



شمس الإخوان

يستنيرون به في أصول الأديان

عثمان بن فودي

The Sun of Fellowship

By Which the Foundations of Religion Are Illuminated

Shehu Uthman ibn Fuduye

Translation

Shaykh Muhammad Shareef bin Farid



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شَمْسُ الْإِخْوَانِ

يَسْتَضِيُّونَ بِهِ فِي أَصُولِ الْأَدْيَانِ

تأليف

نُورِ الزَّمَانِ مُجَدِّدِ الدِّينِ سَيْفِ الْحَقِّ إِمَامِ الْأَوْلِيَاءِ أَمِيرِ الْمُؤْمِنِينَ

الشَّيْخُ عُثْمَانُ بْنُ فُودِي

تغمّده الله برحمته آمين

المحقّق والمترجم

الشَّيْخُ مُحَمَّدٌ شَرِيفٌ بْنُ فَرِيدٍ شَرِيفِ الْفُودِيِّ

غفره الله ولواديّه وأولاده وأهله وشيوخه وشيوخهم أجمعين

Shehu Uthman Dan Fuduye'

& His Engagement with the Sciences of *al-'Aqīda*, *al-Tawhīd* and *'Ilm al-Kalām*

All praises are due to Allah, the sole Deity and Lord, who created humans, *djinn* and all creation to know His Divine unity (*tawhīd*) and worship Him, and by whose remembrance hearts are made tranquil. All praises are due to Allah, who has made the mentioning of His *awliyya*, who know Him, as a means through which hardships are removed, and by which His mercy descends and through which sins are made to depart. The best blessings and most perfect peace be upon the best of His creation, the master of those who know Him, our master Muhammad, and upon his pure family and Companions, the elite of the Knowers of Allah, the *Muhajirūn* and *Ansār*, and upon those who follow them in *ihsān* from among the righteous *awliyya*, right-acting *ulama* and the believers until the Day of Judgment.

The *Wazir* Abd'l-Qadir ibn Gidadu said in his *Anis'l-Mufīd*: “Divine strength and mercy descends with the mentioning of the *awliyya*. Verily the *awliyya* of Allah ta'ala are the doorways to His mercy. For whoever raps on their doors with sound belief and pure acceptance, will have these gates flung open for him and he will enter and attain success in all that he desires.”

Shaykh 'Abd al-Qādir al-Jīlānī said that giving service to the *Awliyya* purifies the *nafs*, since their physical or spiritual presence is a mirror for the spiritual aspirant (*al-murīd*) to see themselves and succeed in the process of self-reformation. He taught that physical, mental, ethereal and spiritual proximity to a *waliy* can transfer spiritual light and *baraka*, even without formal instruction. The *Qutb Imam* Abu al-Hassan al-Shādhilī said: “Accompanying the righteous is a spiritual opening from the openings of Allah ta'ala.” *Shaykh* 'Abd al-Karīm al-Jīlī said in his *al-Insān al-Kāmil* that *baraka* flows through every relationship and connection to the *Awliyya*, since they are the channels of Divine mercy.

In the *Jawāhir al-Ma'āni*, *Shaykh* Ahmad at-Tijani is reported to have said: “Attachment to the *waliy* means either being a servant to him, a companion to him, a lover of his, a recipient of his *wird*, or other than that from the forms of attachments; such as being his in-law, his neighbor, or benefiting him with some advantage.” This is especially true when the *waliy* is among the most perfected of the *Awliyya* and has attained the station of *Qutb*; is among the right acting scholars and has attained the station of *Mujaddid* of his century; and is among those who operate as the shade of Allah on earth by being appointed as an *Amir al-Mu'minin*, by which he was able to establish a Dome of Islam on the earth. All of this applied to the author of this book, *Shehu Uthman ibn Fuduye'*, and it demands us to love him, adhere to his *awrād*, to serve him by disseminating his teachings, and to maintain a relationship with him by entering under the oath of allegiance with him.

The *Shehu's* Lineage and Scholarly Status

It is with this in mind that we should endeavor to acquaint ourselves with some of the virtues of the author of this amazing work on Divine unity (*tawhīd*), the *Shams al-Ikhwān* of our *Amir al-Mu'minin* and *mujaddid*, the *Imam* of the *Awliyya*, *Shehu Uthman Dan Fuduye'*, may Allah be merciful to him and cause us to inherit his stations. He was the *Shaykh al-Islam*, the symbol of erudition, the spiritual scholar, the spiritual savior, the discloser of the highest spiritual ranks, Abu Muhammad Sa'd, Uthman ibn Muhammad ibn Uthman ibn Sālih ibn Harun ibn Muhammad Ghurdu ibn Muhammad Jubba ibn Muhammad Sanbu ibn Maysiran ibn Ayyub ibn Buba Baba (Abu Bakr) ibn Musa Jokolli ibn *Imam* Dambube' at-Turude'. *Shehu Uthman ibn Fuduye'* was born on Sunday, the 3rd of *Safar* in the year 1168 A.H. (circa December 15th, 1754 C.E.) in a land called Maratta in present day southern Niger.

Shehu Uthman was well known in the language of Hausa as *Dan Fodio* meaning the ‘son of Fuduye’’. The meaning of *fuduye*’ or *fodi* in the language of Fulfulde’ means ‘the jurist’, this denotes that his father Fuduye’ Muhammad was a majestic scholar renowned for his piety and erudition. As for the mother of the *Shehu*, she was Hawwa bint *Sayyidat* Fatima bint Muhammad as-Shareef ibn Abd’s-Samad ibn Ahmad as-Shareef ibn Ali al-Yanbui’ ibn Abdul al-Razaaq ibn as-Saalih ibn al-Mubaarik ibn Ahmad ibn Abu’l-Hassan Ali as-Shadhili ibn Abdallah ibn Abd’l-Baar ibn Tamim ibn Hurmaz ibn Hatim ibn Qusay ibn Yusef ibn Yusha’ ibn Wardi ibn Ahmad ibn Muhammad ibn Isa ibn Muhammad ibn al-Hassan as-Sabt ibn Ali ibn Abi Talib and Fatima al-Zahra the daughter of the Messenger of Allah, ﷺ and upon his pure family and pleasing Companions.

Sultan Muhammad Bello ibn *Shehu* Uthman Dan Fuduye’ said in *Infāq al-Maysūr*: “He was the *Shaykh* of Islam, the most learned among the scholars, the regal erudite, perpetual savior, the scholar of humanity, the one who realized the highest spiritual stations...He was my father. The protected friends of Allah (*al-awliyya*) foretold of his coming before his appearance. From that is what was related from sound narrators on the authority of Umm Hani al-Fulani, the righteous saintly women when she said: ‘There will appear in this region of the land of the Blacks, a *waliy* from among the protected friends of Allah. He will renew the *dīn*, revive the *Sunna* and establish the religion. The fortunate people will follow him and his remembrance will be spread throughout the horizons. The common people and the elite will obey his commands. Those connected to him will be known as the *Jamā’at*. Among their signs is that they will not heard cattle, as is the custom of the Fulani. Whoever encounters that time should follow him. In short, many of the protected friends of Allah recognized him and informed us of his affair even before his appearance and at the time of his appearance as well. Realize that this *shaykh* was reared from the time he was young to invite people to Allah.”

The Epistemology of the *Shehu* in the Science of *Tawhīd*

The scholars of Islam are agreed that a person cannot give what they have never been given nor can they invite people to what they have never attained. In order for *Shehu* Uthman ibn Fuduye’ to invite people to the Divine Unity of Allah ta’ala, he had to have mastered all of the transmitted, rational, experiential and spiritually esoteric means to know Allah. The *Shehu*, from the time he was a youth, he studied the unremittent transmitted text (*naṣṣ mutawātir*), such as the Book of Allah, the sound prophetic traditions, the fundamental books on the foundation of the religion and scholastic theology (*ummuhāt al-kutub fī uṣūl al-dīn and kalām*); and extracted from them an epistemology of knowing Allah which was orthodox and in conformity with the scholars of theology of the early ancestors and the latter (*‘ulama’ uṣūl al-dīn min al-salaf wa al-khalaf*).

