



### كِتَابُهُ

# الأمر بالمعروف والنهي عن المنكر

## الشيخ عثمان بن فودي

التحقيق

الشيخ محمد شريف بن فريد شريف الفودي

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بسم الله الرحمن الرحيم صلى الله على سيدنا محمد  
وآله وصحبه وسلم تسليما قال العبد البغير  
المضطر لرحمة ربه عثمان بن محمد بن عثمان المعروف  
بابن جودي نعمده الله برحمته أمين الحمد لله رب  
العلمين والصلاة والسلام على محمد سيد المرسلين  
وعلى آله وصحبه أجمعين أما بعد فهذا كتاب  
من باب المعروف والنهي عن المنكر في قول ربنا الله  
تبارك وتعالى في كتابه العزيز والنهي عن المنكر  
كتاب سنة واجتماعا أما الكتاب فقولنا  
منكم أمة يدعون إلى الخير ويأمرون بالمعروف وينهون  
عن المنكر الآية وأما السنة فقولنا عليه الصلاة  
والسلام والذى نعسى بيده لنا مرون بالمعروف  
والنهي عن المنكر وليوشكن الله يبعث عليكم عقابا منه  
ثم تدعونهم فلا يستجاب لكم رواه الترمذي وصححه  
إمام الجماعة وهو إمام المسلمين في صدر الأول  
وبعد كانوا يتواصون بذلك ويحذرون تاركه نص  
على هذا غير واحد من علماء السنة  
ويؤيدون ويؤيدون على ظهور الإمام  
كما نزع الرواية في الخبر الذي بالرواية قال الشيخ  
السوسني في شرح الوسيط والمراد بالمعروف الواجب  
والمنكر الحرام ولا شك أن الأمر بالمعروف والنهي  
عن المنكر بالمعنى السابقين فيهما وإخبار من غير  
توقف على ظهور الإمام كما نزع الرواية في  
قال بعد كلام



الورقة 1 من المخطوطة الأمر بالمعروف والنهي عن المنكر



ولما كان المنكر من قامة المعروف والأمر به نصر الجور  
 نصر أهله وأقما الباطل ومن تمسك به على وجه النعام  
 موقوفا على نصب إمام المسلمين يكون مسلما ذكرا أو أنثى  
 مستقما بغير يد العدالة وجودة الرأي وثبات الجأش والشجاعة  
 عفة متصفا بقوة المعرفة في أصول الدين وقبر وعه ولا يتردد  
 بترقه معضلات النوازير ولا تدهشه ملما تها وجب على  
 المسلمين شرعا تقديم من هذه صفاته وتجنب من عدل عن  
 هذه المعاني المذكورة أو على بعضها بعد الامكان انتهى  
 كلامه وبيانتها به انتهى كتاب الأمر بالمعروف والنهي  
 عن المنكر عن المتكر الحمد لله الذي هدانا لهذا وما  
 كنا لننتهذي لو لولا ان هدانا الله والصلاة والسلام على  
 محمد سيد المرسلين **سبيل** وعلى آله  
 وصحبه اجمعين اللهم  
 ارحم امة محمد رضى  
 الله عنهم اجمعين  
 عن قلوبنا  
 لعرضنا لله

الورقة 10 من المخطوطة الأمر بالمعروف والنهي عن المنكر

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### INTRODUCTION

This concise work, called Kitaab al-Amr bi'l-Ma'ruuf wa Nahyi `An al-Munkar (the Book of Commanding the Good and Forbidding Evil) was composed by the Islamic reformer of the 12<sup>th</sup> century *hijra*, Uthman ibn Muhammad ibn Uthman ibn Saalih, known as *Shehu* Uthman Dan Fodio. For a detailed history of the *Shehu*, I advise the reader to see the introduction to my commentary upon the Sawq al-Umma of the *Shehu*, which I named Tawq al-Lama wa Itmaam an-Ni`ama from the [www.siasi.org](http://www.siasi.org) digital archive.

For our purposes here, the time in which the *Shehu* composed this text was around the year 1795 C.E. (1210 A.H.) at the age of forty-one. This was during the reign of Ya`qubu Dan Babari over the Hausa Gobir kingdom, when the *Shehu* was still residing in Degel. It was an auspicious period for the *Shehu* and his *jamaat*, because he had been given authorization by the previous ruler, Bawa Dan Gwazo in 1788 C.E. to call its people to Islam and to establish social reform. The social contract (*mu`ahida*) stipulated that: [1] allowance to call the people Allah; [2] not prevent anyone from answering the call of Islam; [3] social respect to everyone who Muslim attire; [4] the freeing of all political prisoners; and [5] to removal of all unjust taxes from your subjects. It was under this social contract, for more than twenty years, the *Shehu* was able to develop a network of students which stretched across the central *Bilad as-Sudan*, from as far as Djenne in present day Mali and Kutum in the lands of Dar Fur in present day Sudan.

By the year 1795 C.E., the *Jamaat* of the *Shehu* had morphed into a well-organized clerical network which resembled a 'government' within the seven prevailing Hausa states responsible for educating the people and bringing about social reform in these societies. Social reform (*tajdeed*) in Islam falls under the duty of 'commanding good and forbidding evil' (*amr bi'l-ma'ruuf nahy `an'l-munkar*). And it was for this reason the *Shehu* composed the text in order to instruct and guide his *Jamaat* in how to go about the responsibility of reforming society.

In his Ihya as-Sunna wa Ikhmad al-Bid`a, the *Shehu* said: "Most of the people are ignorant of the *shari`a*. Thus, it is incumbent that there be in every mosque and quarter in the town, a jurist (*faqih*) teaching the people their *deen*. Likewise in every village it is incumbent for every *faqih* who has completed his individual obligations (*fard `ain*) and is now devoted to the study of his collective obligations (*fard kifaya*) that he go out to the people neighboring on his town in order to teach them their *deen* and the obligations of their *shari`a*." As result, the *Shehu* sent out missionaries throughout Hausaland and the surrounding regions to teach the people the obligations and prohibitions of the religion of Islam.

He composed the Kitaab al-Amr bi'l-Ma'ruuf wa Nahyi `An al-Munkar (the Book of Commanding the Good and Forbidding Evil) as a manual for those missionaries to stay within the bounds of teaching and instructing with kindness and to avoid harshness and force. The text was informed from *Shaykh* Muhammad ibn Yusef as-Sanusi's commentary upon the al-Wusta in

which the *Shehu* opens with almost the same wording where he said: “Commanding the good and forbidding evil are two obligations made so by the Book, the *Sunna* and the consensus (*ijma`*).”

The *Shehu* cited *Qur'anic* verses, sound prophetic traditions and the opinions of *Sunni* scholars from the first century of Islam until his time, demonstrating that commanding the good and forbidding evil were both individual and collective obligations upon the *Umma* of Muhammad, may Allah bless him and grant him peace.

The *Shehu* said: “Muslims in the first age and after that have always advocated commanding good and forbidding evil and have condemned the neglecting of that. More than one among the scholars of the *Sunna* have written specifically about this.” To corroborate this, the *Shehu* cited scholars from first century of Islam, such as Ibrahim ibn Yazid an-Nakhai` [d. 96 A.H.]; *Imam* Sahnun [240 A.H.] of the second century of Islam; *Shaykh* Ibn al-Hindi [d. 399 A.H.] of the third century of Islam; *Imam al-Haramayn* al-Juwayni [d. 478 A.H.] of the fourth century of Islam; *Shaykh* Abd'l-Haqq ibn Abd'r-Rahman al-Azidi [d. 581 A.H.] of the fifth century of Islam; *Shaykh* `Izz'd-Deen ibn Abd's-Salaam [d. 660 A.H.] of the sixth century of Islam; *Shaykh* Ibn al-Hajj [d. 737 A.H.] of the seventh century of Islam; both *Shaykh* Muhammad ibn Yusef as-Sanusi [d. 895 A.H.] and *Shaykh* Ahmad Zarruq [d. 899 A.H.] of the eighth century of Islam; *Shaykh* Abd'l-Wahaab as-Sha`raani [d. 973 A.H.] of the ninth century of Islam; *Shaykh* al-Hassan ibn al-Mas`ud al-Yusi [d. 1102] of the tenth century of Islam; and *Shaykh* Shihab'd-Deen Ahmad an-Nafrawi [d. 1126] of the eleventh century of Islam.

All of these scholars from the first centuries of Islam until the time of the *Shehu* upheld the view that commanding the good and forbidding evil were two distinct obligations upon every Muslim who possessed knowledge of the obligations and prohibitions. The *Shehu* defined “commanding the good” as commanding or ordering what is obligatory (*waajib*); and “forbidding evil” as forbidding or prohibiting what is forbidden (*haram*).

The *Shehu* asserted that commanding the good and forbidding evil were obligations incumbent upon the common Muslim as well as the scholars, in those matters of the religion that were well known to everyone, such as the obligations of prayer, alms, and fasting; and the prohibitions of consuming intoxicants, illicit sex, injustice and abandoning the obligations.

The *Shehu* clarified that commanding the good and forbidding evil were not specific responsibilities of the government, nor were they depended upon the appearance of the Awaited *Imam* al-Mahdi, as some of the *shi`a* claim. However, in those matters of the religion which require *ijtihad* (independent judgment), that there is no way for the common people to command or forbid. This is the same in those matters of the religion about which the scholars of Islam differ, there is no way to command one juristic opinion over another or to forbid one juristic opinion over another.

The social contract which the *Shehu* was given by the Gobir government in 1788 C.E. gave his *jamaat* some limited power to command the good and forbid evil. The success of the *Shehu* and his *Jamaat* in reforming the Central *Bilad as-Sudan* was so positive that a famous Hausa song illustrating the success of the *Jamaat* commanding good and forbidding evil became widespread:

“Verily a cloud has settled on Allah's earth

A cloud so dense that escape from it is impossible.

Everywhere between Kordofan and Gobir

And the cities of the Kindin (Tuareg)

Are the settlements of the dogs of the Fulani



Worshipping Allah in all their dwelling places  
In reforming all districts and provinces  
Ready for the future bliss  
So in this year of 1214 they are following their beneficent theories  
As though it were time to set the world in order by preaching.”

The *Shehu* clearly stipulated that commanding the good and forbidding evil could in certain circumstances lead to conflict and social strife. In such conditions the scholars asserted that in Islamic societies it was better to remain silent if speaking out would likely lead to warfare. However, in societies that are non-Muslim, the scholars asserted that it is better to command the good and forbid evil, even if it results in being punished, sanctioned, or killed. This last point is significant because it was exactly this challenge which the *Shehu* and his *Jamaat* encountered in 1798, just two years after composing the Kitaab al-Amr bi'l-Ma'ruuf wa Nahyi 'An al-Munkar. The ruler of Gobir at that time, Ya`qubu Dan Babari, who acknowledged and maintained the social contract (*mu`ahida*) which was arranged for the *Shehu* and his *Jamaat*, died. In his place ruled his brother, Nafata Dan Babari, who immediately repealed all the resolutions of the social contract between the Gobir kingdom and the *Shehu*'s community. They were afraid of the growth and popularity of the *Shehu*'s community and feared that the Muslims would eventually win over the hearts of the subjects.

