

PRAISE BELONGS TO God alone, the Lord of the worlds. The most learned scholar, the Proof of Islam, Abū Ja'far al-Warrāq al-Taḥāwī (from Egypt), may God shower him with mercy, states that the following is an exposition of the creed of the People of the Prophetic Way and the Majority of Scholars (*ahl al-sunnah wa al-jamā'ah*)³⁷ in accordance with the understanding of Muslim jurists such as Imam Abū Ḥanīfah al-Nu'mān b. Thābit al-Kūfī, Abū Yūsuf Ya'qūb b. Ibrāhīm al-Anṣārī, and Abū 'Abd Allāh Muḥammad b. al-Ḥasan al-Shaybānī رحمهم الله. It includes their beliefs about the theological foundations of the religion upon which they base their worship of the Lord of the worlds.

We assert about the unity of God, as did Imam [Abū Ḥanīfah] and the two aforementioned imams [Abū Yūsuf and Muḥammad b. al-Ḥasan]—may God have mercy on them—believing with providence,³⁸ that:

1. God is one, without partner.
2. Nothing is like Him.
3. Nothing debilitates Him.
4. No deity exists save Him.
5. He is preexistent without origin, eternal without end.
6. He neither perishes nor ceases to exist.

³⁷ See Appendix A: "Biographies of Abū Ḥanīfah, Abū Yūsuf, and al-Shaybānī."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ . قَالَ الْعَلَمَةُ حُجَّةُ الْإِسْلَامِ أَبُو جَعْفَرٍ الْوَرَّاقُ الطَّحَاوِيُّ -بِمِصْرَ- رَحِمَهُ اللَّهُ : هَذَا ذِكْرُ بَيَانِ عَقِيدَةِ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ عَلَى مَذْهَبِ فُقَهَاءِ الْمِلَّةِ : أَبِي حَنِيفَةَ الثُّعْمَانَ بْنِ ثَابِتِ الْكُوفِيِّ ، وَأَبِي يُوسُفَ يَعْقُوبَ بْنِ إِبْرَاهِيمَ الْأَنْصَارِيِّ ، وَأَبِي عَبْدِ اللَّهِ مُحَمَّدِ بْنِ الْحَسَنِ الشَّيْبَانِيِّ ، رِضْوَانُ اللَّهِ عَلَيْهِمُ أَجْمَعِينَ ؛ وَمَا يَعْتَدُونَ مِنْ أَصُولِ الدِّينِ ، وَيَدِينُونَ بِهِ رَبُّ الْعَالَمِينَ .

قَالَ الْإِمَامُ وَبِهِ قَالَ الْإِمَامَانِ الْمَذْكُورَانِ رَحِمَهُمَا اللَّهُ تَعَالَى : نَقُولُ فِي تَوْحِيدِ اللَّهِ مُعْتَقِدِينَ بِتَوْفِيقِ اللَّهِ :

1- إِنْ اللَّهُ وَاحِدٌ لَا شَرِيكَ لَهُ ،

2- وَلَا شَيْءٌ مِثْلُهُ ،

3- وَلَا شَيْءٌ يُعْجِزُهُ ،

4- وَلَا إِلَهٌ غَيْرُهُ ،








5- قَدِيمٌ بِلَا أِبْتِدَاءٍ ، دَائِمٌ بِلَا أَنْتِهَاءٍ ،

6- لَا يَفْتَنُ وَلَا يَبِيدُ ،

7. Nothing will be except what He wills.
8. Imaginations cannot attain Him; comprehensions cannot perceive Him.
9. Creatures do not bear any similarity to Him.
10. Alive, He never dies; all-sustaining, He never sleeps.
11. He is a creator without any need to create and a provider without any stores of provision.
12. He seizes life without fear and resurrects without effort.
13. Just as He was possessed of His attributes prior to His creation, so He remains with the same attributes without increasing in them as a result of His creation coming into being.
14. As He was before creation qualified with specific attributes, so He remains forever described by them.
15. It is not after creating the universe that He merits the name *the Creator*, nor through originating His creatures that He merits the name *the Originator*.
16. He possesses the quality of sovereignty with or without fief, and the quality of creativity with or without creation.
17. And while He is *the Resurrector of the Dead* after He resurrects them, He merits the same name before their actual resurrection. Likewise, He merits the name *the Creator* before their actual creation.
18. That is because He is omnipotent. Everything is dependent upon Him, and every affair is effortless for Him. *He needs nothing, and There is nothing like Him, yet He is the Hearing, the Seeing* (Qur'an 42:11).