Shehu Uthman ibn Fuduye’ studied the fundamental books of *tawhīd* with his father, *Shaykh* Fuduye Muhammad, *Shaykh* Mustafa ibn al-Hajj Uthman Biddūri, *Shaykh* Ahmad ibn Abi Bakr ibn Ghāri, *Shaykh* Muhammad ibn Muhammad ibn Uthman, *Shaykh* Muhammad Sanbu ibn Muhammad ibn Abdullahi, *Shaykh al-Hajj* Abu Umar Jibrīl ibn Umar; and others. The *Shehu* took from them the science of Divine Unity (*al-tawhīd*) from the books of the *Qutb* Muhammad ibn Yunus ibn Umar 'l-Hassani 's-Sanusi, [d. 1486], such as the *‘Aqidat Ahl ‘t-Tawhīd ‘l-Kubrā*, the *al-Wustā*, the *as-Sughrā* also called *Umm al-Barāhīn*, the *Sughrā al-Sughrā*; and their commentaries.

With these learned kinsmen, the *Shehu* studied the well-known works on *`aqīda*, *tawhīd* and *kalam* of *Shaykh* Abū Manṣūr Muḥammad ibn Muḥammad al-Māturīdī, *Shaykh* Abū Bakr Muḥammad ibn al-Ḥasan ibn Qūraq, *Shaykh* Mūsā ibn ʿIsā ibn Abī Ḥājī al-Ṣanhājī al-Zanātī, *Shaykh* Abū Ḥāmid Muḥammad al-Ghazālī, *Shaykh* Yahyā al-Qurtubī al-Mālikī al-Ashʿarī, *Shaykh* Ṭāhīr ibn Aḥmad ibn Muḥammad al-Qazwīnī, *Shaykh* ʿUthmān ibn ʿAbd Allāh ibn ʿIsā al-Salājī, *Shaykh* Abū Bakr ibn Muḥammad ibn Abī Bakr al-Sakhāwī, *Shaykh* Ṭāj al-Dīn ʿAbd al-Wahhāb ibn ʿAlī al-Subkī, *Shaykh* Ibrāhīm ibn Ibrāhīm al-Laḡānī, *Shaykh* Muḥammad al-Ṭāhīr Ghīramah ibn *Shaykh* Ibrāhīm al-Bārkūmī al-Tūrūdī al-Fulānī, *Shaykh* ʿAbd al-Raḥmān ibn Abī Bakr ʿAbd al-Raḥmān ibn Abī Bakr ibn Muḥammad al-Suyūṭī, *Shaykh* Aḥmad ibn Muḥammad ibn Muḥammad al-ʿAsqalānī al-Anṣārī, *Shaykh* Muhammad ibn Sulaym al-Awjali and many other works.

The brother of the *Shehu*, *Shaykh* Abdullah ibn Fuduyeʿ said in his *Idāʾ an-Nusūkh*: “It was rare that a book of *tawhīd* made it to our country and I knew about it that we did not copy it and study it from him (*Shehu* Uthman ibn Fuduyeʿ).” In this way, *Shehu* Uthman ibn Fuduyeʿ came to master the transmitted and rational sciences regarding Divine Unity (*tawhīd*) the foundations of the religion (*uṣūl al-dīn*) and speculative scholastic theology (*ʿilm al-kalām*). The *Shehu* understood the causative factors of Divine Unity; which were through his natural instinct (*al-fiṭra*), his direct witnessing (*al-mushāhida*), through unremittent chains of transmission (*al-tawātur*), his intellectual reflection (*al-naẓar*) and through the trials of adversities (*ad-durrar*). This enabled the *Shehu* to call humanity to the Divine Unity of Allah in the best manner; exemplified by the more than fifty books on the subject he composed over a period of forty years, from 1772 to 1813.

Knowing Allah Directly Through Spiritual Unveiling (*Maʿrifa Bi al-Kashf*)

The Knowers of Allah (*al-ʿarifīn bi Allah*), the People of Allah (*ahl Allah*), and the People of the Absolute Being (*ahl al-Haqq*) are one and are known collectively among the scholars of theology as ‘the realized verifiers’ (*al-muhaqqiqūn*) and the ‘protected friends’ (*al-awliyya*). They are distinguished from others scholars of theology because they do not rely upon their direct observation (*mushāhida*), their speculative reason (*naẓar ʿaqliy*) or their own createdness to know Allah taʿala. On the contrary, they know Allah by means of Allah; as He taʿala says: “*Have fearful awareness of Allah and Allah will teach you.*” [2:282] This means that the one who adheres to the commands of Allah and avoids His prohibitions, that Allah taʿala will acquaint him with Himself. The Messenger of Allah, ﷺ, corroborated this by his words: “Whoever behaves with what he knows, Allah will make him inherit knowledge that he did not know.” This means that the one who behaves in accordance with what he knows from the judgments of the religion (*ahkām al-dīn*), be it implementing the obligations, performing the extra acts of worship, or avoiding the prohibitions; that Allah taʿala will open to him gates of knowledge that he did not previously know regarding the divinity and lordship of Allah taʿala.

The most significant *Qurʾanic* statement which establishes the mandate to know Allah taʿala through all the matrices of knowing and comprehension is the words of Allah taʿala: “*So know, that there is no deity except Allah; and seek forgiveness for your sins.*” [47:19] *Shaykh* al-Akbar Ibn Arabi said in his exegesis of this verse: “It means that you should first attain knowledge of certainty (*ʿilm al-yaqīn*) of the Divine Unity, and then follow its path (*thumma salaka tarīqahu*). This is because seeking forgiveness, which is the outer form of the spiritual wayfaring (*ṣurat al-sulūk*), is preceded by belief by knowledge (*masbūq bi al-imān al-ʿilmi*), not belief by supposition (*al-ẓann*). This is because if a person is not provided with firmness in faith,

he cannot traverse the path (*lam yumkinhu al-sulūk*); and firmness cannot be attained except through certainty (*al-thibāt la yakunu ila bi al-yaqīn*). And because every veil is a sin, whether it be by bodily apparitions (*al-hayāt al-badaniyya*), attributes of the soul or the heart (*al-ṣifat al-naḥsiyya aw al-qalbiyya*), or by the ego (*al-ananiyya*); as it is said:

‘Your very existence is a sin

For no sin compares to it’.”

Thus, the command from Allah ta’ala to know Him is a spiritual journey (*sulūk*) from the acceptance of the heart, to intellectual comprehension, to consummated certainty, to embodied realization. It is for this reason that the *Qutb Imam* Muhammad ibn Yusef as-Sanusi said in the closing of his famous *Umm al-Barāhīn*: “It is incumbent upon every intelligent person that he be abundant in the remembrance of (the *shahāda*), making present in his mind the doctrines of faith it contains (*mustahḍiran lima ahtawat min ‘aqā’id al-imān*), until the *shahāda* and its meanings intermix with his flesh and blood. For then he will experience, as a result, immense secrets and spiritual wonders (*yara lahā mina al-asrār wa al-‘ajā’ib*) that cannot be enumerated, Allah ta’ala willing.” This is the path of the protected friends (*al-awliyya*) and the Gnostics (*al-‘arīfīn*). It is the path of the source of certainty (*ayn al-yaqīn*), rather it is the very truth of certainty (*haqq al-yaqīn*), rather it is the very reality of certainty (*haqīqat al-yaqīn*). Thus, the People of Allah have long advanced the view that the highest process of attaining direct gnosis of Allah ta’ala was through verified spiritual unveiling (*kashaf muhaqqiq*), resulting from the purification of the heart (*taṣfiyyat al-qalb*), the disciplining of the character (*riyādiyat al-akhlāq*) and spiritual struggle (*al-mujāhida*).

