

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Creed of Islam By Imam al-Haddad

Imam al-Haddād said (God bring us benefit from him):

الْحَمْدُ لِلَّهِ وَحْدَهُ وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ وَبَعْدُ:

[All] Praise belongs to Allah, alone, may Allah bless our master Muhammad, his family, and companions and give them all peace. To proceed:

فإِنَّا نَعْلَمُ وَنَعْتَقِدُ وَنُؤْمِنُ وَنُوقِنُ وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ. إِلَهٌ عَظِيمٌ،
مَلِكٌ كَبِيرٌ لَا رَبَّ سِوَاهُ، وَلَا مَعْبُودَ إِلَّا إِيَّاهُ، قَدِيمٌ أَرْزَلِي دَائِمٌ أَبَدِيٌّ، لَا ابْتِدَاءَ لِأَوَّلِيَّتِهِ وَلَا
انْتِهَاءَ لِآخِرِيَّتِهِ

We know, believe, have faith in, are certain of, and witness [to the fact that] there is no god other than Allah, alone. He has no partner. [He is] a Mighty Lord, a Great King, and there is no lord other than Him. There is no worshipped entity [worthy of worship] other than Him. He is beginningless, pre-eternal, constant, and everlasting. His first-ness is without beginning and His last-ness is without end.

أَحَدٌ صَمَدٌ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ، لَا شَبِيهَ لَهُ وَلَا نَظِيرَ وَلَيْسَ كَمِثْلِهِ
شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

He is Singular, Self-Sufficient [sought by all]. He was not born, nor did He beget and there is no one comparable to Him. He has no equivalent nor any equal. There is no one the like of Him and He is the Hearing, the Seeing.

وَأَنَّهُ تَعَالَى مُقَدَّسٌ عَنِ الزَّمَانِ وَالْمَكَانِ، وَعَنْ مُشَابَهَةِ الْأَكْوَانِ، وَلَا تُحِيطُ بِهِ الْجِهَاتُ
وَلَا تَعْتَرِيهِ الْحَادِثَاتُ، مُسْتَوٍ عَلَى عَرْشِهِ عَلَى الْوَجْهِ الَّذِي قَالَهُ، وَبِالْمَعْنَى الَّذِي أَرَادَهُ،
اسْتِوَاءً يَلِيْقُ بِعِزِّ جَلَالِهِ وَعُلُوِّ مَجْدِهِ وَكِبْرِيَاءِهِ

[And we have faith in the fact] that He (Exalted is He!) is exalted beyond [being characterized by] time and space [and beyond] resembling anything in existence. Direction does not encompass Him nor is He subject to beings who had a beginning. He is established (mustawī) on His throne in the manner that He said, and with the meaning the He intended, an establishment that is befitting of the might of His Majesty and the exaltation of His Glory and Magnificence.

وَأَنَّهُ تَعَالَى قَرِيبٌ مِنْ كُلِّ مَوْجُودٍ، وَهُوَ أَقْرَبُ إِلَى الْإِنْسَانِ مِنْ حَبْلِ الْوَرِيدِ، وَعَلَى كُلِّ
شَيْءٍ رَقِيبٌ وَشَهِيدٌ، حَيٌّ قَيُّومٌ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ

[And we have faith in the fact] that He (Exalted is He!) is near to all that exists, He is nearer to mankind than their jugular vein. He is Watchful and Witnessing over all things, Living, Self-subsisting, He neither slumbers nor sleeps.

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١١٧﴾

اللَّهُ خَلِيقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١١٨﴾

وَأَنَّهُ تَعَالَىٰ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ، وَبِكُلِّ شَيْءٍ عَلِيمٌ،

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴿١٣﴾

لِيَعْلَمَ أَنَّ قَدْ أَبْلَغُوا رَسُولَاتٍ رَّبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا ﴿٢٨﴾

وَمَا يَعْرُبُ عَن رَّبِّكَ مِن مِّثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِن ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴿٦١﴾

يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٠١﴾

فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَىٰ ﴿٧﴾

﴿٥٨﴾ وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنَ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظِلْمَتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴿٥٩﴾

He is the Originator of the heavens and earth; when He decrees a thing He only says to it, "Be!" and it is (Koran 2:117); God is Creator of all things, and He is Guardian over everything (Koran 29:62).