*Sultan* Muhammad Bello, explains in his Infaq al-Maysur: “When those after them conceived that the *Shehu* would not cease his mission, that he increased daily in distinction and discretion and the common people continued to enter the *deen* of Allah in large numbers - the rulers began to fear him regarding their own affairs. This was because their affairs were diametrically opposed to what the *Shehu* was trying to implement in most issues. Indeed their authority was contrary to the rules of the *shari`a*. This is because they only took from their worship what was necessary to clean up their act and conceal their misdeeds. They performed the outer form of the prayer, fasting and *zakat* and even pronounced the words of the *shahadatayn*, but without adhering to the prerequisites of what they had testified to. The system of rule, which they implemented, was a system they had accumulated from their ancestors who openly pronounced Islam but did not act on it themselves. The majority of their governmental authority conflicted with the Book, the *Sunna* and the consensus of the Muslim community as is well known. In addition to this they were deceived by ideas and actions, which only emerged from those who disbelieve. So of course, the manifestation of the *deen* and the establishment of the *shari`a* was not in keeping with their aims and objectives. For this reason they mustered their schemes in order to instigate war between them and the *Shehu* and his *jama`at*. They were convinced that the government belonged to them since they saw that the supporters of the *Shehu* were too oppressed to fight them. After deliberation they all agreed to penalize the disciples of the *Shehu* who invited others to Allah by preventing them from giving sermons. The rulers ordered everyone to return back to the pagan religion of his father and grandfather. Nothing frightened us except the sanctions of the ruler of Gobir, Nafata, which amounted to three: [1] no one was to preach to the people except the *Shehu*; [2] no one was to adhere to the religion of Islam except those who had inherited the religion from their fathers. Those who did inherit Islam were to return to the religion of their fathers and grandfathers. And [3] no one was to wear the turban and women were forbidden from covering their breast with their head wraps. These sanctions were posted in all the markets places. These were a part of the steps which the ruler took in punishing us.”

Thus, the commanding of good and forbidding evil always leads to an encounter with government powers. The ability to command the good and forbid evil can never be truly accomplished without autonomy, self-determination and lawful sovereign authority. It is for this reason the *Shehu* ends his Kitaab al-Amr bi'l-Ma`ruuf wa Nahyi `An al-Munkar with the following words from *Shaykh* as-Sanusi which could only be a political forecast for the government he was yet to establish: “Being that having the power to establish the good, commanding it, giving assistance to the truth, giving assistance to its people, eradicating falsehood, and holding to the truth in a complete manner; completely depends upon the appointing of an *Imam* of the Muslims, who is Muslim, sane, male, holding firmly to uprightness, efficient of opinion, firmly established in tenacity and courage, described with strength of knowledge in the foundations of the religion and its branches, not budging during controversial dilemmas and not being astonished when matters are extremely dark; it is then obligatory by Divine law upon the Muslims to put forward one who has these attributes, or someone who has as much of the attributes as possible; and to avoid appointing anyone who is devoid of these attributes.”

It was in 1803 C.E., some eight years after composing the Kitaab al-Amr bi'l-Ma`ruuf wa Nahyi `An al-Munkar (the Book of Commanding the Good and Forbidding Evil) that the *Shehu* and his *Jamaat* did just that. They made the *hijra* from under the political jurisdiction of the Gobir kingdom, and then appointed *Shehu* Uthman Dan Fodio as the *Amir al-Mu`mineen* of what became the Sokoto Caliphate; where they were able to complete the dispensation of commanding the good and forbidding evil by establishing a Dome of Islam in the central *Bilad as-Sudan*.

*Shaykh* Muhammad Shareef bin Farid  
Friday, 17<sup>th</sup> *Rabi`a Thani*, 1444 [11/11/2022]  
Bamako, Mali



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كِتَابُ

الْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ

تَأليف

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التحقيق

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Institute of Islamic-African Studies International

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا

قَالَ الْعَبْدُ الْفَقِيرُ الْمُضْطَرُّ لِرَحْمَةِ رَبِّهِ عُثْمَانُ بْنُ مُحَمَّدٍ بْنِ عُثْمَانَ الْمَعْرُوفِ بِابْنِ فُودِي،<sup>1</sup>  
تَعَمَّدَهُ اللَّهُ بِرَحْمَتِهِ آمِينَ،<sup>2</sup> ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾،<sup>3</sup> وَالصَّلَاةُ وَالسَّلَامُ عَلَى مُحَمَّدٍ سَيِّدِ  
الْمُرْسَلِينَ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ، أَمَا بَعْدُ: فَهَذَا كِتَابُ

### الْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ

فَأَقُولُ وَبِاللَّهِ التَّوْفِيقُ: إِنَّ الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ وَاجِبَانِ كِتَابًا وَسُنَّةً وَاجْمَاعًا.  
أَمَّا الْكِتَابُ فَقَوْلُهُ تَعَالَى: ﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ  
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ﴾ الْآيَةُ،<sup>4</sup> وَأَمَّا السُّنَّةُ فَقَوْلُهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((وَالَّذِي نَفْسِي بِيَدِهِ

<sup>1</sup> للحصول على سيرة موجزة للشيخ عثمان بن فودي انظر إلى مقدمة كتابي توق للمعة وإتمام النعمة في شرح على سوق الأمة إلى إتباع السنة:

[https://www.academia.edu/8765559/Tawq\\_i\\_Lama\\_wa\\_ltaam\\_n\\_Niama\\_a\\_commentary\\_upo\\_n\\_the\\_Sawq\\_i\\_Umma\\_Ila\\_Ittiba\\_as\\_Sunna\\_by\\_Shaykh\\_Muhammad\\_Shareef\\_bin\\_Farid\\_arabic/](https://www.academia.edu/8765559/Tawq_i_Lama_wa_ltaam_n_Niama_a_commentary_upo_n_the_Sawq_i_Umma_Ila_Ittiba_as_Sunna_by_Shaykh_Muhammad_Shareef_bin_Farid_arabic/)

<sup>2</sup> قال سيدي الشيخ محمد الأمين بن آدم الخطيب بناء على التعبير الذي استخدمه المؤلف، نعلم أن هذا الكتاب قد تم تأليفه بعد سنة 1209 الهجرية [1794 الميلادي].

<sup>3</sup> القرآن - 1:1.

<sup>4</sup> القرآن - 3:104، ذكر المؤلف كلمة "الآية" للإشارة إلى أن الأدلة تشمل الآية بأكملها، وهي: ﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾، فمعناها كما قال الشيخ عبد الله بن فودي في تفسيره ضياء التأويل في معنى التنزيل: "﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ﴾ الديني والديني كالإسلام والطاعة والإصلاح، ﴿وَيَأْمُرُونَ بِالْمَعْرُوفِ﴾ شرعا وهو ما وافق الكتاب والسنة، ﴿وَيَنْهَوْنَ عَنِ الْمُنْكَرِ﴾ ما خالفهما ﴿وَأُولَئِكَ﴾ الداعون الأمور الناهون ﴿هُمُ الْمُفْلِحُونَ﴾، الفائزون، و "من" قبل للتبويض لأن ما ذكر فرض كفاية، ولا يلزم كل الأمة، ولا يليق بكل أحد كالجاهل، وقيل زائدة، أي: لتكونوا أمة فيجب على كل مكلف بحسب علمه بيده أو بلسانه أو بقلبه وعطفهما على الخير من عطف الخاص على العام خاطب الجميع، ثم طلب فعل البعض ليدل أنه واجب على الكل أولا حتى لو تركوه أثموا جميعا، ويكون الأمر واجبا ومندوبا على حسب ما يؤمر به، والنهي عن المنكر واجب كله لأن جميع ما أنكره الشرع حراج، ويجب على العلماء تنبيه الولاة وعلى سائر الناس الرفع إلى الولاة والحكام بعد النهي عنه قولوا وإن نالهم أذى بذلك فيستحب ولا يجب، قال عليه السلام: ((من أمر بالمعروف ونهي عن المنكر فهو خليفة الله وخليفتي))، انتهى.

لَتَأْمُرُونَ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ أُو لِيُوشِكَنَّ اللَّهُ يَبْعَثُ عَلَيْكُمْ عِقَابًا مِنْهُ، ثُمَّ تَدْعُوهُ فَلَا يَسْتَجَابُ لَكُمْ))، رَوَاهُ التِّرْمِذِيُّ وَحَسَنَهُ.<sup>5</sup>

**وَأَمَّا الإِجْمَاعُ فَهُوَ** إِنَّ الْمُسْلِمِينَ فِي الصَّدْرِ الْأَوَّلِ وَبَعْدِهِ كَانُوا يَتَوَاصِلُونَ بِذَلِكَ وَيُؤْبِخُونَ تَارِكَهُ، نَصَّ عَلَى هَذَا غَيْرٌ وَاحِدٍ مِنْ عُلَمَاءِ السُّنَّةِ، وَلَا يَتَوَقَّفُ وَجُوبُهُمَا عَلَى ظُهُورِ الإِمَامِ كَمَا تَزَعَمُ الرَّوَافِضُ،<sup>6</sup> وَلَا يَخْتَصُّ ذَلِكَ بِالْوَلَاةِ.

**قَالَ الشَّيْخُ السَّنُوسِيُّ فِي شَرْحِ الوُسْطَى:**<sup>7</sup> "وَالْمُرَادُ بِالْمَعْرُوفِ الْوَاجِبُ وَالْمُنْكَرِ الْحَرَامُ، وَلَا شَكَّ أَنَّ الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ بِالْمَعْنَى السَّابِقِ فِيهِمَا وَاجِبَانِ مِنْ غَيْرِ تَوَقُّفٍ عَلَى

<sup>5</sup> هو أبو عيسى محمد بن عيسى بن سَوْرَةَ بن موسى بن الضحَّاك السُّلَمِي الترمذي [209-279 هجرية]، صاحب الجامع مما ورد الحديث المذكور في كتاب الفتن في باب ما جاء في الأمر بالمعروف والنهي عن المنكر عن حذيفة بن اليمان، فقال الحديث حسن، ومعنى الحديث: ((وَالَّذِي نَفْسِي بِيَدِهِ)) أي يقسم النبي صلى الله عليه وسلم بالله الذي أنفُسُ العباد بيده تعالى وحده، ((لَتَأْمُرُونَ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ)) خطاب لأصحابه وأُمَّته أن يقوم بالأمر بالمعروف أي الواجب كالصلاة والزكاة وأداء الحقوق وجميع الخيرات، وبالنهي عن المنكر أي الحرام والمعصية كالزنى وجميع الشر، ((أَوْ لِيُوشِكَنَّ))، أي ليقرب أو ليكاد ((اللَّهُ يَبْعَثُ عَلَيْكُمْ عِقَابًا مِنْهُ))، أي أو يعمهم الله تعالى بعقاب من عنده، كالتفرقة والإذلال، والأوبئة ويجري غزوها من قبل الأعداء وغيرها من هذه العقوبات، ((ثُمَّ تَدْعُوهُ فَلَا يَسْتَجَابُ لَكُمْ))، أي حتى يدهوه فلا يستجيب لهم:

<https://archive.org/details/Sunane-Tirmizi-Mukammal/> .

<sup>6</sup> الروافض جمع الرافضة، قال ابن منظور في لسان العرب: "الرفض تركك الشيء" وهو مصطلح تشير إلى الفرقة الإسلامية الذين يرفضون الخلفاء أبي بكر الصديق وعمر بن الخطاب وعثمان بن عفان رضي الله عنهم، ويعتبرون علي بن أبي طالب كرم الله وجهه أحق بخلافة النبي صلى الله عليه وسلم، ويزعمون أن يتوقف وجوب الأمر بالمعروف والنهي عن المنكر على ظهور الإمام المهدي المنتظر:

<https://archive.org/details/20952-foulabook.com/> .