The Shehu’s Utilization of the Prayer Upon the Prophet ﷺ as the Means to Gnosis of Allah

The *Shehu* is reported to have completed the Path of *mujāhida* at a relatively young age and had attained *wilāyat* (the station of sainthood) by age ten, before he had reached the age of religious responsibility (*al-taklīfāt*). This was accomplished mainly through his constant and tireless practice of sending blessings and peace upon the Prophet, ﷺ. It is said that his father, Fuduye’ Muhammad encouraged him to perform no less than 12 thousand prayers upon the Prophet ﷺ daily, while he was memorizing the *Qur’an*.

This comprehension of certainty can be realized in three stages (*thalātha` maqāmāt*). *Shehu* Uthman ibn Fuduye’ and his disciples among the Fudiyawa Path, such as his saintly son, *Shaykh* Muhammad Sanbu, and his illuminated grandson *Shaykh* Abdalqadir ibn Mustafa, delineated these immense secrets and spiritual wonders resulting from spiritual discipline, into three stages: [1] knowledge of the self-manifestation of the Divine Acts (*ma`rifat tajalli afā`al Allah*) in creation, [2] knowledge of the Divine Names and Attributes (*ma`rifat tajalli al-asmā`i wa al-ṣifāt*) behind creation; and [3] knowledge of the self-manifestation of the Divine Essence (*ma`rifat tajalli ad-dhāt*) with the absence of creation. The *Shehu* delineated that this manner of comprehension resulting from verified spiritual unveiling (*kashaf muhaqqiq*); is not only among the collective obligations (*furūd`l-kifāya*), but part of this science is specifically established for the *awliyya* the People of Allah; and closed to all others.

This direct experiential gnosis of the Divine Unity of Allah ta’ala is what the *Shehu* experienced at a young age; as he described in his *Tah’dhīr al-Ikhwān Min Adā’i al-Mahdiyya*: “As for, as the matter of protected friendship with Allah is concerned, for the most that I know about myself is that Allah ta’ala had established me in a spiritual presence which manifested from a divine state, from the time I was a young boy up until the time I reached the age of thirty-one years. I was seized by an instantaneous spiritual magnetic gravitational orbit (*jadhab*) that

emerged from the lights of the Messenger of Allah, ﷺ, due to the *baraka* of sending blessings upon him. I was extracted up until I was in the very presence of the Messenger of Allah, ﷺ, which caused me to continuously weep. In that presence I had an intense desire to recite the poem by Abu Sufyan ibn al-Harith, may Allah be pleased with him, where he eulogized the Messenger of Allah, ﷺ after his death. Then the Messenger of Allah, ﷺ ordered me to recite it in his presence, so I began to recite it. When I had recited the poem and reached the point in the poem where it said: 'And he guided us and now we do not fear misguidance among us, while the Messenger is our guide on the Path'; the Messenger of Allah, ﷺ then said: 'Stop there.' So, I stopped. He then gave me the good news by his words to me: 'I am your guide on the Path of the religion, for you will never go astray.' This good news was better to me than the entire world and what it contained." It was at this stage that Messenger of Allah, ﷺ became the instructing teacher and guide (*shaykh murabbi wa murshid*) to Shehu Uthman ibn Fuduye' to direct gnosis of Allah ta'ala.

All this occurred for the Shehu between the time of his youth until he reached his early thirties. He continued in self-discipline at the hands of the Messenger of Allah, ﷺ sometimes through dream visions (*ru'yyan*) and sometimes in the waking state (*yaqzatan*); resulting from his personal annihilation into the Living *Sunna* of the Messenger of Allah, and his constant sending blessings and peace upon the Messenger of Allah; until by means of the Prophet, ﷺ, the Shehu came to know himself and his Lord. As Allah ta'ala says: "*We will show them Our signs in the universe and in themselves, until it becomes clear to them that it is the Truth.*" [41:53] The sage Yahya ibn Mu'adh al-Razi said: "Whoever knows himself, knows his Lord." *Imam* al-Nawwawi said: "This means that whoever knows himself in his abject weakness, dire need and servitude of Allah, will come to know his Lord through His absolute strength, lordship, perfection and exalted attributes." *Imam* al-Mursi said: "This narrative has two interpolations: [1] whoever knows himself with his humiliation, impotence, and impoverishment, will know Allah through His might, omnipotence and absolute independence. Thus, he comes to know himself first and then gnosis of Allah comes to him after. [2] Whoever knows himself, then it is evidence that he knows Allah in priority. The first interpolation is the state of the spiritual wayfarers (*hal al-sālikīn*) and the second interpolation is the state of those under Divine gravitational attraction (*hal al-majdhūbīn*)."

The Shehu experienced both states in his gnosis of Allah ta'ala. He said about himself in his *Kitab al-Wird*: "When I reached the age of thirty-six, Allah lifted the covering from my sight, the covering from my hearing, the insensitivity from my sense of smell, the dullness from my taste, incapacity from my hands, the lethargy from my feet, and the sluggishness from my body. And since that time, I was able to see that which was remotely inaccessible like the normal person sees the near and I could also hear the distant like the normal person hears what is near. I could also smell the fragrant scent of the obedient servants of Allah with the pleasant diverse varieties of their specific fragrances. I could also smell the stench of the disobedient ones with the distinct foul odors coming from each act they did. I could instantaneously identify what was lawful by mere taste before it reaches my throat and likewise, I could directly determine what was prohibited in the same manner. I was able to grasp something extremely far away with my hands while remaining in my place. I was also able to walk in an instant the distance that a fleet stallion was unable to reach in years of running. This was Divine favor from Allah that He gives to whomever He wills. I also became minutely acquainted with my physiognomy, each nerve, bone, muscle, organism and hair follicle, and every hierarchical aspect and function that each serve. During this self-unveiling I discovered transcribed with the Pen of Divine Decree on the

fifth rib on my right side ten times: *'All praises are due to Allah the Lord of the worlds'*. *'O Allah bless our master Muhammad and the family of our master Muhammad and give them peace'*; and *'I seek forgiveness of Allah the Mighty'*. When I discovered this, I was amazed by it."

Thus, Allah ta'ala reinforced the *Shehu* with the lights of overflowing of the Prophet ﷺ and drew him to His presence by the intermediacy of sending perpetual blessings upon the Prophet, ﷺ. As a result, Allah ta'ala disclosed to the *Shehu*, the presence of His divine Actions, Names and Attributes. Allah ta'ala made him witness the secrets of His Divine Essence. The *Shehu* came to have direct gnosis and crystalline spiritual unveiling of the Divine Unity of the Absolute Being (*mā'arifa wa kashifa ṣafīyya li tawhīd al-Haqq*); after haven first mastered the transmitted and rational sciences of Divine Unity (*ba'da an tabahhara fī 'ulūm an-naqli wa al-'aqli fī at-tawhīd*). By the praises of Allah, he developed into one of the perfected protected friends of Allah (*awliyya Allah al-kumal*) and sipped from the cups of His nearness. Allah dressed him with the attire of gnosis and divine love (*mā'arifa wa mahabba*). The Absolute Being then invested him with the crown of His divine assistance and guidance. He made him suitable to invite people to Him and made him fit to be a guide to the common people as well as the elite in the knowledge of Divine Unity.

