

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

# THE CREED OF AL-SHARNUBI

*'Abd al-Majīd al-Azharī al-Sharnūbī al-Mālikī (d. 1348 AH)*

**English rendition by Amjad Mahmood**

*Edited and formatted by Abdul Samad Ali*



Dear reader,

Please recite *Sura al-Fatiha* and donate the reward of your recitation to the renowned scholars and great gnostics, carriers of the banner of the authority of the Quran and Sunna, who illuminated the land of Khorasan and Hind with the Muhammadan light, ‘Alī bin ‘Uthmān al-Hajwerī al-Ḥasanī wal-Ḥusaynī and Baba Farīduddīn Mas‘ūd Ganjshakar — may Allah the Exalted have mercy upon them and reward them well on behalf of the Muslims; indeed, He is All-Hearing, All-Knowing.

Amin

—Abdul Samad Ali



## INTRODUCTION

In the name of Allah, the Beneficent, the Merciful.

Praise be to Allah, the Lord of the Worlds. May blessings and salutations be upon the best of Allah's creation, the most sublime in character, our Master Muhammad ﷺ, the seal of those who have passed and the guide to the straight path — and upon his ﷺ pure and noble wives and family, his ﷺ Companions and those who have followed the People of the Prophetic Way and the Majority of Scholars (*Ahl as-Sunnah wal-Jamā'ah*) with excellence until the Day of Judgement.

The author of the text, *Manzūmat al-'Aqā'id ish-Sharnūbiyyah* (The Creed of Al-Sharnubi), is Abū Muḥammad 'Abd al-Majīd bin Ibrāhīm ash-Sharnūbī al-al-Azharī al-Mālikī. He was born in Sharnub, Egypt; his year of birth is not known. He is: *ash-Sharnūbī* as he was born in Sharnub, which is a town in the Nile delta near Damanhūr, in Egypt; *al-Mālikī* as he followed the school of Imām Mālik ibn Anas in jurisprudence (*fiqh*); *al-Azharī* as he completed his Islamic studies at al-Azhar in Cairo, Egypt.

He was an erudite scholar, a master in jurisprudence, hadith, spirituality (*taṣawwuf*), Arabic language and grammar, and other sciences. His authored works include: commentary on *Mukhtaṣar Ibn Abī Jamrah*; a commentary on *al-Arba'īn an-Nawawīyyah*; a commentary *Risalah ibn Abi Zayd al-Qayrawānī*, called *Taqrīb al-Ma'ānī*; commentary on *Matn al-'Izzīyyah*, called *al-Kawākib ad-Durriyyah*; commentary on *Matn al-'Ashmāwīyyah*, called *al-Mahāsin al-Bahiyyah*; *Manzūmat al-'Aqā'id ish-Sharnūbiyyah*—this poem on creed; commentary on *Hikam ibn 'Aṭāillah al-Iskandari*, and a few other texts.

Shaykh 'Abd al-Majīd passed away in the year 1348 AH/1929 CE. May Allah shower His infinite mercy upon him and ennoble him with a high rank in Paradise.

