclaimed [the message] to all nations.

وَخَصَّهُ بِذَاكَرَةِ الْمَقَامِ * وَبَعْثِهِ لِسَائِرِ الْأَنَامِ

And He distinguished him with that, like the [Praiseworthy] Station,
and his being sent to all of mankind.

وَمُعْجِزُ الْقُرْآنِ كَالْمِعْرَاجِ * حَقًاٌ بِلَا مَيْنٍ وَلَا اغْوِجاجٍ

And the miracle of the Qur'an, like the (Night) Ascension is true,
without falsehood or deviation.

فَكَمْ حَبَاهُ رَبُّهُ وَفَضَّلَهُ * وَخَصَّهُ سُبْحَانَهُ وَخَوَّلَهُ

How greatly his Lord honoured and preferred him, and singled him
out, glorified is He, and gifted him.

وَمُعْجِزَاتُ خَاتَمِ الْأَنْبَاءِ * كَثِيرَةٌ تَجِلُّ عَنْ إِحْصَائِي

And the miracles of the Seal of the revelations [of the prophets]
are so many, they surpass my ability to enumerate [them].

مِنْهَا كَلَامُ اللَّهِ مُعْجِزُ الْوَرَى * كَذَا انْشَقَاقُ الْبَدْرِ فِي غَيْرِ امْتِرَا

Among them is the Speech of Allah, a miracle to all creation, as well as
the splitting of the moon without any doubt.

وَأَفْضَلُ الْعَالَمِ مِنْ غَيْرِ امْتِرَا * نَبِيَّنَا الْمَبْعُوثُ فِي أُمَّةِ الْقُرَى

And the best of all creation, without any doubt, is our Prophet, sent in the
Mother of Cities (Makkah).

وَبَعْدَهُ الْأَفْضَلُ أَهْلُ الْعَزْمِ * فَالرُّسُلُ ثُمَّ الْأَنْبِيَا بِالْجُزْمِ

And after him, the most virtuous are the steadfast ones of firm determination
(Ulu Al-Azm), then the Messengers, and then the Prophets, with certainty.

وَإِنَّ كُلَّ وَاحِدٍ مِنْهُمْ سَلِيمٌ * مِنْ كُلٍّ مَا نَقْصٌ وَمِنْ كُفْرٍ عُصْمٌ

Indeed, each one of them was free from every deficiency, and protected from disbelief entirely.

كَذَاكَ مِنْ إِفْلِكِ وَمِنْ خِيَانَةٍ * لَوْصَفِهِمْ بِالصَّدْقِ وَالْأَمَانَةِ

Likewise, they are free from falsehood and betrayal, for they are characterised by truthfulness and trustworthiness.

وَجَائِزٌ فِي حَقٍّ كُلٌّ الرُّسُلِ * النَّوْمُ وَالنَّكَاحُ مِثْلُ الْأَكْلِ

It is permissible, regarding all the Messengers to sleep and marry, just as they eat.

وَلَيْسَ فِي الْأُمَّةِ بِالْتَّحْقِيقِ * فِي الْفَضْلِ وَالْمَعْرُوفِ كَالصَّدِيقِ

And in this Ummah, in truth, no one in virtue and goodness equals As-Seddiq.

وَبَعْدَهُ الْفَارُوقُ مِنْ عَيْرٍ افْتَرَا * وَبَعْدَهُ عُثْمَانُ فَاتَّرُكَ الْمِرَا

And after him comes Al-Farooq, without falsehood, then after him, Uthman, so leave off disputation.

وَبَعْدُ فَالْفَضْلُ حَقِيقًا فَاسْمَعْ * نِظَامِي هَذَا لِلْبَطِينِ الْأَنْزَعِ

And after [them], the next in true virtue, so listen, is the subject of my verse: the stout and the bald (one).

مُجَدِّلُ الْأَبْطَالِ مَاضِي الْعَزْمِ * مُفَرِّجُ الْأَوْجَالِ وَأَفِي الْحَزْمِ

The defeater of warriors, steadfast in determination, disperser of fears, complete in firmness.