The *Shehu* had mastered the self and had become what US Naval intelligence officers today, call 'a Super Empowered Individual'; what the Chinese sage Chang-tzu called '*shen-jen* or 'Ultimate Human'; and what the Sages of Islam have defined as '*insān kāmil*' or 'Perfected Human'. *Sultan* Muhammad Bello confirmed this in his *Infāq al-Maysūr* where he said: "He (the *Shehu*) informed me of the time when he obtained the divine attraction (*jadhab ilahiy*) by means of the *baraka* of the prayer upon the Prophet (*as-ṣalāt 'ala 'n-nabiyy*), ﷺ. He was constant in sending blessings upon the Prophet, ﷺ, without boredom, laziness nor laxity. As a result, Allah assisted him with the overflowing of illumination (*fayḍ 'l-anwār*) by means of *Shaykh* Abd 'l-Qādir 'l-Jayli, may Allah be pleased with him, and his grandfather the Messenger of Allah, ﷺ. He then witnessed the astounding things of the unseen kingdoms (*'ajā'ib 'l-malakūt*) and realized the mysteries of the kingdom of power (*garā'ib 'l-jabarūt*). He witnessed the phenomena of the Divine Attributes, Names and Essence. He became acquainted with the Guarded Tablet (*al-lawh al-mahfūz*) and untied its remarkable secrets. The Lord of Truth gave him to drink the sweetness of inviting people to Him and crowned him with the crown of direction and guidance to Him. Then a voice from the divine presence called out: 'O mankind, answer the call of the inviter to Allah!' It then recited the verse: '*Turned aside from it is he who is turned aside.*' Then the Lord of Truth returned him to the place of sensory consciousness in order that the station of guiding others and inviting them can be given to him...He then began to establish what the Lord of Truth created him for. He made him deserving of inviting people to Him and of being a guide to Him. He thus began calling people to Allah and guiding them to Him."

The Call to *Tawhīd* & the *'Aqida* of the People of the Central *Bilad al-Sudan*

Subsequently, due to the *Sunna* of the Divine mandate which was granted the *Shehu*, he rose up with his Hausa and Fulfulde songs, preaching in the market places and the *masājīd*, and composing concise and detailed books, instructing the disbelievers, the common Muslims, the students, the scholars and the elite Gnostics regarding the Divine Unity of Allah ta'ala. He journeyed throughout the central *Bilad al-Sudan* seeking knowledge and teaching. He continued to speak to the people according to their intellects and showed kindness towards them, until a group among the believers began to listen to him attentively and he instructed them regarding the Absolute Being and clarified for them the spiritual path to knowledge of Him.

The *Shehu* found among the people of the central *Bilad al-Sudan* all types of shocking disbeliefs, corruption, disobedience and repulsive conditions that had spread and permeated the lands. To the point where there was hardly anyone who could be found whose *imān* and *'aqīda* could be considered truly sound and whose worship was correct. The majority of its Muslims in the land of disbelief of the *Bilad al-Sudan* were ignorant of *tawhīd*, and illiterate of how to properly perform the ablution, prayer, alms, fasting or the remainder of acts of worship. Naturally, because the lands were the lands of disbelief, among them were the majority who were: pure disbelievers who worshipped stones, trees, their dead ancestors and the *djinn* and who openly committed acts of paganism. Many of the Muslims among them did not pray, fast nor give alms. Like the disbelievers with whom they resided and intermixed, they denounced Allah and said things about Allah that was not deserving of His exalted rank. These included the majority of the common Muslims of the land of the Blacks, like the Magandawaa, the insolent Fulani and Tuaregs.

The *Shehu* found in these lands many factions; and thus, rose up calling the people of the central *Bilad as-Sudān* to Allah ta'ala and His Divine Unity at a time when major social strife had emerged throughout the Muslim world as a result of the corruption of the doctrines of belief at the hands of the *Najdi* factions who called themselves the *al-Ikhwān* led by the extremist, Muhammad ibn Abd'l-Wahhab. Their false doctrines of *mutajasimma* (attributing bodily parts to Allah), and *mutawajjiha* (limiting Allah to a particular direction) was brought back into the central *Bilād as-Sudān* by some misguided African Muslim pilgrims who had the misfortune of being influenced by this neo-Kharijites sect. Thus, the *Shehu* arose producing prose and verse in Arabic, Hausa and Fulfulde discrediting the delusions of these amateurs in knowledge (*at-tulaba*) whose ignorance had deluded them and was causing delusions among the people. This is what induced him to compose his *Kitāb Uṣūl al-Dīn* and his *Kifāyyatu al-Muhtadīn*; in order to teach and instruct the common Muslim about what is individually obligated upon them to believe; and to protect them from the attacks of the neo-Kharijites.

Among them was a faction who studied the ideas from the provocation of some charlatan *Imams* regarding the speculative arguments in the science of *tawhīd*. These amateur teachers were either influenced by the neo-Kharijites that had emerged in the Arabian Peninsula, under Muhammad ibn Abdalwahhab or they were fanatical Ash'arites who misunderstood and misapplied some of the ideas of the earlier scholastic theologians regarding *taqlīd*. Both, who used to denounce the common people for being ignorant of their particular understanding of *tawhīd*; and would castigate people for having unquestioned adherence (*taqlīd*) to the scholars of *'aqīda* in that. They went around grilling people about their beliefs (*'aqīda*). They would hold the common people responsible for giving the correct answers and then would endeavor to explain what they believed were the correct answers. Sometimes the people being interrogated would stumble in their inability to express what was in their hearts. Sometimes their tongues

were befuddled from the perplexity of the technical expressions invented in the science *tawhīd*. Sometimes they were ignorant of some of what is objectionable in the realm of beliefs (*al-`aqīda*). In every case these amateurs in knowledge would regard them as infringing the boundaries of *tawhīd*. And when they were not blaming them, they would spread the false idea that the common Muslims were ignorant and disbelievers. They then set about spreading the idea that distortions and corruption had befallen the beliefs of the people (*`aqā'id 'n-nās*).

These neo-Kharijites and fanatical Ash'arites set out to teach the doctrine of beliefs to the common people utilizing the language and technical terminology established and created by their factions, based upon the perimeters established in the books of their theologians (*al-mutakallimūn*). They claimed that it was an obligation to know the differences between *tawhīd al-ulūhiyya*, *tawhīd al-rubūbiyya* and *tawhīd al-`ibāda*; or to know and explain the concepts of *hawādith*, *jawhar*, *`araḍ* etc., in articulating doctrines of belief. They also spread the idea among the people that whoever was not preoccupied with the science of *tawhīd* in accordance with the manner in which they articulated it, then that person was denounced as a disbeliever. They also spread the idea that the sacrificed meats of the common Muslim were not to be eaten, nor were they to be married, out of fear that they would be among those who do not know the science of *tawhīd*. In order to combat this destructive trend, the *Shehu* composed his *Mirāj al-`Awām Ila Sama'i 'Ilm al-Kalām* and the *Nasīhat Ahl al-Arkān Haythu Mā Kanū Fī al-Buldān*.

Sultan Muhammad Bello tells us that these amateurs and fanatics did not stop there, rather after having brought shame upon the common Muslim, Allah afflicted them with trying to bring shame upon the elite among the scholars of the Muslims, as well. Their false condemnations included the jurists among the people of knowledge and religion. Among these whom they condemned were among the scholars who are rightly guided. However, they accused them of being in error (*dalāl*), because they failed to claim that the common people were in error. The tribulations of these factions ignited and started a fire that caused the smoke of their ignorance to accumulate until it had almost engulfed the entire region of the *Bilād as-Sudān*.

However, the *Shehu* arose against them and Allah extinguished the fires of their tribulation by means of him. By means of the illumination of the *Shehu*, Allah exposed the darkness of their smoke. The *Shehu* showed the falsity of their school of thought (*madh'hab*) and uprooted the tree of their errors from the earth until their ideology became obscured.

