

THE NOBLE CREED

IMĀM SHĀH WALIYYULLĀH AL-DIHLAWĪ

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 INTRODUCTION

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

All praise is due to Allāh, the Sustainer of [all] the worlds, and may blessings be upon the our master Muhammad - the Seal of [all] the Prophets, [upon] his progeny and his Companions – all of them. As for what follows:

So says this indigent, in need of the mercy of Allāh (Glorified and Exalted is He) - the Most generous, Aḥmad – known as Waliyyullāh, son of ‘Abd al-Raḥīm – may Allāh (Glorified and Exalted is He) treat them both with beneficence: I render a witness; Allāh (Glorified and Exalted is He); and whoever among the angels, the jinn and the humans are present, that I wholeheartedly believe:



MONOTHEISM

That the world has a Maker; [Who is] Pre-eternal; has always existed and will always exist; Whose existence is incumbent; Whose nonexistence is impossible.

He (Glorified and Exalted is He) is the Great; the Supreme; characterised with all the attributes of merit and free from all the bearings of shortcoming and inferiority.

He (Glorified and Exalted is He) is the Creator of all the creation; Knower of all [the types of] what is to know; Capable of [performing] all possibilities; Intender of all [the aspects of] existence; Alive; Beholder; there is no semblance to Him, none opposite to Him, none equal to Him, and none like Him (Glorified and Exalted is He).

He (Glorified and Exalted is He) has no associate in the incumbency of existence (*wājib al-wujūd*); nor in the right of being worshipped, and nor in creating and determining [the affairs of the creation].

Thus, there is none worthy of [being the object of] worship – i.e. extreme reverence – but He (Glorified and Exalted is He); no one cures the sick, nor provides subsistence, and nor removes harm but He (Glorified and Exalted is He); in terms of when He (Glorified and Exalted is He) says to a thing ‘Be!’ and it is, and nor in terms of the apparent customary reason, like it is said ‘the physician cured the sick,’ and ‘the commander fed the army,’ for this is something else even though the wording is similar.

He (Glorified and Exalted is He) has no assistant; He (Glorified and Exalted is He) does not transmigrate into another; Nothing commutative exists with His Being, and there is no commutation in His Being and nor in His (Glorified and Exalted is He) attributes, but commutation in connection to the attributes is in what pertains to them [= divine attributes] – such that actions become manifest.

Its reality is that such connection is not commutative either, but rather, that which is commutative is what pertains [to it], and hence the commands of the connection appear in disparity.

He (Glorified and Exalted is He) is free from commutation and multiplicity in all perspectives.

He (Glorified and Exalted is He) is neither matter, nor show, nor corporeity form, nor in any confines and or direction – He (Glorified and Exalted is He) is not indicated to with here or there.

It is incorrect to attribute Him (Glorified and Exalted is He) with movement, transfer, mutation - in His Being and in His attributes - and also futility and lying.

He (Glorified and Exalted is He) is above the Throne (*'Arsh*), as He (Glorified and Exalted is He) has described Himself, but not in the meaning of being confined and nor of direction.

In fact, no one knows this loftiness and establishing authority of His (Glorified and Exalted is He) but He (Glorified and Exalted is He), and those who are perfectly firm in knowledge¹ - of those whom Allāh (Glorified and Exalted is He) has bestowed with knowledge from His Own Self.

¹ Holy Qur'ān, Sūrat Āl 'Imrān (3), Verse 7.

3

BEHOLDING THE BEATIFIC VISION

He (Glorified and Exalted is He) can be seen by the Believers on the Day of Judgement in two modes:

[i.] He (Glorified and Exalted is He) reveals [Himself] to them in a manner that is more profound than what is mentally asserted and so it is as though the beholding is with the eyesight except that He (Glorified and Exalted is He) is free from being parallel [to] or in the front [of anyone], [and free from] direction, colour or form.

This is what the Mu'tazila, etc. claimed, and it is true, but their mistake in the interpretation of 'beholding' this meaning is their restricting it to beholding with this [particular] meaning.

