

The Guiding Creed

The author said:

In the Name of *Allah*, The Merciful to the believers and non-believers in this world,
and The Merciful to the believers only in the next world.

.....

- Know, may *Allah* guide us and you, that it is obligatory upon every accountable person to know that *Allah* is the only God in His dominion.
- *Allah* created the entire world, both the upper and lower, the *Arsh* and the *Kursiyy*, the heavens and Earth, and what is in them and in between them.
- All the creation is subjugated by *Allah*'s Power. No particle moves except by *Allah*'s Will.
- *Allah* has no manager for the creation with Him¹ and has no partner in Dominion.
- *Allah* is attributed with Life and is *Qayyum*. *Allah* is not seized by somnolence or sleep.
- *Allah* is the One Who knows about the unforeseen and what is evidenced by His creation.
- Nothing on Earth or in the heavens is hidden from *Allah*. He knows what is on land and in the sea. Not a leaf does fall but *Allah* knows about it. There is no grain in the darkness of Earth, nor anything which is moist or dry but is inscribed in a clear book. The Knowledge of *Allah* encompasses everything. He knows the count of all things.
- *Allah* does whatever He wills. He has the Power to do whatever He wills.
- To *Allah* is the Dominion and He needs none. To Him belong the Glory and Everlastingness. To Him are the Ruling and the Creating.
- *Allah* has the Names of Perfection.

- No one hinders what *Allah* has decreed, and no one prevents what He gives.
- *Allah* does in His dominion whatever He wills. *Allah* rules His creation with whatever He wills.
- *Allah* does not hope for reward and does not fear punishment.
- There is no right on *Allah* that is binding, and no one exercises rule over Him.
- Every endowment from *Allah* is due to His Generosity, and every punishment from Him is just. *Allah* is not questioned about what He does, but they are questioned.
- *Allah* existed before the creation. He does not have a before or an after, an above or a below, a right or a left, an in front of or a behind, or a whole or a part.
- It must not be said: 'When was *Allah*?' Or 'Where was *Allah*?' Or 'How is *Allah*?'
- *Allah* existed without a place. He created the universe and willed for the existence of time. He is not bound to time and is not designated with a place.
- *Allah*'s management of one matter does not distract Him from another.
- *Allah* is not subject to delusions. He is not encompassed by or conceived in the mind. He is neither formed in the imagination nor pictured in delusions. He is not fashioned in the mind. He is not grasped by delusions or thoughts.

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴾

There is absolutely nothing like *Allah* whatsoever; and He has the Attributes of Hearing and Sight.

¹ The masculine pronouns (He, Him, His) do not mean that *Allah* is a male. *Allah* is not male or female. *Allah* is the Name of the Creator in the Arabic Language. It means, literally: "The God—the One Who has the Power to bring things into existence. Only *Allah* deserves the ultimate degree of our submission and surrender (i.e., worship).

Al-^Aqidatul-Murshidah

Bismillahir-Rahmanir-Rahim

'Alam, 'arshadanal-lahu wa 'iyyak(a), 'annahu yajibu ^ala kulli mukallafin 'ayya^lama 'annal-laha, ^azza wa jall(a), wahidun fi mulkih.

Khalaq-al-^alama bi 'asrih, 'al-^ulwiyya was-sufiyy, wal-^Arsha wal-Kursiyy, was-samawati wal-arda wa ma fihima wa ma baynahuma.

Jami^ul-khala'iqi maqhuruna bi qudratih. La tataharraku dharratun 'illa bi 'idhnih. Laysa ma^ahu mudabbirun fil-khalq(i), wa la sharikun fil-mulk.

Hayyun Qayyum-ul-la ta'khudhuhu sinat-uw-wa la nawm.

^Alim-ul-ghaybi wash-shahadah. La yakhfa ^alayhi shay'un fil-'ardi wa la fis-sama'. Ya^lamu ma fil-barri wal-bahr. Wa ma tasqufu miw-waraqatin 'illa ya^lamuha, wa la habbatin fi dhulumat-il-'ard(i), wa la ratb-iw-wa la yabisin 'illa fi kitab-im-mubin. 'Aha ta bi kulli shay'in ^ilma, wa 'ahsa kulla shay'in ^adaqa.

Fa^al-ul-lima yurid, qadirun ^ala ma yasha'. Lah-ul-mulku wa lah-ul-ghina, wa lah-ul-^izzu wal-baqa'. Wa lah-ul-hukmu wal-qada'. Wa lah-ul-'asma'-ul-husna.

La dafi^a lima qada, wa la mani^a lima 'a^ta. Yaf^alu fi mulkih ma yurid, wa yahkumu fi khalqih bima yasha'. La yarju thawaba, wa la yakhafu ^iqaba.

Laysa ^alayhi haqquy-yalzamuh, wa la ^alayhi hukm.

Wa kullu ni^mat-im-minhu faql, wa kullu niqmat-im-minhu ^adl. La yus'alu ^amma yaf^alu wa hum yus'alun.

