



BENEFICIAL COMMENTS¹ ON THE *JAWHARA AL-TAWHID*²

Verses 1-22

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1.

الْحَمْدُ لِلَّهِ عَلَى صَلَاتِهِ ثُمَّ سَلَامٌ مِنَ اللَّهِ مَعَ صَلَاتِهِ

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

2.

عَلَى نَبِيِّ جَاءَ بِالتَّوْحِيدِ وَقَدْ خَلَا الدِّينُ عَنِ التَّوْحِيدِ

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

In other words, we exalt our Master³ and praise Him, He Who has blessed us with his gifts, followed by Allah’s salutations that are befitting of our master,⁴ Muḥammad, may Allah’s prayers⁵ and peace be upon him, along with His mercy – for indeed, *ṣalāt* from Allah is mercy,

¹ Arabic text: <http://attahawi.files.wordpress.com/2009/12/taliqat-mufidah.pdf>

² The translation of the main text has been based on Shaykh Haroon Hanif’s translation: <http://marifah.net/articles/jawharatalTawhid.pdf>.

³Translator’s note (tn): Ar. *mawlā*

⁴ (tn): Ar. *sayyid*

⁵ (tn): Ar. *ṣalāt*

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,⁶ calling all those who are legally responsible⁷ from amongst the *thaqalayn*⁸ to the worship of Al-Wāḥid,⁹ Al-Aḥad¹⁰ 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.

فَأَرْشَدَ الْخَلْقَ لِذِي الْحَقِّ بِسَيْفِهِ وَهَدِيهِ لِلْحَقِّ
He ﷺ 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, Muḥammad, may Allah’s prayers and peace be upon him, guided¹¹ all of the *thaqalayn* and showed them the Dīn of Allah, which is affirmed and established by the Qur’ān, 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.

مُحَمَّدُ الْعَاقِبُ لِرُسُلِ رَبِّهِ وَآلِهِ وَصَحْبِهِ وَحِزْبِهِ
Muhammad ﷺ, 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 Muḥammad, 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*¹² from amongst his *Ummah* when it is used in a general supplication. ‘His Companions’

⁶ (tn): Ar. *al-Dīn al-Khālīṣ*

⁷ (tn): Ar. *al-mukallaḥīn*

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-Mā’ida, 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-Maqṣad Al-Asnā fi Sharḥi 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, but 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-Ikhlāṣ 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-Tanzīl wa Asrār Al-Ta’wīl* (Beirut: Dār Al-Kutub Al-‘Ilmiyya, 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 [hadaynāhu] 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.¹³ They are the best of the generations from the *Ummah* of our master, Muḥammad, may Allah’s prayers and peace be upon him. ‘His party’ are his group¹⁴ and his followers, may Allah’s prayers and peace be upon him.

5.

وَبَعْدُ فَالْعِلْمُ بِأَصْلِ الدِّينِ مُحْتَمٌّ يَحْتَاجُ لِلتَّبَيِّنِ

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

Indeed, knowledge of the foundations of the Dīn¹⁵, which is one of the names of the science of *tawhīd*, is an obligation in the Revealed Law, and this is due to the statement of the Exalted One: “**Know¹⁶ 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.

لَكِنْ مِنَ التَّطَوُّيلِ كَلَّتِ الْهَمَمُ فَصَارَ فِيهِ الْاِخْتِصَارُ مُلْتَزَمٌ

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.

وَهَذِهِ أَرْجُوزَةٌ لَقَّبْتُهَا جَوْهَرَةَ التَّوْحِيدِ قَدْ هَدَّبْتُهَا

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.

¹³ (tn): In *Al-Iṣāba fi Tamyīz Al-Ṣaḥāba*, Imam Ibn Ḥajar Al-‘Asqalānī defines a Companion as ‘*man laqiya al-Nabī ṣallā Allahu alayhi wa sallam mu’minan wa māta ‘alā 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-‘Ilmiyyah, n.d., v.1 p.177)

¹⁴ (tn): Ar. *jamā’a*

¹⁵ (tn): Ar. *uṣūl al-Dīn*

¹⁶ (tn): The verb is in the singular command form, i.e. *fa’alam*, and not the plural command form, i.e. *fa’alamū*, which indicates that knowledge of this science is an individual obligation (*farḍ ‘ayn*) as opposed to a communal obligation (*farḍ kifāya*).