وَأَفِي النَّدَى مُبْدِي الْهُدَى مُرْدِي الْعِدَّا * مُجْلِي الصَّدَى يَا وَيْلَ مَنْ فِيهِ اعْتَدَى

Perfect in generosity, bringer of guidance, destroyer of foes, Remover of rust, woe to the one who transgressed regarding him!

فَحُبُّهُ كَحُبِّهِمْ حَتَّمًا وَجَبُْ * وَمَنْ تَعَدَّى أَوْ قَلَ فَقَدْ كَذَبْ

So loving him, like loving them, is an obligation indeed, and whoever transgresses or shows aversion has surely lied.

وَبَعْدُ فَالْأَفْضَلُ بَاقِيُ الْعَشَرَةِ * فَأَهْلُ بَدْرٍ ثُمَّ أَهْلُ الشَّجَرَةِ

Then next in virtue are the rest of the ten [who are promised Jannah], then the people of Badr, then those of the Tree [Bay'ah Ar-Ridhwan].

وَقِيلَ أَهْلُ أَحْدٍ الْمُقَدَّمَةُ * وَالْأَوَّلُ أَوْلَى لِلنُّصُوصِ الْمُحْكَمَةِ

It was also said: the people of Uhud take precedence, but the first view is stronger due to decisive texts.

وَعَائِشَةٌ فِي الْعِلْمِ مَعْ خَدِيجَةَ * فِي السَّبْقِ فَأَفْهَمْتُ كَتَةَ النَّتِيْجَةِ

And Aishah in knowledge, and Khadijah in precedence [to accept Islam], so understand the subtle conclusion.

وَلَيْسَ فِي الْأُمَّةِ كَالصَّحَابَةِ * فِي الْفَضْلِ وَالْمَعْرُوفِ وَالْإِصَابَةِ

There is none in the Ummah like the Companions in virtue, goodness, and sound understanding.

فَإِنَّهُمْ قَدْ شَاهَدُوا الْمُخْتَارًا * وَعَانَوْا الْأَسْرَارَ وَالْأَنوارَ

For they observed the chosen one with their eyes, and witnessed the secrets and the radiant lights.

وَجَاهَدُوا فِي اللَّهِ حَتَّىٰ بَانَا * دِينُ الْهُدَىٰ وَقَدْ سَمَا الْأَدْيَانَا

They strove in the path of Allah until the religion of guidance became manifest, and it rose high above all other religions.

وَقَدْ أَتَىٰ فِي مُحْكَمِ التَّنْزِيلِ * فِي فَضْلِهِمْ مَا يَشْفِي لِلْغَلِيلِ

And it has come in the clear revelation, regarding their virtues that which heals the one with severe thirst.

وَفِي الْأَحَادِيثِ وَفِي الْأَثَارِ * وَفِي كَلَامِ الْقَوْمِ وَالْأَشْعَارِ

And in the hadiths and in the transmitted reports, and in the speech of the scholars and in the poetry [as well].

مَا قَدْ رَبَا مِنْ أَنْ يُحِيطَ نَظِمِي * عَنْ بَعْضِهِ فَاقْنَعْ وَخُذْ عَنْ عِلْمِي

What has grown too vast for my verse to encompass even some of it, so be content, and take from my knowledge.

وَاحْذَرْ مِنَ الْخُوْضَ الَّذِي قَدْ يُزْرِي * بِقَضْلِهِمْ مِمَّا جَرَى لَوْ تَدْرِي

And beware of indulging in speech that diminishes their virtue
about what transpired, if you know.

فَإِنَّهُ عَنِ اجْتِهَادٍ قَدْ صَدَرْ * فَاسْلَمْ أَذَلَّ اللَّهُ مَنْ لَهُمْ هَجْرٌ

For indeed, it (what occurred) arose from sincere ijтиhad, so submit, may
Allah disgrace the one who shuns them.

وَبَعْدَهُمْ فَالْتَّابِعُونَ أَحْرَى * بِالْفَضْلِ ثُمَّ تَابِعُوهُمْ طُرَّاً

And after them, the followers [of companions] are most deserving of
virtue, then their followers, all of them collectively.