The forty-five years of social reformation and transformation (*tajdīd*) initiated by the *Shehu* went through three major stages. The period between 1772 and 1790 constituted an era of the struggle with the word and the pen (*jihād al-qawl wa al-kalām*) where the *Shehu* and his network of scholarly disciples proselytized the entire central *Bilād al-Sudān*. The period between 1790 and 1803 constituted an era of a social contract (*ṣulhi*) where the government authorities officially recognized and sanctioned the *Shehu* and his colleagues' duty to command the good and forbid evil (*al-amr bi al-ma'rūf wa an-nahyi 'an al-munkar*). The period between 1803 and 1817 constituted the era of governmental hostility, political persecution, *hijra*, the *Shehu* being appointed as *Amir al-Mu'minīn*, *jihād*, victory and the consolidation of the new Sokoto Caliphate over the entire central *Bilād al-Sudān*. During each of these three stages, the *Shehu* had to address the ignorance of the common Muslims regarding *tawhīd* and the extremism of charlatan scholars regarding the violation of science of *tawhīd*. Throughout the 45 years of the *tajdīd* of *Shehu* Uthman ibn Fuduye', there occurred many conflicts between him and neo-Kharijites and fanatical Ash'arites; where he successfully refuted them in the best manner, via prose and poetry, in Arabic, Hausa and Fulfulde. He was able to unveil the path of truth of the *`aqīda* of the Ahl as-Sunna wa al-Jamā'at and made plain the reality of the sciences of *tawhīd*, *uṣūl al-dīn* and *'ilm*

al-kalām. He produced many treatises refuting them, which amounted to more than fifty works. The last of them being this text before you, the Shams al-Ikhwān Yastadi'ūna Bi Fī Usūl al-Adyān (The Sun of Fellowship by Which the Foundations of Religion Are Illuminated) which amounted to a compendium of all of his earlier texts that he had composed over a forty-year period. This work which constituted the last word the *Shehu* had to say about correct beliefs and the authentic creed of the Muslims, is proof that he was the *Mujaddid* of the 12th century of the *hijra*.

The Shams al-Ikhwān: A Compendium of the 'Aqīda of the *Ahl al-Sunna wa al-Jamā`at*

Shehu Uthman ibn Fuduye` composed this blessed book on a Thursday, after *zuhr* prayer on the 19th of *Jamād al-Awwal*, 1228 [circa 20th of May]. This was the time when *Shehu* Uthman ibn Fuduye, due his innate distain for worldly leadership, retired from active rule, where he divided the responsibilities of managing the Sokoto Caliphate into two parts: the north eastern part for his son Muhammad Bello ibn *Shehu* Uthman ibn Fuduye and the south western part for his brother Abdullah ibn Fuduye; as *Shaykh* Abdul Qadir bin Mustafa said in the Mausufāt as-Sudān:

“And the *Shehu* divided the regions of the earth

Based upon its length, abundance, and breadth

The west of it is for the master of scholars

The east of it is for Bello, with equal measure”.

And this was the same year that the *Shehu* gave a flag to *Shaykh* Amir Jilani and sent him to fight the Tuareg and he fought them and defeated them in a relentless manner in several raids, a great victory in Islam. In this same year also the Sokoto Muslim army reached the land of Borgu defeated them and returned and there were immense conquests. That was also the same year in which the *Shehu* gave a flag to *Shaykh* Ahmad Lobo ibn Abu Bakr for the land of Massina in the Niger delta, in present day Mali.

This same year of 1228/1813, the *Shehu* gave a flag to *Shaykh* Moddibo Adama for the lands of Fombina, and a flag to *Shaykh* Alfa Salih Alimi for the lands of Ilorin, and a flag to *Shaykh* Muhammad Sanbu Darnima for the land of Hadijiya, and others such as Umar Dullaji, Muhammad Namoda, and Mallim Sulayman and other *Amirs* of the Sokoto Caliphate.

Although 1228/1813 was a busy year for the *Shehu*, yet he still found time to compose the Shams al-Ikhwān Yastadi'ūna Bi Fī Usūl al-Adyān (The Sun of Fellowship by Which the Foundations of Religion Are Illuminated) which was the last book which he wrote on the principles of religion, monotheism, and theology. This is an indication that the crisis of *tawhīd* was still a major problem which affected the central *Bilād al-Sudān*; because it was known that the *Shehu* never composed a book in any issue except if there was a need for it. The social strife generated by Muhammad ibn Abdalwahhab and his al-Ikhwān was still raging in the Hijāz and being imported into Hausaland. Along with that, there remained students of knowledge who misread and misunderstood the writings of *Shaykh* Muhammad ibn Yusef al-Sanūsi, and like one of the teachers of the *Shehu*, *Shaykh* Jibril ibn Umar, anathematized the common Muslim for acts of disobedience or for having *taqlīd* in the issues of 'aqīda. For this reason, the *Shehu* composed this final treatise on the science of *tawhīd*, where he tackled all of the problematic issues of this science which he had to confront during the forty years of his *tajdīd* movement.

In 1815 *Shehu* moved from Sifawa to Sokoto where he concerned himself with writing to consolidate the Caliphate or to check the limits of the various *Amirs*. *Shehu* Uthman Dan Fuduye' died two years later on Sunday night 20th of April 1817, at the age of 63. After sixty-three years of striving to annihilate himself in the noble character traits of the Prophet ﷺ and reviving his *Sunna* - Allah ta'ala decreed that he would die the same age as the Best of Creation, ﷺ.

The Status of the Shams al-Ikhwān As A Book of *Tajdīd* & Its Arrangement

It has been related by Abu Dawud in his Sunnan, al-Hassan ibn Sufyan in his Musnad, at-Tabarani in his al-Awsat, al-Hakim ibn his al-Mustadrāk and many others on the authority of Abu Hurayra that the Prophet, ﷺ said: "Indeed, Allah will raise for this *Umma*, at the head of every one hundred years, those who will renew for it the matters of its religion." *Imām* al-Ghazali said that one of the conditions of being *Mujaddid* is if all the knowledge of Islam were effaced from the earth, then the *Mujaddid* had the ability to compose concise texts which would reconstitute the religion in its entirety. Because *Shehu* Uthman ibn Fuduye' was a *mujaddid kāmil* (a complete social reformer), his *tajdīd* effected every spiritual, social and political division of the religion and every discipline within the sciences of the religion.

The the Shams al-Ikhwān Yastadi'ūna Bi Fī Usūl al-Adyān (The Sun of Fellowship by Which the Foundations of Religion Are Illuminated) is an example of the *Shehu's* *tajdīd* in the realm of Divine Unity (*dā'irat al-tawhīd*), creed (*'aqīda*), the foundations of the religion (*usūl al-dīn*) and the science of scholastic theology (*'ilm al-kalām*). It is a complete compendium of the theological beliefs of the *Ahl al-Sunna wa al-Jamā'at* comprising the theological teachings of the *Qur'an*, the *Sunna*, the beliefs of the early Muslim ancestors (*al-salaf*) and the Islamic creed of the *Ijmā'* up to the 19th century. If all the books on theology and Divine Unity were effaced from the earth, the Shams al-Ikhwān of *Shehu* Uthman ibn Fuduye' would suffice the entire *Umma* as a fundamental text of everything they are obligated to believe in regarding the discipline of Divine Unity (*fann al-tawhīd*). The *Shehu* divided the Shams al-Ikhwān into an introduction, five chapters and a conclusion.

The Judgment of the Islam of Every Person is Based Upon What is Apparent

In the introduction, the *Shehu* explains that all judgments within the Divine Law is based solely on what is apparent and open; and that the inner core issues of the heart is the sole purview of Allah ta'ala. The *Shehu* cites the precedence of the *Qur'an*, the *Sunna* and the consensus to delineate the unlawfulness of anathematizing any Muslim or of holding an evil opinion of their beliefs, as long as a Muslim does not do anything in word or deed which indicates his disbelief, such as: prostrating to an idol or denying anything which is known by necessity to be from the religion. Thus, the *Shehu* starts off the Shams al-Ikhwān by defending the beliefs of the common Muslim and creating a firewall against any form of inquisition and probe into those matters which are hidden in their hearts. Many of the books that the *Shehu* composed on *'aqīda* between the years of 1772 and 1784 addressed this fundamental issue judging Muslims by their apparent outward behavior and avoiding judging them by what is hidden in their hearts and beliefs. In his Nasīhat Ahl al-Arkān Haythu Ma Kanu Fī al-Buldān, the *Shehu* said that these extremist groups among the Ash'arites, the Wahhabis and the scholastic theologians who anathematize other Muslims due to the perceived distortions of their inward beliefs: "that they have withdrawn from the apparent judgments of the Divine Law (*khurūj 'an ṣāhir hukm al-sharī*'), because they declare as disbelievers those Muslims who have not

manifested disbelief in word or deed. This is also false and complete illusion (*bātilun wa wahmun qaṭa'an*). This is because whoever manifest the rites of Islam, it is not permissible to declare them disbelievers or to have an evil opinion regarding them; whether they be common people or otherwise. This is confirmed by the Book, the *Sunna* and the consensus.” The *Shehu* cites scholars such as *Imam* Abd ‘s-Salām ibn Ibrahim al-Laḳāni, *Qadi* Abu al-Fadl ‘Iyad ibn Musa, and *Shaykh* Muhammad ibn Yusef al-Sanūsi as proof that all judgment of Muslims is based upon their outward adherence to Islam and not what is concealed in their breast.