<sup>7</sup> هو العارف بالله إمام المتكلمين أبو عبد الله محمد بن يوسف بن عمر بن شعيب الحسني التلمساني المعروف بالشيخ السنوسي [832-895 هجرية الموافق بسنة 1428-1490 الميلادي]، محدث متكلم منطقي مقرئ الذي قام بدور هام في تنقية عقيدة الإسلام مما دسَّه فيها أعداء الإسلام وبيان ما كان منهم من الخروج عن الطريق الصحيح والهدى القويم، له تصانيف كثيرة، منهم شرح ايساغوجي في المنطق، وشرح قصيدة الحباك في الأسطرلاب، وحاشية على صحيح مسلم، وعقيدة أهل التوحيد المسمى العقيدة الكبرى، وشرحه المسمى عمدة أهل التوفيق والتسديد في شرح عقيدة أهل التوحيد، وأم البراهين في العقائد يسمى الصغرى، وشرحه المسمى شرح العقيدة الصغرى، وغيرها من الكتب المفيدة، أما الكتاب المذكور هنا هو العقيدة الوسطى وشرحه الذي صنفه الشيخ السنوسي مختصرا للعقيدة الكبرى:

<https://archive.org/details/al-akida.al-wosta/> .



ظهور الإمام كما تزعم الروافض، ثم قال بعد كلام: 8 "وَلَا يَخْتَصُّ ذَلِكَ بِالْوَلَاةِ لِأَنَّ الْمُسْلِمِينَ فِي الصَّدْرِ الْأَوَّلِ وَبَعْدِهِ يَأْمُرُونَ الْوَلَاةَ أَنْفُسَهُمْ بِالْمَعْرُوفِ وَيَنْهَوْنَهُمْ عَنِ الْمُنْكَرِ مِنْ غَيْرِ نَكِيرٍ مِنْ وَاحِدٍ، وَلَا تَوَقَّفُ عَلَى إِذْنٍ، فَعَلِمَ أَنَّهُ لَا يَخْتَصُّ بِالْوَلَاةِ، بَلْ يَجُوزُ لِأَحَادِ الرَّعِيَةِ بِالْقَوْلِ وَالْفِعْلِ، لَكِنْ إِذَا انْتَهَى الْأَمْرُ إِلَى نَصَبِ الْقِتَالِ وَأَشْتَهَى السَّلَاحَ رَبَطَ بِالسُّلْطَانِ حَذْرًا مِنَ الْفِتْنَةِ".

**كَذَا ذِكْرُهُ الْإِمَامُ الْحَرَمِينِ** رَحِمَهُ اللَّهُ تَعَالَى،<sup>9</sup> وَقَالَ: "إِنَّ الْحُكْمَ الشَّرْعِيَّ إِذَا اسْتَوَى فِي إِدْرَاكِهِ الْعَامَّ وَالْخَاصَّ فَفِيهِ لِلْعَامِّ وَغَيْرِ الْعَالِمِ الْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ، وَإِذْ اخْتَصَّ مَدْرَكَهُ بِالْإِجْتِهَادِ فَلَيْسَ لِلْعَوَامِّ فِيهِ أَمْرٌ وَلَا نَهْيٌ، بَلْ الْأَمْرُ مُوَكَّلٌ إِلَى أَهْلِ الْإِجْتِهَادِ".

**وَقَالَ الْإِشْبِيلِيُّ فِي شَرْحِ الْأَرْبَعِينَ النَّوَوِيَّةِ:**<sup>10</sup> "وَأَمَّا يَأْمُرُ وَيَنْهَى مَنْ كَانَ عَالِمًا بِمَا يَأْمُرُ بِهِ وَيَنْهَى عَنْهُ، فَإِنْ كَانَ مِنَ الْأُمُورِ الظَّاهِرَةِ مِثْلَ الصَّلَاةِ وَالصَّوْمِ وَالزَّيْنِ وَشَرْبِ الْخَمْرِ وَنَحْوِهَا، فَكُلُّ الْمُسْلِمِينَ عُلَمَاءَ بِهَا، وَإِنْ كَانَ مِنْ دَقَائِقِ الْأَفْعَالِ وَالْأَقْوَالِ وَمَا يَتَعَلَّقُ بِالْإِجْتِهَادِ لَمْ يَكُنْ لِلْعَوَامِّ فِيهِ مَدْحَلٌ، وَلَهُمْ انْكَارُهُ، وَذَلِكَ لِلْعُلَمَاءِ"، انْتَهَى.

**قُلْتُ:** لَا يَخْتَصُّ جُوبُ الْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ بِمَنْ يَكُونُ وَرَعًا لَا يَزْتَكِبُ مِثْلَهُ، بَلْ مَنْ رَأَى مُنْكَرًا وَهُوَ يَزْتَكِبُ مِثْلَهُ فَعَلَيْهِ أَنْ يَنْهَى عَنْهُ، لِأَنَّ تَرْكَهُ لِلْمُنْكَرِ وَنَهْيَهُ فَرَضَانِ مُتَمَيِّزَانِ، وَلَيْسَ لِمَنْ تَرَكَ أَحَدَهُمَا أَنْ يَتْرَكَ الْآخَرَ، قَالَهُ الشَّيْخُ السَّنُوسِيُّ فِي شَرْحِ الْوَسْطِيِّ.

<sup>8</sup> هنا انتهى الورقة 1 في المخطوطة.

<sup>9</sup> هو أبو المعالي عبد الملك بن عبد الله بن يوسف بن محمد الجويني النيسابوري الشافعي الأشعري المعروف بإمام الحرمين الشريفيين [419-478 الهجرية الموافق بسنين 1028-1085 الميلاد)، وحيد عصره وعالم متبحر في الفقه والأصول والتفسير وعلم التوحيد والكلام:

<https://archive.org/details/JowainyPolicy/> .

<sup>10</sup> هو أبو محمد عبد الحق بن عبد الرحمن بن عبد الله بن الحسين بن سعيد الأزدي الأندلسي الإشبيلي [514-581 الهجرية الموافق بسنين 1116-1185 الميلادي]:

[https://archive.org/details/20200405\\_20200405\\_1917/](https://archive.org/details/20200405_20200405_1917/) .

**وَقَالَ ابْنُ الْحَاجِّ فِي أَوَّلِ كِتَابِهِ الْمُدْخَلِ:** 11 "طَلَبَ مِنِّي الشَّيْخُ أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ أَبِي جَمْرَةَ رَحِمَهُ اللَّهُ تَعَالَى: إِنْ أَجْمَعَ لَهُ شَيْئًا لِكَيْ يَعْرِفَ تَصَرُّفَهُ فِي بَيْتِهِ وَفِي عِبَادَتِهِ وَعِلْمِهِ وَتَسْبِيهِ، فَاْمْتَنَعْتُ مِنْ ذَلِكَ خَوْفًا مِمَّا وَرَدَ فِي الْحَدِيثِ عَنْهُ صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِ فِي الْقَوْمِ الَّذِينَ يَمْضَعُونَ إِسْنَتَهُمْ<sup>12</sup> يَوْمَ الْقِيَامَةِ: ((أَنْهُمْ الْعُلَمَاءُ الَّذِينَ لَا يَعْمَلُونَ بِمَا يَعْلَمُونَ))، وَمِنْ قَوْلِهِ عَلَيْهِ السَّلَامُ: ((أَوَّلُ مَا تَشْعَرُ النَّارُ يَوْمَ الْقِيَامَةِ بِرَجُلٍ عَالِمٍ، فَتَنْدَلِقُ أَقْتَابَهُ، فَيَدُورُ فِي النَّارِ كَمَا يَدُورُ الْحِمَارُ بِرَحَاهِ، فَيَجْتَمِعُ إِلَيْهِ أَهْلُ النَّارِ، فَيَقُولُونَ لَهُ: يَا هَذَا أَلَيْسَ كُنْتَ تَأْمُرُنَا بِالْمَعْرُوفِ وَتَنْهَانَا عَنِ الْمُنْكَرِ؟ فَيَقُولُ: كُنْتُ أَمْرُكُمُ بِالْمَعْرُوفِ وَلَا آتِيَهُ وَأَنْهَأَكُمُ عَنِ الْمُنْكَرِ وَآتِيَهُ))".

**ثُمَّ قَالَ بَعْدَ كَلَامٍ:** "وَالْأَحَادِيثُ فِي هَذَا الْمَعْنَى كَثِيرَةٌ جَدًّا، فَاْمْتَنَعْتُ إِنْ أَتَكَلَّمْتُ بِشَيْءٍ لَمْ يَحِثْ عَلَيْهِ عِلْمِي فَأَقْنَعُ فِيمَا نَقَدَّمُ نِكْرَهُ وَلَكِنْ عَارَضْتَنِي أَحَادِيثُ أُخْرَى لَمْ يُمَكِّنِ الْإِمْتِنَاعُ لِأَجْلِهِ لِأَنَّ تَرْكَ الْفِعْلِ مَعْصِيَةٌ بِالضَّرُورَةِ الْقَطْعِيَّةِ، وَالْأَحَادِيثُ الْوَارِدَةُ فِي هَذَا الْمَعْنَى كَثِيرَةٌ، مِنْهَا قَوْلُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((أَلَا فَلْيُبْلَغُ الشَّاهِدُ الْعَائِبَ، فَلَعَلَّ بَعْضَ مَنْ يُبْلَغُهُ أَنْ يَكُونَ أَوْعَى لَهُ مِنْ بَعْضِ مَنْ سَمِعَهُ))، ثُمَّ قَالَ: عَلِمَانُنَا رَحِمَهُ اللَّهُ عَلَيْهِمْ مَعْنَاهُ أَعْمَلُ بِهِ مِمَّنْ بَلَّغَهُ إِلَيْهِ، وَمِنْهَا قَوْلُهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((إِذَا ظَهَرَتِ الْفِتْنُ وَشَتِمَ أَصْحَابِي فَمَنْ كَانَ عِنْدَهُ عِلْمٌ فَكْتَمَهُ فَهُوَ كَجَاحِدٍ مَا أُنزِلَ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ))، وَهَذَا أَمْرٌ خَطِرٌ، وَقَدْ أَخَذَ اللَّهُ الْعَهْدَ عَلَى الْعُلَمَاءِ أَنْ يَعْلَمُوا وَأَخَذَ ذَلِكَ الْعَهْدَ عَلَى الْجُهَالِ أَنْ يَسْأَلُوا، فَاشْفَقْتُ مِنْ هَذَا أَكْثَرَ مِنَ الْأَوَّلِ فِي أَثَرْتِهِ عَلَيْهِ".

**ثُمَّ قَالَ بَعْدَ كَلَامٍ:** "وَقَدْ قَالَ الشَّيْخُ الْإِمَامُ إِبْرَاهِيمُ النَّخَعِيُّ رَحِمَهُ اللَّهُ تَعَالَى: 13 إِنْ لَمْ يَكُنْ لَكَ الْقُصَصُ إِلَّا الثَّلَاثُ: آيَاتُ أَحَدِهَا قَوْلُهُ تَعَالَى: ﴿أَتَمَّرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ﴾، وَالثَّانِيَةُ

11 هو العارف بالله مجدد الدين أبو عبد الله محمد بن محمد بن محمد العبدري الفاسي المالكي المحدث الشهيد، المعروف بابن الحاج [توفي شهيدًا سنة 737 هجرية الموافق بعام 1336 الميلادي]، أحد المشايخ المشهورين بالزهد والورع والصلاح، وهو صاحب مدخل الشرع الشريف على المذاهب الأربعة:

<https://archive.org/details/Pdf2152/> .

12 هنا انتهى الورقة 2 في المخطوطة.

13 هو إبراهيم بن يزيد بن قيس بن الأسود بن عمرو بن ربيعة بن حارثة بن سعد بن مالك النخعي التابعي [47-96 هجرية]:

[https://archive.org/details/alfirdwsiy2018\\_gmail\\_0003/](https://archive.org/details/alfirdwsiy2018_gmail_0003/) .