And He (Exalted is He!) is over all things Powerful, and of all things Knower; His Knowledge is all-embracing and He keeps count of all things. Not an atom's weight in the earth or in the sky escapes your Lord (Koran 10:61); He knows what goes down into the earth and that which come fort from it, and what descends from heaven and what ascends into it. He is with you wherever you may be, and God sees all what you do (Koran 57:4); He knows what is in the land and the sea. Not a leaf falls except that He knows it, nor is there a grain amid the darkness of the earth, not a wet or withered things, but it is recorded in a clear Book (Koran 6:59).

وَأَنَّهُ تَعَالَىٰ مُرِيدٌ لِّلْكَائِنَاتِ مُدَبِّرٌ لِّلْحَادِثَاتِ، وَأَنَّهُ لَا يَكُونُ كَائِنٌ مِّنْ خَيْرٍ أَوْ شَرٍّ أَوْ نَفْعٍ أَوْ ضَرٍّ إِلَّا بِقَضَائِهِ وَمَشِيئَتِهِ، فَمَا شَاءَ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ، وَلَوْ اجْتَمَعَ الْخَلْقُ كُلُّهُمْ عَلَىٰ أَنْ يُحَرِّكُوا فِي الْوُجُودِ ذَرَّةً أَوْ يُسَكِّنُوهَا دُونَ إِرَادَتِهِ لَعَجَزُوا عَنْهُ

[We also have faith in the fact] that He Wills [all] existing things [into being] and manages the affairs of [all] beings that have a beginning. [And we have faith in the fact] that nothing comes into being of good or bad, of benefit or harm except by way of His decree and will. Whatever He Wills, is, and whatever He does not will, is not. And if all of creation, in their entirety, gathered to move one existing atom or keep it still without His willing it... they would be unable to do so.

وَأَنَّهُ تَعَالَىٰ سَمِيعٌ بَصِيرٌ مُّتَكَلِّمٌ بِكَلَامٍ قَدِيمٍ أَزَلِيٍّ لَا يُشْبِهُ كَلَامَ الْخَلْقِ

[And we have faith in the fact] that He (Exalted is He!) is Hearing, Seeing, Speaking. He speaks with speech that is beginningless, pre-eternal, it is unlike the speech of creation.

وَأَنَّ الْفُرْآنَ الْعَظِيمَ كَلَامُهُ الْقَدِيمُ وَكِتَابُهُ الْمُنَزَّلُ عَلَى نَبِيِّهِ وَرَسُولِهِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[We also have faith in the fact] that the Great Koran is His Beginningless Speech and His Book that was revealed upon His Prophet and Messenger, Muhammad, Allah bless him and give him peace.

وَأَنَّهُ سُبْحَانَهُ الْخَالِقُ لِكُلِّ شَيْءٍ، وَالرَّازِقُ لَهُ وَالْمُدَبِّرُ وَالْمُتَصَرِّفُ فِيهِ كَيْفَ يَشَاءُ، لَيْسَ لَهُ فِي مُلْكِهِ مُنَازِعٌ وَلَا مُدَافِعٌ، وَيُعْطِي مَنْ يَشَاءُ وَيَمْنَعُ مَنْ يَشَاءُ، وَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ، لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ

[And we have faith in the fact] that He (transcendent is He!) is the Creator of all things, their Provider, the Manager over their affairs, He Employs them as He Wishes. He has neither a contender in His Kingdom nor any rival. He gives to whomsoever He wills and He withholds from whomsoever He wills. He forgives whomsoever He wills and punishes whomsoever He wills. He is not asked about what He does, and they are asked [about that which they do].