- ٧- وَلَا يَكُونُ إِلَّا مَا يُرِيدُ
- ٨- لَا تَبْلُغُهُ الْأَوْهَامُ ، وَلَا تُدْرِكُهُ الْأَفْهَامُ ،
- ٩- وَلَا تُشْبِهُهُ الْأَنَامُ .
- ١٠- حَيٌّ لَا يَمُوتُ ، قَيُّومٌ لَا يَنَامُ ،
- ١١- خَالِقٌ بِلَا حَاجَةٍ ، رَازِقٌ بِلَا مَوْئِنَةٍ ،
- ١٢- مُمِيتٌ بِلَا مَخَافَةٍ ، بَاعِثٌ بِلَا مَشَقَّةٍ ،
- ١٣- مَا زَالَ بِصِفَاتِهِ قَدِيمًا قَبْلَ خَلْقِهِ ، لَمْ يَزِدْ بِكَوْنِهِمْ شَيْئًا لَمْ يَكُنْ قَبْلَهُمْ مِنْ صِفَاتِهِ ،
- ١٤- وَكَمَا كَانَ بِصِفَاتِهِ أَزَلِيًّا ، كَذَلِكَ لَا يَزَالُ عَلَيْهَا أَبَدِيًّا .
- ١٥- لَيْسَ مُنْذُ خَلَقَ الْخَالِقَ اسْتِفَادَ اسْمَ الْخَالِقِ ، وَلَا يَأْخُذُ بِاسْمِ الْبَرِيَّةِ اسْتِفَادَ اسْمَ الْبَارِي .
- ١٦- لَهُ مَعْنَى الرَّبُوبِيَّةِ وَلَا مَرْبُوبَ ، وَمَعْنَى الْخَالِقِيَّةِ وَلَا مَخْلُوقَ ،
- ١٧- وَكَمَا أَنَّهُ مُحْيِي الْمَوْتَى بَعْدَمَا أَحْيَاهُمْ ، اسْتَحَقَّ هَذَا الْاسْمَ قَبْلَ إِحْيَائِهِمْ ، كَذَلِكَ اسْتَحَقَّ اسْمَ الْخَالِقِ قَبْلَ إِنْشَائِهِمْ ،
- ١٨- ذَلِكَ بِأَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، وَكُلُّ شَيْءٍ إِلَيْهِ فَقِيرٌ ، وَكُلُّ أَمْرٍ عَلَيْهِ يَسِيرٌ ، لَا يَحْتَاجُ إِلَى شَيْءٍ ، ﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴾ .

19. He originated the creation with omniscience.
20. He measured out the lots [of all He created].
21. He determined the spans of their lives.
22. None of their actions were concealed from Him before He created them. He knew what they would do before He created them.
23. He commanded them to obey Him and proscribed them from disobeying Him.
24. All things are in accordance with His determination and will, and His will is fulfilled.
25. His servants are without volition except what He wills for them. Thus, what He wills for them will be, and what He does not will for them will not be.
26. He guides, protects, and preserves whomever He wills by grace. And He misguides, forsakes, and afflicts whomever He wills by justice.³⁹
27. All of them vacillate in His providence between His grace and His justice.
28. He transcends having any opposites or peers.
29. None can thwart His decree, overrule His judgment, or override His command.
30. We believe in all of that and are certain that all of it is from Him.
31. [We believe] Muḥammad ﷺ is His chosen one, His preeminent prophet, and His messenger, with whom He is well pleased.

- ١٩- خَلَقَ الْخَلْقَ بِعِلْمِهِ ،
- ٢٠- وَقَدَّرَ لَهُمْ أَقْدَارًا ، 
- ٢١- وَضَرَبَ لَهُمْ أَجَالَ .
- ٢٢- لَمْ يَخْفَ عَلَيْهِ شَيْءٌ مِنْ أَعْمَالِهِمْ قَبْلَ أَنْ خَلَقَهُمْ ، وَعَلِمَ مَا هُمْ عَامِلُونَ قَبْلَ أَنْ يَخْلُقَهُمْ ، 
- ٢٣- وَأَمَرَهُمْ بِطَاعَتِهِ ، وَنَهَاهُمْ عَنْ مَعْصِيَتِهِ ،
- ٢٤- وَكُلُّ شَيْءٍ يَجْرِي بِقُدْرَتِهِ وَمَشِيئَتِهِ ، وَمَشِيئَتُهُ تَنْفُذٌ ، 
- ٢٥- لَا مَشِيئَةَ لِلْعِبَادِ إِلَّا مَا شَاءَ لَهُمْ ، فَمَا شَاءَ لَهُمْ كَانَ ، وَمَا لَمْ يَشَأْ لَمْ يَكُنْ .
- ٢٦- يَهْدِي مَنْ يَشَاءُ ، وَيَعْصِمُ وَيُعَافِي فَضْلًا ؛ وَيُضِلُّ مَنْ يَشَاءُ ، وَيَخْذُلُ وَيَبْتَلِي عَدْلًا ،
- ٢٧- وَكُلُّهُمْ يَتَّقِلُونَ فِي مَشِيئَتِهِ ، بَيْنَ فَضْلِهِ وَعَدْلِهِ .
- ٢٨- وَهُوَ مُتَعَالٍ عَنِ الْأَضْدَادِ وَالْأَنْدَادِ ، 
- ٢٩- لَا رَادَّ لِقَضَائِهِ ، وَلَا مُعَقِّبَ لِحُكْمِهِ ، وَلَا غَالِبَ لِأَمْرِهِ . 
- ٣٠- آمَنَّا بِذَلِكَ كُلِّهِ ، وَأَيُّقِنَّا أَنَّ كُلًّا مِنْ عِنْدِهِ ، 
- ٣١- وَأَنَّ مُحَمَّدًا عَبْدُهُ الْمُصْطَفَى وَنَبِيُّهُ الْمُجْتَبَى وَرَسُولُهُ الْمُرْتَضَى . 

