

SUBMISSION PRODUCTIONS PRESENTS:

**The Text of ^Umar
Ibn Ahmad An-
Nasafiyy**

TRANSLATED



Imam An-Nasafiyy, may Allah have mercy upon him, said:

The People of the Truth said:

The realities of things are confirmed, and the knowledge about them is true, as opposed to the Sophists. There are three channels through which the creations would have knowledge: the sound senses, (absolutely) truthful information, and the mind.

There are five senses: hearing, sight, smell, taste, and touch, and for every sense is that which is specific for its function, such as hearing (for sounds), taste (for flavors), and smell (for odors).

(Absolutely) truthful information is of two types: The first is the witnessed information relayed by uninterrupted transmission (**tawatur**), which is the confirmed news conveyed by a people in such a way that for them to conspire to a lie is inconceivable. This (type) dictates "necessary knowledge", such as the knowledge of the kings of old, and faraway lands. The second (type) is the information (conveyed by) the Messenger¹ (of Allah) who is supported by miracles, and this type necessitates "inferred knowledge". Whatever is confirmed (from the Messenger) resembles "necessary knowledge" because of its certainty and reliability.

As for the mind, it is also a channel for knowledge. Whatever is confirmed through intuition is "necessary knowledge", such as knowing that all of something is greater than part of it, and whatever is confirmed through deduction is "acquired knowledge".

Inspiration is not a channel for knowing the validity of a matter according to the People of the Truth.

The world with all of its components is an occurrence, because it is (formed from) matter and qualities². As for matter, it is that which has an independent standing, and it would either be composed (of two or more pieces); and that is the body- or not, such as the (single) particle³, which is the piece that cannot be split (into pieces). As for the quality, it is that which does not stand independently, and occurs in bodies and particles, such as colors, **akwan** (i.e., motion, stillness, contact and separation), flavors and smells.

¹ Meaning, by a Messenger; not specifically Prophet Muḥammad

² Attributes; characteristics; features

³ jawhar

The one who made the world occur is Allāh the Exalted, The One, The Eternal⁴, The Living, The Powerful, The Knowledgeable, The Hearing, The Seeing, The Willing.

He is certainly not a quality, nor a body, nor a particle, nor depicted, nor limited, nor quantified, nor deconstructed, nor composed, nor finite, nor of a kind, nor has a manner of being, nor is positioned in a place, nor does time run on Him, nor does anything resemble Him, nor does anything escape His knowledge and power.

He has eternal attributes of His self, and they are not Him nor are they other than Him.

They are knowledge, power (qudrah and quwwah), life, hearing, will (iradah and mashi'ah), doing (al-fi[^]l), creating, providing, and speech.

He speaks with a speech (**kalam**), which is an eternal attribute of His, is not of letters and sounds, and is an attribute that negates muteness and imperfection. Allāh the Exalted speaks with this attribute; He is a commander, forbiddor, and informer.

The **Qur'an** is the uncreated speech of Allāh. It is written in our scriptures, memorized by our hearts, recited with our tongues, and heard with our ears, without dwelling in any of those matters.⁵

Creation (**takwin**)⁶ is an eternal attribute of Allāh the Exalted. It is His creating the world and all of its components at the time of its (predestined) existence. According to us⁷, it is different from the creation⁸.

Will is an eternal attribute of the Self of Allāh the Exalted.

Seeing Allāh is mentally possible and textually necessary. The inevitability of the Believers seeing Allāh the Exalted in the Afterlife was narrated in the transmitted evidence. He will be seen without a place, or being in an opposing direction, and without the connection of light rays, or the establishment of a direction between the seer and Allāh the Exalted.

Allāh the Exalted is the creator of the deeds of the slaves, whether blasphemy or belief, obedience or disobedience. All of that is by His will, **hukm** (ruling; command), creating and destining.

⁴ What is meant by eternal in this context is existence without a beginning.

⁵ It is not meant by this statement that the uncreated matter would be written or recited in itself, but just as fire is a burning material, it may be said that "fire" is written, or uttered, without meaning that the fire itself is applied to the paper or dwells in it. The Qur'an, in its reality, is not Arabic or any other language. Then, created expressions were revealed to refer to that uncreated speech. Those created expressions are also called "the Qur'an" because of what they refer to, whether written, envisioned in the heart, spoken, or heard.

