1. 


damnadd الله علی صلاته

Praised be Allah for His gifts; 
His blessings and peace be 

2. 

وقد خلا الدین غر التوحید

Upon a prophet [makkah] who came with belief in the One God [tawhid] 
when religion had become devoid of belief in the One God 

In other words, we exalt our Master and praise Him, He Who has blessed us with his gifts, 
followed by Allah’s salutations that are befitting of our master, Muhammad, may Allah’s prayers 
and peace be upon him, along with His mercy – for indeed, salât from Allah is mercy,
from the angels it is seeking forgiveness and from the believers it is entreaty and supplication – upon our master, Muḥammad, may Allah’s prayers and peace be upon him; as Allah sent him with the Pure Religion, calling all those who are legally responsible from amongst the thaqałayn to the worship of Al-Wāḥid, Al-Aḥad at a time in which there were various false objects of worship and tawḥīd was absent. Tawḥīd means to single out the Object of Worship with worship while believing that He is One in His Essence, Attributes and Actions.

3.

Qarṣuh al-ḥalq li-dini al-ḥaq
He .guided Creation to the religion of The True Lord
By means of his sword and his guiding to the truth

In other words, our master, Muhammad, may Allah’s prayers and peace be upon him, guided all of the thaqałayn and showed them the Dīn of Allah, which is affirmed and established by the Qurʾān, the Sunnah and the Muḥammadan light which illuminates hearts and minds. And it was also by means of the sword, which is the tool of jihād, since jihād is an obligation against the disbelievers who wage war against the Call to Islam.

4.

Muḥammad  the last of his Lord’s Messengers
his family, his Companions and his party.

In other words, this is followed by the peace of Allah and His prayers upon a Prophet. He is Muhammad, the last one, after whom there is no other Prophet. He is the seal of those sent and his Revealed Law abrogates all the Revealed Laws that came before him. ‘His family’ means every taqī from amongst his Ummah when it is used in a general supplication. ‘His Companions’

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6 (tn): Ar. al-Dīn al-Khālis
7 (tn): Ar. al-mukalla’in
8 (tn): i.e. human beings and jinn
9 (tn): i.e. One, but especially in the sense of not being comprised of constituent parts. This is why one finds this term used in āyāt that refute the Christians, such as Al-Māʾīda, 5:72-73. Allah says in āya 73, “Those who say that Allah is the third of three are disbelievers. There is no god but One God [ilāhun wāḥid].” One can also see Imam Al-Ghazālī’s definition of Al-Wāḥid in Al-Maqsad Al-Asnā fi Sharh Asmā’ Allāh Al-Ḥusnā, which has been translated as The Ninety-Nine Beautiful Names of God by David B. Burrell and Nazih Daher (Cambridge: Islamic Texts Society, 2004), p.130–131.
10 (tn): i.e. One, buy especially in the sense that there is no god besides Him. It is related that the Quraysh said, ‘O Muḥammad! Describe for us your Lord whom you are calling us to’ and then Sūrat Al-Īkhlāṣ was revealed: “Say: ‘He is Allah, Al-Aḥad; Allah, the Everlasting Sustainer of all. He has not given birth and was not born. And no one is comparable to Him.’” [112:1-4]. Please see Imam Al-Bayḍāwī’s commentary of this sūra in Anwār Al-Tanzil wa Asrār Al-Ta’wil (Beirut: Dār Al-Kutub Al-‘Ilimiyya, 1424/2003), v.2, p.631.
11 (tn): ‘guided’ (hadā) here also means ‘shown’, as in Sūrat Al-Balad 90:10: “And we showed him [hadaynahu] the two pathways [of good and evil].”
12 (tn): From the word taqwā, which is the awe or fear of Allah which inspires a person to be on guard against wrong action and eager for actions which please Him.
are those who gathered around him as believers and died in that state. They are the best of the generations from the *Ummah* of our master, Muhammad, may Allah’s prayers and peace be upon him. ‘His party’ are his group and his followers, may Allah’s prayers and peace be upon him.

5.

\[ \text{مَحْمَّدُ بِحَتَّىَ الْمَنْ:} \]

To begin; knowledge of the foundation of the Dīn is obligatory and requires clarification

Indeed, knowledge of the foundations of the Dīn, which is one of the names of the science of *tawhîd*, is an obligation in the Revealed Law, and this is due to the statement of the Exalted One: “Know that there is no god but Allah.” [Sūrat Muḥammad 47:19] This science needs elucidation by way of illustrating its issues and establishing them with decisive proofs.

6.

\[ \text{فَجُنُّ مِنَ الْمَطْوَلِ كُلُّهُ الْمَهْمُ} \]

However, due to lengthiness [of the works], endeavours have become weary, Thus, brevity has become necessary.

In other words, even though this field needs elucidation, it should not be discussed at length to the extent that it leads to ennui and boredom, and this is so that the reader does not become fatigued and so that his resolve does not weaken. This is why a summarization that does not violate the meaning is necessary.

