



The Nasafī Creed

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In the name of Allāh, the Divinely-Compassionate, the Ever-Merciful.

The People of Reality (*Ahl al-Ḥaqq*), as opposed to the Sophists (*Sūfistā’iyya*), say:
The realities of things are conclusive and the science thereof is convincing.

The sources of knowledge for mankind are three:

- [1.] Sound Senses (*al-ḥawās al-salīma*),
- [2.] True Narration (*al-khabar al-ṣādiq*), and
- [3.] Reason (‘*aql*’).

[1.] As for the Senses, they are five: Hearing, Sight, Smell, Taste and Touch; by each of these senses, one is informed [regarding] that for which it¹ is appointed.

[2.] True Narration is of two kinds.

a. One of the two is *al-khabar al-mutawātir*, and that is the narration [which has been] fixed on the tongues of a large number of people, [regarding] whom their agreeing on a lie is inconceivable.

It affirms necessary knowledge (*al-‘ilm al-ḍarūrī*), like the knowledge of departed kings in past ages, and [the knowledge of] distant lands.

b. The second kind is a narration by the Messenger [which is] aided by miracle. It affirms deduced knowledge (*al-‘ilm al-istiḍlālī*). The knowledge [which is] established by it resembles the knowledge [which is] established by necessity in [terms of] certitude and stability.

[3.] With regards to Reason, it is also a source of knowledge. Whatever is established by it by way of intuition (*badīha*), it is of necessity, as the knowledge that everything is bigger than its part.

Whatever [of knowledge] is established by inference is acquired (*iktisābī*).

Inspiration (*ilhām*) is not of the sources of cognizance with [respect to] the soundness of things, according to the People of Reality.

¹ The sense.

The world, [together] with all of its constituents, is originated, in that it is [made up of] Substances and Attributes.

[1.] Substances are what have [the ability of] existence by themselves; it is either a compound, or a non-compound, like an element – and that is a part which is not [further] divided.

[2.] Attribute is what does not exist by itself but [that] it exists [intrinsically] in bodies and elements, like colours, conditions, tastes and odours.

The Originator of the world is Allāh ﷻ, the One, the Eternal, the Living, the All-Powerful, the Knowing, the Hearing, the Seeing, the Willing, the Decreeing;

He is not an attribute, nor a body, nor an element, nor a formed [entity], nor a limited [entity], nor a numbered [entity], nor a partitioned [entity], nor a divided [entity] and nor an expired [entity];

He is not described by quiddity and nor by modality;

He does not exist in any ‘place’ and nor does any [form of] ‘time’ overcome Him;

Nothing resembles Him;

Nothing departs from His knowledge and [nor from] His power.

He has eternal qualities [which are] existing in His being; they are not He and nor are they [anything] other than He.

They are: knowledge, power, life, strength, hearing, seeing, decreeing, willing, doing, creating, sustaining and speech.

He speaks with a Word which is a quality to Him, eternal, [and which] is not from the genus of letters and sounds. It is a quality contrary to silence and weakness.

Allāh ﷻ, speaks with it; commanding, prohibiting, informing.

The Qur’ān is the Word of Allāh (*Kalām Allāh*) the Exalted [and] not a creation. It is written in our copies, preserved in our hearts, recited by our tongues, heard by our ears, [but] not a [fixed] state in [any of] these.

Creation (*takwīn*) is an eternal quality of Allāh ﷻ.

It is His creating of the world, and [also] of every part of its [many] parts, [which is] not from eternity but from the time of its existence according to His knowledge of it and His willing of it. According to us, it² is not the created [object].

Willing is an eternal quality of Allāh ﷻ, existing in His being.

² The quality of creating – *takwīn*.

The Vision of Allāh ﷻ is permitted by reason and established by tradition (*naql*).

Traditional evidence has come down with the affirmation of the vision of the believers [regarding] Allāh ﷻ in the Final Abode; so, He is not seen in any place, in any direction by facing, by the connecting of rays and nor by the determination of a distance between the viewer and Allāh ﷻ.