⁶ I.e., creating

⁷ The Maturidiyyah

⁸ The mukawwan; the created thing

The slaves have voluntary deeds for which they are rewarded and punished. The good among them is by the acceptance of Allāh the Exalted, and the ugly among them is not by the acceptance of Allāh the Exalted.

Ability, which is the actual power with which the deed is done, exists simultaneously with the deed. This term could also be used to refer to having sound means, tools, and organs. The validity of accountability depends on this (meaning of) ability. The slave is not accountable for what is outside his power.

The pain that exists in the one who was hit after being struck by someone, and the state of brokenness that exists in glass after being broken by someone, and whatever resembles those cases, is all a creation of Allāh the Exalted. The slave has done nothing as far as creating is concerned.

The murdered person dies at his appointed time of death. Death is something that exists in the dead and is a creation of Allāh the Exalted. In reference to it, the slave has done nothing as far as creating or acquiring is concerned. There is only one appointed time of death (for each individual).

The forbidden is (considered) provision, and each will consume his provision, whether lawful or unlawful. It is not conceived that someone would not consume his provision, or that someone else would consume it.

Allāh the Exalted misguides whomever He willed, and guides whomever He willed. The welfare of the slave is not obligatory on Allāh the Exalted.

The torture of the grave for the blasphemers and some of the sinful believers, the enjoyment of the obedient in the grave, as well as the questioning by **Munkar** and **Nakir**, are all confirmed by the conveyed evidence. The Resurrection is true, the Weighing (of the deeds) is true, the (presentation of the) Book (of deeds) is true, the Questioning is true, the Basin is true, and the Bridge is true. Paradise is true, and Hell is true, and they are two creations which are now existent and everlasting. They will not be obliterated, nor will their inhabitants.

The grave sin does not take the believing slave out of (the state of) belief, nor does it enter him into (the state of) blasphemy. Allāh the Exalted does not forgive the association of partners with Him, and He forgives whatever is less than that for whomever He willed, whether a petty or grave sin. Punishment for the petty sin and forgiveness for the grave sin are (both) possible, as long those sins were not deemed lawful (by the individual). Deeming sin lawful is blasphemy.

The overwhelming reports confirm the intercession by the Messengers and the Elite on behalf of the grave sinners.

The grave sinners (among the believers) do not dwell in Hell forever, even if they died without repentance.

Belief (**iman**), according to the Religious Law (**shar^**), is faith in what the Prophet came with from Allāh the Exalted, may Allāh raise his rank and protect him from what he feared for his nation, as well as declaration.

The deeds themselves increase, and belief does not increase or decrease.

Belief and Islām are one, and so if faith and declaration existed in the slave, it is valid for him to say "I am truly a believer", and he should not say, "I am a believer if Allāh willed".

The happy (Believer) might become miserable (i.e., blaspheme) and the miserable (blasphemer) might become happy (i.e., believe), and the change occurs in the state of happiness (belief) or misery (blasphemy), not in Allāh's attributes of making one happy (a believer) or miserable (a blasphemer). No change occurs to Allāh the Exalted or His attributes.

There is wisdom in sending the Messengers. Allāh the Exalted sent human messengers to the humans as givers of good tidings, warners, and clarifying for the people the worldly and religious matters that they need. He supported them with miracles that defied nature.

The first of the Prophets was Adam, may peace be upon him, and the last of them was Muḥammad, may Allāh raise his rank and protect him from what he feared for his nation. The clarification of their number was narrated in some **hadiths**, and what is best is not to confirm a specific number, because Allāh the Exalted said:

{ { مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقُصِّصْ عَلَيْكَ } }

Among them (the Prophets) are those whom We (Allah) have told you their stories, (O Muḥammad), and among them are those about whom We have not told you their stories].

And in mentioning a specific number, there is no safety from adding to them someone who is not one of them, or excluding from them someone who is among them.

All of them were informers, conveyers from Allāh the Exalted, truthful and advisers.

The best of the Prophets is Muḥammad, may Allāh raise his rank and protect him from what he feared for his nation.

The Angels are slaves of Allāh the Exalted who work according to His command. They are not attributed with being males or females.

Allāh has books that He revealed to His Prophets. In them He clarified His command, prohibition, promise, and threat.