[ii.] The second of the two [modes] is that He (Glorified and Exalted is He) appears to them in the form of a brilliant light – as has been mentioned in the Sunnah - and they shall behold Him (Glorified and Exalted is He) with their eyesight as an image, colour, direction, like it occurs in a dream, like the Holy Prophet (Allah bless him and give him peace) has reported, such that he (Allah bless him and give him peace) said, 'I saw my Lord in the most beautiful form.'¹

Thus, there they shall see as they see in a dream in this world. Thus, these two modes; we understand them and we believe in them, but if Allāh (Glorified and Exalted is He) and His Messenger (Glorified and Exalted is He) intend 'beholding' [to mean] something other than these two [meanings], then [that is] the truth.

We believe in the intended [meaning] of Allāh (Glorified and Exalted is He) and His Messenger (Allah bless him and give him peace) even though we do not know it absolutely.

¹ Al-Tirmidhī, al-Dārimī, etc. Other books of ḥadīth report similarly with a difference in word composition.

4

THE POWER OF ALLĀH

Whatever Allāh (Glorified and Exalted is He) wills, it occurs, and whatever He (Glorified and Exalted is He) does not will, does not occur.

Thus, disbelief and sins are of His creation and His will, but not of His pleasure. [He (Glorified and Exalted is He) is] Ghanī (free of want) without need of anything in His Being or His attributes; there is no authority above Him (Glorified and Exalted is He); nothing enjoins on Him (Glorified and Exalted is He) by the obliging of another - yes, He (Glorified and Exalted is He) promises a thing and He (Glorified and Exalted is He) fulfils that pledge, as has been mentioned [in ḥadīths] and so it is a assurance from Allāh (Glorified and Exalted is He).

All His doings imply wisdom and comprehensive welfare even if we [know them or] do not know them.

Particular specific gentleness, and specific reform, is not incumbent on Him (Glorified and Exalted is He).

Nothing foul emanates from Him (Glorified and Exalted is He).

Injustice and oppression are not ascribed to what He (Glorified and Exalted is He) does or ordains.

He (Glorified and Exalted is He) reflects wisdom in whatever He (Glorified and Exalted is He) creates or commands, and not so that He (Glorified and Exalted is He) may acquire completeness in His Being or His attributes, and nor that He (Glorified and Exalted is He) has any need of it or aim [in it], for such need is a weakness and ignominy.

There is no authority besides Him (Glorified and Exalted is He), and so the intellect has no right in asserting the beauty and ugliness of things, and [nor in] deeds being a cause of reward and punishment, for verily, the beauty and ugliness of things is only by the decree of Allāh (Glorified and Exalted is He), by His command and by His giving responsibility to the people.

Among them is the perspective of welfare and congruity with reward and punishment that the intellect grasps, and among them is that which it does not grasp except with the information given by the Messengers of Allāh (Glorified and Exalted is He).

Each of the attributes of Allāh (Glorified and Exalted is He) is itself one, infinite in accordance to the attachment of the [relevant] meaning.

5

ANGELS AND DEVILS

Allāh (Glorified and Exalted is He) has some angels [who are held];

- [i.] in loftiness and in proximity, and
- [ii.] angels who are charged with recording deeds,
- [iii.] protecting the slave from perils,
- [iv.] inviting to the good and instilling in him inclination to goodness.

Each one of them has a known station.

They do not disobey Allāh (Glorified and Exalted is He) in what He (Glorified and Exalted is He) enjoins them – they do what they are instructed.

Among the creation are the devils also – they instil in Man the inclination to [commit] evil.

6

THE QUR'ĀN

The Qur'ān is a speech that Allāh (Glorified and Exalted is He) has inspired to our Prophet Muḥammad (Allah bless him and give him peace), for it is not appropriate that Allāh (Glorified and Exalted is He) should speak to a human but through inspiration, from behind a veil, or send to him a messenger [i.e. angel] who inspires with His authority whatever He (Glorified and Exalted is He) wills.

This is the reality of [divine] inspiration.