8.

وَاللَّهُ أَرْجُو فِي الْقَبُولِ نَافِعًا بِهَا مُرِيدًا فِي الثَّوَابِ طَامِعًا

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.

فَكُلُّ مَنْ كُفِّ شَرَعًا وَجِبًا عَلَيْهِ أَنْ يَعْرِفَ مَا قَدْ وَجِبًا

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.

لِلَّهِ وَالْجَائِزِ وَالْمُمْتَنِعِ وَمِثْلُ ذَا لِرُسُلِهِ فَاسْتَمِعَا

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.

إِذْ كُلُّ مَنْ قَلَّدَ فِي التَّوْحِيدِ إِيمَانُهُ لَمْ يَخُلْ مِنْ تَرْدِيدِ

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 beliefs²⁰ 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.

وَبَعْضُهُمْ حَقَّقَ فِيهِ الْكَشْفَا فَفِيهِ بَعْضُ الْقَوْمِ بِحُكْمِي الْخُلْفَا

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.

كَفَى وَإِلَّا لَمْ يَزَلْ فِي الضَّيْرِ فَقَالَ إِنْ يَجْزِمُ بِقَوْلِ الْغَيْرِ

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 *muqallid*²¹ 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.

مَعْرِفَةٌ وَفِيهِ خُلْفٌ مُنْتَصِبٌ وَاجْزِمُ بَأَنَّ أَوْلَىٰ مِمَّا يَجِبُ

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

In other words, firm belief that knowledge²² 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 position²³ of Imam Al-Ash'arī is the first obligation upon those legally responsible, because none of the other obligations can be realised without it.

15.

فَانظُرْ إِلَىٰ نَفْسِكَ ثُمَّ انْتَقِلْ لِلْعَالَمِ الْعُلُويِّ ثُمَّ السُّفْلِيِّ

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

²¹ (tn): i.e. the person whose position is being adopted

²² (tn): Ar. *al-ma'rifah*

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.

تَجِدُ بِهِ صُنْعًا بَدِيعَ الْحِكْمِ لَكِنَّ بِهِ قَامَ دَلِيلُ الْعَدَمِ

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 Knowledge²⁴ 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 *ḥādith*²⁵ and must have a *muḥdith*,²⁶ 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.

وَكُلُّ مَا جَاَزَ عَلَيْهِ الْعَدَمُ عَلَيْهِ قَطْعًا يَسْتَحِيلُ الْقَدَمُ

And anything for which nonexistence is possible,
pre-eternality 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 *ḥādith*, since that which is pre-eternal is not subject to any change or alteration. Furthermore, every *ḥādith* must have a *muḥdith* and the *muḥdith* is Allah, Glorified and Exalted.

18.

وَفُسِّرَ الْإِيمَانُ بِالتَّصْدِيقِ وَالتَّنَطُّقُ فِيهِ الْخُلْفُ بِالتَّحْقِيقِ

Faith has been explained to mean ‘affirmation’,²⁷
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, Muḥammad, may Allah’s prayers and peace be upon him, has brought, such as what is known of the Dīn by

²⁴ (tn): Ar. ‘ilm

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-taṣḍīq*

necessity,²⁸ 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 faith²⁹ for those who are able to articulate. Thus, those who are mute are excluded because they are not able to articulate, and therefore indication³⁰ suffices as proof of their faith.

19.

فَقِيلَ شَرْطُ كَالْعَمَلِ وَقِيلَ بَلْ شَطْرُ وَالْإِسْلَامِ اشْرَحَنَّ بِالْعَمَلِ

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.

مِثَالُ هَذَا الْحَجِّ وَالصَّلَاةُ كَذَا الصِّيَامِ فَادِرٍ وَالزَّكَاةُ

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.³¹

21.

وَرُجِّحَتْ زِيَادَةُ الْإِيمَانِ بِمَا تَزِيدُ طَاعَةَ الْإِنْسَانِ

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

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 Muḥammad 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.

22.

وَقِيلَ لَا خُلْفَ كَذًا قَدْ نُقِلَا

وَنَقْصُهُ بِنَقْصِهَا وَقِيلَ لَا

And it decreases by obedience decreasing; it is also said that it does not;
It has also been said that there is no disagreement, as has been transmitted.

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-Fakhr 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.