وَأَنَّهُ تَعَالَى حَكِيمٌ فِي فِعْلِهِ، عَادِلٌ فِي قَضَائِهِ، لَا يُتَصَوَّرُ مِنْهُ ظُلْمٌ وَلَا جَوْرٌ، وَلَا يَجِبُ عَلَيْهِ لِأَحَدٍ حَقٌّ، وَلَوْ أَنَّهُ سُبْحَانَهُ أَهْلَكَ جَمِيعَ خَلْقِهِ فِي طَرْفَةِ عَيْنٍ لَمْ يَكُنْ بِذَلِكَ جَائِرًا عَلَيْهِمْ وَلَا ظَالِمًا لَهُمْ، فَإِنَّهُمْ مُلْكُهُ وَعَبِيدُهُ، وَلَهُ أَنْ يَفْعَلَ فِي مُلْكِهِ مَا يَشَاءُ، وَمَا رَبُّكَ بِظَلَامٍ لِلْعَبِيدِ، يُثِيبُ عِبَادَهُ عَلَى الطَّاعَاتِ فَضْلًا كَرَمًا، وَيُعَاقِبُهُمْ عَلَى الْمَعَاصِي حِكْمَةً وَعَدْلًا

[And we have faith in the fact] that He (transcendent is He!) is Wise in His actions, Just in His decree. It is unimaginable for any act of injustice or tyranny to be done by Him. No one has a right with Him that He is obligated to give. If He, (transcendent is He!) destroyed all of creation in the blink of an eye that would

neither be tyrannical nor unjust on His part. For they are all His property and slaves, and He can do as He wills with his property. Your Lord is not unjust to His slaves. He rewards His slaves for acts of obedience, out of His bounty and generosity, and He punishes them for acts of disobedience, out of His wisdom and justice.

وَأَنَّ طَاعَتَهُ وَاجِبَةٌ عَلَى عِبَادِهِ بِإِجَابِهِ عَلَى أَلْسِنَةِ أَنْبِيَائِهِ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ

[And we have faith in the fact] that obeying Him is obligatory upon His slaves by virtue of its being commanded on the tongues of His prophets (Peace and blessings be upon them!).

وَنُؤْمِنُ بِكُلِّ كِتَابٍ أَنْزَلَهُ اللَّهُ وَبِكُلِّ رَسُولٍ أَرْسَلَهُ اللَّهُ، وَبِمَلَائِكَةِ اللَّهِ وَبِالْقَدَرِ خَيْرِهِ وَشَرِّهِ

And we have faith in every Book revealed by Allah and in every Messenger sent by Allah. [And we have faith] in the angels of Allah and [we have faith in] decree, it's good and its bad.

وَنَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، أَرْسَلَهُ إِلَى الْجِنِّ وَالْإِنْسِ وَالْعَرَبِ وَالْعَجَمِ بِالْهُدَى
وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ،

And we bear witness that Muhammad is His slave and Messenger. He sent him to Jinnkind and Mankind; Arabs and non-Arabs, with guidance and the True Religion, so that it might prevail over all other religions, even though the polytheists may hate it.

وَأَنَّهُ بَلَغَ الرِّسَالَةَ وَأَدَّى الْأَمَانَةَ وَنَصَحَ الْأُمَّةَ وَكَشَفَ الْغُمَّةَ وَجَاهَدَ فِي اللَّهِ حَقَّ جِهَادِهِ

[And we have faith in the fact] that he conveyed the message, and fulfilled the trust, and advised the nation, removed all grief, and strived in the way of Allah, giving it its full due.

وَأَنَّهُ صَادِقٌ أَمِينٌ مُؤَيَّدٌ بِالْبَرَاهِينِ الصَّادِقَةِ وَالْمُعْجَزَاتِ الْخَارِقَةِ

[And we have faith in the fact] that he is truthful and faithful; he was aided by true proofs and by supernatural miracles.