7

THE NAMES OF ALLĀH (GLORIFIED AND EXALTED IS HE)

It is not permitted to invent names or attributes for Allāh (Glorified and Exalted is He) - their applicability is dependent on the Sharī'a.

THE HEREAFTER AND THE DIVINE ASSEMBLY

The physical hereafter is a reality.

The physical bodies will be assembled and the souls will be returned to them; the bodies will be those that were, legally and customarily, though they may be a little taller or a little shorter, as is mentioned [in ḥadīths] that the molars of the disbeliever shall be like [Mount] Uhud.¹

The bodies might be even finer than those, as is mentioned [in ḥadīths] regarding the description of the inhabitants of the Garden,² and that is because it is the child who becomes youthful and who becomes old, even if his bodily parts had changed a thousand-fold.

The punishment, the accountability, the Bridge and the Scales are a reality.

¹ Muslim, etc.

² Al-Bukhārī, Muslim, etc.

 THE GARDEN AND THE FIRE

The Garden [of Paradise] and the Fire [of Hell] are a reality. Both of them are creations [even] today. No text has explicitly designated their locations; in fact, they are as Allāh (Glorified and Exalted is He) wills them to be, since we have no capacity [in knowledge] to contain the [entire] creation or the cosmoses of Allāh (Glorified and Exalted is He).

The Muslim who commits grave sins shall not remain forever in the Fire [of Hell], for it is what Allāh (Glorified and Exalted is He) has said: 'If you avoid the major (sins) of which you are forbidden, We shall do away your minor sins,'¹ this means the prayer and the expiations, and thus forgiveness of grave sins is admissible.

Conversely, it is due to the actions of Allāh (Glorified and Exalted is He) being of two kinds in this World and in the Hereafter;

[i.] in agreement to the manner of Allāh (Glorified and Exalted is He), and

[ii]. being by way of the preternatural. Forgiveness of the grave sins of one who dies without repenting is admissible from the aspect of preternatural phenomena – this is the most acceptable conformity between the texts that initially seem contradictory.

¹ Holy Qur'an, Sura al-Nisā' (4), Verse 31.

10

THE INTERCESSION

The Intercession is a reality – for whom al-Raḥmān (Divinely-Compassionate) authorises it. The Intercession of the Messenger of Allāh (Allah bless him and give him peace) for the gravely sinful from his Community (Umma) is a reality, for he (Allah bless him and give him peace) is an Intercessor.

Wherever the intercession has been mentioned in denial, what is intended by it is the intercession that occasions out of the authorisation and disapproval of Allāh (Glorified and Exalted is He).

The punishment in the grave for the morally corrupt, and pampering of the Believers, is a reality.

The questioning by al-Munkar and al-Nakīr [in the grave] is a reality.

 MESSENGERSHIP

The sending of Messengers to the creation is a reality.

Allāh (Glorified and Exalted is He) charging His slaves with prescriptions and proscriptions through the tongues of the Messengers is a reality.

They [= the Messengers] are distinct due to certain matters that are not collectively found in others, and that indicate their being Prophets, which include; preternatural phenomena [occurring] for them, the soundness of their natural disposition, the perfection of their morals, etc.

The Prophets are protected from disbelief, intentional grave sins and being insistent on them – Allāh (Glorified and Exalted is He) has rendered them innocent of sins in three modes:

[i.] the first of which is that He (Glorified and Exalted is He) creates them [= the Prophets and Messengers] in the soundness of natural disposition and perfectly balanced morality, due to which they do not incline towards acts of disobedience – in fact, they are repulsed by sins,

[ii.] the second of which is that He (Glorified and Exalted is He) inspires them [by Divine Revelation] that verily the acts of disobedience are culpable and the acts of obedience are rewarded, and that also deters [them] from sins,

[iii.] and the third is that Allāh (Glorified and Exalted is He) interposes fine unseen seizures between them and the acts of disobedience, such as the appearance of the image of Ya'qūb (Peace be Upon Him) biting his finger in the story of Yūsuf (Peace be upon him).