قَوْلُهُ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ﴾،  
وَالثَّالِثَةُ قَوْلُهُ تَعَالَى: ﴿وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَا أَنْهَاكُمْ عَنْهُ﴾، إِنَّتَهَى.

**ثُمَّ قَالَ:** "لَكِنَّ رُوِيَ عَنِ مَالِكٍ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ: سَمِعَ سَعِيدَ بْنَ جُبَيْرٍ  
يَقُولُ<sup>14</sup> لَوْ كَانَ الْمَرْءُ لَا يَأْمُرُ بِمَعْرُوفٍ وَلَا يَنْهَىٰ عَنِ مُنْكَرٍ حَتَّىٰ لَا يَكُونَ فِيهِ شَيْءٌ مَا أَمَرَ أَحَدٌ  
بِمَعْرُوفٍ وَلَا نَهَىٰ عَنِ مُنْكَرٍ، قَالَ مَالِكٌ: وَصَدَقَ وَمِنْ هَذَا الَّذِي لَيْسَ فِيهِ شَيْءٌ"، إِنَّتَهَى، ثُمَّ قَالَ:  
"وَعَلَىٰ هَذَا الْعَمَلِ وَالْفَتْوَىٰ لِمَا تَقَدَّمَ مِنْ إِرْتِكَابِ مَعْصِيَةٍ وَاحِدَةً أَخْفَاءُ مِنْ إِرْتِكَابِ مَعْصِيَتَيْنِ"،  
إِنَّتَهَى كَلَامُ ابْنِ الْحَاجِّ فِي الْمَذْخَلِ مُلْخِصًا.

**قُلْتُ:** وَيَلِخْذُرُ الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ مَا فِيهِ خِلَافٌ لِأَنَّ إِنْكَارَهُ مُنْكَرٌ، قَالَ  
عَبْدُ الْوَهَّابِ الشَّعْرَانِيُّ فِي الرَّسَالَةِ الْمُبَارَكَةِ: <sup>15</sup> "وَهُوَ يَعُدُّ الْأُمُورَ الْأُمَّةَ لِكُلِّ مُكَلَّفٍ مِنْهَا أَنْ لَا  
يُبَادِرُ إِلَىٰ الْإِنْكَارِ عَلَىٰ عَامَّةِ الْمُؤْمِنِينَ، وَيَخْرُجُ عَقَائِدِهِمْ، وَيَفْتَىٰ بِإِبْطَالِ عِبَادَاتِهِمْ وَمُعَامَلَاتِهِمْ  
بِأُمُورٍ وَلَدَهَا بَعْضُ الْمُجْتَهِدِينَ بِفِعْلِهِ وَرَأْيِهِ مِنْ غَيْرِ أَنْ تَرُدَّ صَرِيحَةً فِي كِتَابٍ أَوْ سُنَّةٍ، وَمَا دَامُوا  
فِي مَوَافَقَةِ قَوْلِ عَالِمٍ مِنْ عُلَمَاءِ السُّنَّةِ، فَلَا إِنْكَارَ عَلَيْهِمْ إِلَّا أَنْ خَالَفُوا السُّنَّةَ صَرِيحَةً أَوْ خَرَفُوا  
الْأَجْمَاعَ".

**وَفِي تَخْلِيصِ الْإِخْوَانِ:** <sup>16</sup> "فَصَلُّوا بَيْنَ مَا يُنْكَرُ وَمَا لَا يُنْكَرُ لِتَسْلَمُوا عِنْدَ رَبِّكُمْ بِمَلَابَسَةٍ  
مُنْكَرٍ بِالنَّهْيِ عَلَىٰ مُنْكَرٍ، فَإِنَّ مَنْ يَنْكَرُ مَا لَا يَجِلُّ إِنْكَارُهُ كَعَامِلِ الْمُنْكَرِ الَّذِي يَنْهَاهُ أَوْ أَكْبَرُ"، ثُمَّ  
قَالَ: "وَلِذَلِكَ نَقَلْتُ لَكُمْ فِي هَذَا الْكِتَابِ الْإِحْتِلَافَاتِ لَتَجْتَنِبُوا إِنْكَارَ مَا فِيهِ خِلَافٌ لِأَنَّ إِنْكَارَهُ مُنْكَرٌ

<sup>14</sup> هنا انتهى الورقة 3 في المخطوطة.

<sup>15</sup> هو كتاب الرسالة المباركة المسمى رسالة الأنوار للقطب الرياني أبي المواهب عبد الوهاب بن أحمد بن علي الأنصاري  
المصري الشافعي الشاذلي الصوفي المعروف بعبد الوهاب الشعراني، [898-973 هجرية]:

[https://archive.org/details/20210804\\_20210804\\_1100/](https://archive.org/details/20210804_20210804_1100/) .

<sup>16</sup> أي هو لسلطان العلماء وشيخ الإسلام أبي محمد عز الدين عبد العزيز بن عبد السلام بن أبي القاسم بن حسن السلمى  
الشافعي [577-660 هجرية الموافق بسنين 1181-1262 الميلادي]، أما الكتاب المذكور تليخيص الإخوان هو كتاب قواعد  
الأحكام في مصالح الأنام:

[https://archive.org/details/FP30006/00\\_30006/mode/1up/](https://archive.org/details/FP30006/00_30006/mode/1up/) .



لَا يَجُوزُ"، اِنْتَهَى، وَفِيهِ أَيْضًا: "فَلَا يَجُوزُ إِنْكَارُ عَلَى أَحَدٍ إِلَّا إِذَا التَّبَسُّ بِفِعْلٍ مُجْمَعٍ عَلَى تَحْرِيمِهِ أَوْ تَرَكَ فِعْلًا مُجْمَعًا عَلَى إِيْجَابِهِ".

**ثُمَّ قَالَ الشَّيْخُ عَزُّ الدِّينِ ابْنُ عَبْدِ السَّلَامِ:** "الْإِنْكَارُ مُتَعَلِّقٌ بِمَا أُجْمَعُ عَلَى إِيْجَابِهِ أَوْ تَحْرِيمِهِ، فَإِنْ قَلَدَ بَعْضُ الْعُلَمَاءِ فِي ذَلِكَ، فَلَا إِنْكَارَ عَلَيْهِ إِلَّا أَنْ يُقْلَدَهُ فِي مَسْأَلَةٍ يَنْقُضُ حُكْمَهُ فِي مِثْلِهِ، فَإِنْ كَانَ جَاهِلًا لَمْ يُنْكَرْ<sup>17</sup> عَلَيْهِ وَلَا بَأْسَ بِإِرْشَادِهِ إِلَى الْأَصْلَحِ، وَإِنَّمَا لَمْ يُنْكَرْ عَلَيْهِ لِأَنَّهُ لَمْ يَرْتَكِبْ مُحَرَّمًا، فَإِنَّهُ لَا يَلْزَمُ تَقْلِيدُ مَنْ قَالَ بِالتَّحْرِيمِ وَلَا بِالْإِيْجَابِ يَخْلِفُ، وَلَا يَلْزَمُ الْعَامِيَّ التَّزَامَ مَذْهَبٍ مُعَيَّنٍ، فَإِنَّ النَّاسَ فِي زَمَنِ الصَّحَابَةِ رَضِيَ اللَّهُ عَنْهُمْ إِلَى أَنْ ظَهَرَتْ الْمَذَاهِبُ لَمْ يَزَالُوا يُقْلِدُونَ الْعُلَمَاءَ فِي الْوَقَائِعِ الْمُخْتَلِفَةِ فِيهَا مِنْ غَيْرِ التَّزَامِ لِمُعَيَّنٍ، وَلَمْ يُنْكَرْ ذَلِكَ أَحَدٌ مِنَ الْعُلَمَاءِ، وَلَمْ يَقُلْ أَحَدٌ مِنَ الْمُفْتِينَ اسْتِفْتَاهُ: إِذَا اسْتَفْتَيْتَنِي فَلَا تَسْأَلْ غَيْرَهُ، وَهَذَا مِمَّا نَعَلَّمَهُ بِالضَّرُورَةِ، وَلَا بَأْسَ بِإِرْشَادِ الْعَامِيِّ إِلَى مَا هُوَ الْأَحْوَطُ فِي دِينِهِ، وَلَا بِمُنَاطَرَةِ الْمُجْتَهِدِ لِيَرْجِعَ إِلَى الدَّلِيلِ الرَّاجِحِ، وَاخْتِلَافِ الْعُلَمَاءِ رَحْمَةً، وَعَلَى هَذَا فَلَا يَجُوزُ الْإِنْكَارُ إِلَّا لِمَنْ عَلِمَ أَنَّ الْفِعْلَ الَّذِي يَنْهَى عَنْهُ مَجْمَعٌ عَلَى تَحْرِيمِهِ، وَإِنَّ الْفِعْلَ الَّذِي يَأْمُرُ بِهِ مَجْمَعٌ عَلَى إِيْجَابِهِ، وَنَعْنِي بِالنَّهْيِ عَنِ الْإِنْكَارِ إِنْكَارِ الْحَرَامِ، وَلَوْ أَنْكَرَهُ أَحْسَنُ"، اِنْتَهَى.

**وَفِيهِ أَيْضًا:** "قَالَ ابْنُ الْهِنْدِيِّ رَحِمَهُ اللَّهُ:<sup>18</sup> لَا تَتَّعَرِّضُ لِكُلِّ مَنْ حَكَمَ فِي مَسْأَلَةٍ مِنْ مَسَائِلِ الْفُرُوعِ إِلَّا إِذَا عَلِمْتَ أَنَّ حَكْمَهُ مُخَالَفٌ لِلْقُرْآنِ أَوْ السُّنَّةِ، وَإِنْ لَمْ تَعَلَمْ ذَلِكَ، فَلَا تَتَّعَرِّضُ بِحُكْمِهِ، وَإِنْ عَلِمْتَ أَنَّ حَكْمَهُ مُخَالَفٌ لِلْمُدُونَةِ<sup>19</sup> وَغَيْرِهَا"، اِنْتَهَى، وَفِيهِ أَيْضًا: "إِنَّ الْإِنْكَارَ لَا يَجُوزُ إِلَّا مَعَ عَدَمِ الْخِلَافِ فِي الْمَذْهَبِ الْأَرْبَعَةِ".

<sup>17</sup> هنا انتهى الورقة 4 في المخطوطة.

<sup>18</sup> هو أبو عمر أحمد بن سعيد بن إبراهيم الهمداني القرطبي المالكي المعروف بابن الهندي [320-399 هجرية].