The Individual & Collective Obligatory Sciences of *Tawḥīd*

In the first chapter *Shehu* Uthman ibn Fuduye gives an explanation of the meaning of the prophetic tradition: “Seeking knowledge is obligatory upon every Muslim” and its context within the hierarchy of Islamic epistemology, emphasizing the priority which the sciences of *tawḥīd* and *‘aqīda* have over all the remaining individually obligatory sciences. The *Shehu* establishes that prioritization of knowledge requires that the belief which is sufficient to know is that which does not postpone or deter the immediate fulfillment of the remaining obligations such as *salāt*, *zakāt*, *siyām*, *hajj*, and the other rites of Islam. Allah ta’ala says: “*I have not created djinn and humanity except to worship.*” [51:56] The *Sultan* of the *Awliyya*, *Shaykh* Muhyi al-Din Abdal Qadir al-Jaylani said in his exegesis of this verse: “*except to worship*”; means except to know Allah, to verify His unicity and oneness, to acknowledge the absolute independence of His existence, the universality and pervasiveness of His management, and that He alone deserves absolute obedience and servitude, without companionship nor display from anything.”

Shaykh al-Akbar Muhy ad-Din Ibn Arabi said in his exegesis of this verse: “They must first know Me and then worship Me, since true worship is based upon the extent of one’s gnosis and direct knowledge. Whoever does not know the Worshipped cannot properly worship Him. The verified gnostic, *Imām* Ali once said: ‘I do not worship a Lord I cannot see.’ This means that I have not created them in order that they be veiled by their existence and attributes from Me. Then, they will end up making themselves into a deity to be worshipped besides Me. Or they will become veiled by My creation and by what their souls crave and end up making them into deities besides Me and worshipping them besides Myself.”

Thus, knowledge of Allah is the precursor to worship of Allah, and this knowledge must be so definitive and accessible that it does not preclude or inhibit the worship which depends upon it; nor should the knowledge of *‘aqīda* be so complex that the common person is thwarted from learning it. To clarify this argument, the *Shehu* quotes extensively from the *Ihya ‘Ulūm al-Dīn* of the 5th century *Mujaddid*, *Imam* al-Ghazali who arranged the gradual progressive epistemology necessary for the servants to know Allah ta’ala and to worship Him in a timely manner.

On the Five Causative Factors of Knowing Allah ta'ala

In the second chapter, *Shehu* Uthman ibn Fuduye explains the five causative factors of knowing and comprehension of the Absolute Being, with which He distinguished and favored humanity over all created things and creatures. Rather, it is the vicegerency (*khilāfa*) which makes humanity the conscience of creation to the Creator and the representative of the Creator to His creation. The words of Allah ta'ala: “*And He taught Adam all the names*” [2:31]; is a clear indication of the Divine favor and distinction which Allah granted humanity; which was knowledge and the five causative factors to this knowledge. The *Shehu* delineates the five causative factors of knowing and comprehension of the Absolute Being as: [1] the original innate nature (*al-fiṭra*), [2] direct observation or witnessing (*al-mushāhida*), [3] unremittent chains of transmission (*al-tawatur*), [4] intellectual reflection (*al-naẓar*) and [5] adversities (*al-ḍurrar*).

Al-Fiṭra – Original Innate Nature

The *Shehu* defines the first causative factor for knowing Allah ta'ala as natural instinct or original disposition (*al-fiṭra*). He defines it as the first because its is the strongest proof for the existence of Allah ta'ala, since natural instinctive disposition is the foundation upon which human knowledge is constructed. The original nature is innately aware of its Creator, and this is true for every created thing. In order to establish the veracity of natural innate disposition as being the first of the causative factors of knowing Allah, *Shehu* Uthman ibn Fuduye cites the words of Allah ta'ala: “*The innate disposition of Allah upon which He has created humanity.*” [30:30] The lexicologist Ibn Mandhūr al-Afriqi said in the *Lisān al-Arab*: “The expression ‘*al-fiṭra*’ means the beginning and the invention, and in the Noble Revelation Allah ta'ala says: ‘*All praises are due to Allah, the Originator (al-Fāṭir) of the heavens and the earth.*’ Ibn Abbas, may Allah be pleased with them both, said: ‘I did not know what ‘*the al-Fāṭir of the heavens and the earth*’; meant until two Bedouins came to me disputing over a well, and one of them said: ‘*ana faṭartuha*’ (I am the one who initiated it), meaning: I am the one who originally dug it’.” Thus, the *Shehu* posits the original innate nature as the instinctive disposition upon which one is created in the womb, whether for happiness or misery. This original innate awareness of Allah ta'ala meant that every human being, be he disbeliever or mindless idiot, has a primal understanding through which the call of Allah can reach. It was for this reason the *Shehu* was reticent to declare the common Muslim as disbeliever.

The Shaykh of our shaykhs, *Shaykh* Muhammad Murtada al-Zabidi, said in the *Tāj al-Arūs*: “The original innate nature (*al-fiṭra*) is what Allah has created the creation upon in terms of knowing Him. Abu al-Haytham said: ‘The original innate nature (*al-fiṭra*) is the innate nature upon which the newborn is created in its mother's womb.’ Then he said: ‘There is a second original nature (*fiṭra thāniyya*), which is the word by which a servant becomes a Muslim, which is the testimony that there is no deity except Allah and that Muhammad is His Messenger, who brought the truth from Him. Thus, that the original innate nature is the religion.’ The *Shehu*, uses the existence of the original innate nature and its inherent knowledge of Allah as a pretext for inviting disbelievers back to their intrinsic acknowledgment of the Creator; but also, as a defense against anathematizing the common Muslim who may not be able to articulate the *tawḥīd* which is a part of every human *fiṭra*.

Shaykh al-Akbar Ibn Arabi, said in *al-Futūḥāt al-Makkīyya*: “The servant is pure in origin in his servitude because he is created upon the original innate nature (*al-fiṭra*), which is the acknowledgment of its servitude to the Lord, may He be glorified. Allah ta'ala says: ‘*And when your Lord took from the children of Adam, from their loins, their descendants and made them*

testify of themselves: ‘Am I not your Lord?’ They said: ‘Indeed, yes’. Then the Messenger of Allah, ﷺ, said regarding this verse: ‘When Allah created Adam, He took a handful from his back and brought forth from it the likeness of small ants, then made them testify against themselves.’ Thus, knowledge is pure in its connection to what is known.”

Thus, in the view of the *Shehu*, the Immutable Lord, is known to all the children of Adam by their innate, instinctive original nature (*al-fiṭra*); making it easy to invite the disbeliever to his inherent acknowledgement and worship of the Absolute Being. But also making it difficult to dismiss and discredit the innate faith and primal belief of the common Muslim.