وَأَنَّ اللَّهَ فَرَضَ عَلَى الْعِبَادِ تَصَدِيقَهُ وَطَاعَتَهُ وَاتِّبَاعَهُ، وَأَنَّهُ لَا يَقْبَلُ إِيمَانَ عَبْدٍ وَإِنْ آمَنَ بِهِ سُبْحَانَهُ حَتَّى يُؤْمِنَ بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، وَبِجَمِيعِ مَا جَاءَ بِهِ وَأُخْبِرَ عَنْهُ مِنْ أُمُورِ الدُّنْيَا وَالْآخِرَةِ وَالْبَرَزَخِ

[And we have faith in the fact] that Allah obligated upon his slaves to assent to him [to have faith in him] and to obey him and to follow him. And that Allah does not accept the faith of a slave, even if he should have faith in Him (transcendent is He!) until he has faith in Muhammad (Allah bless him and his family and give them peace), and in all that he came with and informed of, of the matters of this world, the afterlife, and the isthmus.

وَمِنْ ذَلِكَ أَنْ يُؤْمِنَ بِسُؤَالِ مُنْكَرٍ وَنَكِيرٍ لِلْمَوْتَى عَنِ التَّوْحِيدِ وَالِدِّينِ وَالنُّبُوءَةِ، وَأَنْ يُؤْمِنَ بِنَعِيمِ الْقَبْرِ لِأَهْلِ الطَّاعَةِ وَبِعَذَابِهِ لِأَهْلِ الْمَعْصِيَةِ

And among [said matters] is that he has faith in the questioning by [the two angels], Munkar and Nakir, of the dead concerning Divine Oneness, Religion, and Prophecy. And that he has faith in the bliss of the grave for the people of obedience and the punishment of the grave for the people of disobedience.

وَأَنْ يُؤْمِنَ بِالْبَعْثِ بَعْدَ الْمَوْتِ وَبِحَشْرِ الْأَجْسَادِ وَالْأَرْوَاحِ إِلَى اللَّهِ وَبِالْوُقُوفِ بَيْنَ يَدَيْ
اللَّهِ وَبِالْحِسَابِ وَأَنَّ الْعِبَادَ يَنْفَاوَتُونَ فِيهِ إِلَى مُسَامِحٍ وَمُنَاقَشٍ، وَإِلَى مَنْ يَدْخُلُ الْجَنَّةَ
بِغَيْرِ حِسَابٍ

And that he has faith in resurrection after death, in the bodily resurrection as well as the souls [returning] to Allah. [And that he has faith in] the standing before Allah, and in the Reckoning. [And that he has faith in the fact] that slaves will vary in their states between those who are pardoned and those whose [deeds will be] discussed, and that some will enter the Garden without judgment.

وَأَنْ يُؤْمِنَ بِالْمِيزَانِ الَّذِي تُوزَنُ فِيهِ الْحَسَنَاتُ وَالسَّيِّئَاتُ، وَبِالصِّرَاطِ وَهُوَ جِسْرٌ
مَمْدُودٌ عَلَى مَتْنِ جَهَنَّمَ، وَبِحَوْضِ نَبِيِّنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ الَّذِي يَشْرَبُ
مِنْهُ الْمُؤْمِنُونَ قَبْلَ دُخُولِ الْجَنَّةِ، وَمَاوُهُ مِنَ الْجَنَّةِ

And that he has faith in the scales in which good deeds and bad deeds are weighed. And in the traverse which is a bridge that stretches over the hellfire. [And that he has faith in] the basin of our Prophet Muhammad (Allah bless him and his family and give them peace), which the believers will drink from before entering into the Garden. And its water is from the Garden.