وَكُلُّ خَارِقٍ أَتَى عَنْ صَالِحٍ * مِنْ تَابِعٍ لِشَرِّعِنَا وَنَاصِحٍ

Every miraculous event that occurs through a righteous person, who
follows our Shariah and is sincere

فَإِنَّهُ مِنَ الْكَرَامَةِ الَّتِي * بِهَا نَقُولُ فَاقْفُ لِلْأَدِلَّةِ

Then indeed, it is from the [true] karamah (divine honour) which we
affirm, so follow the evidences.

وَمَنْ نَفَاهَا مِنْ ذَوِي الضَّلَالِ * فَقَدْ أَتَى فِي ذَاكَ بِالْمُحَالِ

And whoever denies it among the misguided ones has indeed
made an impossible [or absurd] claim.

فَإِنَّهَا شَهِيرَةٌ وَلَمْ تَزُلْ * فِي كُلِّ عَصْرٍ يَا شَقَا أَهْلِ الزَّلْلِ

For indeed they are well-known and have never ceased in every era,
how miserable are the people of deviation!

وَعِنَّدَنَا تَفْضِيلُ أَعْيَانِ الْبَشَرِ * عَلَى مَلَائِكَ رَبِّنَا كَمَا اشْتَهَرَ

And according to us, the elite of humankind are preferred over the angels
of our Lord, as is well-known.

قَالَ وَمَنْ قَالَ سِوَى هَذَا افْتَرَى * وَقَدْ تَعَدَّى فِي الْمَقَالِ وَاجْتَرَى

He (Imam Ahmad) said: Whoever says other than this has fabricated,
and has overstepped in speech and dared [to speak falsely].

وَلَا غَنِي لِأُمَّةٍ إِلَّا سَلَامٌ * فِي كُلِّ عَصْرٍ كَانَ عَنْ إِمَامٍ

The Ummah of Islam has never been without need of a leader (Imam) in every era that has been.

يَذْبُّ عَنْهَا كُلُّ ذِي جُحُودٍ * وَيَعْتَنِي بِالْغَزْوِ وَالْحَدُودِ

He defends it (the Ummah) against every denier, and oversees warfare and the legal punishments.

وَفِعْلٌ مَعْرُوفٌ وَتَرْكٌ نُكْرٌ * وَنَصْرٌ مَظْلُومٌ وَقَمْعٌ كُفْرٌ

And promoting good and abandoning evil, supporting the oppressed and suppressing disbelief.

وَأَخْذٌ مَالِ الْفَيْءِ وَالْخَرَاجِ * وَنَحْوِهِ وَالصَّرْفِ فِي مِنْهَاجِ

And collecting the Fay and land-tax, and the likes, and spending it according to the correct path.

وَنَصْبُهُ بِالنَّصْ وَالْإِجْمَاعِ * وَقَهْرُهُ فَحْلٌ عَنْ الْخِدَاعِ

His leadership is established by text and consensus, even if by force, so abandon delusion.

وَشَرْطُهُ إِلَّا سَلَامٌ وَالْحُرْيَةُ * عَدَالَةٌ سَمْعٌ مَعَ الدَّرِيَّةِ

Its condition is Islam and freedom, justice, hearing, and sound understanding.

وَأَنْ يَكُونَ مِنْ قُرَيْشٍ عَالِمًا * مُكْلِفًا ذَا خِبْرَةٍ وَحَاكِمًا

And that he be from Quraysh, knowledgeable, legally responsible, experienced, and capable of judgment.

وَكُنْ مُطِيعًا أَمْرَهُ فِيمَا أَمْرَ * مَا لَمْ يَكُنْ بِمُنْكَرٍ فَيُحْتَذِرْ

And obey his command in what he commands, so long as it is not evil, then it should be refrained from.

وَاعْلَمْ بِأَنَّ الْأَمْرَ وَالنَّهْيَ مَعًا * فَرْضًا كِفَايَةٌ عَلَى مَنْ قَدْ وَعَى

And know that commanding [good] and forbidding [wrong] together are communal obligations upon those who understand.

وَإِنْ يَكُنْ ذَا وَاحِدًا تَعَيَّنََ * عَلَيْهِ لَكِنْ شَرُطُهُ أَنْ يَأْمَنَ

And if there is only one [qualified person], then it becomes individually obligatory on him, but with the condition that he feels secure (from harm).