Al-Mushāhida – Direct Witnessing

The *Shehu* then discusses the second of the causative factors for knowing Allah ta’ala which he describes as observation or direct witnessing (*mushāhidat*); which is perception which occurs through one of the apparent or hidden senses (*al-idrāk bi ihday al-hawās al-zāhira aw al-bāṭina*). *Shaykh* al-Mandhur said in his *Lisān al-Arab*: “Direct witnessing or observations (*mushāhadat*), which are also called sensory perceptions (*hissīyyāt*), are what the mind affirms through a sense perception; such as our saying: ‘The sun is rising, and the fire is burning’.” Allah ta’ala says: “*He is the One who created the heavens and the earth with truth, on the Day He said: ‘Be’, and it was. His word is the truth, and His is the dominion on the Day when the Trumpet will be blown. He is the Knower of the unseen and the witnessed, and He is the Wise, the All-Aware.*” Thus, the witnessed (*al-shāhida*) is what the creatures observe.

Observation or direct witnessing (*mushāhidat*), according to the people of spiritual wayfaring (*ahl al-sulūk*), is seeing the Absolute Being with the eye of the heart without doubt, as if he sees Him with the eyes. The expression observation or direct witnessing (*mushāhidat*) in the language of some of the Sufīs, is also used in the context of spiritual arrival (*al-wuṣūl*). The knower of Allah, *Shaykh* Abdul Karim Al-Jili, said in the *al-Isfār ‘An Risālat al-Anwār*: “Observation or direct witnessing (*mushāhidat*), according to the Cadre (of the *Sufīs*), is seeing things through the evidences of Divine Unity (*ru’ya al-ashyā’ bi dalā’il at-tawhīd*) and seeing Him behind all things (*wa ru’yatahu fī al-ashyā’*); and this seeing in reality is absolute certainty (*haqīqatuha al-yaqīnu*), without doubt.”

Shaykh Abu Al-Hasan Ali Al-Hujwiri said in the *Kashf Al-Mahjūb*: “Observation is seeing with the heart, for the observer sees the Absolute Being, the Exalted, with the heart in solitude and in company.” *Shaykh* Ahmad al-Naqshabandi said in the *Jāmi’ Al-Uṣūl fī Al-Awliyya wa Anwā’ihim wa Kalimat Al-Sūfiyya*: “Observation or direct witnessing (*mushāhidat*) is of three types: [1] the observation of the common, which is by means of the Absolute Being (*mushāhidat al-‘āmm wa hiya bi al-Haqq*); [2] the observation of the spiritually elite, which is for the sake of the Absolute Being (*mushāhidat al-khāss wa hiya li al-Haqq*); and [3] the observation of the most spiritually elite, which is the Absolute Being Himself (*mushāhidat al-akhāss wa hiya al-Haqq*). Thus, observation by means of the Absolute Being is seeing things through proofs (*ru’yat al-ashyā’ bi al-dalā’il*); observation for the sake of the Absolute Being is seeing the Absolute Being in things (*ru’yat al-Haqq fī al-ashyā’*); and observation of the Absolute Being is direct witnessing of the Absolute Being absent of things (*shuhūd al-Haqq bilā al-ashyā’*).” *Shehu* Uthman ibn Fuduye’ associates this form of comprehension solely with the primordial contract when Allah ta’ala says: “*And when your Lord took from the children of Adam their descendants and made them testify concerning themselves: ‘Am I not your Lord?’ They said: ‘Indeed, yes, we testify’.*”

This was the original direct witnessing in which the human spirits acknowledged the divinity and lordship of their Creator. Although one of the manners for the servant to arrive at this primordial direct witnessing is through spiritual struggle and exercise (*bi mujāhida aw riyāda*); yet it is an innate capacity within all sentient beings. Thus, the *Shehu* indicates that there is a symbiotic correlation between the innate comprehension of the Divine Unity of Allah intrinsic within the original instinctive nature (*al-fitna*) and the comprehension of the Absolute Being through direct witnessing (*mushāhida*); since they arise from the same primordial source. This capacity for direct witnessing is assessable to the common person as well the astute person because it is a part of the original nature of sentient beings; and thus opened the disbeliever and the senseless dolt to the call of Allah. The *Shehu* felt that this capacity for direct witnessing also protected the common Muslim from having his faith questioned or denied, simply because they lacked the capacity to articulate the belief of Allah that they acquired innately through direct witnessing. While fanatics among the Ash'arites and neo-Kharijites used the incapacity of the common Muslim to articulate their innate faith in Allah to question and anathematize them; *Shehu* Uthman ibn Fuduye' used the innate capacity of all sentient beings to have direct witnessing (*al-mushāhida*) as evidence that the common Muslim has innate sound belief in Allah; and more importantly that the disbeliever can be reached with the call of Islam. This is what gave the *Shehu* the success he had in converting multitudes of pagan tribes to the Divine Unity of Allah.

Al-Tawatur – Unremittent Chains of Transmission

Shehu Uthman ibn Fuduye' then delineates the third causative factor for the comprehension of the Divine Unity of Allah ta'ala; which he defines as unremittent chains of transmission (*at-tawatur*). Linguistically it refers to a succession of matters one after another without interruption, and it is also called a narrative or report (*khabr*).

Shaykh Al-Manjūr said in the *Lisan al-Arab*: “Unremittent transmissions (*al-mutawātirāt*) are those matters that reason verifies through the sense of hearing and through the medium of the presence of the the mind (*ma yajzamu bihi al-`aql bi wasīṭatu hiss al-sam`i wa wast hadir fī al-dhihn*). This occurs when a large group of people reports something empirically observable, whose occurrence is possible, and the mind concludes that it is impossible for them to have conspired to lie; like our saying: Muhammad is the Messenger of Allah ﷺ, he claimed prophethood and miracles appeared at his hands.” An example of an unremittent chain of transmission is the saying of Allah ta'ala: “*Then We sent Our messengers in succession*”; meaning one after another, or a messenger after a messenger, meaning their following one another with a long time between every two.

In the terminology of the scholars of the principles of jurisprudence (*fī iṣṭilāh al-uṣūliyyīn*), it is the report of a group that inherently provides knowledge, excluding the report of a single narrator. This is also called *mutawātir*. And they disagreed over whether *mutawātir* transmission necessitates knowledge of certainty (*`ilm al-yaqīn*) as necessary knowledge (*ḍarūrī*) or speculative knowledge (*naẓarī*). The majority of scholars held that it necessitates necessary knowledge, while Abu Bakr Al-Daqqāq from the companions of Al-Shafi'i held that it necessitates inferential knowledge (*`ilman istadlīyyan*).

There is no specific number designated for a narrative or matter to be considered unremittent transmission (*al-tawatur*); but it is said to be it should be five or more. Unremittent transmission (*al-tawatur*) has conditions (*shurūṭ*). Among them is that their number reaches such a multitude that it prevents their agreement and collusion on falsehood by convention. Another

condition is that their report is based on direct perception, for the report of a large group about something like the creation of the world, does not provide certainty. Another condition is the sameness of the transmission at the beginning, the middle, and the end; meaning that all layers of reporters, from the first to the last and the middle, reach the same level required for unremittent transmission (*al-tawatur*), regardless of the number. When reports multiply about an event while differing, but each one includes a shared meaning between them by evidence of inclusion or implication, knowledge is attained from the shared meaning. This is called unremittent transmission in meaning (*tawatur mā'nawī*); like the events of Ali, may Allah be pleased with him, in his battles where he defeated the fortress of Khaybar in such a way, and he did another astounding feat in the battle of Uhud. For these reports imply and indicate his bravery, and thus has been reported as unremittently (*mutawātir*) about him. Thus, the concept of unremittent transmission (*al-tawatur*) is something that has been agreed upon from past times until now.