12

MUḤAMMAD (ALLAH BLESS HIM AND GIVE HIM PEACE)

Muḥammad is the Seal of the Prophets – there is no prophet after him (Allah bless him and give him peace).

His invitation is universal to the entirety of humankind and jinn-kind.

He (Allah bless him and give him peace) is superior to all the Prophets on account of this particularity and also on account of other particularities like this one.

THE FRIENDS OF ALLĀH (ALLAH BE
PLEASED WITH THEM)

And the miracles of the Friends (*Awliyā'* - Saints) [of Allāh] are a reality – and they are the Believers who enjoy acquaintance with Allāh (Glorified and Exalted is He) and His attributes, and excel in their faith.

Allāh (Glorified and Exalted is He) privileges whom He wills with miracles, and He (Glorified and Exalted is He) specifies His mercy to whom He (Glorified and Exalted is He) intends.

14

THE TEN WHO WERE PROMISED PARADISE

We bear witness of the Garden [of Paradise] and Goodness for the Ten Who Were Promised Paradise (*'Ashara Mubashshara*), and also for Fāṭima, Ḥudhayfa, 'Ā'isha, al-Ḥasan and al- Ḥusayn (Allah be pleased with them all) - all of them.

We follow them, and we acknowledge the greatness of their statuses in Islām, and likewise, the [veterans of the Battle] of Badr, and the participants at the *Riḍwān* Pledge (Pledge of Pleasure).

 THE RIGHTLY-GUIDED CALIPHS

Abū Bakr al-Ṣiddīq (Allah be pleased with him) is the rightful leader after the Messenger of Allāh (Allah bless him and give him peace), and thereafter ‘Umar, then ‘Uthmān and then ‘Alī (Allah be pleased with them all).

Then the Caliphate ended, and after it came a mordacious monarchy.

Abū Bakr (Allah be pleased with him) is the most excellent of mankind after the Messenger of Allāh (Allah bless him and give him peace) [and after the Prophets], and then ‘Umar (Allah be pleased with him).

We do not imply superiority in all perspectives, such that would encompass genealogy, courage, strength, knowledge, and their likes, but rather, it is in the terms of [providing] the [relatively] greater benefit to Islām.

Thus, the [supreme] commander (‘amīr) is the Holy Prophet (Allah bless him and give him peace), and his two ministers are Abū Bakr (Allah be pleased with him) and ‘Umar (Allah be pleased with him) by virtue of their extensive determination in promoting the Truth.

The Holy Prophet (Allah bless him and give him peace) has two standings;

[i.] one standing where he (Allah bless him and give him peace) receives from Allāh (Glorified and Exalted is He), and

[ii.] one standing where he (Allah bless him and give him peace) gives to the creation.

Both of them [= Abū Bakr and ‘Umar (Allah be pleased with them both)] had [an abundance] in giving to the creation in order to reconcile the people, to gather them [on Islām], and a decisive influence in strategizing in warfare.

We restrain our tongues from mentioning the Companions (Allah be pleased with them) except in goodness, for they are our leaders and our guides in dīn.

Insolence towards them is unlawful it is obligatory to revere them.

16

NOT DECLARING THE PEOPLE OF OUR QIBLA TO BE DISBELIEVERS

We do not declare disbeliever any one of those who face our Qibla, save for that [belief] wherein lies;

[i.] denial of the Qādir (All-Powerful) – the Mukhtār (Sovereign) [i.e. Allāh (Glorified and Exalted is He)],

[ii.] worshipping than other than Allāh (Glorified and Exalted is He),

[iii.] disbelief in the Hereafter,

[iv.] [disbelief in] a Prophet, and

[v.] [denial of any one of] all the compulsive necessities of the dīn.

Enjoining to do good and prohibiting the forbidden is incumbent, provided it does not lead to mischief and its approval is [strongly] presumed.

CONCLUSION

Thus, this is my creed. I have [full] faith in Allāh (Glorified and Exalted is He) about it, in [both] the outward and the inward. All praise is due to Allāh (Glorified and Exalted is He), in the commencement and the conclusion, in the external and the internal.