فَاصْبِرْ وَزِلْ بِالْيَدِ وَاللِّسَانِ * لِمُنْكَرِ وَاحْذَرْ مِنَ النُّقْصَانِ

So be patient, and remove evil with hand and tongue, and beware of falling short [in this duty].

وَمَنْ نَهَى عَمَّا لَهُ قَدِ ارْتَكَبْ * فَقَدْ أَتَى مِمَّا بِهِ يُقْضَى الْعَجَبْ

And whoever forbids what he himself commits has brought forth what truly stirs amazement.

فَلَوْ بَدَا بِنَفْسِهِ فَذَادَهَا * عَنْ غَيْرِهَا لَكَانَ قَدْ أَفَادَهَا

Had he begun with himself and restrained it from its disobedience, he would have truly benefitted it (his soul).

مَدَارِكُ الْعُلُومِ فِي الْعِيَانِ * مُحَصُّرَةٌ فِي الْحُدُّ وَالْبُرْهَانِ

The means of perceiving knowledge in direct observation are confined to definition and clear proof.

وَقَالَ قَوْمٌ عِنْدَ أَصْحَابِ النَّظَرِ * حِسْنٌ وَإِخْبَارٌ صَحِيحٌ وَالنَّظرُ

And some said, according to the people of reasoning: knowledge comes through sensation, sound report, and reasoning.

فَالْحُدُّ وَهُوَ أَصْلُ كُلِّ عِلْمٍ * وَصُفْ مُحِيطٌ كَاشِفٌ فَأَفْتَهِمْ

Definition, and it is the foundation of all knowledge is an encompassing, clarifying description, so understand!

وَشَرُطُهُ طَرْدُ وَعَكْسٌ وَهُوَ إِنْ * أَنْبَا عَنِ الدَّوَاتِ فَالْتَّامَ اسْتَبِنْ

Its condition is exclusion and inclusion, and if it informs about the essences, then know it as complete.

وَإِنْ يَكُنْ بِالْجِنِّسِ ثُمَّ الْخَاصَّةُ * فَذَاكَ رَسْمٌ فَأَفْهَمَ الْمُحَاصَّةَ

But if it is by genus followed by specific trait that is a description, so grasp the distinction.

وَكُلُّ مَعْلُومٍ بِحَسْنٍ وَحَسْنٍ * فَنُكْرُهُ جَهْلٌ قَيْحٌ فِي الْهِجَاجِ

And every known thing through sense or reason to deny it is an ugly ignorance in speech.

فَإِنْ يَقُمْ بِنَفْسِهِ فَجَوْهَرُهُ أَوْ لَا فَذَاكَ عَرَضُ مُفْتَقِرٍ

If it exists by itself, then it is a substance; and if not, then it is an accident in need [of a subject].

وَالْجِسْمُ مَا أَلْفَ مِنْ جُزْئَيْنِ * فَصَاعِدًا فَأَثْرُكْ حَدِيثَ الْمَيْنِ

And the body is what is composed of two parts or more, so leave the speech of falsehood.

وَمُسْتَحِيلُ الدَّاتِ غَيْرُ مُمْكِنٍ * وَضِدُّهُ مَا جَازَ فَاسْمَعْ زَكْنِي

What is essentially impossible cannot exist, its opposite is what is possible, so listen to my certainty.

وَالضَّدُّ وَالْخِلَافُ وَالنَّقِيضُ * وَالْمِثْلُ وَالْغَيْرَانِ مُسْتَفِيضُ

Opposition, contrariety, and contradiction, likeness and difference are all well-known and widespread.

وَكُلُّ هَذَا عِلْمُهُ مُحَقَّقٌ * فَلَمْ نُطِلْ بِهِ وَلَمْ نُنَمِّقْ

And all of this is well-established knowledge, so we neither prolonged it nor adorned it with embellishment.

وَالْحَمْدُ لِلَّهِ عَلَى التَّوْفِيقِ * لِمَنْهَاجِ الْحَقِّ عَلَى التَّحْقِيقِ

All praise is due to Allah for the Tawfiq (divine guidance) in following the path of truth with certainty.