32. He is the finality of the prophets, the paragon of the pious, the master of the messengers, and the beloved of the Lord of all worlds.
33. Any claim to prophecy after him is deviation and heresy.
34. He is an emissary to all of the jinn⁴⁰ and the whole of humanity, with truth and guidance, light and radiance.
35. The Qur'an is the Word of God that emanated from Him without modality in its expression. He sent it down to His messenger as a revelation. The believers accept it as such literally. They are certain it is, in reality, the Word of God, the Sublime and Exalted.
36. Unlike human speech, it is eternal and uncreated.
37. Whoever hears it and alleges it is human speech has disbelieved, for God has rebuked, censured, and promised such a one an agonizing punishment, stating, I will roast him in the Hellfire (Qur'an 74:26). Because God threatened those who allege, This is merely human speech (Qur'an 74:25) with an inferno of torment, we acknowledged and ascertained that it was the Word of the Creator of humanity, and does not resemble human speech.
38. Whoever ascribes any human qualities to God has blasphemed.⁴¹ So whoever perceives this takes heed and refrains from such statements of the disbelievers and knows that God, the Sublime and Exalted, in all of His attributes, is utterly unlike humanity.

- ٣٢- خَاتَمُ الْأَنْبِيَاءِ ، وَإِمَامُ الْأَتْقِيَاءِ ، وَسَيِّدُ الْمُرْسَلِينَ ، وَحَبِيبُ رَبِّ الْعَالَمِينَ .
- ٣٣- وَكُلُّ دَعْوَةٍ التَّبُوءِ بَعْدَهُ فَغَيٌّ وَهَوَىٌّ ،
- ٣٤- وَهُوَ الْمَبْعُوثُ إِلَى عَامَّةِ الْجِنَّ وَكَافَّةِ الْوَرَى ، بِالْحَقِّ وَالْهُدَى ، وَالنُّورِ وَالضِّيَاءِ .
- ٣٥- وَإِنَّ الْقُرْآنَ كَلَامُ اللَّهِ ، مِنْهُ بَدَأَ بِلَا كَيْفِيَّةٍ قَوْلًا ، وَأَنْزَلَهُ عَلَى نَبِيِّهِ وَحَيًّا ، وَصَدَّقَهُ الْمُؤْمِنُونَ عَلَى ذَلِكَ حَقًّا ، وَأَيَقَنُوا أَنَّهُ كَلَامُ اللَّهِ تَعَالَى بِالْحَقِيقَةِ ،
- ٣٦- لَيْسَ بِمَخْلُوقٍ كَكَلَامِ الْبَرِيَّةِ ،
- ٣٧- فَمَنْ سَمِعَهُ فَرَعَمَ أَنَّهُ كَلَامُ الْبَشَرِ فَقَدْ كَفَرَ ، وَقَدْ ذَمَّهُ اللَّهُ وَعَابَهُ وَأَوْعَدَهُ عَذَابَهُ حَيْثُ قَالَ تَعَالَى ﴿ سَأُصَلِّيهِ سَقَرَ ﴾ فَلَمَّا أَوْعَدَ اللَّهُ بِسَقْرِ لَنْ قَالَ ﴿ إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ ﴾ ، عَلِمْنَا وَأَيَقَنَّا أَنَّهُ قَوْلُ خَالِقِ الْبَشَرِ ، وَلَا يُشَبَّهُ قَوْلَ الْبَشَرِ .
- ٣٨- وَمَنْ وَصَفَ اللَّهَ بِمَعْنَى مِنْ مَعَانِي الْبَشَرِ ، فَقَدْ كَفَرَ ، فَمَنْ أَبْصَرَ هَذَا اِعْتَبَرَ ، وَعَنْ مِثْلِ قَوْلِ الْكُفَّارِ أَنْزَجَرَ وَعَلِمَ أَنَّ اللَّهَ تَعَالَى بِصِفَاتِهِ لَيْسَ كَالْبَشَرِ .