Allāh ﷻ is the creator of the actions of the creation, all of them, of disbelief and belief, obedience and rebellion. They are all from His will, His Decree, His judgement, His decision and His esteem.

The creation has wilful actions, for which they are rewarded for and punished against. The good of them is with the pleasure of Allāh ﷻ, and the evil of them is not with His pleasure.

The ability [to do the action] is with the action, and it is the actuality of the power with which the action takes place. This noun [of ability] takes place according to the soundness of the means, instruments and limbs. The validity of commissioning (*taklīf*) is based on this ability.

The creature is not commissioned with what is not in his control.

Whatever of pain is experienced in the one who is beaten following the beating by a man, and the breakage in glass following the breaking by a man, and whatever [else] resembles it, all of that is created by Allāh ﷻ - there is no hand in its creation by [any of] the creation.

The slain is dead due to its deadline, and the deadline is [only] one.

The forbidden [article] is [still] Sustenance (*rizq*). Each [one] acquires his own Sustenance, be it permitted or forbidden. It is not to be thought that a man does not consume his own [share of] Sustenance, or that he consumes the Sustenance of another.

Allāh ﷻ misleads whom He wills and He guides whom He wills.

That which is best for the creature, it is not mandatory upon Allāh ﷻ [to do].

The torment of the grave is for the disbelievers and for some of the sinners from the believers.

The pampering of those of obedience in the grave is according to what Allāh ﷻ knows and what He wills.

The questioning by Munkar and Nakīr is proven by traditional evidences.

The Resurrection [of the dead] is a reality, the Balancing [of scales] is a reality, the Book is a reality, the Questioning is a reality, the Water-Basin is a reality, the Bridge is a reality, the Garden [of Paradise] is a reality and the Fire [of Hell] is a reality - both of them are created, existing, persisting, they shall not perish and neither shall their dwellers.

The Major Sin does not evict the believing creature from faith, and it does not enter him into disbelief.

Allāh does not forgive that He be made partners with but He forgives whatever [sin] is [committed] other than that, for whom He wills, of the Minor Sins and the Major Sins.

Penalty is admissible for the Minor Sin and pardon [is admissible] for the Major Sin, if it is not [the sin] of unlawfully declaring lawful [of what is forbidden] (*istihlāl*) for unlawfully declaring lawful is disbelief.

Intercession is established for the Messengers and of the Nobles in the favour of those with Major Sins.

Those with Major Sins from the believers will not remain forever in the Fire [of Hell]

Belief is: the assent to that which comes from Allāh ﷻ and the confession to it.

With regards to actions, they increase within themselves but Belief does not increase nor decrease.

Belief (*Īmān*) and Submission (*Islām*) are one [and the same].

When assent and confession are found [together] in a creature, it is correct for him to say: “I am, truly, a believer.”, and it is not appropriate for him to say: “I am a believer, Allāh willing.”

The fortunate one sometimes becomes ill-fortuned, and the ill-fortuned sometimes becomes fortunate. The alteration takes place on the good-fortune and the ill-fortune, not of making fortunate and making ill-fortunate. Both of them are of the qualities of Allāh ﷻ and there is no alteration in Allāh ﷻ and nor in His qualities.

There is wisdom in the sending of Messengers.

Allāh ﷻ has sent Messengers of flesh to flesh, givers of glad tidings and warners, making clear to the people of what they are in need, of the affairs of the mundane and the divine.

He aided them with miracles which counter the orders of nature.

The first of the Prophets is Ādam, peace be upon him, and the last of them is Muḥammad, Allāh ﷻ.

The mention of their number has been reported in some Ḥadīths, but is better that it is not limited to a [specific] number in mentioning [them]. Allāh ﷻ has indeed said: “Of them are those whom We have narrated to you and of them are those whom We have not narrated to you.” There is no security in the stating of a number that he who is not of them is entered in them, or he who is of them is excluded from them.

They are all informers, missionaries from Allāh ﷻ, truthful advisers. The most excellent of the Prophets, peace be upon them, is Muḥammad, ﷺ.

The Angels are servants of Allāh ﷻ, working according to his command. They are not qualified with masculinity and nor femininity.