7.

\[ \text{وَهَذِهِ أَرْجَوْرَةُ لِْيَبْتَهَا} \]

This is a poem that I have named, ‘The Jewel of Belief in The One God’, which I have refined.

Indeed this treatise has been put together according to the *rajaz* metre. It consists of one hundred and forty-four verses and the author has called it and named it ‘The Jewel of Belief in The One God’, for it is like a precious pearl, and he has purified it and cleansed it of interpolation and elaboration while at the same time affirming its meanings.

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13 (tn): In *Al-Īṣāba fi Tamyīz Al-Ṣaḥāba*, Imam Ibn Ḥajar Al-ʿAsqalānī defines a Companion as ‘*man laqiya al-Nabī sallā Allahu alayhi wa sallam muʾminan wa māta ʿalā al-Islām*,’ i.e. whoever met the Prophet, may Allah bless him and grant him peace, as a believer and died upon Islam. (Beirut: Dār Al-Kutub Al-ʿIlmiyyah, n.d., v.1 p.177)

14 (tn): Ar. *jamāʿa*

15 (tn): Ar. *uṣāl al-Dīn*

16 (tn): The verb is in the singular command form, i.e. *faʿalām*, and not the plural command form, i.e. *faʿalamū*, which indicates that knowledge of this science is an individual obligation (*farḍʾ ʿayn*) as opposed to a communal obligation (*farḍ kifāya*).
8. 

Allah alone I hope for acceptance (from), benefitting by it the person who avidly wants reward.

In other words, I hope to obtain Allah's acceptance and pleasure, as He is Glorified and Exalted, benefitting with this Jewel the person who wants it and strives for it, avidly hoping for reward and merit from Him, the Exalted.

9. 

Hence, it is obligatory for anyone who is legally responsible to know what is obligatory.

In other words, it is obligatory upon every mature,17 sane18 individual who has received the Call19 and has fully-functioning senses to firmly believe, in according with the facts derived from evidences, in what is necessary for Allah the Exalted, and they are twenty attributes, as shall be mentioned.

10. 

For Allah and what is possible and impossible, and likewise for His messengers, so listen carefully.

Likewise, it is obligatory to believe in what is possible for Allah and what is impossible with regards to Him, the Exalted, and they are the opposites of the twenty attributes. Likewise, it is obligatory to believe in what is necessary, possible and impossible with regards to the messengers, peace be upon them.

11. 

Because anyone who blindly adopts another's beliefs, his faith will always be with uncertainty.

For indeed, the faith of someone who blindly adopts someone else's beliefs without proof or evidence will be faith that is never free of hesitation, doubts and misgivings.

17 (tn): Ar. bāligh
18 (tn): Ar. āqil
19 (tn): i.e. to Islam
20 (tn): Ar. muqallid
12.

Regarding this person, some of the theologians have differed, And one of them clarified the matter concerning him,

In other words, with regards to the validity of the faith of *muqallid* without any proof, there is a difference of opinion. There are those who have said that it is not valid and there are those who have said that it is valid but such a person is disobedient because they have left off the proofs. There are also some people who have managed to investigate and clarify this difference of opinion, and they include Al-Tāj Al-Subkī.

13.

He said, 'If he believes firmly in the position of another, it is sufficient; and if not, he remains in peril.'

In other words, Al-Subkī said, 'Indeed the faith of the *muqallid* is accepted if he is firm upon the position of the other person, such that if the *muqallad* were to go back on his position, he would not do likewise. On the other hand, if he is not firm, such that if the other person were to go back on his position the *muqallid* would do likewise, then his faith is not accepted and he remains in the iniquity of doubt, which is inconsistent with faith.

14.

Be certain that the first obligation is knowledge of Allah, although there is a confirmed disagreement about it.

In other words, firm belief that knowledge of Allah’s attributes is an obligation upon every legally responsible person, and the Imams have differed with regards to knowing them; are they the first of the obligations? The most well-known position of Imam Al-Ashʿarī is the first obligation upon those legally responsible, because none of the other obligations can be realised without it.

15.

So, reflect over your own self and then reflect over the celestial and terrestrial realms

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21 (tn): i.e. the person whose position is being adopted
22 (tn): *Ar. al-maʿrifah*
23 (tn): *Ar. al-mashhūr*
In other words, if you want knowledge then realise with your intellect and reflect on the states of your essence. The Exalted One has said, “And in yourselves as well. Do you not then see?” [Sūrat Al-Dhāriyāt 51:21] Then, turn your attention towards the states of the celestial realm, such as the skies, the celestial bodies and the stars. Then, turn your attention towards the terrestrial realm, that which is on earth, such as the minerals, the plains, the mountains, the seas, the plants and the animals.

16.

ْحِجْدُهُ بِهِ صُنُعًا نَبْدِيهَ الْحَكْمِ

You will find therein a creation of unique perfections, yet in it resides the evidence of nonexistence.

