

# العقائد العضدية

AL-`AQĀ'ID AL-`AḌUDIYYAH

## THE `AḌUDI CREED

By

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Translated by

The Kaafiyah Channel



# The ‘Adudi Creed

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

All praise to Allah for His bestowal. Peace be upon His Prophet and his family.

The Prophet ﷺ said: “My nation shall split into 73 sects. All of them will be in the Fire, except one.” It was asked: “Who are they?” He replied: “Those who are upon what I and my companions are upon.”

These are the beliefs of the saved sect; they are the Ash‘aris.

The Salaf (Righteous Predecessors) – i.e. Hadith scholars, Imams of the Muslims and the Ahl al-Sunnah wa’l-Jamā‘ah – agree<sup>1</sup> that:

- the universe is originated; it came to be through Allah’s [pre-eternal] ability<sup>2</sup> after not having existed
- [the universe] is capable of perishing
- reflection in order to attain<sup>3</sup> cognizance of Allah [His existence and attributes] is legally obligated
- through [reflection only] cognizance is attained; there is no need for a teacher.

[They furthermore agree] that the universe has a pre-eternal maker that has always existed and will continue to exist. His existence is intrinsically necessary. Non-existence is intrinsically impossible for Him. There is no creator but He. He is ascribed with all attributes of perfection. He transcends all attributes of imperfection. He is all-knowing of every knowable,<sup>4</sup> all-able of every possibility,<sup>5</sup> all-willing of every existent,<sup>6</sup> speaking, alive, all-hearing and all-seeing.

[He] transcends all aspects of imperfections. He has no likeness,<sup>7</sup> no rival,<sup>8</sup> no equivalent,<sup>9</sup> no partner, no helper. He doesn’t indwell anything. No emergent matter<sup>10</sup> subsists with His essence. He is not unified with anything else.

He is not a substance,<sup>11</sup> accident or body. He doesn’t occupy a confined space nor direction. He can’t be pointed towards with “here” or “there.” Movement and translocation don’t apply to Him, nor do ignorance and lying.

[They moreover agree] that He will be seen by the believers on the Day of Judgment without being:

- opposite (to anybody)
- face-to-face
- in a direction.<sup>12</sup>

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<sup>1</sup> Al-Dawwānī says *ijmā‘* is in the meaning of *ittifāq*, not the technical meaning.

<sup>2</sup> *Qudrah*

<sup>3</sup> al-Dawwānī describes the *fī* as *ta’līliyya*, i.e. *li ajli ma’rifah Allah*. That would effectively mean *li an yu’raf Allah*.

<sup>4</sup> *Ma’lūmāt*

<sup>5</sup> *Mumkināt*

<sup>6</sup> *Kā’ināt*

<sup>7</sup> *Shabīh*, i.e. nothing from creation resembles Him in terms of attributes.

<sup>8</sup> *Nidd*, i.e. someone who can oppose Him in terms of power.

<sup>9</sup> *Mithl*, i.e. someone who is equal to Him in power. It could also mean someone who shares the same reality as Him.

<sup>10</sup> *Ḥādīth*

<sup>11</sup> *Jawhar*, i.e. something that is confined within space and dimensions

<sup>12</sup> *Muwāzāh*, *Muqābalah* and *Jihah* – respectively.

Whatever Allah wills, comes to be; whatever He does not will, does not come to be. Disbelief<sup>13</sup> and acts of disobedience are by His creation and His will for them (to exist); He is not pleased with it. He is free from needing anything. No-one rules over Him. Nothing is compulsory for Him to do, e.g. benevolence,<sup>14</sup> that which is best,<sup>15</sup> compensation for pain, or reward and punishment. If He rewards, then that is through His grace. If He punishes, then that is through His justice.

No act of His is repugnant, nor is He attributed with injustice or oppression in anything that He does. He does as He wishes and He rules with whatever He wills. His action knows no motive. He maintains wisdom in what He creates and orders His servants with, out of grace and mercy, not necessity.

There is no ruler but He. The intellect has no place in determining an act to be good or repugnant or determining a certain act to be a necessitating cause for reward or punishment. Good is that which the Law rules to be good. Repugnant is that which the Law rules to be repugnant. An action does not possess an inherent attribute by whose consideration it is good or repugnant. If matters were inverted, they would be the opposite.<sup>16</sup>

He isn't made up of parts, nor can He be hypothetically divided.<sup>17</sup> He has no limit or end.<sup>18</sup> His attributes are [subsisting together] with His essence, whilst endless in terms of their linkages. Whatever potential acts<sup>19</sup> that actually exist are but a fraction; there is no comparison between the two.<sup>20</sup> He is free to add and subtract in His creations.