Allāh has books which He has revealed to His Prophets. Within them, he has explained His command, His prohibition, His promise and His warning.

The Ascension (*mi'raj*) for the Messenger of Allāh ﷺ, while awake, in his [physical] person to the heaven, [and] thereafter to whatever [place] Allāh ﷻ willed of the High [Location], is a reality.

The miracles (*karāmāt*) of the Saints are a reality. A miracle for the Saint appears on a course against [that] of nature: of the traversing of a long distance in a short time, the appearance of food, drink and clothes according to need, walking on water and in the air, the speaking of the inanimate and the beast, the deterring of the approaching of evil, the safeguarding of the distressed from enemies, and things other than that. That is a miracle (*mu'jiza*) for the Messenger whom this miracle (*karāma*) appeared for one from his nation (*Ummah*), because it is evident by it that he is a Saint, and he would never be a Saint unless he was true in his religion, and his religion is his confession to the Message of his Messenger.

The most excellent of mankind after our Prophet is Abū Bakr al-Ṣiddīq (the most truthful), thereafter 'Umar al-Fārūq (the great divider), thereafter 'Uthmān Dhū' al-Nūrayn (of the two lights), [and] thereafter 'Alī al-Murtaḍā (the content). Their caliphate is according to this sequence.

The Caliphate was for thirty years, thereafter came kingship and emirate.

The Muslims, for them a leader (*Imām*) is indispensable, who stands for the enforcements of their commands, maintaining their borders, guarding their ports, equipping their armies, receiving their donations, vanquishing the overwhelming, the thief and the brigands, the maintaining of the Friday services and the festivals, the elimination of disputes between creatures, the admittance of evidences produced for [legal] rights, the marrying off of minors – and minors are those who have no [legal] guardians - and the distribution of spoils.

Thereafter, it is required that the leader be visible, not hidden or awaited upon, and that he be from the [tribe of] Quraysh – it is not permitted from other than them – and he is not specified from the Banū Hāshim.

It is not stipulated that he be infallible and nor that he be the most excellent of those of his time, but it is stipulated that he be of those with complete unrestricted authority, a statesman with the ability to the enforcement of decrees, the safeguarding of the boundaries of the Muslim state (*Dār al-Islām*) and execute justice of the oppressed against the oppressor.

The leader is not removed [from office] on account of immorality or tyranny.

The mention of the Companions (*Ṣaḥāba*) is not made but with good.

We testify in favour of the Ten Well-Promised (*al-'asharat al-mubashshara*) for whom the Prophet ﷺ, gave glad tidings [of Paradise].

We approve of the wiping over the moccasins during travel and settlement.

We do not forbid [the consumption of] the mead (*nabīdh*) of dates.

The Saint does not attain the level of the Prophets and nor does the creature reach to a degree where [the laws of] command and prohibition pass from him.

The texts (*nuṣūṣ*) are [interpreted] according to their outward [meaning], and the desistance from them towards interpretations which those of the Esoteric (*Ahl al-Bāṭin*) assert is apostasy.

The rejection of the texts is disbelief, the unlawful legalisation (*istiḥlāl*) of sin is disbelief and the contempt for it is disbelief, the derision of the Canon (*Sharī'ah*) is disbelief, despair in Allāh ﷻ is disbelief, [seeking] protection against Allāh ﷻ is disbelief, and the approving of a soothsayer in what he tells of the Unseen is disbelief.

The non-existent is nothing.

In the praying of the living for the dead, and in their almsgiving on their behalf, is a benefit for them.

Allāh ﷻ answers prayers and He fulfils needs.

Whatever the Prophet ﷺ, told regarding the portents of the [Final] Hour, from the emergence of the Dajjāl, the Beast of the Earth (*dābbat al-arḍ*), Gog (*Yājūj*) and Magog (*Mājūj*), the descending of 'Īsā, peace be upon him, from heaven and the rising of the sun from its setting point, it is a reality.

The Distinguished Jurist (*mujtahid*) sometimes errs and [sometimes] he is on target.

The Messengers from mankind are better than the Messengers from the angels, the messengers from the angels are better than the common people, and the common people are better than the common angels.