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- ١- يَقُولُ رَاجِي الْغُفْرِ لِلذُّنُوبِ      عَبْدُ الْمَجِيدِ الْأَزْهَرِي الشَّرْنُوبِي
- ٢- الْحَمْدُ لِلَّهِ الَّذِي تَوَحَّدا      فِي ذَاتِهِ وَبِالْبَقَا تَفَرَّدَا
- ٣- وَبَعْدَ حَمْدِ اللَّهِ وَالصَّلَاةِ      عَلَى النَّبِيِّ صَاحِبِ الصَّلَاتِ
- ٤- فَهَذِهِ عَقَائِدُ التَّوْحِيدِ      نَنْجُو بِهَا مِنْ رَبَقَةِ التَّقْلِيدِ
- ٥- فَاحْفَظْ لِمَوْلَى الْخَلْقِ عِشْرِينَ صِفَةً      تَكُنْ بِهَا فِي غُرْفِ مُزْخَرْفَةٍ
- ٦- لَهُ الْوُجُودُ وَالْبَقَاءُ وَالْقِدَمُ      مُخَالِفٌ لِمَا يَنَالُهُ الْعَدَمُ
- ٧- وَقَائِمٌ بِنَفْسِهِ وَوَاحِدٌ      فَهَذِهِ سِتُّ صِفَاتٍ تُسْرَدُ
- ٨- مِنْهَا الْوُجُودُ صِفَةٌ نَفْسِيَّةٌ      وَالْخَمْسُ بَعْدَهَا هِيَ السَّلْبِيَّةُ
- ٩- وَوَاجِبٌ لِرَبَّنَا الْمَنَانِي      سَبْعُ صِفَاتٍ سُمِّيَتْ مَعَانِي
- ١٠- عِلْمٌ إِرَادَةٌ وَقُدْرَةٌ بَصَرٌ      سَمْعٌ كَلَامٌ وَحَيَاةٌ تُعْتَبَرُ
- ١١- وَسَبْعَةٌ قَدْ لَازَمَتْهَا تُدْعَى      بِمَعْنَوِيَّةٍ فَأَلْقِ السَّمْعَا
- ١٢- كَكُونِهِ حَيًّا مُرِيدًا قَادِرًا      وَفِي ثُبُوتِهَا خِلَافٌ قَدْ جَرَى
- ١٣- وَالْحَقُّ الْإِسْتِغْنَاءُ بِالْمَعَانِي      عَنْهَا كَمَا حَقَّقَ بِالْبُرْهَانِ
- ١٤- وَضِدُّهَا عَلَيْهِ يَسْتَحِيلُ      فَإِنَّهُ الْمُنَزَّهُ الْجَلِيلُ

- ١٥- بِكُلِّ أَوْصَافِ الْكَمَالِ قَدْ وُصِفَ  
 طُوبَى لِمَنْ لَهُ بِهِذَا يَعْتَرِفُ
- ١٦- وَجَائِزُ عَلَيْهِ فِعْلُ الْمُمَكِّنِ  
 وَتَرْكُهُ إِنْ لَمْ يَشَأْ لَمْ يَكُنْ
- ١٧- وَوَاجِبُ لِرُسُلِهِ الْأَمَانَةُ  
 وَالصَّدْقُ وَالتَّبْلِيغُ وَالْفَطَانَةُ
- ١٨- وَمُسْتَحِيلُ ضِدُّهَا فَلْتَعَلَّمِ  
 وَجَائِزُ كَالْأَكْلِ فِي حَقِّهِمْ
- ١٩- وَاجْزِمُ بِأَنَّ الْمُصْطَفَى التَّهَامِي  
 أَفْضَلُ مَبْعُوثٍ إِلَى الْأَنْامِ
- ٢٠- قَدْ خُصَّ بِالْإِسْرَاءِ وَالْمِعْرَاجِ  
 وَالْمِلَّةِ الْوَاضِحَةِ الْمِنْهَاجِ
- ٢١- مِنْ رَبِّهِ كَقَابِ قَوْسَيْنِ دَنَا  
 وَنَالَ مِنْ عَطَاهُ غَايَةَ الْمُنَى
- ٢٢- وَيَجِبُ الْإِيمَانُ بِالَّذِي وَرَدَ  
 عَنْهُ مِنَ الْمَوْلَى الْمُهَيَّمِنِ الصَّمَدِ
- ٢٣- كَالْحَشْرِ وَالصِّرَاطِ وَالْمِيزَانِ  
 وَالتَّبْعِ وَالشَّوَابِ فِي الْجِنَانِ
- ٢٤- وَالْحُورِ وَالْوَلَدَانِ وَالْأَمْلاكِ  
 وَالْأَنْبِيَاءِ وَالْجِنِّ وَالْأَفْلاكِ
- ٢٥- وَتَجْمَعُ الْعَقَائِدَ الَّتِي مَضَتْ  
 شَهَادَةُ الْإِسْلَامِ حَسْبَمَا ثَبَتَتْ
- ٢٦- فَكُنْ لَهَا مُعْتَقِدًا وَذَاكِرًا  
 لِكَيْ تَرَى بِهَا مَقَامًا فَاخِرًا
- ٢٧- وَأَسْأَلُ الْمَنَّانَ ذَا الْجَلَالِ  
 رُقِينَا لِرُتَبِ الْكَمَالِ
- ٢٨- بِجَاهِ طَهِ السَّيِّدِ الْبَشِيرِ  
 وَآلِهِ مِنْ أَهْلِ التَّطْهِيرِ
- ٢٩- صَلَّى عَلَيْهِ رَبُّنَا وَسَلَّمَا  
 وَالْآلِ مَا كُلُّ كِتَابٍ خْتَمَا