The ascension of the Messenger of Allāh up to the sky, may Allāh raise his rank and protect him from what he feared for his nation- in person while being awake- then up to wherever Allāh willed among the upper world, is true.

The **karamahs** of the Saints⁹ (**waliyy**s) is true. Allāh creates the **karamah** for the Saint as something that defies nature, such as covering great distance in short time, the appearance of food, drink and clothing upon the need, walking on water, flying in the air, (hearing) speech from inanimate objects and animals, and other types of things. That would be a miracle for the Messenger whom this **karamah** appeared for someone of his nation, because it would be an indication that he is a Saint, and He would not be a Saint unless he was truly adhering to his Religion, and his adherence to his Religion is a testimony to the (truthfulness of the) message of his Messenger.

The best of the humans after our Prophet is **Abu Bakr As-Siddiq**, may **Allāh** accept his deeds, then **Umar Al-Faruq**, then **Uthman Dhu-n-Nurayn**, then **Aliyy Al-Murtada**, and the Islamic rulership after the Prophet (**khilafah**) is established according to this order also. The (just) rulership after the Prophet lasted 30 years, then was (unjust) monarchy and emirates.

The Muslims must have a leader (**imam**) for executing their laws and punishments, protecting their borders that are shared with enemy lands, preparing their armies, collecting their **zakah**, overcoming invaders (**mutaghallibah**), thieves, highway robbers, establishing the Friday prayers, and holidays, settling disputes that occur between the slaves (of Allāh), accepting the testimonies that pertain to the rights (of the people), giving in marriage the young men and women who have no guardians, dividing the spoils of war, and the like. Furthermore, it is necessary that the leader would be available, not hidden or awaited, and that he would be from (the tribe of) **Quraysh**. It is not permissible that he would be from another tribe.¹⁰ The judgment is not specific to the clan of **Hashim** or the descendants of **Aliyy**, may Allāh accept his deeds. It is not a condition that the leader would be infallible, or the best of the people of his era. It is a condition that he would be a (political) leader (**sa'is**), able to execute the laws, protect

⁹ **SAINT**, n. [L. sanctus.] 1. A person sanctified; a holy or godly (i.e. divine) person; one eminent for piety and virtue. It is particularly applied to the apostles and other holy persons

¹⁰ Unless there was no one qualified from the tribe of Quraysh, and the qualified one was from another tribe.

the borders of the Islamic lands, and collect the right of the mistreated person from the unjust. The leader is not impeached because of grave sin or injustice.

Prayer is permissible behind every pious person and major sinner, and for every (dead) pious person and major sinner (among the Muslims).

The Companions are not mentioned except with goodness. We testify for the ten who received the good news from the Prophet about entering Paradise, that they will enter Paradise.

We consider wiping on the footgear as valid while residing or traveling.

We do not consider date-soaked water forbidden.

The Saint would never reach the level of the Prophets. The slave does not reach a point where orders and prohibitions do not apply to him.

The texts are taken by their apparent meanings¹¹. Abandoning that for the meanings claimed by "the People of the Hidden Meanings (**ahlu-l-batin**)" is blasphemy (**ilhad**). Rejecting the texts is blasphemy.

Deeming the sin lawful, and belittling (its severity) is blasphemy. Making a joke of the Religious Law is blasphemy. Despairing from the mercy of Allah (by believing that He does not forgive) is blasphemy. Feeling safe from the torture of Allah (by believing that He does not punish) is blasphemy. Believing the fortune teller in what he informs about the unseen is blasphemy.

The non-existent matter is not a thing.

There is benefit for the dead in the supplication of the living, and in the charities given on behalf of the dead.

Allah answers the supplications and fulfills the needs.

Whatever the Prophet informed about, may Allah raise his rank and protect him from what he feared for his nation, in reference to the signs of the Day of Judgment, such as the appearance of the Imposter, the Beast of the Earth, Gog and Magog, the descent of Jesus from the sky, may peace be upon him, and the rising of the sun from its place of setting, are all true.

The top scholar (**mujtahid**) could make a mistake or be correct.

¹¹ The verse of the Qur'an and the Hadiths of the Prophet are taken by their literal and apparent meanings unless there is a textual or intellectual proof to interpret them otherwise.

The Messenger among the humans is better than the Messenger among the Angels, and the Messenger among the Angels is better than the common human (Saint). The common human (Saint) is better than the common Angel,

And Allah knows best.