39. The Beatific Vision is a reality for the people of Paradise without enclosure or modality,⁴² just as the Book of God pronounces, *Some faces will be aglow that day, gazing at their Lord (75:22-23)*. Its explanation is as God, the Sublime and Exalted, knows it to be and as He intended.
40. All that came [to us] from the Messenger ﷺ in the authentic hadith⁴³ is just as he said it was, and the meaning is as he intended. We do not interpret any of it to accord with our opinions, nor do we presume any of it to accord with our whims.
41. No one is secure in his religion unless he resigns himself to God, the Sublime and Exalted, and His Messenger ﷺ and consigns whatever obscures his understanding to the One who knows its meaning.
42. One's footing in Islam is not firm save on the ground of resignation and surrender.
43. Whoever covets knowledge that was barred from him, discontented with the limits of his understanding, shall be veiled from pure unity, unadulterated comprehension, and sound faith on account of his covetousness. He will then vacillate between belief and disbelief, assertion and negation, and resolution and denial. Obsessive, aimless, skeptical, and deviant, he is neither an assertive believer nor a resolute denier.
44. Belief in the Beatific Vision of the denizens of Paradise is incorrect for anyone who surmises that it is imaginary or interprets it to be a type of comprehension. For correct interpretation of the Beatific Vision—or any quality annexed to Lordship—lies in leaving interpretation and cleaving to resignation. Upon this are based the religion of the Muslims and the sacred laws of the prophets.

- ٣٩- وَالرُّؤْيَةُ حَقٌّ لِأَهْلِ الْجَنَّةِ ، بِغَيْرِ إِحَاطَةٍ وَلَا كَيْفِيَّةٍ ، كَمَا نَطَقَ بِهِ كِتَابُ رَبِّنَا ، ﴿ وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ * إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴾ ، وَتَفْسِيرُهُ عَلَىٰ مَا أَرَادَ اللَّهُ تَعَالَىٰ وَعَلِمَهُ ،
- ٤٠- وَكُلُّ مَا جَاءَ فِي ذَلِكَ مِنَ الْحَدِيثِ الصَّحِيحِ عَنِ الرَّسُولِ ﷺ فَهُوَ كَمَا قَالَ ، وَمَعْنَاهُ "عَلَىٰ مَا أَرَادَ ، لَا نَدْخُلُ فِي ذَلِكَ مُتَأَوِّلِينَ بِأَرَائِنَا ، وَلَا مُتَوَهِّمِينَ بِأَهْوَانِنَا ،
- ٤١- فَإِنَّهُ مَا سَلِمَ فِي دِينِهِ إِلَّا مَنْ سَلَّمَ لِلَّهِ عَزَّ وَجَلَّ وَلِرَسُولِهِ ﷺ ، وَرَدَّ عِلْمَ مَا اشْتَبَهَ عَلَيْهِ" إِلَىٰ عَالِمِهِ .
- ٤٢- وَلَا تُنْبِتُ "قَدَمَ الْإِسْلَامِ إِلَّا عَلَىٰ ظَهْرِ التَّسْلِيمِ وَالِاسْتِسْلَامِ ؛
- ٤٣- فَمَنْ "رَامَ عِلْمَ مَا حُظِرَ عَنْهُ عِلْمُهُ" ، وَلَمْ يَقْنَعْ بِالتَّسْلِيمِ فَهَمُهُ ، حَجَبَهُ مَرَامُهُ عَنِ خَالِصِ التَّوْحِيدِ ، وَصَافِيِ الْمَعْرِفَةِ ، وَصَحِيحِ الْإِيمَانِ فَيَتَدَبَّدَبُ بَيْنَ الْكُفْرِ وَالْإِيمَانِ ، وَالتَّصْدِيقِ وَالتَّكْذِيبِ وَالْإِقْرَارِ وَالْإِنْكَارِ ، مُوسَّوسًا تَائِهًا ، شَاكًا زَائِعًا ، لَا مُؤْمِنًا مُصَدِّقًا ، وَلَا جَاحِدًا مُكَدِّبًا .
- ٤٤- وَلَا يَصِحُّ الْإِيمَانُ بِالرُّؤْيَةِ لِأَهْلِ دَارِ السَّلَامِ لِمَنِ اعْتَبَرَهَا مِنْهُمْ" بِوَهْمٍ ، أَوْ تَأَوَّلَهَا بِفَهْمٍ ، إِذْ "كَانَ تَأْوِيلُ الرُّؤْيَةِ وَتَأْوِيلُ كُلِّ مَعْنَى يُصَافٍ إِلَى الرُّبُوبِيَّةِ بَرَكٍ" التَّأْوِيلِ وَالزُّومِ التَّسْلِيمِ ، وَعَلَيْهِ دِينُ الْمُسْلِمِينَ وَشَرَائِعُ النَّبِيِّينَ .