<sup>19</sup> أي المدونة الكبرى لأبي سعيد عبد السلام بن سعيد بن جندب بن حسان بن هلال بن بكار بن ربيعة التنوخي المالكي المعروف بسحنون، باسم طائر حديد النظر لحدثه في المسائل الفقهية، [160-240 هجرية الموافق بسنين 773-853 الميلادي]، وهو أفتقه أصحاب مالك بن انس وهو من كبار علماء المغرب في زمانه في نشر فقه المالكية:

**قُلْتُ:** وَأَمَّا مَنْ خَرَجَ عَنِ الْمَذْهَبِ الْأَرْبَعَةِ فَيُنْكِرُ عَلَيْهِ لِأَنَّ الْإِجْمَاعَ مَنْعَقَدٌ عَلَى عَدَمِ جَوَازِ الْخُرُوجِ عَنْهَا الْيَوْمَ، وَفِي الْفَوَاكِهِ الدَّوَانِيِّ شَرْحَ الرَّسَالَةِ: 20 "قَدْ أُنْعَقَدُ إِجْمَاعُ الْمُسْلِمِينَ الْيَوْمَ عَلَى وَجُوبِ مُتَابَعَةِ وَاحِدٍ مِنَ الْأَيْمَةِ: أَبِي حَنِيفَةَ وَمَالِكٍ وَالشَّافِعِيَّ وَأَحْمَدَ بْنَ حَنْبَلٍ رَضِيَ اللَّهُ عَنْهُمْ، وَعَدَمِ جَوَازِ الْخُرُوجِ عَنْ مَذَاهِبِهِمْ، وَإِنَّمَا حُرِّمَ تَقْلِيدُ غَيْرِ هَؤُلَاءِ الْأَرْبَعَةِ مِنَ الْمُجْتَهِدِينَ 21 مَعَ أَنَّ الْجَمِيعَ عَلَى هُدَى لِعَدَمِ حِفْظِ مَذَاهِبِهِمْ بِمَوْتِ أَصْحَابِهِمْ، وَعَدَمِ تَدْوِينِهَا، وَلِذَلِكَ قَالَ بَعْضُ الْمُجْتَهِدِينَ الْمُعْتَمَدِ: أَنَّهُ يُجُوزُ تَقْلِيدَ الْأَرْبَعَةِ، وَكَذَا مَنْ إِعْدَامَهُمْ مِمَّنْ يَحْفَظُ مَذَاهِبَهُ فِي تِلْكَ الْمَسْأَلَةِ، وَدُونَ حَتَّى عَرِفْتَ شُرُوطَهُ، وَدُونَ مُعْتَبِرَاتِهِ، فَأَلِجْمَاعُ الَّذِي يَنْقَلُهُ غَيْرُ وَاحِدٍ كَابْنِ الصَّلَاحِ 22 وَإِمَامِ الْحَرَمَيْنِ 23 وَالْقِرَافِيِّ 24 عَلَى مَنَعِ تَقْلِيدِ الصَّحَابَةِ يَحْمَلُ عَلَى فَقْدِ مِنْهُ شَرْطٍ مِنْ ذَلِكَ"، ثُمَّ قَالَ بَعْدَ كَلَامٍ: "وَمَا قَدَّمْنَاهُ مِنْ وَجُوبِ الْمُتَابَعَةِ لِأَحَدِ الْأَيْمَةِ إِنَّمَا هُوَ فِي حَقِّ مَنْ الْأَهْلِيَّةَ لَهُ لِلِاجْتِهَادِ"، اِنْتَهَى.

20 تأليف شهاب الدين أحمد بن غانم بن سالم بن مهنا النفراوي الأزهري المالكي [1044-1126 هجرية]:

[https://archive.org/details/fawakeh\\_dewani/fawakeh\\_dewani01/](https://archive.org/details/fawakeh_dewani/fawakeh_dewani01/) .

21 هنا انتهى الورقة 5 في المخطوطة.

22 هو الشيخ أبو عمرو عثمان بن المفتي صلاح الدين عبد الرحمن بن عثمان الشهرزوري المعروف بابن الصلاح [577 - 643 هجرية الموافق بسنين 1181 - 1245 الميلادي]، قال ابن خلكان فيه: "مان ابن الصلاح أحد فضلاء عصره في التفسير والحديث والفقهاء وأسماء الرجال وما يتعلّق في علم الحديث ونقل اللغة، وكانت له مشاركة في فنون عديدة، وكانت فتاويه مسددة، وهو أحد أشياخي الذين أنتفع به:"

[https://archive.org/details/mokademat\\_ibn\\_salah/mkdsalah0](https://archive.org/details/mokademat_ibn_salah/mkdsalah0) .

23 هو أبو المعالي عبد الملك بن عبد الله بن يوسف بن محمد الجويني الشافعي الأشعري، المعروف بإمام الحرمين [419 - 478 هجرية الموافق بسنين 1028 - 1085 الميلادي]،

[https://archive.org/details/20201018\\_20201018\\_2207](https://archive.org/details/20201018_20201018_2207)

24 هو أبو العباس شهاب الدين أحمد بن أبي العلاء إدريس بن عبد الرحمن بن عبد الله بن يليل الصنهاجي المصري، [626 - 684 هجرية الموافق بسنين 1228 - 1285 الميلادي]،

<https://archive.org/details/a1231n>

**قُلْتُ:** وَلَا يَكُونُ عَدَمَ عَمَلِ النَّاسِ بِالْمَأْمُورِ وَتَرْكِ الْمَنْهِي عُدْرًا فِي تَرْكِ الْأَمْرِ وَالنَّهْيِ، وَقَالَ ابْنُ الْحَاجِّ فِي الْمُدْخَلِ: "وَمَا عَلَى الْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ أَنْ يُغَيَّرَ مَا أَمَرَ بِتَغْيِيرِهِ، وَإِنَّمَا عَلَيْهِ أَنْ يَتَكَلَّمَ فِي ذَلِكَ بِالْقَوْلِ، فَيَذْكَرُ الْحَكْمَ فِيهِ، فَإِنْ سَمِعَ مِنْهُ وَرَجَعَ حَصَلَ الْمُرَادُ، وَإِنْ أَبِي فَقَدْ أَقَامَ الدِّينَ عِنْدَ اللَّهِ عُدْرَهُ، وَقَامَ بِمَا وَجِبَ عَلَيْهِ، وَسَلِمَ أَنْ يَتَّعَلَقَ عَلَيْهِ، إِذْ قَدْ وَرَدَ أَنْ يَوْمَ الْقِيَامَةِ يَتَّعَلَقُ الرَّجُلُ بِالرَّجُلِ لَا يَعْرِفُهُ، فَيَقُولُ لَهُ: مَا لَكَ؟ مَا رَأَيْتَكَ قَطُّ! فَيَقُولُ: بَلَى، رَأَيْتَنِي يَوْمًا عَلَى مُنْكَرٍ، فَلَمْ تَغَيِّرْهُ عَلَيَّ! وَهَذَا خَطَرٌ قَلَّ أَنْ تَقَعَ السَّلَامَةُ مِنْهُ، وَبِالْكَلَامِ يَنْجُوا مِنْهُ، وَالْكَلَامُ لَيْسَ فِيهِ مَشَقَّةٌ، وَأَكْثَرُ الْمَنَاقِبِ فِي زَمَانِنَا لَيْسَ عَلَى الْعَالَمِ مَشَقَّةٌ وَلَا خَوْفًا فِي الْكَلَامِ فِيهَا، وَإِنَّمَا يَبْتَزُّهَا مَعَ رَوِيَّتِهَا لِاسْتِنْسَاسِ النَّفْسِ بِالْفَوَائِدِ الرَّدِيَّةِ الَّتِي عَلَيْهَا آبَاؤُهُمْ، وَذَلِكَ أَهْلَكَ مَنْ مَضَى مِنَ الْأُمَّمِ"، اِنْتَهَى.

**قُلْتُ:** قَالَ الشَّيْخُ السَّنُوسِيُّ فِي شَرْحِ الْوَسْطِيِّ: "هَذَا كُلُّهُ فِي مَحَلِّ تَجْوِيزِ التَّأْثِيرِ بِأَنْ لَا يَعْلَمَ عَدَمَ التَّأْثِيرِ قَطْعًا، وَفِي مَحَلِّ انْتِفَاءِ مَضْرَّةٍ أَوْ مُفْسِدَةٍ أَكْثَرَ مِنْ ذَلِكَ الْمُنْكَرِ أَوْ مِثْلِهِ، وَلَكِنْ هَذَا الشَّرْطُ الثَّانِي إِنَّمَا هُوَ فِي الْوُجُوبِ لَا فِي الْجَوَازِ، حَتَّى قَالُوا يَجُوزُ الْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ وَظَنَّ<sup>25</sup> أَنَّهُ يُقْتَلُ، وَلَا يُنْكَرُ فِيهِمْ نَكَايَةً بِضَرْبٍ وَنَحْوِهِ لَكِنْ يَرْخَصُ لَهُ فِي السُّكُوتِ فِي هَذَا الْحَالَةِ، وَاخْتَلَفَ أَيُّهُمَا أَفْضَلُ فِيهَا، هَلِ التَّغْيِيرُ أَوْ السُّكُوتُ، وَالْأَوَّلُ مَذْهَبُ مَالِكٍ وَابْنِ حَنْبَلٍ وَسَعِيدِ بْنِ جُبَيْرٍ رَضِيَ اللَّهُ عَنْهُمْ، وَهَذَا الْخِلَافُ مَنْ يَحْصَلُ وَحْدَهُ عَلَى الْمُشْرِكِينَ، وَيُظَنُّ أَنَّهُ يُقْتَلُ، فَإِنَّهُ إِنَّمَا يَجُوزُ إِذَا غَلَبَ عَلَى ظَنِّهِ أَنَّهُ يُنْكَرُ فِيهِمْ بِقَتْلِ أَوْ خَرَجٍ أَوْ هَزِيمَةٍ"، اِنْتَهَى.

**قُلْتُ:** لَكِنْ إِذَا اِنْتَهَى الْأَمْرُ فِي بَابِ الْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ إِلَى نَصَبِ الْقِتَالِ وَشَهْرِ السِّلَاحِ فَرَبَطَ بِالسُّلْطَانِ حَذْرًا مِنَ الْفِتْنَةِ كَمَا تَقَدَّمَ، وَقَالَ أَحْمَدُ زُرُوقٌ فِي عُمْدَةِ الْمُرِيدِ الصَّادِقِ: <sup>26</sup> "وَهَذَا زَمَانُ الْمَحَنِّ وَالْفِتَنِ فَلَا سَبِيلَ إِلَى التَّعَرُّضِ لِلْأُمُورِ الْمَجْهُورِ كَالْجِهَادِ فِي حَقِّ كُلِّ ضَعِيفٍ، فَإِنَّ ذَلِكَ يُؤَدِّي إِلَى التَّلْفِ وَالْهَلَاكِ، فَدَعِ الْعُلَمَاءَ الْمُتَّصِدِرِينَ لِسَبِيلِهِمْ، وَإِنْ

<sup>25</sup> هنا انتهى الورقة 6 في المخطوطة.

<sup>26</sup> هو القطب الرباني محيي الطريقة شهاب الدين أبو العباس أحمد بن أحمد بن محمد بن عيسى البرنسي الفاسي المعروف بأحمد زروق لزرقه في عينيه [846-899 هجرية الموافق بسنين 1442-1493 الميلادي]:



أَصَابُوا فَلَهُمْ، وَإِنْ أَخْطَأُوا فَعَلَيْهِمْ، وَمَنْ تَعَلَّمَ الْعِلْمَ لِيَحْكُمَ بِهِ عَلَى النَّاسِ عَلَى سَبِيلِ الْقَهْرِ مِنْ غَيْرِ سُلْطَنَةٍ فَلَا يَسْتَرِيحُ وَلَا يُسْتَرَاخُ مَعَهُ، وَمَنْ تَعَلَّمَهُ لِنَفْسِهِ وَلِيَحْكُمَ بِهِ عَلَى النَّاسِ عَلَى سَبِيلِ اللُّطْفِ، فَمُسْتَرِيحٌ وَمُسْتَرَاخٌ مَعَهُ".

