

## 50 Essential Islamic Beliefs – Quick Reference from Bājūrī's Epistle

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The following are the 20 Attributes of Affirmation.  
It is necessary to affirm the following attributes:

1. **Wujūd** – Existence. That Allāh táālā exists.
2. **Qidam** – Pre-eternity. Allāh táālā has always existed without a beginning.
3. **Baqā'a** – Eternal, endless existence. Allāh táālā shall exist forever without an end.
4. **Mukhālafatu li'l Hawādith** – He is unlike anything else. Everything else is an accident; brought into existence by the Creator (Allāh Himself) and was previously non-existent. The Attributes of Allāh táālā are also unlike anything else. [Accident – “any entity or event contingent upon the existence of something else”.]
5. **Qiyām bi'n Nafs** – Self-subsisting. He exists by Himself, without any help or dependence on anything else.
6. **Wahdāniyyah** – Absolute Oneness. He is One and alone in His Self, His Attributes and His Actions.
7. **Qudrah** – Divine Power that encompasses all possibilities.
8. **Irādah** – His Divine Will ordains things to exist or not exist. His Will is Absolutely Free from being influenced or compelled.
9. **Īlm** – Divine Knowledge. He Knows everything and His Knowledge encompasses everything. Nothing is unknown to Him.
10. **Ĥayāh** – Life [unlike the lives of everything else]. He Lives without the possibility of death; everything shall die or perish, except Him. He has always existed without a beginning and shall exist eternally.
11. **Samaá** – Hearing. He Hears everything, but His Hearing is transcendent; that is, without organs such as ears, and unlike the hearing of creation.

12. **Başar** – Sight. He Sees everything, but His Seeing is transcendent; that is, without organs such as eyes, and unlike the seeing of creation.
13. **Kalām** – Speech. His Divine speech is pre-eternal, uncreated and transcendent from letters and sounds.
14. **Qādir** – He is The Powerful.
15. **Murīd** – He Wills.
16. **Áalim** – He is the Knower.
17. **Ĥayy** – He is the Living.
18. **Samīy** – He is the Hearer.
19. **Başīr** – He is the Seer.
20. **Mutakallim** – He is the Speaker (of Divine Speech).

The opposite of the above, are the 20 Attributes of Negation. It is necessary to negate the following attributes for Allāh táālā.

21. **Ádam** – Non-existence. It is impossible that Allāh táālā would cease to exist.
22. **Ĥudūth** – Being an accident. That is, something which did not previously exist and came into existence at some point in time.
23. **Fanā** – Annihilation, termination, end. It is impossible for Allāh táālā to cease existing.
24. **Mumāthalah** – Similitude. It is impossible for Allāh táālā to have resemblance to anything in Creation.
25. **Ĥtiyāj** – Dependence. It is impossible for Him to be dependent on anything.
26. **Ta-áddud** – Plurality, multiplicity, many. It is impossible for something to exist along with Him, whether as a partner or as a rival or a competitor.
27. **Ájz** – Powerlessness, incapacity. It is impossible for Allāh táālā to be attributed with weakness or powerlessness.

28. **Karāhah** – Compulsion. It is impossible for Allāh tāālā to be attributed with being compelled to do something.
29. **Jahl** – Ignorance. It is impossible for Allāh tāālā to be attributed with ignorance or that He lacks knowledge of something.
30. **Mawt** – Death. It is impossible for Allāh tāālā to be attributed with death.
31. **Ṣamam** – Deafness. It is impossible for Allāh tāālā to not hear something. He Hears everything.
32. **Āmā** – Blindness. It is impossible for Allāh tāālā to not see something. He Sees everything.
33. **Bakam** – Muteness, inability to speak. It is impossible for Allāh tāālā to be unable to speak. He Speaks by His own Will, without any hindrance.
34. **Ājiz** – Weak or incapable. It is impossible for Allāh tāālā to be attributed with incapability. He is Omnipotent and every thing that is possible is in His Power.
35. **Kārih** – Compelled. It is impossible for Allāh tāālā to be compelled by something. Allāh tāālā is Absolutely Independent and exercises His Will without fear or obstruction.
36. **Jāhil** – Ignorant. It is impossible for Allāh tāālā to be attributed with ignorance. He Knows everything and is the Absolute Knower.
37. **Mayyit** – Dead. It is impossible for Allāh tāālā to be attributed with death. He is ever-living without a beginning and without an end.
38. **Aṣamm** – Deaf. It is impossible for Allāh tāālā to be described as deaf. He Hears everything.
39. **Aāmā** – Blind. It is impossible for Allāh tāālā to be described as blind. He Sees everything.
40. **Abkam** – Mute. It is impossible for Allāh tāālā to be described as mute. He Speaks of His own Volition.
41. It is possible for Allāh tāālā to do or to leave anything that is contingent. [*Muḥāl* and *Wājib* are precluded from Divine Power].

### Things that are necessary attributes of Prophets and Messengers ﷺ of Allāh:

42. **Ṣidq** – Truth. It is necessary for Prophets and Messengers to be truthful. It is impossible for them to lie. If not, their message would become suspect.
43. **Amānah** – Honesty. It is necessary for Prophets and Messengers to be honest.
44. **Tabligh** – Preaching and delivering the Divine Message. It is obligatory for Prophets and Messengers of Allāh to deliver the Divine Message of Allāh tāālā to the people.
45. **Faṭānah** – Intelligence. It is obligatory for Prophets and Messengers of Allāh to be intelligent.

### Given below are the opposites of the above attributes, which are impossible for Prophets and Messengers ﷺ of Allāh:

46. **Kadhib** – Falsehood. It is impossible for Prophets to lie. Else, it would imply that the Speech of Allāh tāālā is false, which is itself absolutely impossible [*muḥāl*].
47. **Khiyānah** – Betrayal, breach of trust. It is impossible for Prophets to be dishonest, treacherous or betray their trusts.
48. **Kitmān** – Concealment. It is impossible for Prophets to conceal any portion of the message that they were commanded by Allāh tāālā to deliver.
49. **Balādah** – Stupidity, foolishness. It is impossible for Prophets and Messengers of Allāh tāālā to be attributed with lack of intelligence.
50. **POSSIBILITY** – It is possible for Prophets and Messengers of Allāh tāālā to be attributed with human traits that are not flaws, nor contradict their noble and lofty stature. Human attributes such as suffering an ailment etc. are possible for Prophets.

**Conclusion** – It is necessary to believe that our Master ﷺ will intercede for sinful believers on the Final Day. It is also necessary to believe that one has to cross the Bridge [*ṣirāṭ*], and that deeds will be weighed on a Scale [*mīzān*] that day and that the believers will be given water from the Prophet's ﷺ special pond [*ḥawḍ*]. It is necessary to believe in all Prophets and Messengers in general, and specifically the twenty-five or twenty-six mentioned by name in the Noble Qur'ān. ﷻ