

al-Kharida al-Bahiyya ('The Radiant Pearl')

by Imam Ahmad al-Dardir (Allah have mercy on him)

In the Name of Allah, Most Merciful and Compassionate

Author's Opening

1. Ahmad Dardir, hopeful of the Mercy / Of the Most Powerful, says:
2. Praise be to Allah the High, the One / The Knowing, Singular, Independent, and Majestic
3. May the best of blessings and peace / Be upon the Chosen and Noble Prophet
4. And upon his pure family and companions, / Especially his Companion in the cave.
5. This is an excellent statement of beliefs / Which I have named 'The Radiant Pearl'
6. Though light and small in size, / It is tremendous in the knowledge it contains
7. It is enough for you if you wish to stop with it, / For it contains the essentials of the science of beliefs
8. And from Allah alone I hope for acceptance of my actions / Benefit from this, and forgiveness of all slips.

Categories of Rational Rulings

9. The categories of rational rulings, without exception, / Are necessity, possibility, and impossibility
10. Understand these well, my friend / And you'll have gained the joy of true understanding
11. It is legally necessary for those morally responsible / To know Allah Most High—so be well aware!
12. This entails knowing the necessary, possible, / And impossible regarding Allah Most High
13. To know likewise regarding Allah's Messengers, / May God's greetings be upon them.
14. The rationally necessary is that which / Does not admit negation—so turn to Him in submission!
15. The impossible is everything that / Does not admit affirmation—it is the opposite of the necessary.
16. And every matter that accepts negation / And affirmation is the possible, as is clear.
17. Then know that this universe, / Which is everything besides Allah the High and Knowing
18. Is without doubt originated and dependent, / Because it is subject to change
19. Its origination is its existence after non-existence / And its opposite of this is Beginninglessness

Belief in Allah

20. So know that the attribute of Existence / Is necessary for the One, the Worshipped
21. This is because it is clear that every effect / Points to a cause—so reflect!
22. Existence is called a personal attribute, / And is followed by five attributes of negation:

Attributes of Negation

23. They are Beginninglessness, Endlessness, / Self-Subsistence, Difference from creation, and
24. Oneness in Entity, Attributes, and Actions— / Understand these in order to attain unto piety
25. And then know that effecting is for none / But the Overpowering One
26. Asserting that things effect by their / Nature or by necessity is disbelief according to the religion
27. And affirming that thing effect by God-given power / Is sinful innovation, so pay no attention
28. Were Allah not characterized by these / He would be created, which is absurd—so remain steadfast
29. This is because it entails infinite regress / Or circularity, both of which are obviously impossible
30. Thus, He is the Majestic, the Beautiful, the Master, / The Pure, the Holy, and the High Lord
31. He is transcendent beyond indwelling, direction, / Union, separation, and folly.

The Attributes of Affirmation

32. The affirmative attributes are seven: / Namely, His Knowledge encompassing all things
33. His Life, Power, and Will / Everything is only because He Willed it
34. This is true even if He commanded otherwise, / Allah's Will differs from His Command—so avoid vanity
35. So know that created things take four / Rulings in relation to His Will and Command, so understand
36. His Speech, Hearing, and Seeing; / So He is the True God, and One who acts as He chooses
37. All these affirmative attributes necessarily / Have relations, except for Life

38. So Knowledge and Divine Speech relate / To all things—necessary, possible, and impossible
39. His Power and Will relate / To all possible things, my pious brother
40. And know without doubt that / His Hearing and Seeing relate to all existent things
41. All His attributes are intrinsically beginningless / Because they are not other than the Divine Entity
42. Know, too, that Divine Speech is without letters, / Or order—for it is unlike created speech
43. It is impossible for Allah to have the opposite of / The aforementioned attributes—so understand
44. This is because if Allah did not have / These attributes, He would be characterized by their opposites
45. And anyone characterized by these opposites / Is in a state of absolute neediness
46. And the One, the Worshipped is not in need / Of any other—exalted is the Independent and Powerful
47. It is possible for Allah to bring into existence / Or not doing so; and damning and giving felicity
48. Whoever says that doing that which is most beneficial / Is necessary for Allah, has manifested impropriety
49. Have conviction, dear brother, in the vision of God / In the Eternal Garden, without limit
50. This vision is rationally possible, / And transmitted texts affirm it decisively

Belief in Prophets

51. Affirm that all Messengers are trustworthy, / Truthful, convey the message, and are intelligent
52. The opposites of these are impossible for them / And human traits like eating are possible for them
53. Their sending is out of Divine Grace and Mercy / To creation—exalted is the Bestower of blessings

Matters of the Hereafter

54. It is binding to believe in the Reckoning, / The Gathering, punishment, reward,
55. The gathering, the Path, the Scales, / The Pool, the Fire, the Garden,
56. The Jinn, Angels, and all Prophets / The houris, the youth, and also in saints
57. And everything that the Prophet came with / That is necessarily known to be of the religion

Realization of Faith: Spirituality

58. The Statement of Islam contains within it / Everything that has been mentioned above.
59. So invoke it frequently, with proper manners / And you will rise by this invoking to the highest of ranks.
60. Make your fear remain your hope / And travel to your Lord without straying
61. Renew your repentance for all sins / But never despair from the mercy of the All-Forgiving
62. Be thankful for His blessings / And remain steadfastly patient when He sends trials
63. For every matter is by His Decree and Destiny / And there is no fleeing from destiny as it unfolds
64. So submit in so that you are safe / And follow the way of worshipful scholars
65. Purify your heart from all otherness with striving; / Standing in prayer in the depths of the night;
66. Contemplation; constant remembrance; / Consistently avoiding all sin;
67. Be vigilant of Allah in all situations, / In order to ascend to the stations of perfection
68. Say, with abasement, “My Lord, don’t debar me / From You with any barrier, and don’t withhold from me
69. Your radiant secret that removes all blindness, / And grant me a good ending, O Most Merciful!
70. And all praise is to Allah for completion, / With the best of blessings and peace
71. For the Hashemite Final Prophet / And honourable family and companions.