Mawjudun qabl-al-khalq. Laysa lahu qabl-uw-wa la ba^d, wa la fawq-uw-wa la taht, wa la yamin-uw-wa la shimal, wa la 'amam-uw-wa la khalf, wa la kull-uw-wa la ba^d.

Wa la yuqal: mata kan(a), wa la 'ayna kan(a), wa la kayf. Kana wa la makaan.

Kawwan-al-'akwan, wa dabbar-'az-zaman. La yataqayyadu biz-zaman, wa la yatakhassasu bil-makaan. Wa la yashghaluhu sha'nun ^an sha'n.

Wa la yalhaquhu wahm, wa la yaktanifuhu ^aql. Wa la yatakhassasu bidh-dhihn, wa la yatamaththalu fin-nafs. Wa la yutasawwaru fil-wahm, wa la yatakayyafu fil-^aql. La talhaquh-ul-'awhamu wal-'afkar.

Laysa kamithlih shay'-uw-wa Huw-as-Sami^ul-Basir.

العقيدة المرشدة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اعْلَمْ ارشادنا الله وَايَاكَ أَنَّهُ يَجِبُ عَلَيَّ كُلِّ مُكَلَّفٍ أَنْ
يَعْلَمَ أَنَّ اللَّهَ عَزَّ وَجَلَّ وَاحِدٌ فِي مُلْكِهِ. خَلَقَ الْعَالَمَ
بِأَسْرِهِ، الْعُلُويَّ وَالسُّفْلِيَّ، وَالْعَرْشَ وَالْكُرْسِيَّ، وَالسَّمَوَاتِ
وَالْأَرْضَ وَمَا فِيهِمَا وَمَا بَيْنَهُمَا.

جَمِيعُ الْخَلَائِقِ مَقْهُورُونَ بِقُدْرَتِهِ. لَا تَتَحَرَّكُ ذَرَّةٌ إِلَّا
بِإِذْنِهِ. لَيْسَ مَعَهُ مُدَبِّرٌ فِي الْخَلْقِ وَلَا شَرِيكٌ فِي الْمُلْكِ.
حَتَّى قِيَوْمٌ، لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ. عَالِمٌ الْغَيْبِ
وَالشَّهَادَةِ، لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي
السَّمَاءِ. يَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ. وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا
يَعْلَمُهَا، وَلَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا
يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ. أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا،
وَأَحْصَى كُلَّ شَيْءٍ عَدَدًا. فَعَالَ لِمَا يُرِيدُ، قَادِرٌ عَلَى مَا
يَشَاءُ. لَهُ الْمُلْكُ وَهُوَ الْغَنِيُّ، وَهُوَ الْعَزِيزُ وَالْبَقَاءُ، وَهُوَ الْحَكِيمُ
وَالْقَضَاءُ. وَهُوَ الْأَسْمَاءُ الْحُسْنَى. لَا دَافِعَ لِمَا قَضَى، وَلَا
مَانِعَ لِمَا أَعْطَى. يَفْعَلُ فِي مُلْكِهِ مَا يُرِيدُ، وَيَحْكُمُ فِي
خَلْقِهِ بِمَا يَشَاءُ. لَا يَرْجُو ثَوَابًا وَلَا يَخَافُ عِقَابًا. لَيْسَ
عَلَيْهِ حَقٌّ [يَلْزَمُهُ] وَلَا عَلَيْهِ حُكْمٌ. وَكُلُّ نِعْمَةٍ مِنْهُ فَضْلٌ
وَكُلُّ نِقْمَةٍ مِنْهُ عَدْلٌ. لَا يُسْتَلَّ عَمَّا يَفْعَلُ وَهُمْ يُسْتَلُونَ.
مَوْجُودٌ قَبْلَ الْخَلْقِ. لَيْسَ لَهُ قَبْلٌ وَلَا بَعْدٌ، وَلَا فَوْقٌ وَلَا
تَحْتٌ، وَلَا يَمِينٌ وَلَا شِمَالٌ، وَلَا أَمَامٌ وَلَا خَلْفٌ، وَلَا
كُلٌّ وَلَا بَعْضٌ. وَلَا يُقَالُ مَتَى كَانَ وَلَا أَيْنَ كَانَ وَلَا
كَيْفَ. كَانَ وَلَا مَكَانٌ. كَوْنُ الْأَكْوَانِ وَدَبْرُ الزَّمَانِ. لَا
يَتَقَيَّدُ بِالزَّمَانِ وَلَا يَتَخَصَّصُ بِالْمَكَانِ. وَلَا يَشْغَلُهُ شَأْنٌ
عَنْ شَأْنٍ. وَلَا يَلْحَقُهُ وَهْمٌ، وَلَا يَكْتَنِفُهُ عَقْلٌ. وَلَا
يَتَخَصَّصُ بِالذَّهْنِ، وَلَا يَتَمَثَّلُ فِي النَّفْسِ. وَلَا يُتَصَوَّرُ فِي
الْوَهْمِ، وَلَا يَتَكَيَّفُ فِي الْعَقْلِ. لَا تَلْحَقُهُ الْأَوْهَامُ
وَالْأَفْكَارُ.

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ.