



AL-'AQEEEDA AS-SUGHRAA

العقيدة الصغرى

الشيخ العارف بالله محمد بن يوسف السنوسي

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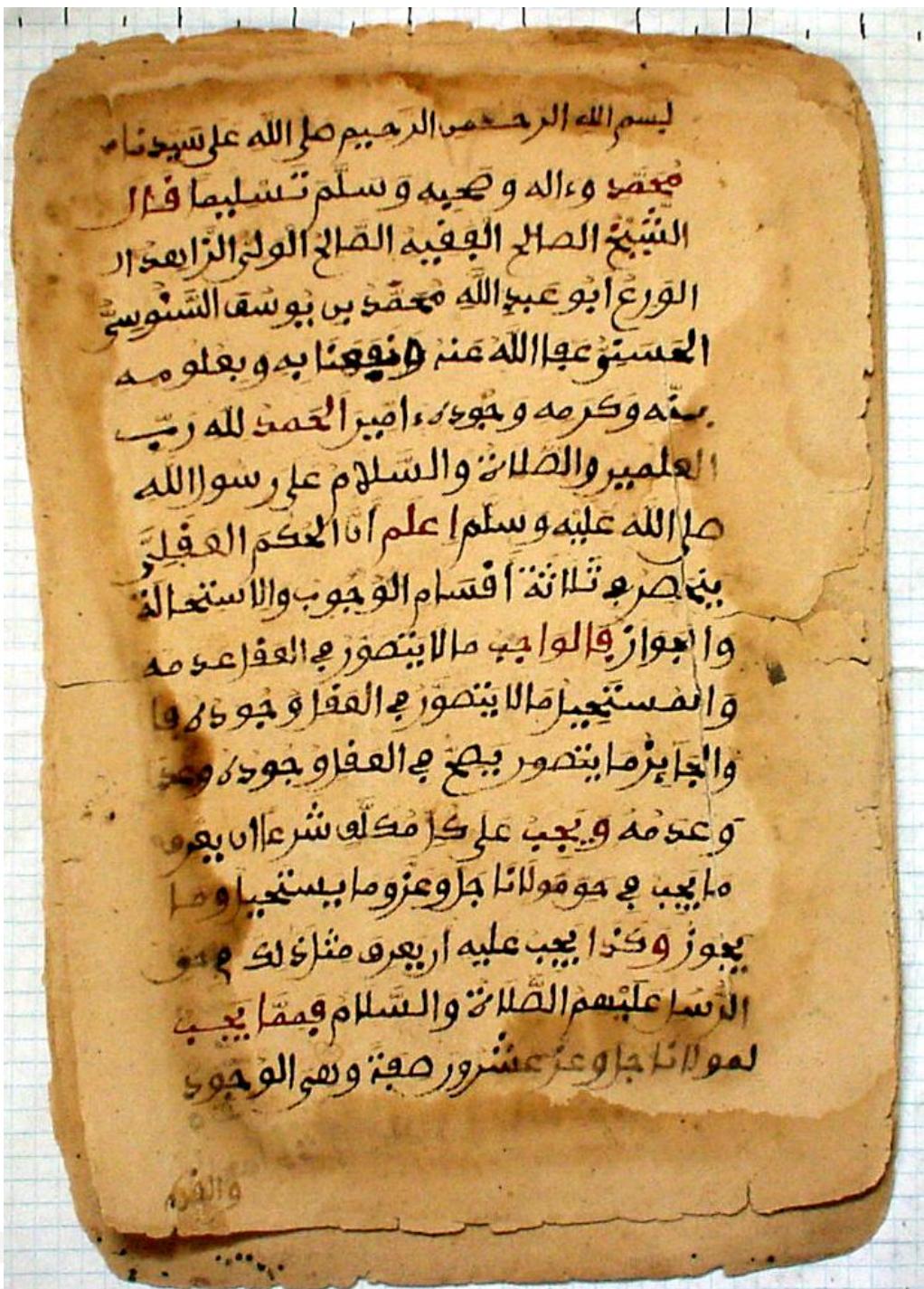


Institute of Islamic - African Studies International

The Palace of the Sultan of Maiurno

Maiurno, Sennar, Sudan

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Folio 1 of the al-'Aqeeda as-Sughraa of *Shaykh Muhammad ibn Yusef as-Sanusi*, digitized from the private archive of *Shaykh Bello ibn Abd'r-Raaziq ibn Uthman ibn Abd'l-Qaadir ibn Mustafa ibn Muhammad at-Turuudi, Maiurno, Sudan.*

Shaykh Muhammad ibn Yusef as-Sanusi & His al-'Aqeeda as-Sughraa

He was the *Qutb* Shaykh Abu Abdallah, Muhammad ibn Yusuf ibn Umar ibn Shu`ayb as-Sanusi al-Hassani at-Tilimsaani.

His Early Life & Education

He was born in the city of Tlemcen, one of the main cultural centers of the Maghrib, in the month of *Jumaadi at-Thani* in the year 838 A.H. [circa May 1490 C.E.]. Through his mother, he traced his lineage back to Ali ibn Abi Talib and Faatima az-Zahra bint Muhammad, the Prophet of mercy, upon him and them be blessings and peace.

In his youth, as-Sanusi studied Arabic language and memorized the Qur'an with his father, *Shaykh* Yusef ibn Umar. He learnt the seven variants of Qur'anic recitation from *Shaykh* Yusef ibn Abi'l-Abbas ibn Muhammad as-Shareef al-Hassani. He learnt the use of the astrolabe from *Shaykh* Abu Abdallah al-Hibaak. He studied the foundations of jurisprudence as well as logic from *Shaykh* Muhammad ibn al-Abbas. He studied arithmetic and the law of successions from *Shaykh* Abu'l-Haasan al-Qalasaadi al-Andalusi.

As-Sanusi studied the al-Mudawwana of *Shaykh* al-Tanukhi, and the Risaala of Ibn Abi Zayd with his half-brother *Shaykh* Abu'l-Hassan at-Taluuti. He read the al-Irshaad of the *Imam* al-Haramayn Abu al-Ma`ali al-Juwayni with *Shaykh* Abu'l-Qaasim al-Kanabashi, as well as the science of *tawheed*. He studied with *Shaykh* Nasr az-Zawaawi and *Shaykh* Muhammad ibn Turmart.

During a stay in Algiers, as-Sanusi studied science of prophetic traditions with *Shaykh* Abd'r-Rahman at-Tha`alibi; reading with him the two Saheeh collections and others. It was in the city of Oran that *Shaykh* as-Sanusi was initiated in the *Qaadiriya Tareeqa* and was given the *khirqa* at the hands of the great ascetic saint, *Shaykh* Ibrahim ibn Muhammad at-Taazi; under whose guidance as-Sanusi embraced asceticism, seclusion from people and fasting the fast of Dawud, every other day.

His Students & Disciples

Shaykh Muhammad ibn Yusef as-Sanusi had many students, such as the above-mentioned *Shaykh* al-Mallali, who composed his biography. There were *Shaykh* Abu'l-Qaasim al-Zawawi; *Shaykh* Ibn al-Abbas al-Saghir, the saint of GOD *Shaykh* Abu Ja`far Ahmad ibn Ali al-Balawi, *Shaykh* Ibn Abi Madyan, *Shaykh* Yahya ibn Muhammad, *Shaykh* Ibn al-Hajj al-Baydari, *Shaykh* Ibn Maluuka, the saint of GOD *Shaykh* Muhammad al-Qal`ayyi, *Shaykh* Ibrahim al-Wajdeeli and *Shaykh* Ibn Sa`d at-Tilimsani, who was one of the main teachers of *Shaykh* Ahmad Baba at-Timbukti. One of the most important disciples of *Shaykh* as-Sanusi was the gnostic reformer, *Shaykh* Ahmad Zaruuq ibn Ahmad.

His Character & Virtues

For Allah ta`ala had gathered together in *Imam* as-Sanusi extensive knowledge and praiseworthy character. He took hold of an abundant amount of the traits of true faith (*shu`b l-imaan*). Fearful awareness, scrupulous piety and austerity in this world were second nature with him. Compassion took up residence in his heart to the extent that he was overcome with sympathy for the whole of Allah's creation. He was severe in his modesty and abundant in his humility. There manifested in him profound fear of Allah, expressed by his constant giving life to the nights with intimate conversation with Him and persistent fasting for His sake during the day.

Shaykh as-Sanusi used to dislike gathering with worldly people, being near them or even looking at them. His disciple, *Shaykh* al-Mallali said about that: “One day the *shaykh* went out with us in the desert; when he saw knights from afar that were well equipped in exquisite apparel and weapons. He then said: ‘Who are they?’ We said: ‘They are the elite honor guards of the *sultan*,’ He then sought refuge with Allah from them and turned around taken another road.” One day the son of the ruler accompanied with a slave encountered the *shaykh* on a road; the ruler’s son went and kissed the *shaykh*’s hand and feet and sought him to accept a gift from him; but the *shaykh* refused; but then smiled at him in order comfort his heart and he then made supplication for him. Then the ruler’s son sought for the *shaykh* to accept the gift from him so that he could give it as alms to the poor; but again the *shaykh* refused and was not content for that kind of wealth to reach the poor.

His Status as A Learned Saint

According to the chief disciple of as-Sanusi, *Shaykh* al-Mallali, he would keep vigils for several nights on end and would go on long periods of fasting. He became well known for his practice of *istikhaara* which enabled him to give a reply to problems obtained during sleep. It was due to his fame at interpreting dreams that people came to him from all over the kingdom to hear his insight. *Shaykh* al-Mallali said that *Shaykh* as-Sanusi became: “the most learned of the scholars of Tlemcen, who excelled in righteousness, austerity, and disciplined in many sciences.” *Shaykh* as-Sanusi gained an unequalled reputation in the science of *tawheed* and the science of scholastic theology which he held could only be understood through spiritual discipline (*mujaahida*) and direct experiential knowledge (*ma`rifa*).

The learned as-Shafshaawani said about him: “He was among the learned teachers of this *Umma* of the 9th century *hijra*, who died at the head of the century. He was among those who renewed the for this *Umma* the matter of its religion at the head of this century as the most truthful of transmitters informed us, may Allah bless him and grant him peace. He was among the most notable of the *Awliyya*, and most learned of the scholars. He composed scholarly works who give evidence of his reality and depth of his knowledge.”

As cited previously, *Shaykh* as-Sanusi, used to fast the fast of Prophet Dawud, upon him be blessings and peace; and when he would break his fast he would do so with little food. When it was time to break his fast, he would not ask for food, but if food was brought, he would break his fast. If no food was brought for him, he would remain without eating or drinking. Sometimes he would go three or more days without eating or drinking. One day his disciples asked when the sunset had set: “Has he broken his fast?” The *shaykh* said: “I have not eaten, nor have I been fasting.” It was then said to him: “So why didn’t you inform us that you not fasting?!” He simply smiled.

Some of His Miracles

His disciple, *Shaykh* al-Mallali narrated many of the miracles of the *Shaykh* as-Sanusi in his al-Mawaahib al-Quddusiyya. And among them is that once he was walking with some of his disciples; when they passed by an apple tree. He then took one of the apples from the tree and they walked a little, then the *Shaykh* placed the fruit down and said to them to crack it open. When they cracked open the apple, they found pure gold inside it. Then some of the disciples returned to the tree and broke upon the apples that were under the tree; and they only found seeds. Then they reached to pick the apples that were above on the tree; which they then broke open and only found seeds.

Among them is that he was once walking with a group of people, when they passed by two leaning trees on a road. One was leaning towards the east of the road and the other was leaning towards the west of the road. *Shaykh* as-Sanusi then said to them: "Whoever among you desires gold, then let him go and take from the leaves of these two trees. Once he plucks the leaves they will transform into gold." So, some of the group went and took some; while others were too ashamed to manifest their love of wealth in the presence of the *Shaykh*. As they were walking those who had taken the leaves saw that they had transformed into gold. Then those who refused to take the leaves returned in order to pluck leaves from the tree, but they were unable find the two trees. When they returned to the *Shaykh* and asked him about that saying: "O *Shaykh*! We were unable to find the trees!" He then said to them: "How preposterous! How preposterous! Where can you possibly encounter them, when one tree came from where the sunrises and the other from where the sun sets. Both trees came in order to pay a visit to".

Among his miracles regarding this work, the Umm al-Baraaheen or the al-'Aqeeda as-Sughraa, is that once observed the Guarded Tablet in his sleep; and it was said to him: "Choose from it whatever you want." Then he thought to himself that he would choose that with which he can instruct humanity and by which they can attain an excellent ending. He then sought it out and the only thing he found was this book (meaning the as-Sughra); so he chose it. It is said that he was shown it in a cylinder of the Throne written with ink made of pearl; and then memorized it.

Among his miracles associated with his al-'Aqeeda as-Sughraa also is that one day he was sitting with some of his disciples studying the as-Sughraa, when a sudden movement was seen scurrying towards the *Shaykh*. Some of his disciples became frightened and fled; while others were too ashamed to flee the presence of the *Shaykh*. When the movement reached the *Shaykh*, they discovered what seemed to be a snake. It came near the feet of the *Shaykh*, opened its mouth and the *Shaykh* wrote something and cased it to the snake. Then the snake returned to where it came. His disciples then asked: "Was that a snake?" He said to them: "That was not a snake. It was an envoy from the *djinn* who came in order to study this book, due to its melodiousness."

His Scholarly Works

As for the scholarly works of *Shaykh* Muhammad ibn Yusef as-Sanusi, they were many. Among them was the first book he composed, the al-Maqrib al-Mustawfi Fee Sharh Faraa'id al-Hawfi, which he composed at the age of eighteen; on the science of the legal rulings of inheritance. There was his Sharh al-Asma' al-Husna in which he explains the meanings of the Divine Names of Allah ta`ala and their special qualities (*khassaa'is*) and usages (*faa'ida*). There was his Bughyat 'l-Maqaasid in which he details the foundation of jurisprudence. There was his 'Aqeedat Kutub Bihaa Li Ba'd as-Saaliheen in which he refutes those who believe that creation has effective influence. There was his Sharh al-Baaqiyat as-Saalihat, which is a commentary upon the *tasbeeh*, the *takbir*, the *tahmeed* done after every prescribed prayer. There was his Sharh Waasita 's-Suluuk which is his commentary upon the sufic poem of *Imam* Abu Abdallah Muhammad ibn Abd'r-Rahman al-Hawdi. There was his famous al-Majrubaat in which he clarifies the special qualities and benefits of specific chapters and verses of the Qur'an used for medicinal, psychic and spiritual disorders. There was his Sharh Arjuuza Ibn Sinna, which is his commentary upon poetic poem on medicine of Ibn Sinna. There was his al-Manhaj as-Sadeed Fee Sharh Kifaayat al-Mureed, which is his commentary on the famous Sufic poem of *Shaykh* Ahmad ibn Abdallah al-Jazaa'iri on *tawheed* and the science of sufism. There was his ad-Durru al-Mandhuum Fee Sharh Qawaa'id ibn Ajeruum; which his commentary upon the famous

grammatical work al-Ajerumiyya. There was his famous Makammil Ikmaal al-Ikmaal which is his commentary upon *Imam* al-Ubbiyyi's commentary upon the Saheeh Muslim. There was his Mukhtasar Sharh az-Zarkashi 'Ala Saheeh al-Bukhari, which is his commentary upon the commentary of *Imam* az-Zarkashi on the Saheeh of al-Bukhari.

The most renown books of *Shaykh* Muhammad ibn Yusef as-Sanusi are his three classics of the sciences of *tawheed* (Divine Unity) and scholastic theology (*'ilm 'l-kalaam*): the al-'Aqeedat al-Kubraa; the al-'Aqeedat 'l-Wustaa'; and this work before you, the al-'Aqeedat as-Sughraa. As for the first and largest work, the al-'Aqeedat 'l-Kubraa its name is 'Aqeedat Ahl 't-Tawheed (the Doctrines of Belief of the People of Divine Unity). *Shaykh* as-Sanusi later composed a commentary upon this work which he called 'Umdat Ahl 't-Tawfeeq wa 't-Tashdeed. He then composed the second of the three classics of *tawheed*, his al-'Aqeedat al-Wusta, which is his abridgement of the al-'Aqeedat al-Kubraa; and followed this with his Sharh al-'Aqeedat al-Wustaa'. The last of his books that he composed on the science of Divine Unity, and which became his most important work on the subject was the text presented here, the al-'Aqeedat 's-Sughraa or the Umm 'l-Baraaheen or Dhaat 'l-Baraaheenl-Baraaheen.

Shaykh as-Sanusi attained an immense share in the sciences of the outward, such as Arabic linguistics, grammar, jurisprudence and its foundation, *Quranic* recitation. In the sciences of the inward, *Shaykh* as-Sanusi was an acknowledged master under whom the *awliyya* of the time sat and attained their nourishment. *Shaykh* as-Sanusi continued to teach in his *masjid* guiding the students as well as the elite among the scholars, until illness compelled him to slow down and in the end brought his life to an end on Sunday, the 18th of *Jumad al-Aakhir* in the year 894 A.H. (circa 1490), may Allah ta'ala ennable his secret and benefit us by means of his *baraka*.

The al-'Aqeedat as-Sughraa / Umm al-Baraaheen

This concise work is one of the most important of books on the science of Divine Unity composed by *Shaykh* as-Sanusi. As we cited previously, the *Shaykh* received the text in a dream vision taken from the Guarded Tablet written in ink made of white pearl. This is an indication of the universal acceptance of this work as a source book for the science of Divine Unity. The as-Sughraa is a beneficial abridgement of all the doctrines of belief regarding the science of Divine Unity of GOD that obligatory for every responsible person know and believe. *Shaykh* as-Sanusi begins the book by citing the prerequisite judgment of reason by which one can know GOD; and ends the book clarifying that the most fundamental way that a servant can know GOD is by drowning himself in the remembrance of the two divine testimonies of **LAA ILAHA ILLA ALLAH MUHAMMADUR RASULULLAHI** until it intermixes with his blood and body leaves its impact upon the heart and secret. *Shaykh* al-Mallali said about the importance of the as-Sughraa: "It is among the most significant books composed upon doctrines of belief ('aqaa'id). No book on doctrines of belief equaled it either by those composed before it or after it." *Shaykh* as-Sanusi composed a commentary upon the as-Sughraa which he called Sharh as-Sughraa. He then composed a commentary upon that commentary called Sharh Sughraa as-Sughraa. His chief disciples *Shaykh* Muhammad ibn Umar al-Mallali and *Shaykh* Ahmad ibn Aghadir both composed commentaries upon the as-Sughraa.

One of the signs of the importance that the as-Sughraa played in the intellectual life of scholars in the Muslim world is the amount of times this work was commented upon by scholars inter-generationally and across vast regions of the *Umma*. For example, *Shaykh* Abu'l-Abbas Ahmad ar-Raashidi [d. 951 A.H.] *Shaykh* al-Hassan ibn Mahdi az-Ziyati al-Maghari [d. 992

A.H.] composed marginal notes on the as-Sughraa. *Shaykh Abu'l-Abbas Ahmad al-Manjuur* [d. 995 A.H.] composed his famous al-Hashiyya al-Kubra upon the as-Sughraa. The immense ascetic of *Sus al-Aqsa*, *Shaykh Muhammad ibn Mahdi ad-Dir`iy al-Jaraari* [d. 1006 A.H.] composed a concise commentary upon the as-Sughraa. The reformer of the 10th century *hijra*, *Shaykh Ahmad Baba ibn Ahmad* at-Timbukti composed a detailed commentary upon the as-Sughraa when he was in captivity in Merrekesh. *Shaykh Ahmad ibn Muhammad ar-Rahwani* composed his al-Ghaneema al-Kubraa Bi Sharhi al-Aqeedat 's-Sughraa. The immense saint of GOD originally from the city of Djenne, and who settled in the city of Timbukti, *Shaykh Muhammad Baghyuyu ibn Muhammad ibn Abu Bakr al-Wangari* also composed a versification of the as-Sughraa of as-Sanusi, which became famous throughout the *Bilad as-Sudan*.

In the 18th century C.E., *Shaykh Abdullahi Dan Fodiyo* composed a versification of the as-Sughraa and his brother, the famous *Shehu Uthman Dan Fodiyo* composed a work defending the ideas of *Shaykh as-Sanusi*, in his work called Kitaab Ruju` as-Shaykh as-Sanusi 'An at-Tashdeed Fee at-Taqleed. *Shaykh Abdullahi Dan Fodiyo* pointed out in his 'Ida an-Nusuukh that the works of the *Shaykh Muhammad ibn Yusef as-Sanusi* were among the fundamental books of doctrines of belief studied and taught throughout the *Bilad as-Sudan*. He said: "I also took from him (*Shehu Uthman Dan Fodiyo*) the science of Divine Unity (*at-tawheed*) from the books of Sanusi, their commentaries and from other works. It was rare that a book of *tawheed* made it to our country and I knew about it that we did not copy it from him."

In short, the as-Sughraa of *Shaykh Muhammad ibn Yusef as-Sanusi*, along with his companion works: the al-Wustaa, the al-Kubraa and his commentaries upon them were the most important works on the science Divine Unity (*tawheed*) and scholastic theology ('ilm 'l-kalaam). The Sankore Institute of Islamic-African Studies is honored to present to the reader this edited and annotated copy of the Umm al-Baraaheen (the Mother of Proofs) or al-'Aqeedat 's-Sughraa (the Small Doctrine) of the *Qutb* the Knower of Allah, *Shaykh Muhammad ibn Yusef as-Sanusi al-Hassani at-Tilimsani*.

Shaykh Muhammad Shareef bin Farid
Saturday, 26th *Sha`baan*, 1444 (3-18-2023)
Bamako, Mali

SANKORE'

أَمْ الْبَرَاهِينِ

أو متن السنوسي المسمى

العقيدة الصغرى

لعارف بالله الإمام الشيخ

أبي عبد الله محمد بن يوسف السنوسي الحسيني

Institute of Islamic-African Studies International

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيماً
قَالَ الشَّيْخُ الْفَقِيهُ الْإِمَامُ الْعَالِمُ الْعَالَمُ الصَّالِحُ الْوَلِيُّ الْعَارِفُ بِاللَّهِ الرَّاهِدُ الْوَرَعُ أَبُو عَبْدِ
اللَّهِ مُحَمَّدٌ إِبْنُ يُوسُفَ السُّنُوسيِّ الْحَسَنِيُّ: الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ: إِعْلَمُ أَنَّ
الْحُكْمُ الْعَقْلِيُّ يَنْحَصِرُ فِي ثَلَاثَةِ أَقْسَامٍ: [1] الْوُجُوبُ، [2] وَالإِسْتِحَالَةُ، [3] وَالْجَوَازُ، فَالْوَاجِبُ مَا
لَا يُتَصَوَّرُ فِي الْعَقْلِ عَدْمُهُ، وَالْمُسْتَحِيلُ مَا لَا يُتَصَوَّرُ فِي الْعَقْلِ وُجُودُهُ، وَالْجَائِزُ مَا يَصِحُّ فِي
الْعَقْلِ وُجُودُهُ وَعَدْمُهُ.

وَيَجِبُ عَلَى كُلِّ مُكَلَّفٍ شَرْعًا أَنْ يَعْرِفَ مَا يَجِبُ فِي حَقِّ مَوْلَانَا جَلَّ وَعَزَّ، وَمَا يَسْتَحِيلُ،
وَمَا يَحْجُرُ، وَكَذَا يَجِبُ عَلَيْهِ أَنْ يَعْرِفَ مِثْلَ ذَلِكَ فِي حَقِّ الرُّسُلِ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ.
فَمِمَّا يَجِبُ لِمَوْلَانَا جَلَّ وَعَزَّ عِشْرُونَ صِفَةً: وَهِيَ [1] الْوُجُودُ، [2] وَالْقِدْمُ، [3] وَالْبَقَاءُ،
[4] وَمُخَالَفَتُهُ تَعَالَى لِلْحَوَادِثِ، [5] وَقِيَامُهُ تَعَالَى بِنَفْسِهِ: أَيْ لَا يَفْتَقِرُ إِلَى مَحَلٍ وَلَا مُخَصِّصٍ،
[6] وَالْوَحْدَانِيَّةُ: أَيْ لَا ثَانِي لَهُ فِي ذَاتِهِ، وَلَا فِي صِفَاتِهِ، وَلَا فِي أَفْعَالِهِ، فَهَذِهِ سِتُّ صِفَاتٍ الْأُولَى
نَفْسِيَّةٌ، وَهِيَ: الْوُجُودُ، وَالْخَمْسَةُ بَعْدَهَا سَلْبِيَّةٌ.

ثُمَّ يَجِبُ لَهُ تَعَالَى سَبْعُ صِفَاتٍ تُسَمَّى صِفَاتُ الْمَعَانِي، وَهِيَ: [7] الْقُدْرَةُ، [8] وَالْإِرَادَةُ،
الْمُتَعَقِّلُ بِجَمِيعِ الْمُمْكِنَاتِ، [9] وَالْعِلْمُ الْمُتَعَلِّقُ بِجَمِيعِ الْوَاجِبَاتِ وَالْجَائِزَاتِ وَالْمُسْتَحِيلَاتِ، [10]
وَالْحَيَاةُ وَهِيَ لَا تَتَعَلَّقُ بِشَيْءٍ، [11] وَالسَّمْعُ، [12] وَالْبَصَرُ الْمُتَعَلِّقُ بِجَمِيعِ الْمَوْجُودَاتِ، [13]
وَالْكَلَامُ الَّذِي لَيْسَ بِحَرْفٍ وَلَا صَوْتٍ، وَيَتَعَلَّقُ بِمَا يَتَعَقَّبُ بِهِ الْعِلْمُ مِنَ الْمُتَعَلِّقَاتِ.

ثُمَّ سَبْعُ صِفَاتٍ تُسَمَّى صِفَاتٍ مَعْنَوِيَّةٍ، وَهِيَ مُلَازِمَةُ لِلسَّبْعِ الْأُولَى، وَهِيَ: كُونُهُ تَعَالَى:
[14] قَادِرًا، [15] وَمُرِيدًا، [16] وَعَالِمًا، [17] وَحَيَا، [18] وَسَمِيعًا، [19] وَبَصِيرًا، [20]
وَمُتَكَبِّلًا.

وَمِمَّا يَسْتَحِيلُ فِي حَقِّهِ تَعَالَى عِشْرُونَ صِفَةً، وَهِيَ أَضْدَادُ الْعِشْرِينَ الْأُولَى، وَهِيَ: [1]
الْعَدْمُ، [2] وَالْحُدُوثُ، [3] وَطُرُوْعُ الْعَدْمِ، [4] وَالْمُمَاثَلَةُ لِلْحَوَادِثِ بِأَنْ يَكُونَ جُرْمًا، أَيْ تَأْخُذُ ذَاتُهُ

الْعَلِيَّةُ قَدْرًا مِنَ الْفَرَاغِ، أَوْ يَكُونَ عَرَضًا يَقُومُ بِالْحِرْمِ، أَوْ لَهُ هُوَ جِهَةٌ، أَوْ يَتَقَيَّدُ بِمَكَانٍ، أَوْ زَمَانٍ، أَوْ تَصِفَّ ذَاتُهُ الْعَلِيَّةُ بِالْحَوَادِثِ، أَوْ يَتَصِفَّ بِالصِّغَرِ، أَوْ الْكِبَرِ، أَوْ يَتَصِفَّ بِالْأَغْرَاضِ فِي الْأَفْعَالِ أَوْ الْأَحْكَامِ.

وَكَذَا يَسْتَحِيلُ عَلَيْهِ تَعَالَى: [5] أَنْ لَا يَكُونَ قَائِمًا بِنَفْسِهِ، بِأَنْ يَكُونَ صِفَةً يَقُومُ بِمَحَلٍ، أَوْ يَحْتَاجَ إِلَى مُخَصَّصٍ، وَكَذَا يَسْتَحِيلُ عَلَيْهِ تَعَالَى: [6] أَنْ لَا يَكُونَ وَاحِدًا، بِأَنْ يَكُونَ مُرَكَّبًا فِي ذَاتِهِ، أَوْ يَكُونَ لَهُ مُمَاثِلٌ فِي ذَاتِهِ، أَوْ فِي صِفَاتِهِ، أَوْ يَكُونَ مَعْهُ فِي الْوُجُودِ مُؤْتَرٌ فِي فِعْلٍ مِنَ الْأَفْعَالِ.

وَكَذَا يَسْتَحِيلُ عَلَيْهِ تَعَالَى أَيْضًا [7] الْعَجْزُ عَنْ مُمْكِنٍ مَا، [8] وَإِيجَادُ شَيْءٍ مِنَ الْعَالَمِ مَعَ كَرَاهَتِهِ لِوُجُودِهِ، أَيْ عَدَمِ إِرَادَتِهِ لَهُ تَعَالَى، أَوْ مَعَ الدُّهُولِ، أَوْ الْغَفْلَةِ، أَوْ بِالنَّعْلَلِ، أَوْ بِالظَّبْعِ، وَكَذَا يَسْتَحِيلُ عَلَيْهِ تَعَالَى أَيْضًا: [9] الْجَهْلُ وَمَا فِي مَعْنَاهُ بِمَعْلُومٍ مَا، [10] وَالْمَوْتُ، [11] وَالصَّمْمُ، [12] وَالْعَمَى، [13] وَالْبَكْمُ، وَأَضْدَادُ الصِّفَاتِ الْمُعْنَوِيَّةِ وَاضْحَاهُهُ مِنْ هَذِهِ.

وَأَمَّا الْجَائِزُ فِي حَقِّهِ تَعَالَى: فَفَعْلٌ كُلِّ مُمْكِنٍ أَوْ تَرْكُهُ.

وَأَمَّا بُرْهَانُ وُجُودِهِ تَعَالَى فَهُدُوثُ الْعَالَمِ، لِأَنَّهُ لَوْ لَمْ يَكُنْ لَهُ مُحْدِثٌ، بَلْ حَدَثَ بِنَفْسِهِ، لَزِمَّ أَنْ يَكُونَ أَحَدُ الْأَمْرَيْنِ الْمُتَسَاوِيَيْنِ مُسَاوِيًّا لِصَاحِبِهِ رَاجِحًا عَلَيْهِ بِلَا سَبَبٍ، وَهُوَ مُحَالٌ، وَدَلِيلٌ هُدُوثُ الْعَالَمِ، مُلَازِمَتُهُ لِلْأَعْرَاضِ الْحَادِثَةِ مِنْ: حَرَكَةٌ، أَوْ سُكُونٌ أَوْ غَيْرِهِمَا، وَمُلَازِمُ الْحَادِثِ حَادِثٌ، وَدَلِيلُ هُدُوثِ الْأَعْرَاضِ مُشَاهِدَةٌ تَغَيِّرُهَا مِنْ عَدَمٍ إِلَى وُجُودٍ، وَمِنْ وُجُودٍ إِلَى عَدَمٍ.

وَأَمَّا بُرْهَانُ وُجُوبِ الْقِدَمِ لَهُ تَعَالَى: فَلَإِنَّهُ لَوْ لَمْ يَكُونْ قَدِيمًا، لَكَانَ حَادِثًا، فَيَقْتَرُ إِلَى مُحْدِثٍ، فَيَلْرُمُ الدَّوْرُ أَوْ النَّسْلُسُ.

وَأَمَّا بُرْهَانُ وُجُوبِ الْبَقَاءِ لَهُ تَعَالَى: فَلَإِنَّهُ لَوْ أَمْكِنَ أَنْ يُلْحَقَهُ الْعَدَمُ، لَأَنْتَقَى عَنْهُ الْقِدَمُ، لِكَوْنِ وُجُودِهِ حِينَئِذٍ جَائِزًا لَا وَاجِبًا، وَالْجَائِزُ لَا يَكُونُ وُجُودُهُ إِلَّا حَادِثًا، كَيْفَ وَقَدْ سَبَقَ قَرِيبًا وُجُوبُ قِدَمِهِ تَعَالَى وَبِقَائِمِهِ.

وَأَمَّا بُرْهَانُ وُجُوبِ مُخالَفَتِهِ تَعَالَى لِلْحَوَادِثِ: فَلِإِنَّهُ لَوْ مَا تَلَّ شَيْئًا مِنْهَا، لَكَانَ حَادِثًا مِثْلَهَا وَذَلِكَ مُحَالٌ لَمَا عَرِفْتَ قَبْلَ مِنْ وُجُوبِ قِدْمِهِ تَعَالَى وَبِقَائِهِ.

وَأَمَّا بُرْهَانُ وُجُوبِ قِيَامِهِ تَعَالَى بِنَفْسِهِ: فَلِإِنَّهُ تَعَالَى لَوْ أَحْتَاجَ إِلَى مَحِلٍ لَكَانَ صِفَةً، وَالصِّفَةُ لَا تَتَصِّفُ بِصِفَاتِ الْمَعَانِي، وَلَا الْمَعْنُوَيَّةِ، وَمَوْلَانَا جَلَّ وَعَزَّ يَحْبُّ اِتِّصَافَهُ بِهِمَا، فَلَيْسَ بِصِفَةٍ، وَلَوْ أَحْتَاجَ إِلَى مُخَصِّصٍ لَكَانَ حَادِثًا، كَيْفَ وَقَدْ قَامَ الْبُرْهَانُ عَلَى وُجُوبِ قِدْمِهِ تَعَالَى وَبِقَائِهِ؟

وَأَمَّا بُرْهَانُ وُجُوبِ الْوَحْدَانِيَّةِ لَهُ تَعَالَى: فَلِإِنَّهُ لَوْ لَمْ يَكُنْ وَاحِدًا لَزِمَّ أَنْ لَا يُوجَدَ شَيْءٌ مِنَ الْعَالَمِ لِلرُّومِ عَجْزٌ حِينَئِذٍ.

وَأَمَّا بُرْهَانُ وُجُوبِ اِتِّصَافِهِ تَعَالَى بِالْقُدْرَةِ وَالْإِرَادَةِ وَالْعِلْمِ وَالْحَيَاةِ، فَلِإِنَّهُ لَوْ إِنْتَقَى شَيْءٌ مِنْهَا لَمَّا وُجِدَ شَيْءٌ مِنَ الْحَوَادِثِ.

وَأَمَّا بُرْهَانُ وُجُوبِ السَّمْعِ لَهُ تَعَالَى وَالْبَصَرِ وَالْكَلَامِ: فَالْكِتَابُ وَالسُّنْنَةُ وَالْإِجْمَاعُ، وَأَيْضًا لَوْ لَمْ يَتَصِّفْ بِهَا لَزِمَّ أَنْ يَتَصِّفَ بِأَصْدَادِهَا، وَهِيَ نَفَائِصُ، وَالنَّقْصُ عَلَيْهِ تَعَالَى مُحَالٌ.

وَأَمَّا بُرْهَانُ كَوْنِ فِعْلِ الْمُمْكِنَاتِ أَوْ تَرْكِهَا جَائِزًا فِي حَقِّهِ تَعَالَى: فَلِإِنَّهُ لَوْ وَجَبَ عَلَيْهِ تَعَالَى شَيْءٌ مِنْهَا عَقْلًا، أَوْ إِسْتَحَالَ عَقْلًا لِأَنْقَلَبَ الْمُمْكِنُ وَاجِبًا أَوْ مُسْتَحِيلًا، وَذَلِكَ لَا يُعْقِلُ.

وَأَمَّا الرُّسُلُ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ، فَيَحْبُّ فِي حَقِّهِمْ: [1] الصِّدْقُ، [2] وَالْأَمَانَةُ [3] وَتَبَلِّغُ مَا أُمِرُوا بِتَبَلِّغِهِ لِلْخَلْقِ، وَيَسْتَحِيلُ فِي حَقِّهِمْ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ أَصْدَادُ هَذِهِ الصِّفَاتِ، وَهِيَ: [1] الْكَذْبُ، [2] وَالْخِيَانَةُ بِفَعْلِ شَيْءٍ مِمَّا نُهُوا عَنْهُ نَهْيٌ تَحْرِيمٌ أَوْ كَرَاهَةٌ، [3] أَوْ كِتْمَانُ شَيْءٍ مِمَّا أُمِرُوا بِتَبَلِّغِهِ لِلْخَلْقِ، وَيَجُوزُ فِي حَقِّهِمْ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَا هُوَ مِنَ الْأَعْرَاضِ الْبَشَرِيَّةِ الَّتِي لَا تُؤَدِّي إِلَى نَفْصٍ فِي مَرَاتِبِهِمُ الْعُلَيَّةِ، كَالْمَرَضِ وَنَحْوِهِ.

وَأَمَّا بُرْهَانُ وُجُوبِ صِدْقِهِمْ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ فَلِإِنَّهُمْ لَوْ لَمْ يَصْدُقُوا لِلَّزِمِ الْكَذْبُ فِي خَبْرِهِ تَعَالَى، لِتَصْدِيقِهِ تَعَالَى لَهُمْ بِالْمُعْجَزَاتِ النَّازِلَةِ مَنْزِلَةُ قَوْلِهِ جَلَّ وَعَزَّ: ﴿صَدَقَ عَبْدِي فِي كُلِّ مَا يُبَلِّغُ عَنِّي﴾.

وَأَمَّا بُرْهَانُ وُجُوبِ الْأَمَانَةِ لِهُمْ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ، فَلَأَنَّهُمْ لَوْ خَانُوا بِفِعْلِ مُحَرَّمٍ أَوْ مَكْرُوهٍ لَأَنْقَلَبَ الْمُحَرَّمُ أَوِ الْمَكْرُوهُ طَاعَةً فِي حَقِّهِمْ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ، لِأَنَّ اللَّهَ تَعَالَى قَدْ أَمَرَنَا بِالْإِقْتِدَاءِ بِهِمْ فِي أَقْوَالِهِمْ وَأَفْعَالِهِمْ، وَلَا يَأْمُرُ اللَّهُ تَعَالَى بِفِعْلِ مُحَرَّمٍ وَلَا مَكْرُوهٍ، وَهَذَا بِعِينِهِ هُوَ بُرْهَانُ وُجُوبِ التَّالِثِ.

وَأَمَّا بُرْهَانُ جَوَازِ الْأَغْرَاضِ الْبَشَرِيَّةِ عَلَيْهِمْ: فَمَشَاهَدَةُ وُقُوعِهَا بِهِمْ، إِمَّا لِتَعْظِيمِ أُجُورِهِمْ، أَوْ لِلتَّشْرِيعِ، أَوْ لِلتَّسْلِيِّ عَنِ الدُّنْيَا، أَوْ لِلتَّنْبِيهِ لِخَسَّةِ قَدْرِهَا عِنْدَ اللَّهِ تَعَالَى، وَعَدَمِ رِضَاهُ بِهَا دَارَ جَزَاءٍ لِلنَّبِيِّ إِلَيْهِ وَأَوْلَيَائِهِ بِاعتِبَارِ أَحْوَالِهِمْ فِيهَا عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ.

وَيَجْمَعُ مَعَانِي هَذِهِ الْعَقَائِدِ كُلَّهَا قَوْلُ: "لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدُ رَسُولُ اللَّهِ، إِذْ مَعْنَى الْأَلْوَهِيَّةِ: إِسْتِغْنَاءُ الْإِلَهِ عَنْ كُلِّ مَا سِوَاهُ وَإِفْقَارُ كُلِّ مَا عَدَاهُ إِلَيْهِ، فَمَعْنَى "لَا إِلَهَ إِلَّا اللَّهُ": لَا مُسْتَغْنَى عَنْ كُلِّ مَا سِوَاهُ وَمُفْتَقِرًا إِلَيْهِ كُلُّ مَا عَدَاهُ إِلَّا اللَّهُ تَعَالَى.

أَمَّا إِسْتِغْنَاؤُهُ جَلَّ وَعَزَّ عَنْ كُلِّ مَا سِوَاهُ، فَهُوَ يُوجَبُ لَهُ تَعَالَى: الْوُجُودُ، وَالْقِدَمُ، وَالْبِقاءُ، وَالْمُخَالَفَةُ لِالْحَوَادِثِ، وَالْقِيَامُ بِالنَّفْسِ، وَالتَّنَزُّهُ عَنِ النَّقَائِصِ، وَيَدْخُلُ فِي ذَلِكَ وُجُوبُ السَّمْعِ لَهُ تَعَالَى وَالْبَصَرِ وَالْكَلَامِ، إِذْ لَوْ لَمْ تَجِبْ لَهُ هَذِهِ الصِّفَاتُ، لَكَانَ مُحْتَاجًا إِلَى الْمُحْدِثِ، أَوْ الْمَحَلِّ، أَوْ مَنْ يَدْفَعُ عَنْهُ النَّقَائِصِ، وَيُؤْخَذُ مِنْهُ تَنَزُّهُهُ تَعَالَى عَنِ الْأَغْرَاضِ فِي أَفْعَالِهِ وَأَحْكَامِهِ وَإِلَّا لِرَمَ افْتِقَارُهُ إِلَى مَا يُحْصِلُ غَرَضَهُ، كَيْفَ وَهُوَ جَلَّ وَعَزَّ الْغَنِيُّ عَنْ كُلِّ مَا سِوَاهُ.

وُيُؤْخَذُ مِنْهُ أَيْضًا أَنَّهُ لَا يَجِبُ عَلَيْهِ تَعَالَى فِعْلُ شَيْءٍ مِنَ الْمُمْكِنَاتِ عَقْلًا وَلَا تَرْكُهُ، إِذْ لَوْ وَجَبَ عَلَيْهِ تَعَالَى شَيْءٌ مِنْهَا عَقْلًا كَالثَّوَابِ مَثَلًا لَكَانَ جَلَّ وَعَزَّ مُفْتَقِرًا إِلَى ذَلِكَ الشَّيْءِ لِيَتَكَمَّلَ بِهِ غَرَضُهُ، إِذْ لَا يَجِبُ فِي حَقِّهِ تَعَالَى إِلَّا مَا هُوَ كَمَالٌ لَهُ، كَيْفَ وَهُوَ جَلَّ وَعَزَّ الْغَنِيُّ عَنْ كُلِّ مَا سِوَاهُ.

وَأَمَّا إِفْقَارُ كُلِّ مَا عَدَاهُ إِلَيْهِ جَلَّ وَعَزَّ فَهُوَ يُوجَبُ لَهُ تَعَالَى الْحَيَاةُ، وَعُمُومُ الْقُدرَةُ، وَالْإِرَادَةُ، وَالْعِلْمُ، إِذْ لَوْ أَنْتَفَى شَيْءٌ مِنْهَا لَمَّا أَمْكَنَ أَنْ يُوجِدَ شَيْءٌ مِنَ الْحَوَادِثِ فَلَا يَفْتَقِرُ إِلَيْهِ شَيْءٌ، كَيْفَ وَهُوَ الَّذِي يَفْتَقِرُ إِلَيْهِ كُلُّ مَا سِوَاهُ.

وَيُوجِبُ لَهُ تَعَالَى أَيْضًا الْوَحْدَانِيَّةَ، إِذْ لَوْ كَانَ مَعَهُ ثَانٌ فِي الْأَلْوَهِيَّةِ لَمَا افْتَقَرَ إِلَيْهِ شَيْءٌ
لِلرُّومِ عَجَزِهِمَا حِينَئِذٍ، كَيْفَ وَهُوَ الَّذِي يَقْنَعُ إِلَيْهِ كُلُّ مَا سِواهُ.
وَيُؤْخَذُ مِنْهُ أَيْضًا حُدُوتُ الْعَالَمِ بِأَسْرِهِ، إِذْ لَوْ كَانَ شَيْءٌ مِنْهُ قَدِيمًا لَكَانَ ذَلِكَ الشَّيْءُ
مُسْتَغْنِيًّا عَنْهُ تَعَالَى، كَيْفَ وَهُوَ الَّذِي يَجْبُ أَنْ يَفْتَقِرَ إِلَيْهِ كُلُّ مَا سِواهُ.
وَيُؤْخَذُ مِنْهُ أَيْضًا أَنَّهُ لَا تَأْثِيرَ لِشَيْءٍ مِنَ الْكَائِنَاتِ فِي أَثْرٍ مَا، وَإِلَّا لَزِمَّ أَنْ يَسْتَغْنَيَ ذَلِكَ
الْأَثْرُ عَنْ مَوْلَانَا جَلَّ وَعَزَّ، كَيْفَ وَهُوَ الَّذِي يَقْنَعُ إِلَيْهِ كُلُّ مَا سِواهُ عُمُومًا وَعَلَى كُلِّ حَالٍ، هَذَا
إِنْ قَدْرَتْ أَنْ شَيْئًا مِنَ الْكَائِنَاتِ يُؤْثِرَ بِطَبْعِهِ.
وَأَمَّا إِنْ قَدَرْتَهُ مُؤْثِرًا بِقُوَّةِ جَعَلِهَا اللَّهُ تَعَالَى فِيهِ كَمَا يَرْعُمُهُ كَثِيرٌ مِنَ الْجَهَلَةِ، فَذَلِكَ مُحَالٌ
أَيْضًا، لِأَنَّهُ يَصِيرُ حِينَئِذٍ مَوْلَانَا جَلَّ وَعَزَّ مُفْتَقِرًا فِي إِيجَادِ بَعْضِ الْأَفْعَالِ إِلَى وَاسِطَةِ، وَذَلِكَ
بَاطِلٌ، لِمَا عَرَفْتَ مِنْ قَبْلٍ مِنْ وُجُوبِ اسْتِغْنَائِهِ جَلَّ وَعَزَّ عَنْ كُلِّ مَا سِواهُ.
فَقَدْ بَانَ لَكَ تَضَمُّنَ قَوْلٍ: "لَا إِلَهَ إِلَّا اللَّهُ" لِلْأَفْسَامِ الْثَلَاثَةِ الَّتِي تَجْبُ عَلَى الْمُكَلَّفِ مَعْرِفَتِهَا
فِي حَقِّ مَوْلَانَا جَلَّ وَعَزَّ، وَهِيَ مَا يَجْبُ فِي حَقِّهِ تَعَالَى وَمَا يَسْتَحِيلُ وَمَا يَجُوزُ.
وَأَمَّا قَوْلُنَا: "مُحَمَّدٌ رَسُولُ اللَّهِ" صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَيَدْخُلُ الْإِيمَانُ بِالْأَنْبِيَاءِ وَالْمَلَائِكَةِ
وَالْكُتُبِ السَّمَاوِيَّةِ وَالْيَوْمِ الْآخِرِ، لِأَنَّهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ جَاءَ بِتَصْدِيقِ جَمِيعِ ذَلِكَ كُلِّهِ.
وَيُؤْخَذُ مِنْهُ وُجُوبُ صِدْقِ الرُّسُلِ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ، وَاسْتِحَالَةُ الْكَذَبِ عَلَيْهِمْ وَإِلَّا لَمْ
يَكُونُوا رُسُلًا أُمَّاءَ، لِمَوْلَانَا الْعَالَمِ بِالْحَفَّيَّاتِ جَلَّ وَعَزَّ.
وَاسْتِحَالَةُ فِعْلِ الْمُنْهِيَّاتِ كُلَّهَا لِأَنَّهُمْ أُرْسِلُوا لِيُعَلَّمُوا النَّاسَ بِأَقْوَالِهِمْ وَأَفْعَالِهِمْ وَسُكُونِهِمْ، فَيَلِزُمُ
أَنْ لَا يَكُونَ فِي جَمِيعِهَا مُخَالَفَةٌ لِأَمْرِ مَوْلَانَا جَلَّ وَعَزَّ الَّذِي أَخْتَارَهُمْ عَلَى جَمِيعِ حَلْقِهِ، وَأَمِنُهُمْ
عَلَى سِرِّ وَحِيْهِ.
وَيُؤْخَذُ مِنْهُ جَوَازُ الْأَعْرَاضِ الْبَشَرِيَّةِ عَلَيْهِمْ إِذْ ذَاكَ لَا يَقْدِحُ فِي رِسَالَتِهِمْ وُعُلُوُّ مَنْزِلَتِهِمْ عِنْهُ
الَّهِ تَعَالَى، بَلْ ذَاكَ مِمَّا يَزِيدُ فِيهَا.

فَقْدَ بَانَ لَكَ تَضْمُنَ كَلِمَتِي الشَّهَادَةِ مَعَ قِلَّةٍ حُرُوفِهَا لِجَمِيعِ مَا يَحِبُّ عَلَى الْمُكَلَّفِ مَعْرِفَتِهِ
مِنْ عَقَائِدِ الإِيمَانِ فِي حَقِّهِ تَعَالَى، وَفِي حَقِّ رُسُلِهِ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ، وَلَعَلَّهَا لِإِحْتِصَارِهَا مَعَ
اَشْتِمَالِهَا عَلَى مَا ذَكَرْنَاهُ جَعَلَهَا الشَّرْعُ تَرْجِمَةً عَلَى مَا فِي الْقُلُوبِ مِنِ الْإِسْلَامِ وَلَمْ يَعْلَمْ مِنْ أَحَدٍ
إِلَيْهَا إِلَّا بِهَا، فَعَلَى الْعَاقِلِ أَنْ يُكْثِرَ مِنْ ذِكْرِهَا، مُسْتَحْضِرًا لِمَا أَحْتَوْتُ عَلَيْهِ مِنْ عَقَائِدِ
الإِيمَانِ، حَتَّى تَمْتَرَّجَ مَعَ مَعْنَاهَا بِلَحْمِهِ وَدَمِهِ، فَإِنَّهُ يَرَى لَهَا مِنَ الْأَسْرَارِ وَالْعَجَائِبِ إِنْ شَاءَ اللَّهُ
تَعَالَى مَا لَا يَدْخُلُ تَحْتَ حَصْرِ.

وَبِاللَّهِ التَّوْفِيقُ لَا رَبَّ غَيْرُهُ وَلَا مَعْبُودٌ سِوَاهُ، فَنَسَأَلُهُ سُبْحَانَهُ وَتَعَالَى أَنْ يَجْعَلَنَا وَأَحِبَّنَا عِنْدَ
الْمَوْتِ نَاطِقِينَ بِكَلِمَةِ الشَّهَادَةِ عَالِمِينَ بِهَا، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ كُلُّمَا ذَكَرَهُ الْذَّاكِرُونَ
وَغَفَلَ عَنْ ذِكْرِهِ الْغَافِلُونَ، وَرَضِيَ اللَّهُ تَعَالَى عَنْ أَصْحَابِ رَسُولِ اللَّهِ أَجْمَعِينَ وَعَنِ النَّابِعِينَ لَهُمْ
بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ، وَسَلَامٌ عَلَى الْمُرْسَلِينَ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

SANKORE'

THE MOTHER OF ALL PROOFS

Or

Al-`Aqeeda as-Sughra

Of the Knower of Allah, the *Imam*, the *Shaykh*

Abu Abdallah Muhammad ibn Yusef as-Sanusi al-Hassani

Institute of Islamic-African Studies International

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

Says the jurist, the *Imam*, the learned scholar, the upright *Wali*, the Knower of Allah, the austere, the scrupulously pious *Shaykh* Abu Abdallah, Muhammad ibn Yusef as-Sanusi al-Hassani. All praises are due to Allah, and blessing and peace be upon the Messenger of Allah. Realize, that the judgment of the intellect (*al-hukm al-`aqli*) is confined to three divisions: [1] that which is necessary (*wujuub*); [2] that which is impossible (*istihaala*); and that which is possible (*jawaaz*). For that which is necessary is what cannot be conceived in the intellect (*laa yatasawwaru fee l-`aqli*) to be non-existent (*`adamuhu*). That which is impossible is what cannot be conceived in the intellect (*laa yatasawwaru fee l-`aqli*) to be existent (*wujuuduhu*). That which is possible is what is sound in the intellect (*yasihhu fee l-`aqli*) to be existent and non-existent (*wujuuduhu wa `adamuhu*).

It is obligatory upon every responsible person by law (*kulli mukallafin shar`an*) to know: what is necessary with regard to our Lord the Majestic and Mighty; what is impossible; and what is possible. Likewise, it is obligatory upon him to know the same with regard to the messengers, upon them be blessings and peace.

Therefore, from that which is necessary to our Lord, the Majestic and Mighty, are twenty attributes. They are: (1) existence; (2) pre-eternity; (3) eternal continuity; (4) He, the Exalted being unlike in-time creation; (5) He, the Exalted being self-subsistent; that is, He is not in need of location nor designation; (6) oneness; that is, there is no duplication to Him in His essence, attributes or acts. The first of these six attributes pertains to the essence itself (*nafsiyya*), and it is existence; whereas the other five are negative attributes (*salbiyya*).

Then necessary for Him the Exalted are seven attributes called attributes of substantive meaning (*sifaat l-ma`aani*). They are: (7) power and (8) will, which are related to all possible things (*mut`alliqani bi jamee` l-mumkinaat*), (9) knowledge, which is related to all necessary, possible and impossible things (*muta`alliqu bi jamee` l-waajibaat wa l-jaa'izaat wa l-mustafeelaat*), (10) life, which is not related to anything, (11) hearing and (12) sight, which are related to all existing things (*muta`alliqani bi jamee` l-mawjuudaat*), and (13) speech, which is without letters or sound, and is related to the same things knowledge is related to.

Then there are the seven attributes called attributes of adjectival meaningfulness (*ma`nawiyya*). They essentially follow upon the first seven, and are He the Exalted being: (14) powerful, (15) willing, (16) knowing, (17) living, (18) hearing, (19) seeing, and (20) speaking.

From what is impossible regarding His Exalted rights are twenty attributes; and they are the opposite of the first twenty. They are: (1) nonexistence, (2) coming into being, (3) ceasing to exist, (4) resembling in-time creation, by being a body; that is, that His Exalted essence should take an amount of space; or that He be an accident inhering in a body; or that He be in a direction towards a body; or that He Himself possess a direction; or that He be confined by place or time; or that His Exalted essence be described by in-time creation; or that He be described by being corporeally large or corporeally small; or that He be described by having partiality in His actions or judgements.

Likewise, (5) it is impossible for He the Exalted not to be self-subsistent, by Him being an attribute inhering in a place (*yaquumu bi mahallin*) or by Him being in need of designation (*yahtaaja ila mukhassas*). Likewise, (6) it is impossible for Him the Exalted not to be one, by

Him being composed of compounded parts (*murakkaban*) in His essence; or by Him having a likeness (*mumaathilan*) in His essence or in His attributes; or by there being along with Him in existence any influential effect (*mu'athirun*) in actions whatsoever.

Likewise, (7) it is impossible for Him the Exalted to be incapable of any possibility ('ajzu 'an mumkin), and (8) for anything in the cosmos to come into being while He is opposed to its existence (*karaahatihi li wujuudihi*), that is, without He the Exalted willing it; or that it come into being because of His weakness (*dhuhuul*) or inadvertence (*ghafla*), or because of causality (*ta`leel*) or nature (*tabi`*). Likewise, (9) impossible for Him the Exalted are: ignorance, or its equivalent, of anything knowable; (10) death; (11) deafness; (12) blindness and (13) dumbness. The opposites of these attributes of adjectival meaningfulness are clear from these.

As for what is possible (*jaa'iz*) with regard to His Exalted rights is the doing of every possibility (*fi'l kulli mumkinin*) or leaving it undone (*tarkuhu*).

As for the proof of His Exalted existence, it is the coming into existence of the cosmos (*huduuth 'l-'aalam*), because if it had no Agent to bring it into existence, but came into existence by itself, then it would necessitate one of two equal matters equal to each other, where one prevails over the other without cause; and this is impossible. The evidence of the in-time createdness of the cosmos is its requiring none essential qualities of in-time creation such as: motion, rest, and other than these. That which requires in-time creational qualities is itself in-time creation (*mulaazimu 'l-haadithi haadithun*). The evidence of the in-time-ness of non-essential qualities is the direct witnessing their alteration from non-existence to existence (*min `adamin ila wujuudin*), and from existence to non-existence (*min wujuudin ila `adamin*).

As for the proof for pre-eternity being necessary for Him, the Exalted, is because if He were not pre-eternal, then He would of a necessity by in-time creation, and would be in need of an Agent to bring Him into existence (*yaftaqiru ila muhdithin*). This would then necessitate Him being an endless circle (*ad-dawr*) or a chain of in-time creational events (*at-tasalsulu*).

As for the proof for eternal continuity being necessary to Him, the Exalted, is because if it were possible for Him to encounter non-existence, then it would of a necessity negate from Him pre-eternity (*la'antafaa `anhu 'l-qidamu*). Then His existence would merely be a possibility (*jaa'izan*) and not a necessity (*laa waajiban*). However, that which is possible can only exist as in-time creation. How can this be, when previously the necessity of His Exalted pre-eternity and eternal continuity was established?

As for the proof for the necessity of His being unlike in-time creation, is because if He resembled anything from in-time creation; He would of a necessity be in-time creation like them (*lakaana haadathan mithlahaa*). That, however, is impossible due to what you know from before of the necessity of His pre-eternity and eternal continuity.

As for the proof of the necessity of His Exalted self-subsistence, is because if He, the Exalted, were in need a locus (*ahtaaja ila mahallin*), He would of a necessity be a creational attribute (*sifat*). Creational attribute cannot be described with the attributes of substantive meaning (*sifaat 'l-ma'aani*) or adjectival meaningfulness (*wa laa al-ma'anawiyya*); however our Lord, mighty and majestic be He is necessarily described by them. Therefore, He is not a creational attribute. And if He were in need a designation (*wa law ahtaaja ila mukhassis*), He would of a necessity be in-time creation (*haadithan*). How is this possible, when the proof has already been established of the necessity of His Exalted pre-eternity and eternal continuity?

As for the proof for oneness being necessary for Him, the Exalted, is because if He were not one, it would necessitate that nothing in the cosmos would exist, due to His impotence (*'ajzih*) in that case.

As for the proof for the necessity of Him, the Exalted, being described with power, will, knowledge, and life, is because if any of these were negated (*law intafaa shay'un minhaa*), nothing from in-time creation would exist.

As for the proof for the necessity of Him, the Exalted, being hearing, seeing, and having speech, is due to the Book, the *Sunna*, and the Consensus (*ijma'*). Furthermore, if He were not described by these attributes, He would of a necessity be described by their opposites, which are defects (*naqaa'is*); and defect is impossible for Him, the Exalted.

As for the proof of Him doing the possibilities (*fi'l 'l-mumkinaat*) or leaving them undone (*tarkuhaa*) being possible (*jaa'izun*), is because if any of these possibilities were necessary or impossible to Him, the Exalted, then the possibilities would of a necessity be turned into what is necessary or impossible; and that is incomprehensible.

As for the Messengers, upon them be blessings and peace, necessary for them are: (1) truthfulness (*sidq*), (2) trustworthiness (*amaana*), and (3) the delivering of what they were commanded to deliver to the creation (*tableegh maa umiruu bi tableeghihi li'l-khalqi*). Impossible regarding their rights, upon them be blessing and peace are the opposites of these attributes. They are: (1) lying (*kadhab*); (2) treachery (*khiyaana*) by doing something they were prohibited to do, be it forbidden or reprehensible (*tahreemin aw karaahatin*); and (3) concealing anything which they were commanded to deliver to the creation (*kitman shay'un mima umiruu bi tableeghihi li'l-khalqi*). Permissible (*yajuuz*) regarding their rights, upon them be blessing and peace, are any non-essential human quality which does not lead to a defect in their high rank, such as sickness and the like.

As for the proof of the necessity of their truthfulness, blessing and peace he upon them, is because if they were not truthful, then they would of a necessity have to lie regarding narrations of the Exalted; since the Exalted verified them with miracles which descended as corroboration of His words, the Majestic the Mighty: "*My servant is true in all that he delivers from Me.*"

As for the proof of the necessity of their trustworthiness, upon them be blessing and peace, is because were they treacherous by committing the prohibited or the reprehensible, then the prohibited or reprehensible would of a necessity be turned into obedience regarding them; since Allah the Exalted has commanded us to imitate them in their words and deeds. And Allah the Exalted does not command what is prohibited or reprehensible. This principle in essence is the same proof for the necessity for the third (which is the necessity of delivering the message).

As for the proof of the permissibility of non-essential human qualities for them, is because their occurrence was witnessed; whether to increase their rewards, or to make law, or to distract from this world's life, or to call attention to its insignificance with Allah the Exalted, and the lack of His pleasure with it in the Abode of Divine Reward to his Prophets, and *Awliyya* with regard to their conditions in the world, upon them be blessings and peace.

The gathering of meanings of all these doctrines of belief are subsumed in the statement: "There is no deity except Allah, Muhammad is the Messenger of Allah". This is because the meaning of Divinity is that Allah is completely independent of everything besides Himself, and that everything else stands in dire need of Him. Therefore, the meaning of: "There is no deity except Allah", is that nothing is independent of everything besides itself except Allah; and that everything besides Allah the Exalted is in fire need Him.

As for He, the Majestic the Mighty being completely independent of everything besides Himself; it is what necessitates Him, the Exalted possessing: existence; pre-eternity; eternal continuity; being unlike in-time creation; self-subsistence and being transcendent of defects. Included in this is the necessity for Him, the Exalted possessing: hearing, seeing, and speech. This is because if these attributes were not a necessity for Him, the Exalted, He would of a necessity be in need of an Agent; or He would be in need of a locus; He would be in need of a being to ward off from Himself defects.

What can be taken from this as well is His being transcendent of partiality in His actions and judgements. If not, then He would of a necessity be in need of something outside Himself in order achieve His motives. How can this be, when He, the Majestic the Mighty completely independent of everything besides Himself?

What can be taken from this as well is that by reason it is not a necessity for Him, the Exalted of doing anything from the possibilities, or leaving them undone; since if any of these things were necessary for Him, the Exalted, such as rewarding, then He, the Majestic the Mighty, would be in need of that thing in order to perfect His motives, since nothing is necessary regarding His rights except that which is perfect. How can this be, when He, the Majestic the Mighty is completely independent of everything besides Himself?

As for everything besides Himself being in dire need of Him, the Majestic the Mighty, it is what necessitates Him possessing: life, omnipresent power, will, and knowledge. This is because if any of these attributes were negated from Him, then it would not be possible for anything from in-time creation to exist, and nothing would be in need of Him. How can this be, when He is the One to Whom everything else is in need?

This also necessitates His Oneness, since if there were a second with Him in Divinity, then nothing would stand in need of Him, due to the fact that the two would then both be without power. How can this be, when He is the One to Whom everything else is in need?

What can be taken from this as well is the in-time createdness of the entire cosmos, since if there were anything in it that were pre-eternal, then that thing would independent of Him, the Exalted. How can this be, when He is the One to Whom everything else is in need?

What can be taken from this as well is that nothing from existence has any effectual influence on any effect whatsoever. Otherwise, that effect would of necessity independent of our Lord the Majestic the Mighty. How can this be, since He is the One to whom everything else universally stands in need in every circumstance? This is if you assume that anything from existence has any effective influence by its nature.

As for if you suppose that a created thing has effective influence by a power which Allah the Exalted placed in it, as many ignorant people maintain, that is also impossible, since then our Lord, the Majestic the Mighty would be in need of an intermediary in bringing some actions into existence. That is false, due to what you know from above, from the necessity of Him, the Majestic the Mighty, being completely independent of everything besides Himself.

It is now clear to you what is comprised in the statement: “There is no deity except Allah”; are the three divisions which are obligatory for the responsible person to know regarding the rights of our Lord, the Majestic the Mighty. And it comprises what is necessary regarding His Exalted rights, what is impossible and what is possible.

As for our statement: “Muhammad is the Messenger of Allah”; may Allah bless him and give him peace; it includes belief in the Prophets, the Angels, the Heavenly Books, and the Hereafter. This because he, blessings and peace be upon him came in order to verify all of that.

What can be taken from this is the necessity of the truthfulness of the Messengers, blessing and peace be upon them; and the impossibility of their lying. Otherwise, the Messengers would not be trustworthy to our Lord, the Majestic the Mighty, the All Knowing of what is hidden.

The impossibility of them doing anything forbidden, since they were sent to teach humanity by means of their words, deeds and silence. For this requires that they in everything not act contrary to the commands of our Lord, the Majestic the Mighty, who chose them over all creation, and entrusted them over the secrets of His revelation.

What can be taken from this as well, is the possibility of their possessing non-essential human qualities which do not amount to degrading their message and their exalted station with Allah ta`ala; rather these non-essential human qualities add to their rank.

It is has been made clear to you that the two statements of the *shahaada*, although few in letters, comprise everything which is obligatory upon the responsible person to know from doctrines of belief regarding the rights of Allah ta`ala and the rights of His Messengers, upon them be blessings and peace. Perhaps because the *shahaada* is so concise and embraces all we have been mentioning, the *shari`a* has made it the translation of what is in the hearts from Islam and that nothing from Iman is accepted by means of it. Thus, it is incumbent upon every intelligent person that be abundant in reciting the *shahaada*, calling to mind the doctrines of faith it contains, until it and its meanings intermix with his flesh and blood. For then, Allah ta`ala willing, he will see as a result of the *shahaada* immense secrets and wonders that cannot be enumerated.

Success is with Allah, there is no lord other than He, and no worshipped besides Him. We ask Him, glory be to Him the Exalted to make us and our loved ones among those who utter the *shahaada* at death with full knowledge of it. May Allah send blessings upon our master Muhammad each time the mindful remembers him and each time the heedless is negligent to remember him. May Allah ta`ala be pleased with all the Companions of the Messenger of Allah, and with those who follow them in *Ihsan* until the Day of Judgement. Peace be on all the Messengers and all praise due to Allah the Lord of the worlds.

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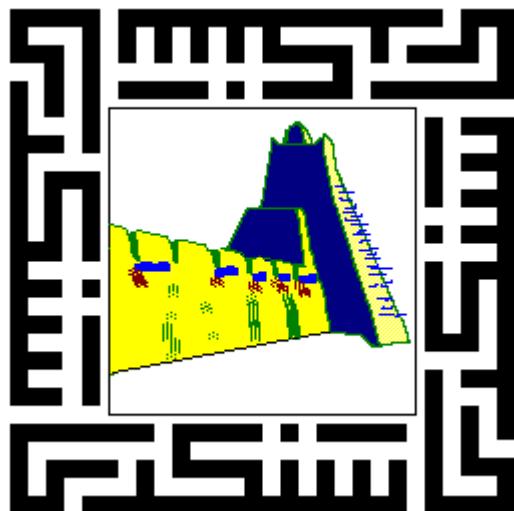
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