

# Al-‘Adudiyhah creed

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Translated by Arfan Shah (Sheikhy Notes and Straight Translations) Please note this translation is subject to the corrects by Sheikh Atabek Shukurov

The Prophet (may Allah bestow peace and blessings upon him) said, “My nation will separate into seventy three sects; all of them are in the fire except one.” It was asked, “Who are they?” He said, “Those who are upon what I and my companions are on.”

The belief of the saved group is the Ashari’s (and Maturdi’s). The hadith experts and the Imams of the Muslim, from the Salaf, and Ahl Al-Sunnah wa Jammah agree that the universe is created. That was by the power of Allah (the Exalted) after it was not (being in existence) and the universe will come to an end, and looking to know Allah (the Exalted) is necessary by sacred law; so one can arrive to knowledge and without the need of a teacher.

(They agreed) that the universe was made previously; He did not cease nor could never be; His dhat is necessary existence and there is no Creator other than him. He is attributed will all attributes of perfection and is free from all traits of imperfection. So he knows all knowledge; he is powerful over all possibilities, He wills all creation, He speaks, He is ever living, all hearing and all seeing.

He is beyond all attributes of deficiency without anything that resembles Him, He has no equal, He has no similitude, He has no partner, He has no backer, change is not possible and His dhat was not brought into existence and there is no defining him except His (definition). He is not substance, nor quality, nor body, He is not confined to direction, He cannot be pointed to here or there, it is not correct to say He moves or is in motion, or is ignorant or lies.

He is seen by the believers on the day of judgement without distance or facing direction. What Allah (the Exalted) wills will be and what He does not will, will never be. Disbelief and disobedience are by His creation and will; by not His pleasure. Ghani/wealthy means not to be in need of anything, no ruling upon Him, there is nothing necessary for Him like gentleness, the more proper/islah, to recompense suffering, reward for acts of obedience, punishment for disobedience; moreover reward is by His grace and punishment is by his justice. Nothing is ugly from Him and it is not attributed to Him what he does or rules wrong or oppression. He does what He wills and judges what he wishes. There is no ghrad to His action, observe the wisdom in creation and order virtue and mercy. There is no ruler other than Him. It is not for the intellect to rule between the good and evil things. The existence of actions causes reward or punishment. So the good is that which good by the sacred law and evil is that which is evil by the sacred law. The action has no attribute from a subjective point of view or in reality; of good or evil. If it was the opposite then the command would be the opposite. He is not angered or contented; there is no limit to Him and no end to Him. His attributes are one with

the dhat without finishing what it is connected to. He does not find in His ability little from much. There is increase and decrease in His creation.

Allah, the Exalted, has angels who have wings, two, three and four. From them are Jibreel, Mikeal, Israfil and 'Azareil, each one has a known rank. They do not disobey Allah in what He commands and they do what they are ordered.

Al-Quran is the speech of Allah (the Exalted) without creation. It is recorded in scrolls, recited on tongues and memorised in the heart. It is recorded without writing, recited without reading and memorised without keeping.

The names of Allah, the Exalted, are tawqiffyah. The return is truth, the bodies will be gathered and the souls shall return to them; similar are the rewarded and the accounted. The Sirat is true, the weighing/hisab is true. Paradise and hell are created. The inhabitants of paradise dwell forever in paradise and the disbelievers in hell. The Muslim who committed major wrongs does not remain in hell forever rather he finally comes out and goes to paradise. Pardoning the minor and major sins without repentance is possible. The intercession is true, for whoever the All-Merciful gives permission to and the intercession of the Messenger of Allah (may Allah bestow peace and blessings be upon him) is for the perpetrators of major wrong actions of his nation. He intercedes for them and its purpose is not rejected. The punishment of the grave is true and the questioning of Munkar and Nakir is true. The sending of Messengers with miracles, from Adam to our Prophet (may Allah bestow peace and blessings upon him) is true. Muhammad (may Allah bestow peace and blessings upon him) is the seal of the prophets and there is no Prophet after him. All the Prophets, upon them peace, are sinless and they are better than the highest angels. The general person is better than the general angel. The people of the oath of contentment/bayah al-ridwan and the people of badr are part of the people of paradise. The miracles/kiramah of the awliyah are true. Allah honours whoever He wills and specifies mercy to whomever He wishes.

The leader after the Prophet (may Allah bestow peace and blessings upon him) is Abu Bakr the Truthful (may Allah be pleased with him); his leadership was affirmed by consensus. Then Umar Ibn Al-Khattab (may Allah be pleased with him), then Uthman Ibn Affan (may Allah be pleased with him) then Ali Al-Murtda (may Allah ennoble his face). Their virtues are in accordance to this order. Virtue meaning he who has more reward from Allah, Blessed and Exalted; not because it is known or because of honourable lineage; etc.

Disbelief is the lack of faith. We do not apostatize any of the people of the Qibla except in that which they negate of the maker, decreer, the choser and the all knowledgeable; or if they commit polytheism, deny prophethood, or deny what they know came with Muhammad (may Allah bestow peace and blessings be upon him) by necessity. Or they deny something that is agreed to be decisive or make lawful the unlawful. As for other than this then they called innovators and not disbelievers, some of them do tajasim and repentance is necessary; it is accepted by the gentleness, mercy and excellence from Allah (the Exalted). Commanding the good is following what was ordered. So what is commanded to be necessary is necessary. If it is recommended then it is recommended. Its condition that its performance cause sedition or if he thinks it is accepted. It is not allowed to pry.

May Allah (the Exalted) affirm you upon this valid creed and give you action of what is necessary and pleases. It is finished and all praise belongs to Allah lord of the universe.

We pray that Allah accepts this translation, forgives our families, teachers and all the Muslims. May endless and countless blessings be showered upon the final Messenger (may Allah bestow upon him peace and blessings), always and forever, upon his family, the Awilyah and all the Prophets and Messengers. This translation was completed on 1<sup>st</sup> Shaban 1434/9th June 2013 by Arfan shah (Straight Translations and Sheikhy notes).