In other words, you will find, after looking at this universe from its celestial realm to its terrestrial realm, an amazingly unique precision that proves the Knowledge of its Maker as well as His Power and His Life. However, this world – even though it of the utmost precision and the utmost uniqueness – is hādīth and must have a muḥdīth, because with this universe the sign of non-existence has been established, and it is subject to change and alteration, such as motion and stillness, and this proves that it has come into existence after non-existence and that a Maker must have brought it into existence.

17.

ْكُلُّ مَا جَازَ عَلَيْهِ الْعَدْمُ عَلَيْهِ فَضْطَعًا يُسْتَحْبِلُ الْقَدْمُ

And anything for which nonexistence is possible, pre-eternity is without doubt impossible for it.

In other words, anything that can possibly go out of existence cannot possibly be pre-eternal. The result is that the world is hādīth, since that which is pre-eternal is not subject to any change or alteration. Furthermore, every hādīth must have a muḥdīth and the muḥdīth is Allah, Glorified and Exalted.

18.

وُفَسَّرَ الْإِلَيْمَانَ بِالْتصَدِّقِ ْوُفَسَّرَ الْإِلَيْمَانَ بِالْحَقَّيِّ

Faith has been explained to mean ‘affirmation’, but there is a disagreement over uttering (it), as has been verified

In other words, faith has been defined as affirmation of what our master, Muhammad, may Allah’s prayers and peace be upon him, has brought, such as what is known of the Dīn by

24 (tn): Ar. ʿilm
25 (tn): i.e. it came into existence after being non-existent
26 (tn): i.e. that which brings it into existence.
27 (tn): Ar. al-taṣdīq
necessity, like the prayer, fasting, zakāt, Ḥajj and faith in the angels, prophets and messengers. The scholars have differed over the ruling of articulating the two testimonies of faith for those who are able to articulate. Thus, those who are mute are excluded because they are not able to articulate, and therefore indication suffices as proof of their faith.

19.

فَقَبِلِّ الْكَفَّارَةَ وَالإِسْلاَمَ الْإِشْرَحَّينَ بِالْعَمْلِ

It is said to be a condition of faith like action; and it is said, in fact it is half of faith; whereas you should explain Islam through action.

In other words, the verifying scholars from amongst both the Ash’arīs and Māturīdīs have said, ‘Indeed, articulating the two testimonies of faith is a condition for worldly rulings to be made applicable, such as inheritance, marriage and so forth. Thus, whoever affirms in his heart and does not articulate the two testimonies of faith is a believer in Allah’s sight but not a believer with regards to the worldly rulings of the Revealed Law. Based on this, the author has likened it to righteous actions, since they are a condition of the perfection of faith. Imam Abū Ḥanīfa and a group of Ash’arīs have stated, ‘Indeed, articulating the two testimonies of faith is a part of faith and is a pillar included therein, unlike all the other righteous actions. Based on this, whoever affirms in his heart but does not articulate the two testimonies of faith is not a believer in Allah’s sight or in this world and such a person does not deserve to enter Paradise. His statement, ‘whereas you should explain Islam through action’, means that the reality of Islam is in compliance and submission to what Allah has commanded and avoidance of what is prohibited, and those ruling should be obeyed and not rejected.

20.

بِمَّا تَرِيَّدُ طَاعَةَ الْإِلْهَانَ

Examples of this are Ḥajj and prayer likewise, fasting and zakāt.

In other words, examples of those actions through which Islam is explained include Ḥajj, prayer, fasting and zakāt. The author has mentioned the four pillars of Islam after the two testimonies of faith.

21.

وَرَجَحَتْ زِيَادَةُ الْإِلْهَانَ

The preferred opinion is that faith increases due to a person’s obedience increasing

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28 (tn): Ar. ma’lūm min al-Dīn bi al-ḍarūra
29 (tn): Ar. al-shahādatayn, i.e. that there is no god but Allah and that Muhammad is His Messenger, may Allah’s prayers and peace be upon him
30 (tn): Ar. al-ishāra
31 (tn): A linguistic note has been omitted here.
There has been a difference of opinion with regards to faith increasing and decreasing. The Ash‘arīs have preferred the position that faith increases due to a person’s obedience increasing – which is to do what is commanded and avoid what is prohibited – and faith decreases due to a person’s obedience decreasing. The Exalted One has said, “...whose faith is increased when His āyāt are recited to them.” [Sūrat Al-Anfāl 8:2] Imam Abū Ḥanīfa said, ‘Indeed faith does not increase or decrease.’ Al-Fākhr Al-Rāzī took the position that there was no real difference of opinion between the two sides. Rather, it is only a difference in wording. Thus, the position that faith increases and decreases refers to deeds, while the position that it doesn’t increase or decrease refers to affirmation. His statement ‘as has been transmitted’ is an indication that this position is not the most correct one, because the most correct position is that affirmation in the heart increases and decreases based on how much investigation one does and the clarity of the proofs.