وَأَنْ يُؤْمِنَ بِشَفَاعَةِ الْأَنْبِيَاءِ ثُمَّ الصِّدِّيقِينَ وَالشُّهَدَاءِ وَالْعُلَمَاءِ وَالصَّالِحِينَ وَالْمُؤْمِنِينَ،
وَأَنَّ الشَّفَاعَةَ الْعُظْمَى مَخْصُوصَةٌ بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ،

And the he has faith in the intercession of the prophets, the veracious saints, the martyrs, the scholars, the righteous, and the believers. [And that he has faith in the fact] that the great intercession is particularly reserved for [the prophet] Muhammad (Allah bless him and his family and give them peace).

وَأَنْ يُؤْمِنَ بِإِخْرَاجِ مَنْ دَخَلَ النَّارَ مِنْ أَهْلِ التَّوْحِيدِ حَتَّى لَا يُخَلَّدَ فِيهَا مَنْ فِي قَلْبِهِ مِثْقَالُ
ذَرَّةٍ مِنْ إِيْمَانٍ، وَأَنَّ أَهْلَ الْكُفْرِ وَالشِّرْكِ مُخَلَّدُونَ النَّارِ أَبَدَ الْأَبْدِينَ، وَلَا يُخَفَّفُ عَنْهُمْ
الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ، وَأَنَّ الْمُؤْمِنِينَ مُخَلَّدُونَ فِي الْجَنَّةِ أَبَدًا سَرْمَدًا، لَا يَمَسُّهُمْ فِيهَا
نَصَبٌ

And that he has faith that all of the people of [who believe in] Divine Oneness that will enter into the hellfire will be removed from it, until no one is left eternally therein as long as they have even an atom's weight of faith. And that the people of disbelief and polytheism are kept eternally in the hellfire, without end. Their punishment is not decreased for them, nor will they be given reprieve. [And that he has faith in the fact] that the believers are kept eternally in the Garden, continually without end. Tiredness will not afflict them.

وَأَنَّ الْمُؤْمِنِينَ يَرَوْنَ رَبَّهُمْ فِي الْجَنَّةِ بِأَبْصَارِهِمْ عَلَى مَا يَلِيقُ بِجَلَالِهِ وَقُدْسِ كَمَالِهِ

[And that he has faith in the fact] that the believers will see their Lord in the Garden with their sight in a manner befitting of His Majesty and the Holiness of His perfection.

وَأَنْ يَعْتَقِدَ فَضْلَ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَتَرْتِيبَهُمْ، وَأَنْهُمْ عُدُولٌ
خِيَارٌ أَمَنَاءٌ، لَا يَجُوزُ سَبُّهُمْ وَلَا الْقَدْحُ فِي أَحَدٍ مِنْهُمْ، وَأَنَّ الْخَلِيفَةَ الْحَقَّ بَعْدَ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَبُو بَكْرٍ الصِّدِّيقُ، ثُمَّ عَمْرُ الْفَارُوقُ، ثُمَّ عُثْمَانُ الشَّهِيدُ، ثُمَّ
عَلِيٌّ الْمُرْتَضَى رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ وَعَنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
وَسَلَّمَ أَجْمَعِينَ وَعَنْ التَّابِعِينَ لَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ وَعَنَا مَعَهُمْ وَفِيهِمْ بِرَحْمَتِكَ
اللَّهُمَّ يَا أَرْحَمَ الرَّاحِمِينَ.

And that he believes in the virtue of the companions of the Messenger of Allah (Allah bless him, and his family give them peace) as well the order of their ranks. [And that he has faith in the fact] that they are all upright, good, and trustworthy. It is not permissible to curse or to denigrate any of them. [And that he has faith in the fact that] the rightful caliph after the Messenger of God (Allah bless him and his family and give them peace) was Abu Bakr al-Şiddīq, then Umar al-Fārūq, then Uthman the martyr, then Ali al-Murṭadā. May Allah be pleased with them and with all of the companions of the Messenger of Allah (Allah bless him and his family and give them peace) and with those who succeeded them in excellence until the day of judgment and upon us also, with them. By Your Mercy, O Allah, O Most Merciful of the Merciful!