فَقَد كُفِيَ ذَلِكَ	ومَنْ لَمْ يَعْرِفْ تَفْسِيْرَ الْحَدِيثِ ويَبلُغْهُ عَقْلُهُ
حَدِيثِ: الصَّادِقِ	وأُحْكِمَ لَهُ، فَعَلَيْهِ الإِيمَانُ بِهِ وَالتَّسْلِيمُ لَهُ، مِثلَ
	المَصْدُوقِ ومِثلَ مَاكَانَ مِثْلَه في القَدَرِ،

16. And whoever does not know the explanation of a <code>hadīth</code> and [whose] intellect [does not have the capacity] to make him understand it, then that would be sufficient (i.e. to just merely affirm the <code>ahādīth</code> and have faith in them) since [everything – from the religion] has been perfected for him. And it is necessary for him to have faith in it and to submit to it, such as the <code>hadīth</code> of the truthful, the believed and whatever is similar to it in the matter of <code>al-Qadar</code>.

وَمِثْلَ أَحَادِيثُ الرُّوِيةِ كُلِّهَا وإِن نَبَتْ عَنِ الأَسْمِاعِ واسْتَوحَشَ مِنْهَا المُستَمِعُ،

17. And also like the aḥādīth regarding the Ru'yah (the Believer's

seeing of Allāh in the Hereafter), all of them, even if they disagree with people's hearing and [even] if the one who is listening to them feels repelled by and is averse to them.

فَإِنَّمَا عَلَيهِ الْإِيمَانُ بِهَا ،وَأَنْ لَا يَرُدَّ مِنْهَا حَرْفاً وَاحِداً وغَيرِهَا مِنَ الأَّمَا عَلَيهِ المَأْثُورَاتِ عن الثِقَاتِ.

				upon hir				
not to	reject a	single	word	from th	em n	or from	other	[such]
aḥādīth	which	have	been	reported	by	reliable,	trust	worthy
narrato				1	,			,

[وأَنْ] لا يُخَاصِمَ أَحَداً ولا يُنَاظِرَهُ، ولا يَتَعَلَّمُ الجِدَالَ،

should he matters].					
			-	 	

مَكْرُوهٌ	الشُّنَنِ	مِنَ	وغَيْرِهَا	وَالقُرْآنِ	والرَّؤْيةِ	، القَدَرِ	ئلامَ في	فإنَّ الدَّ
							وَنْهُ ،	مَنهِ لِنِي عَ

20. For indeed, [indulging in] theological rhetoric (kalām) in the matter of Qadar, the Ru'yah, the Qur'ān and other such issues as among the ways that are detested and which are forbidden.