# THE CREED OF SHARNUBI

In the name of Allah, the Beneficent, the Merciful

[1] The one hopeful for the forgiveness of his sins,  
‘Abd al-Majīd al-Azharī al-Sharnūbī, says:

[2] All praise is due to Allah who is One  
In His essence, and [who] in perpetuity is alone.

[3] And after praising Allah and [invoking] prayers  
Upon the Prophet, the possessor of favours,

[4] These are the tenets of divine unity  
Through which we save ourselves from the noose of bling-following.

[5] So memorise twenty attributes of our Master  
Through which you shall dwell in homes embellished with gold.

[6] He has Existence, Everlastingness, and Pre-eternity,  
He is dissimilar to that which is subject to non-existence,

[7] And [He is] Self-subsistent and One.  
These are six attributes enumerated.

[8] Amongst them is Existence, which is a personal attribute.  
And the five after it are the negating [attributes].

[9] Moreover, it is necessary that our beneficent Lord has  
Seven attributes which are called qualitative.

[10] [They are] Knowledge, Will, Omnipotence, Sight,  
Hearing, Speech, and Life. So reflect!

[11] Then there are seven that are inseparable from them called,  
Predicative. So lend an ear!

[12] Such as His being alive, Willing and Powerful.  
Although disagreement has arisen in regards to their establishment.

[13] The truth of the matter is that the qualitative (attributes) dispense  
Of them, as has been established by proof.

[14] The opposite[s] of these are impossible for Him  
For He is Transcendent, the Majestic.

[15] With all attributes of perfection He is described.  
Glad tidings to whoever acknowledges this.

[16] Moreover, it is possible for Him to do what's possible  
Or leave it undone. If He does not will [a thing] it does not come to be.

[17] Necessary for His Messengers is infallibility,  
Veracity, conveying [the Message], and intellectual acuity.

[18] And impossible are the opposite[s]. So know!  
The possible in regards to them are such [matters] as eating.

[19] Be certain that the Chosen One from Tihama  
Is the best messenger sent to mankind.

[20] He has been distinguished with the Night journey and Ascension,  
And the religion that is upon a clear path.

[21] He drew near to His Lord at a distance of but two bow-lengths  
And attained, from His accolade, the utmost wish.

[22] It is necessary to have faith in what has been related  
From him from his Master.

[23] Such as the Assembly, the Bridge [over the Fire], the Scales,  
The Resurrection, reward in Paradise,

[24] The Houris, youthful servants, the Angels,  
The Prophets, the Jinn and the Heavens.

[25] The aforementioned beliefs are contained  
Within the testimony of Islam, according to what is established.

[26] So believe in it and invoke it  
So that you may thereby see a splendid rank.

[27] And ask the Beneficent, the Majestic,  
To raise us to the degree of perfection

[28] By the honour of Ta-Ha, the liege-lord, the Bringer of Tidings  
And his family, the springs of purification.

[29] May our Lord bless him and give [him] peace  
And [to] his family as long as every book is concluded.