**قَالَ الْفَقِيهَ الْإِمَامُ الْعَالِمُ الْعَلَامَةُ الْوَالِي الصَّالِحُ سَيِّدُ الْحَسَنُ بْنُ مَسْعُودِ الْيُوسُفِيِّ فِي مُحَاضِرَاتِهِ:**<sup>27</sup> "فَمَنْ أَنْتَصَبَ الْيَوْمَ الْإِنْتِصَابَ وَمَا مِنْهُ إِقَامَةُ الْحَقِّ وَإِنْصَافُ الظَّالِمِ مِنْ غَيْرِ سُلْطَنَةٍ، فَهُوَ مَعْرُورٌ، وَإِنْ لَمْ يَكُنْ عَلَى سَبِيلِ اللُّطْفِ وَلَعَلَّ ذَلِكَ لَا يَأْتِي كَمَا يَنْبَغِي فِي بَيْتِهِ فَضلاً عَنْ قَرِيَةٍ، فَضلاً عَلَى الْبَلَدِ فَضلاً عَنِ الْأَقَالِيمِ، وَقَدْ يَسْمَعُ فَضَائِلَ الْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ وَالْقِيَامَ بِمَصَالِحِ الْمُسْلِمِينَ، فَيَتَحَرَّكَ عَلَى سَبِيلِ الْقَهْرِ لِإِقْتِنَاصِ الْأَجْرِ وَالظَّفَرِ بَعْلَى الدَّرَجَاتِ، وَهُوَ الْأَغْلَبُ دَسِيسَةً دُنْيَوِيَّةً، وَنَزَعَتْ شَيْطَانِيَّةً".

**ثُمَّ قَالَ:** "مِمَّنْ أُبْتَلِيَ بِهَذَا قَرِيبًا<sup>28</sup> أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي مَحَلِّ<sup>29</sup> نُرَعَتْ بِهِ هَذِهِ النُّزَعَةُ، وَدَعَى أَنَّهُ الْمَهْدِيُّ الْمُنْتَظَرُ، وَأَنَّهُ بَصَدِّ الْجِهَادِ، فَاسْتَخَلَفَ قُلُوبَ الْعَوَامِ، وَتَبِعُوهُ، فَدَخَلَ بَلَدَ سُجْلَمَاسَةَ، وَهَزَمَ عَنْهُ، وَإِلَى الْعُلُوكِ السَّعْدِيَّةِ، وَاسْتَوْلَى عَلَيْهِمْ، ثُمَّ أَخْرَجَهُمْ مِنْ رَعَةِ تَبَعَهُمْ إِلَى حَضْرَةِ مَرَكَشَ، وَفِيهَا زَيْدَانَ بْنُ أَحْمَدَ الْمَنْصُورِ، فَهَزَمَهُ وَأَخْرَجَهُ مِنْهَا، وَذَهَبَ فَاسْتَعَاثَ الشُّوسَ الْأَقْصَى يَخْرُجُوا إِلَى ابْنِ أَبِي مَحَلِّ، فَفَقَتُوهُ وَهَزَمُوا عَسْكَرَهُ شَرَّ مَزْرَفٍ كَانَ آخِرَ الْعَهْدِ بِهِ، فَرَجَعَ زَيْدَانَ إِلَى مُلْكِهِ".

<sup>27</sup> هو نور الدين أبو علي الحسن بن المسعود بن محمد بن علي بن يوسف بن أحمد بن إبراهيم بن محمد بن أحمد بن علي بن عمرو بن يحيى بن يوسف المعروف بالحسن اليوسي، [1040-1102 الهجرية الموافق بسنين 1630-1691 الميلادي]:

<https://archive.org/details/almo7darat-alyoussi-2006/> .

<sup>28</sup> هنا انتهى الورقة 7 في المخطوطة.

<sup>29</sup> هو أبو العباس أحمد بن عبد الله بن محمد بن عبد الله بن محمد القاضي بن أبي عبد الله محمد بن أبي البركات السجلماسي العباسي الفلالي، المعروف بابن أبي محلي، [967-1022 الهجرية الموافق بسنين 1560-1613 الميلادي]، كان من قادة الجيش زمن المولي زيدان، وادعى أنه المهدي المنتظر، وكان نهوض ابن أبي محلي وثورته ضد زيدان الناصر سلطان السعديين عام 1610 الميلادي.

**وَمِمَّنْ أُبْتَلِيَ بِهَذَا أَيْضًا** أَبُو عَبْدِ اللَّهِ بْنِ تُوْرَمْتِ السُّوسِي،<sup>30</sup> وَكَانَ رَجُلًا فَتِيهًا، كَانَ يَأْمُرُ بِالْمَعْرُوفِ وَيَنْهَى عَنِ الْمُنْكَرِ، وَأَقْبَلَ عَلَيْهِ النَّاسُ، ثُمَّ تَظَاهَرَ بِأَنَّهُ الْمَهْدِيُّ، فَلَمَّا اجْتَمَعَ إِلَيْهِ النَّاسُ حَضُّهُمْ عَلَى أَعْلَاءِ الدِّينِ وَجِهَادِ الْمُفْسِدِينَ، فَتَقَدَّمُ بِهِمْ إِلَى مَرَآكَشٍ، وَجَرَّتْ بَيْنَهُ وَبَيْنَ الْمَرَابِطِينَ حُرُوبٌ شَدِيدَةٌ، مَاتَ فِي خِلَالِهَا، وَقَدْ أَنْكَرَ الْفُقَهَاءُ عَلَيْهِمْ ذَلِكَ وَضَلَّلَهُمْ، وَلَا شَكَّ فِي ضَلَالِهِمْ"، اِنْتَهَى كَلَامُهُ مُلْخِصًا.

**وَمِمَّنْ أُبْتَلِيَ بِهَذَا أَيْضًا** رَجُلٌ مِنَ الصَّالِحِينَ كَانَ فِي زَمَانِ أَحْمَدَ زُرُوقٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ أَحْمَدُ زُرُوقٌ فِي عُمْدَةِ الْمُرِيدِ الصَّادِقِ، وَهُوَ يَعُدُّ الْمُتَأَلِّفُ فِي الْأَعْمَالِ الَّتِي يَظُنُّهَا الْجَاهِلُ دِينًا قَيِّمًا: "وَمِنْ ذَلِكَ التَّعَرُّضُ لِلْأُمُورِ الْجَمْهُورِيَّةِ كَالْجِهَادِ وَرَدِّ الظُّلَمَاتِ وَتَغْيِيرِ الْمُنَاكِرِ بِطَرِيقِ الْقَهْرِ وَالْإِقْتِدَارِ دُونَ سُلْطَانِيَّةٍ، وَلَا مَا يُقَوْمُ مَقَامَهَا مِنَ الْمَرَاتِبِ الشَّرْعِيَّةِ، وَفِي ذَلِكَ مِنْ فَتْحِ بَابِ الْفِتْنَةِ، وَإِهْلَاكِ الْمَسَاكِينِ مَا لَا خَفَاءَ فِيهِ".

**ثُمَّ قَالَ:** "فَقَدْ كَانَ بِيْلَادِنَا رَجُلٌ مِنَ الصَّالِحِينَ يَحُومُ حَوْلَ مَا<sup>31</sup> ذَكَرْنَاهُ، فَجَاءَهُ مِنْ أَخْبَرَهُ عَنْ بَعْضِ جِهَاتِ الرُّومِ أَنَّهَا خَالِيَةٌ، وَإِنَّهَا مَقْدُورٌ عَلَى أَخْذِهَا، وَوَقَعَ لَهُ مِنْ ذَلِكَ مَا حَرَكَهُ، فَمَشَى بِجَمَاعَةٍ مِنَ الْمُسْلِمِينَ، فَخَرَجَ عَلَيْهِمُ النَّصَارَى، فَلَمْ يَجِدُوا فِتْنَةً وَلَا مُلْجَأً، فَهَلَكَ مِنْهُمْ مَا شَاءَ اللَّهُ فِي ذِمَّتِهِ وَذِمَّتِهِمْ مَعَ ظَنِّهِ أَنَّهُ عَمَلٌ خَيْرًا وَبِرًّا، نَفَعَهُ اللَّهُ بِنِيَّتِهِ وَلَا وَأَخَذَهُ بِعَمَلِهِ آمِينَ".

**ثُمَّ قَالَ:** "وَكَانَ آخِرُ يَفْعَلُ ذَلِكَ فَوَقَعَ لَهُ وَلِجَمَاعَةٍ مِنَ الْمُسْلِمِينَ مَعَهُمْ أَمْرٌ عَظِيمٌ مَرَارًا، ثُمَّ إِنَّهُ بَيْعَ لَهُمْ فَاتُّوهُ لَيْلًا، وَقَتَلُوهُ وَقَتَلُوا بَعْضَ مَنْ مَعَهُ، وَحَصَلَ بِذَلِكَ غَرَضٌ أَمْرٌ كَبِيرٌ، وَكَانَ آخِرُ كَثِيرُ الشَّفَقَةِ عَلَى الْعَامَّةِ وَالْمَحَارِبَةِ عَلَيْهِمْ حَتَّى دَعَاهُ ذَلِكَ لِمَعَادَاةِ الْمُلُوكِ وَإِذَايَتِهِمْ، وَرُبَّمَا سَعَى فِي خَلْعِ بَعْضِهِمْ فَخَلَعَهُ، وَرَأَى ذَلِكَ دِينًا قَيِّمًا، وَرُبَّمَا آذَى مَنْ خَالَفَهُ فِي ذَلِكَ مِنْ جِنْسِهِ، وَهُوَ فِي كُلِّ ذَلِكَ يَعْتَقِدُ أَنَّهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ، فَكَانَ ذَلِكَ سَبَبُ الْفَسَادِ وَالْهَلَاكِ، فَندَمُ عَلَيْهِ وَصَارَ يَطْلُبُ إِنْ التَّنَصَّلَ فَلَمْ يَجِدْ مَسَاعَا، فَكَانَ ذَلِكَ سَبَبُ حَتْفِهِ بِوَجْهِهِ، وَاللَّهُ أَعْلَمُ بِحَقِيقَتِهِ أَعَادَنَا اللَّهُ مِنْ حَبِّ الرِّيَاسَةِ وَرَزَقَنَا الْعَافِيَةَ فِي جَمِيعِ الْأُمُورِ بِمَنِّهِ وَكَرَمِهِ"، اِنْتَهَى كَلَامُهُ.

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<sup>30</sup> هو محمد بن عبد الله بن وجليد بن يامصال بن حمزة المعروف بابن تورمت [471-524 الهجرية الموافق بسنين 1077-

1130 الميلادي].

<sup>31</sup> هنا انتهى الورقة 8 في المخطوطة.

**قُلْتُ:** وَيَنْبَغُ أَنْ يَعْلَمَ إِنَّ هَذَا الْبَابَ الَّذِي هُوَ أَمْرٌ بِالْمَعْرُوفِ وَنَهْيٌ عَنِ الْمُنْكَرِ لَمْ يَكُنْ مِنْ فُرُوضِ الْأَعْيَانِ، بَلْ هُوَ فَرَضٌ كِفَايَةٌ، قَالَ الشَّيْخُ السَّنُوسِيُّ فِي شَرْحِ الْوَسْطَى: "هُوَ فَرَضٌ كِفَايَةٌ إِذَا قَامَ بِهِ فِي كُلِّ صُغْعٍ مَنْ فِيهِ غِنَاءٌ سَقَطَ الْفَرَضُ عَلَى الْبَاقِيْنَ، وَإِنْ كَانَ فَرَضًا عَلَى الْكُلِّ، إِذَا ذَلِكَ شَأْنُ فَرَضِ الْكِفَايَةِ، يَجِبُ عَلَى الْكُلِّ، وَيَسْقُطُ بِفِعْلِ الْبَعْضِ، نَعَمْ: إِذَا نُصِبَ لِذَلِكَ أَحَدٌ تَعَيَّنَ عَلَيْهِ، وَهُوَ الْمُسَمَّى بِالْمُحْتَسِبِ فِي عُرْفِ النَّاسِ".