Allah, exalted is He, has angels that possess two, three or four wings (on each side). Among them are Jibril, Mikā'il, Isrāfīl and 'Azrā'il. Every one of them possesses a known rank. They don't disobey Allah in whatever He orders them to do and they do what they're ordered to.

The Quran is the speech of Allah and is uncreated. It's written in our copies (of the Quran), memorized in our hearts, recited by the tongue. What is written is different to the act of writing. What is recited is different to the act of reciting. His names are *tawqīfiyya*, [i.e.] it's not permissible to use any name for which permission from the Lawgiver didn't appear. The Resurrection is true; bodies will be gathered and their souls will be returned therein. Likewise, the Recompense and Reckoning [are true]. The Bridge is true. The Scale is true. [Likewise,] the creation of Paradise and the Fire [is true].

The inhabitants of Paradise will be made to reside in Paradise forever and the disbeliever likewise in the Fire. The Muslim major sinner will not be made to reside in the Fire forever; rather, he will eventually exit it and enter Paradise. The pardoning of minor and major sins without repentance is possible.

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<sup>13</sup> *Kufr*

<sup>14</sup> *Lutf*, i.e. that which draws the servant closer to obedience and away from disobedience.

<sup>15</sup> *Aṣḥab*, i.e. that which is in the best interest of His servants.

<sup>16</sup> In other words: if the Law were to rule that which it currently deems 'good' as 'repugnant,' then it would have been as such and vice versa.

<sup>17</sup> *Ghayr mutaba'-'id wa lā mutajazzi'*. For this translation I relied upon al-Dawwānī's explanation.

<sup>18</sup> *Ḥadd* and *Nihāyah*. That is because both are characteristics of bodies, which Allah is free from.

<sup>19</sup> *Maqdūrāt*

<sup>20</sup> Whatever potential acts actually exist are finite, but the linkages of His ability to potential acts are infinite.



Interceding [on the Day of Judgment] is true for whomever Allah granted permission. The Messenger's ﷺ intercession is for the major sinners of his nation. He is granted the ability to intercede and whatever he seeks will not be rejected. The punishment of the grave is true. The questioning by Munkar and Nakir [in the grave] is true.

The advent of messengers with miracles – since Adam up to our Prophet, Muhammad ﷺ – is true. Muhammad ﷺ is the seal/last<sup>21</sup> of messengers. There is no (new) prophet after him. Prophets are infallible with regards to major and minor sins. They are greater (in rank) than the lofty angels.

The people of the Pledge of Ridwān and the people of Badr are among the inhabitants of Paradise. The miracles of saints<sup>22</sup> are true; Allah honors whomever He wants from amongst His servants with them. He specifies whomever He wills with His mercy.

The Imam after the Prophet ﷺ is Abū Bakr and his leadership is established through consensus. The Prophet ﷺ didn't explicitly stipulate anyone to become the Imam. Then [after Abū Bakr followed] 'Umar al-Fārūq, then 'Uthmān Dhū al-Nūrayn, then 'Ali al-Murtaḍā. [Their] excellence<sup>23</sup> is in this order. Excellence means having a greater reward with Allah due to acquisition of good deeds, not that one is more knowledgeable or of nobler lineage or the likes of that.

Disbelief<sup>24</sup> is the absence of faith.<sup>25</sup> [Faith] is declaring truthful<sup>26</sup> that of which it is known by necessity that the Prophet ﷺ came with it. We don't declare anyone from the people of the Qiblah to be a disbeliever, except due to a belief that entails:

- the negation of the Maker who is all-able, free to choose and all-knowing
- polytheism
- rejection of prophethood
- rejection of a matter of which it is known by necessity that Muhammad ﷺ came with it
- rejection of something around which there is absolute consensus, e.g. the five pillars
- declaring the unlawful to be lawful.

As for all other matters, then he who holds such positions is an innovator, but not a disbeliever – among these matters is anthropomorphism.

Repentance is compulsory and accepted out of benevolence by Allah. [The legal ruling of] enjoining the good is in line with the commanded matter itself. If the commanded matter is an obligation, then [enjoining it is] obligatory. If it is recommended, then [enjoining it is] recommended. Its prerequisite is that it doesn't lead to turmoil and that it is reckoned that it will be accepted. Spying is not allowed.

May Allah keep you firm upon these sound beliefs. May He nourish you with actions that He loves and is pleased with. All praise belongs to Allah, at first and at last. Blessings be upon His Messenger, inwardly and manifestly.

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<sup>21</sup> *Khātim/Khātam*

<sup>22</sup> *Karāmāt*

<sup>23</sup> *Afdaliyyah*

<sup>24</sup> *Kufr*

<sup>25</sup> *Imān*

<sup>26</sup> *Taṣḍīq*