مُسَلِّمًا لِمُقْتَضَى الْحَدِيثِ * وَالنَّصْ فِي الْقَدِيمِ وَالْحَدِيثِ

Submitting to what is entailed by the Hadith, and the texts, both ancient and recent.

لَا أَعْتَنِي بِغَيْرِ قَوْلِ السَّلَفِ * مُوَافِقًا أَئِمَّي وَسَلَفِي

I give no attention to anything but the speech of the Salaf in agreement with my Imams and predecessors.

وَلَسْتُ فِي قَوْلِي بِذَا مُقْلَدًا * إِلَّا النَّبِيُّ الْمُصْطَفَى مُبْدِي الْهُدَى

Nor am I in my speech an imitator, except of the Chosen Prophet,
the one who brought forth guidance.

صَلَّى عَلَيْهِ اللَّهُ مَا قَطْرُ نَزَلُ * وَمَا تَعَانَى ذِكْرُهُ مِنَ الْأَزْلِ

May Allah send blessings upon him for every drop that falls, and for
every moment his mention has endured since eternity.

وَمَا انْجَلَ بِهَدْيِهِ الدَّيْجُورُ * وَرَاقَتِ الْأَوْقَاتُ وَالدُّهُورُ

And for every time darkness was dispelled by his guidance, and every
age and moment became radiant and beautiful.

وَآلِهِ وَصَحْبِهِ أَهْلِ الْوَفَا * مَعَادِنِ التَّقْوَى وَيَنْبُوعِ الصَّفَا

And [may blessings be upon] his family and companions, people of
loyalty, wellsprings of piety and fountains of purity.

وَتَابِعٌ وَتَابِعٌ لِلْتَّابِعِ * خَيْرِ الْوَرَى حَقًا بِنَصِّ الشَّارِعِ

And upon the follower, and the follower of the follower, the best of
creation, truly, as affirmed by the revealed text of the lawgiver.

وَرَحْمَةُ اللَّهِ مَعَ الرِّضْوَانِ * وَالْبَرِّ وَالثَّكْرِيْمِ وَالْإِحْسَانِ

And the mercy of Allah with his pleasure and goodness, and
honouring, and gracious kindness.

تُهْدَى مَعَ التَّبْجِيلِ وَالْإِنْعَامِ * مِنِّي لِمَثْوَى عِصْمَةِ الْإِسْلَامِ

May these be gifted, with reverence and honour from me to the
resting place of Islam's protectors.

أَئِمَّةُ الدِّينِ هُدَاءُ الْأُمَّةِ * أَهْلُ التُّقْىٰ مِنْ سَائِرِ الْأَئِمَّةِ

The Imams of the religion, guides of the Ummah, people of piety from
among all the leading scholars.

لَا سِيَّمَا أَحْمَدُ وَالنَّعْمَانُ * وَمَالِكُ مُحَمَّدُ الصَّنْوَانُ

Especially Ahmad and An-Nu'man, and Malik, and Muhammad (Shafi'i),
the Prophet's kinsman.

مَنْ لَازِمٌ لِكُلِّ أَرْبَابِ الْعَمَلِ * تَقْلِيدُ حَبْرٍ مِنْهُمْ فَاسْمَعْ تَحْلُّ

It is necessary for all people of practice to imitate one of the scholars among them, so listen and take heed.

وَمَنْ نَحَا لِسُبْلِهِمْ مِنَ الْوَرَى * مَا دَارَتِ الْأَفْلَاكُ أَوْ نَجْمُ سَرَى

And whoever from creation follows their paths, as long as the orbits revolve or a star travels by night.

هَدِيَّةٌ مِنِي لِأَرْبَابِ السَّلَفِ * مُجَانِبًا لِلْخَوْضِ مِنْ أَهْلِ الْخَلْفِ

A gift from me to the people of the Salaf, while avoiding the rambling of the people of Khalaf.

خُذْهَا هُدِيَّتَ وَاقْتِفِ نِظَامِي * تَفْرِزِ بِمَا أَمَلْتَ وَالسَّلَامُ

Take it, may you be guided, and follow my composition, you will attain what you hope for, and peace.