**قَالَ بَعْدَ كَلَامٍ:**<sup>32</sup> "وَلَمَّا كَانَ التَّمَكُّنُ مِنْ إِقَامَةِ الْمَعْرُوفِ وَالْأَمْرِ بِهِ، نَصَرَ الْحَقُّ وَنَصَرَ أَهْلَهُ وَإِخْمَادِ الْبَاطِلِ، وَالتَّمَسُّكُ بِهِ عَلَى وَجْهِ التَّمَامِ، مَوْقُوفًا عَلَى نَصْبِ إِمَامٍ الْمُسْلِمِينَ يَكُونُ مُسْلِمًا عَاقِلًا ذَكَرًا مُتَسِمًا بِمَزِيدِ الْعَدَالَةِ وَجُودَةِ الرَّأْيِ وَثَبَاتِ الْجَاشِ وَالشَّجَاعَةِ، مُتَّصِفًا بِقُوَّةِ الْمَعْرِفَةِ فِي أَصُولِ الدِّينِ وَفُرُوعِهِ، وَلَا يَزْحَرُحُهُ مُعْضَلَاتُ النَّوَازِلِ وَلَا يَدْهَشُهُ مُدْهَمَاتُهَا، وَجَبَ عَلَى الْمُسْلِمِينَ شَرْعًا تَقْدِيمُ مَنْ هَذَا صِفَتُهُ، وَتَجَنُّبُ مَنْ عَرِيَ عَنِ هَذِهِ الصِّفَاتِ الْمَذْكُورَةِ أَوْ عَلَى بَعْضِهَا بِقَدْرِ الْإِمْكَانِ"، اِنْتَهَى كَلَامُهُ.

وَبِانْتِهَائِهِ اِنْتَهَى كِتَابُ الْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ، ﴿الْحَمْدُ لِلَّهِ الَّذِي

هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ﴾، وَالصَّلَاةُ وَالسَّلَامُ

عَلَى مُحَمَّدٍ سَيِّدِ الْمُرْسَلِينَ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ،

اللَّهُمَّ أَرْحَمْ أُمَّةَ مُحَمَّدٍ رَحْمَةً عَامَّةً.<sup>33</sup>



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<sup>32</sup> هنا انتهى الورقة 9 في المخطوطة.

<sup>33</sup> هنا انتهى الورقة 10 في المخطوطة، ويوجد مكتوبا بعد انتهائه: "كاتبه عبد الرحمن هو صاحبه ولمن شاء الله بعدي"، عبد الرحمن هذا هو عبد الرحمن يابانا بن الشيخ عثمان بن الشيخ عبد القادر بن الشيخ مصطفى بن محمد الترودي.

## TRANSLATION

**In the Name of Allah, the Beneficent, the Merciful; may Allah send blessings upon our master Muhammad, his family and Companions and give them abundant peace.**

Says the poor slave in dire need of the mercy of his Lord, Uthman ibn Muhammad ibn Uthman, known as Dan Fodio; may Allah engulf him in his mercy, Ameen. All praises are due to Allah, the Lord of the worlds; and peace and blessings be upon Muhammad, the master of the messengers and upon his family and all his Companions. To continue: this is the book called:

### **The Commanding of Good and Forbidding of Evil**

I say, and success is with Allah, that commanding the good and forbidding of evil are both obligatory by the Book, the *Sunna* and the Consensus.

As for the Book, there are the words of Allah ta'ala: "*Let there arise from you a community that call to all that is excellent; who command the good and forbid evil.*" As for the *Sunna*, there are his words, upon him be blessings and peace, narrated and considered good by at-Tirmidhi: "I swear by the One in whose Hand is my soul, that you should command the good and forbid evil, or Allah will soon dispatch against you a severe punishment. Then you will supplicate Him and He will not answer you."

As for the consensus, it is that Muslims in the first age and after that have always advocated commanding good and forbidding evil and have condemned the neglecting of that. More than one among the scholars of the *Sunna* have written specifically about this. And none of them stipulated that the obligation of commanding the good and forbidding evil were conditioned by the appearance of the *Imam*, as the *Rawaafid* falsely claim; and that commanding the good and forbidding evil were not specific duties for government authority.

*Shaykh* as-Sanusi said in his commentary upon the *al-Wusta*: "What is meant by commanding the good is commanding what is obligatory (*waajib*); and what is meant by forbidding evil is forbidding what is prohibited (*haram*). There is no doubt that commanding the good and forbidding evil with this cited meaning are two obligations that are not conditioned by the appearance of the *Imam* as the *Rawaafid* falsely claim."

*Shaykh* as-Sanusi then said after a bit: "Commanding the good and forbidding evil are not a specific duty of government authority; because Muslims from the very beginning and after, have always commanded the government themselves to good and have forbidden them from evil; without anyone censuring them for that; and nor were they conditioned by having governmental permission to do so. Thus, it is understood that commanding the good and forbidding evil is not a specific responsibility of government authority. Rather, it is permissible for any of the subjects to command the good and forbid evil by words and deeds. However, when the affair of commanding the good and forbidding evil leads to a declaration of fighting and the brandishing of weapons, then commanding good and forbidding evil should be restricted to the Muslim ruler in order to be cautious from falling into social strife."

Similarly, the *Imam al-Haramayn*, may Allah be merciful to him also mentioned this by his words: "When comprehending the legal judgments of the law are the same with the common people and the elite; then commanding the good and forbidding evil is permissible for the common people who are not scholars. However, when comprehending commanding the good and forbidding evil is based upon independent judgment (*ijtihad*), then the common people have no way of commanding or forbidding. Rather, the affair, then falls under the specific responsibility of the people of independent judgment (*ahl 'l-ijtihad*)."

Al-Ishbili said in his commentary upon the *al-Arba'een* of an-Nawwawi: "Commanding the good and forbidding evil is for those who are knowledgeable of what is being commanded



and prohibited. If it is among the outward affairs, such as prayer, fasting, illicit sex, consuming intoxicants and the like; then every Muslim is knowledgeable of that. However, when it is among the details of actions and words (*daqaa'iq 'l-af'aal wa'l-aqwaal*) and that which is connected to independent judgment (*yata`allaq bi'l-ijtihaad*); then the common people have no way of entering into that because that is something specific to the scholars.”

I say: Rather, the obligation of commanding the good and forbidding evil is not specific to just those who are pious, who have not committed their like. On the contrary, whoever sees evil, even if he is the one committing it, it is still obligatory for him to forbid it. This is because avoiding evil and forbidding evil are two distinct and separate obligations (*fardaan mutamayyizaan*). It is not permissible for the one who has abandoned one of them to abandoned the other. This view was upheld by *Shaykh* as-Sanusi in his commentary upon the *al-Wusta*.

Ibn al-Hajj said in the beginning of his *al-Madkhal*: “*Shaykh* Abu Muhammad Abdullah ibn Abi Jamra, may Allah ta`ala be merciful to him sought from me to put together something by which he can know its legal implementation in his home, in his worship, his knowledge and its causes. However, I restrained from doing that out of fear of what was narrated in prophetic traditions from him, upon him be the blessings of Allah and His peace regarding those people who will be chewing their own tongues on the Day of Judgment: ‘They are the scholars who did not act upon what they knew.’ And from his words upon him be peace: ‘The first of those to be cast into the Fire on the Day of Judgment will be a scholarly man; so that his intestines will fall out; and he will spin with them as a donkey revolves in a mill. The people of Hell will gather around him, and say: ‘O so-and-so, what is the matter with you? Did you not command the good and forbid evil?!’ He will say: ‘Yes, I used to command the good, but did not do it; and I used to forbid evil, but did it’.”

Then Ibn al-Hajj said after a bit: “The prophetic traditions related regarding this are many, so I restrained from discussing anything which my own knowledge had not reached, being content with what I had already mentioned to him. However, I was reminded of other prophetic traditions that made it impossible to restrain from speaking about; since abandoning an action is itself disobedience based upon decisive necessity. The prophetic traditions narrated regarding that meaning are many. Among them is his words, may Allah bless him and grant him peace: ‘Let those present deliver the message to those who are absent; for perhaps some of those who receive the message will be more accountable to it than those who heard it’. He then said: Our scholars, may the mercy of Allah be upon them say that its meaning is that they will be more apt in behaving with it than those who delivered it to them. In this meaning also are his words, upon him be blessings and peace: ‘When tribulation appears and my Companions are maligned; and those who possess knowledge conceal it; then they will be like those who openly rejected what was revealed to Muhammad, may Allah bless him and grant him peace’. This, therefore is a perilous matter, since Allah has taken an oath with the scholars that they should teach; and this same oath has been taken with the ignorant that they should inquire. Thus, from that, I empathized with the later narrations more than the first and was influenced to comply.”

Ibn al-Hajj then said after a bit: “*Shaykh* and *Imam* Ibrahim an-Nakhai`, may Allah Allah ta`ala be merciful to him said: ‘I do not dislike storytelling except for three reasons: the *Qur`anic* verse of the first reason is His exalted words: ‘*Do you command the people to righteousness, while you forget it yourselves?*’ The second reason is His exalted words: ‘*O you who believe, why do you say that which you do not do. Most hated with Allah is that you say that which you do not do.*’ The third reason is His exalted words: ‘*I do not wish that in opposition to you, that I should do that which I have forbidden you.*’”

Ibn al-Hajj then said after a bit: “However, it has been related on the authority of Malik ibn Rabi`a ibn Abi Abd`r-Rahman; who said: I heard Sa`id ibn Jubayr say: ‘If a person fails to command the good and fails to forbid evil; then there will no longer remain anything in him by which to command the good and forbid evil.’ Malik said: ‘That is the truth; and that is because there is nothing of benefit in him.’” He then said: “It is based upon this behavior and based on the legal decision for what proceeded that whoever commits a single act of disobedience is less substantial than committing two acts of disobedience (*man irtikaaba ma`siyatan wahidatan akhfa`u min irtikaabi ma`siyayn*).” Here ends the concise ideas of Ibn al-Hajj in his al-Madkhal.

I say: Be cautious against commanding the good and forbidding evil in the matters about which scholars disagree (*maa fihi khilaafun*); because that kind of objection (*inkaar*) is itself evil (*munkar*). Abd`l-Wahaab as-Sha`rani said in his ar-Risaalat al-Mubarika: “It should be a general concern of the *Umma*, that every responsible person should not rush into making objection against the common believer, denouncing their beliefs, or passing judgment regarding the invalidity of their worship and behavior; based upon matters one of the scholars of independent judgment developed or his opinion; without clearly referring it back to the Book, or the *Sunna*. As long as there is accord with the teachings of a scholar from the scholars of the *Sunna*, then there can be no objection to them; except when the scholars opinion clearly disagree with the *Sunna* or break from the consensus opinion (*ijmaa`*).”

It is mentioned in the Talkhees al-Ikhwaan: “Make sure you distinguish between what can be objected to and what cannot be objected to, in order to be safe with your Lord from dressing evil in the attire of prohibiting evil. For the one who objects to what is not lawful to object to, is just like the one who commits the same evil he is objecting to, or worse.” He then said: “It is for this reason I have transmitted to you in this book, the disagreements of the scholars so that you can avoid objecting to that in which there is disagreement. This is because objecting in that case is objectionable and not lawful.” In the same text it states: “Therefore, it is not lawful to object to anyone except when they commit actions which agreed regarding their prohibition, or they abandon an action which is agreed upon regarding its obligation.”

Then *Shaykh`Izz`d-Deen* ibn Abd`s-Salaam said: “Objection is connected to that which is agreed upon its obligation or its prohibition. If a person is following one of the scholars in that, then there can be no objection against them; except if they are following him in an issue whose legal judgment has been repealed. If he is ignorant of that, there is no objection against him. However, there is no harm in guiding him to what is more correct. There is no objection to him because he is not committing something clearly forbidden. This is because it is not incumbent upon him to follow the one who says it is forbidden (*at-tahreem*) nor is it incumbent upon him to follow the one who says it is an obligation (*al-ijaab*). Nor is it necessary for the common person to adhere to a specific school of thought. Indeed, humanity from the time of the Companions, may Allah be pleased with them until the appearance of the schools of thought, never necessitated following the scholars in incidents of disagreement without adhering to a specific *mufiti*. None of the scholars objected to that; and none of the *mufitis* who were asked for a legal decision ever said: ‘If provide you with a legal decision, then do not ask another *mufiti*.’ This is what we know out of necessity. It is acceptable to guide the common people to what is precautious in their religion; but not to the theories of the scholars of independent judgment; in order to resort to the most preponderant evidence. The disagreement of the scholars is a mercy. It is for this reason that objection is not permissible except for the one who knows that the action which he is prohibiting there is unanimous agreement regarding its prohibition; and the action he is ordering to be done there is agreement regarding its obligation. What we mean by objection in

this context is the prohibited objection, because if it can be objected to - then the proof upon which it depends can also be objected to.”

He then said after that: “Ibn al-Hindi said: ‘Do not oppose everyone who passes judgment concerning a problem from the issues of the branches of the *deen*, except when you are certain that his judgment contradicts the Qur'an or the *Sunna*. If you are not certain of that, then do not raise objection to his judgment. Even when you realize that his judgment contradicts the *Mudawwana* or other books of jurisprudence.’” In it he also said: “Objection is not lawful except with the absence of disagreement in the four schools of thought.”

I say: As for that which deviates from the four schools of thought, then objection is permissible because consensus upholds the absence of the lawfulness of withdrawing from them today. It states in the *al-Fawaakih ad-Dawaani*, the commentary upon the *ar-Risaalat*: “The consensus of the Muslims is unanimous today regarding the obligation of following one of the *Imams*: Abu Hanifa, Malik, as-Shafi’ or Ahmad ibn Hanbal, may Allah be pleased with them. And it is unanimous regarding the absence of the permissibility of withdrawing from their schools of thought. It is also prohibited to follow other than these four *Imams* of the scholars of independent judgment, due to the lack of the preservation and codification of their schools of thought when they died. It is for this reason that one of the relied upon scholars of independent judgment (*mujtahid mu`amad*) said: ‘It is lawful to follow the four schools of thought, as well as those whose schools of thought have been preserved in specific legal issues, and was codified; especially when you know the prerequisites of their decisions and the codification of their legal process’. The consensus opinion, which was advanced by more than one of the scholars, such as Ibn Salaah, the *Imam al-Haramayn* and al-Qirafi, is agreed upon the prohibition of following a scholar when any of the prerequisites of his decisions have been lost.” He then said after a bit: “As for what we advanced previously regarding the obligation of following one of the *Imams*, it is regarding the right of one who is qualified to make independent judgment.”

I say: And the fact that the people fail to act in accordance with what is good or fail to avoid evil cannot be an excuse for abandoning commanding the good and forbidding evil. Ibn al-Hajj said in his *al-Madkhal*: “It is not a condition for the one commanding the good and forbidding evil that he actually brings about social change in the transformation he is seeking. It is only incumbent upon him to speak out regarding that and to cite the judgment regarding that. For, if it is listened to and resorted to, then that is the desired objective. However, if it is rejected, then the excuse of establishing the religion has been corroborated for him with GOD; he has established what is obligatory, and he will be safe from the evils he is trying to change. Since it has been related that on the Day of Judgment a man will be attached to an unknown man to whom he will say: ‘What is with you?! I have never seen you before!’ Then the man will say: ‘On the contrary, you saw me one day committing evil and you did not attempt to change that in me!’ This is an immense danger, which few are safe from falling into. However, by speaking out, one is redeemed from that; since in merely speaking out there is no real inconvenience. For the majority of evils in these times of ours do not pose any inconvenience to the scholars and nor do they fear speaking out about them. Indeed, what causes people to abandon speaking out about the evils they witness, is their appealing to the lower souls of the negative benefits which their fathers were on. It is this very thing which destroyed the past communities.”

I say: *Shaykh* as-Sanusi said in his commentary upon the *al-Wusta*: “All of this depends on the possibility of having effective impact through commanding the good and forbidding evil, since it is not known that there will be no impact at all. Regarding the possibility of the loss of any impact in commanding the good and forbidding evil, there are clear harms or corrupting

elements which far exceed the evils or it's like, one is trying to change. However, that depends upon a second condition, if it is an obligation and not just permissible. Some say that it is lawful to command the good and forbid evil even when it is assumed that one will be killed. No objection is made regarding them being beaten or the like; but they have a license to be silent in that circumstance. The scholars differ as to which is superior; be it bringing about change or being silent. The first, which is attempting to bring about change, is the school of thought of *Imam* Malik, Ibn Hanbal and Sa'id ibn Jubayr, may Allah be pleased with them. However, this is contrary to the one who comes alone to the polytheists and assumes that he will be killed. For, then it is lawful, in that case when he assumes that he will encounter punishment such as killing, exile or defeat."

I say: however, when the affair of commanding the good and forbidding evil results in a declaration of fighting and the brandishing of weapons, then it should be confined to the government authority alone out of precaution against social strife, as it was previously mentioned. Ahmad Zarruq said in his Umdat al-Mureed as-Saadiq: "This a time of tribulation and strife; and there is no way to address the affairs of the majority, such as *jihad*, especially regarding the rights of every oppressed person. For, indeed, that will only lead to damage and destruction. Therefore, leave the present scholars to their way. If they do well, then it will be for them; and if they err, it will be against them. Whoever learns knowledge in order to judge with it against the people by way of force without having duly appointed authority; then they will neither rest nor will people rest with them. However, whoever learns knowledge for its own sake and in order to judge people by way of kindness; then he will be at rest and the people will be at rest with him."

The jurist, the learned *Imam*, the righteous sage, *Sayyid* al-Hassan ibn Mas'ud al-Yusi said in his Muhaadirat: "Whoever takes a stance with what is in it of establishing the truth and the checking of the oppressor, without proper political authority; then he is self-deceived, especially when it is not done by way of kindness. He is self-deceived because the results of his actions will not turn out as he expects even in his own home, not to speak of his village, his country or the region of the earth in which he resides. For he, unfortunately, heard about the merits of commanding the good and forbidding evil, as well as establishing the welfare of the Muslims; but he set out by way of coercion in order to seize some worldly compensation and success over some high social status; being mostly no more than worldly intrigue and satanic blunders."

He then said: "Among those who were afflicted by this near at hand, was Ahmad ibn Abdallah ibn Abi Mahalli; who erred with this kind of blunder. He falsely claimed to be the Awaited Mahdi and that he was in the process of *jihad*. As a result, he was able to lead astray the hearts of the common people, who followed him. He then entered the land of Siljimesa and caused destruction; and from there to al-'Uluuk as-Sa'diyya, which he took over. Then he drove out the people of Za't and pursued them to the regions of Marakkesh. In Marakkesh ruled Zaydan ibn Ahmad al-Mansur, who defeated Ibn Abi Mahalli and drove him from there. Zaydan then appealed to the people of as-Sus al-Aqsa who also came out against Ibn Abi Mahalli. Together they arose and completely defeated his army at a place called Shazara Mazruf; and this was the last of Ibn Abi Mahalli. Then Zaydan returned victorious to his land."

Among those who were afflicted with this as well, was Abu Abdallah ibn Turmart as-Susi, who was an erudite jurist, who used to command the good and forbid evil. The people altogether embraced him. Then he began to manifest that he was the Mahdi. When the people gathered around him, he incited them to exalt the religion and to make *jihad* against corruption.



He preceded with his people to Marakkesh; and there ensued between him and the Murabituun an immense war in which many people died. The jurists of the time rejected the claims of Ibn Turmart and considered his people in error; and there is doubt about their being in error.” Here ends an abridgement of the words of *Sayyid* al-Hassan ibn Mas`ud al-Yusi said in his *Muhaadirat*.

Among those who were afflicted by this also was a man among the righteous who lived during the time of Ahmad Zarruq, may Allah be pleased with him. Ahmad Zarruq said in his *Umdat al-Mureed as-Saadiq* speaking about those who counted among the composers of works that the ignorant consider to be upright religion: “Among that is what becomes exposed to the affairs of the majority such as *jihad*, the restorations of injustice and the altering of wrong, by way of coercion and force without sovereign authority nor with any justification from the law. For, this merely is an opening of the door of tribulation and a cause of the destruction of the poor; which is not hidden from anyone.”

He then said: “For there was in our land a man from the righteous whose actions hovered around what we have mentioned. There came to him someone who informed him about some regions of the Europeans that were uninhabited and that it was possible to seize it militarily. Then there occurred to him that which moved him. Subsequently, he went with a contingent of Muslims; and the Christian Europeans came out against them. Unfortunately, they could not find any troops to reinforce them nor any refuge that they could rely upon. As a result, many under his protection and theirs were by the will of GOD destroyed; while he assumed that he had done gone and acted virtuously. My GOD benefit him for his intention and not seize him based upon his actions, Amen.”

He then said: “Another individual did the same thing, and there repeatedly occurred for him and the contingent of Muslims with him immense situations. For initially he sold commodities to the Europeans, so they came to him at night. They then killed him and killed some of those who were with him. What resulted from that action was an immense setback. And then another individual who showed much empathy to the common people. He ignited war against the same Europeans. He was left alone until his actions antagonized and brought harm to the kingdoms. Perhaps he endeavored to drive off the Europeans, so the Muslim rulers allowed him, thinking that what he was doing was upright religion. Perhaps he brought harm upon those who opposed him in that, while in all his actions he believed that he was on the straight path. In reality, what he did was the causative factor for corruption and destruction. The Muslim ruler regretted allowing him his actions and demanded him to recant, but found no way of dissuading him. This became the reason that his rule failed. And Allah knows best regarding the truth. We seek refuge with Allah from the love of leadership, and may He provide us with well-being in all our affairs by his bounty and generosity.” Here ends the quote from *Shaykh* Ahmad Zarruq.

I say: it is essential to know that this door, which is commanding the good and forbidding evil, is not among the individual obligations (*furuud al-`ayaan*). On the contrary, it is a collective obligation (*fard kifaaya*). *Shaykh* as-Sanusi said in his commentary upon the *al-Wusta*: “It is a collective obligation because in each region where someone with independent authority establishes it, it removes the obligations from others, even when it is obligatory upon everyone. Since that is the affair of collective obligations which are obligatory upon the whole of society, they are repealed by the actions of some. Indeed, when someone has been appointed to a collective obligation, then it becomes an individual obligation upon him. This is what is called the public inspector (*muhtasib*) in the custom of the people of Islam.”

*Shaykh* as-Sanusi then said after a bit: “Being that having the power to establish the good, commanding it, giving assistance to the truth, giving assistance to its people, eradicating falsehood, and holding to the truth in a complete manner; completely depends upon the appointing of an *Imam* of the Muslims, who is Muslim, sane, male, holding firmly to uprightiness, efficient of opinion, firmly established in tenacity and courage, described with strength of knowledge in the foundations of the religion and its branches, not budging during controversial dilemmas and not being astonished when matters are extremely dark; it is then obligatory by Divine law upon the Muslims to put forward one who has these attributes, or someone who has as much of the attributes as possible; and to avoid appointing anyone who is devoid of these attributes.” Here ends the words of *Shaykh* as-Sanusi.

And with the ending of his words, I end the Book of Commanding the Good and Forbidding Evil. “*All praises are due to Allah who has guided us to this, and we would not have been guided had not Allah guided us.*” Peace and blessings be upon Muhammad, the master of the Messengers, and upon his family and all of his Companions. O Allah be merciful to the *Umma* of Muhammad with an all-encompassing universal mercy.

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