Allah ta'ala says: "*We will show them Our signs in the universe and in themselves, until it becomes clear to them that it is the Truth.*" [41:53] This 'showing of the signs' in the self and in the universe is recurrent, cyclical and unremittent; designed in order that the observer can draw inferences about the Creator and Manager of these signs. The *Qutb Shaykh* Muḥammad ibn Yūsuf al-Sanūsī said in al-'Aqīda al-Kubrā: "The nearest way to abandon blind imitation (*taqlīd*), by Allah's aid, is to reflect on what is closest to you (*an tanẓura ila aqrabi al-ashyā' ilayka*)." This means that by examining the unity, harmony and balance that pervades the self and creational phenomena, it is easy to arrive at the reality of Divine Unity, devoid of blind adherence to the ideas of others. This is because the perpetual repetitiveness and cyclical passage of the processes of our physical bodies, our social formations, and the unified field which binds us with the earth and the expanding universe is unremittent (*tawatur*) and evident to every observer.

Shehu Uthman ibn Fuduye cited evidence from five *Qur'anic* verses as proof that Allah ta'ala is known through unremittent transmission (*al-tawatur*). The *Shehu* cited scholars such as the *mujaddid Imam* Abd 's-Salām ibn Ibrāhīm al-Laḳānī, *Shaykh* Abd al-Azīz al-Andalusi and *Shaykh* 'Abd al-Wahhāb al-Sha'rānī, to drive home the idea that all people of the earth are naturally inclined, without speculative proofs or conventional terminologies, to acknowledge that they have a Creator; and that this knowledge was given them via unremittent transmission (*al-tawatur*). The *Shehu* asserted that unremittent transmission (*al-tawatur*) yields essential necessary knowledge (*yufīdu 'ilm ad-darūri*), and that this was accessible to the common Muslim as well as the disbeliever. This meant that the unicity, balance and harmony which the entire creation exhibits; which points to the existence of a Creator and the unanimity and harmonization of His management of His creation; can be seen by the common Muslim and the disbeliever alike. In the *Shehu's* view, these unremittent creational events and phenomenon, were evidence of the sound belief of every common Muslim and it protected them from the inquisition of extremists who questioned their faith because they lacked the ability to articulate it. More importantly, the *Shehu* understood that these unremittent creational occurrences, witnessed by disbelieving pagans, which clearly indicated a unified field of existence, were a natural opportunity for the invitation to the Divine Unity of the Creator. This, no doubt explains the large conversion rates of pagans at the hand of the *Shehu* during the pre-*jihād* period of his *tajdīd* movement in the years between 1780 and 1794.

Al-Nazar – Intellectual Reflection

In the fourth causative factor for the comprehension of the Divine Unity of Allah ta'ala, the *Shehu* cites the one cause around which the entire science of speculative theology revolves (*sabab alladhi yaduri bi hi 'ilm al-kalām kulluha*); which is intellectual reflection (*al-naẓar*). Because intellectual reflection (*al-naẓar*) is the key topic which the *Shams al-Ikhwān* addresses, it deserves a more in-depth examination and discussion.

The meaning of intellectual reflection (*al-naẓar*), with the vowel *fatha* on the *nūn* and *zā'*, is to contemplate a thing with one's eyes. It is said in the *Mawsū' al-Firq wa al-Jamā'at*: "Intellectual reflection (*al-naẓar*) is deliberation by which knowledge or a predominance of opinion (*ghalabat ẓann*) is sought." Al-Ḥāfiẓ Abū Bakr ibn al-'Arabī said: "Intellectual reflection (*al-naẓar*) is ordered reflection in the soul via a method leading to knowledge, through which one attains certainty in matters of knowledge (*'ilmiyyāt*) or strong conjecture in matters of opinion (*maznūnāt*)."

Intellectual reflection (*al-naẓar*) may also mean contemplation (*ta'ammul*) and examination (*fahṣ*). Sometimes it refers to the knowledge (*ma'rifa*) attained after examination. It is said: "I looked (*naẓartu*) at a thing" when you direct your gaze to it, whether you see it or not. It is said: "I reflected (*naẓartu*) on a thing" when you contemplate and ponder it.

Allah ta'ala says: "Look (*unẓurū*) at what is in the heavens and earth" [10:101]; meaning: 'Contemplate the wisdom in them'." And He says: "Look (*unẓurū*) at its fruit when it bears and its ripening" [6:99]; meaning: 'Observe and reflect on them'." And He says: "Then look (*fa-unẓurū*) at how He originated creation" [29:20]; meaning: 'Reflect, contemplate, and deliberate on the creation's inception'." And He says: "Then look (*fa-unẓur*) at the traces of Allah's mercy how He revives the earth after its death" [30:50]; meaning: 'Look with your sight (*baṣar*) and perceive with your insight (*baṣīra*)'."

The use of expression '*al-naẓar*' (vision) for physical sight (*baṣar*) is more common among the masses, while its use for insight (*baṣīra*) is more common among the elite of the scholars. Thus, the concept of '*al-naẓar*' is of two kinds: [1] sight with the eye (*naẓar bi'l-'ayn*): perceiving the visible with vision. [2] reflection with the heart and intellect (*naẓar bi'l-qalb wa'l-'aql*): pondering the subject of reflection. The subject of reflection (*manẓūr fīhi*) refers to proofs and indications leading to the objective (*al-adalatu wa al-imarāt al-mawsulatu ila al-matlub*). With the logicians and theologians (*'inda al-muntaqīn wa al-mutakallamīn*), intellectual reflection (*al-naẓar*) is reflection which seeks after knowledge (*'ilm*) or a compelling supposition (*ghalabatu ẓann*).

Imām al-Ḥaramayn said: "Thought (*fīkr*) is the soul's deliberate transition between meanings (*intaqal al-naḥsu mina al-ma'ani intiqalan bi al-qasḍ*), with the purpose of attaining knowledge or a hypothesis (*bi talabi 'ilm aw ẓann*); thus, called intellectual reflection (*fa yusama al-naẓar*)."
Shaykh Sa'd al-Dīn al-Taftāzānī said: "The reflection of insight (*baṣīra*) is likened to the sight of the eye (*baṣar*); since the one seeking insight also averts reflection from all else, moving the 'pupil of the intellect' until attaining the objective." *Imām* 'Abd al-Qāhir ibn Tahir al-Baghdādī said in *Uṣūl al-Dīn*: "It is established that the path to validating religions is intellectual reflection (*al-naẓar*) and evidentiary reasoning (*istidlāl*)."
Qadi Abū Bakr said: "Intellectual reflection (*al-naẓar*) is reflection seeking certainty or conjecture, applicable to definitive (*qāṭi*) and probabilistic (*ẓannī*) matters." Professor Abū Maṣṣūr said: "Intellectual reflection (*al-naẓar*) is contemplating on a subject to know its essence or attributes."

Intellectual reflection may yield truth if it is methodically ordered, or it may yield error if it is disordered; and thus, its capacity to arrive at truth, certainty, conjecture or falsehood depends upon its soundness or lack thereof. When a person is naturally astute and capable of using his reason to draw out inferences, then intellectual reflection is an obligation for him to delve into, since the strength and dexterity of his reason will easily arrive at truth and certainty. However, when a person is dim witted and intellectually slow, then it is forbidden for him to delve deep into intellectual reflection, because the weakness and impulsiveness of his reason, will only increase him in doubt, confusion and skepticism regarding speculative proofs about the reality of Allah.

It is for this reason that some of the theologians divide intellectual reflection (*al-naẓar*) into four categories: [1] valid (*ṣaḥīḥ*); [2] invalid (*fāsid*); [3] conclusive (*jāzim*); and [4] inconclusive (*ghayr jāzim*). Valid intellectual reflection (*al-naẓar al-ṣaḥīḥ*) is established by the words of Allah ta'ala: *"He gives wisdom to whoever He wills; and whoever is given wisdom, has been given abundant good; but no one comprehends except the possessors of core discernment."* [2:269] Invalid intellectual reflection (*al-naẓar fāsid*) is established by the words of Allah ta'ala: *"I will turn away from My communications those who are arrogant in the earth without right; and if they see every sign they will not believe in it; and if they see the way of rectitude, they do not take it as a way, and if they see the way of error, they take it as a way."* [7:146] Conclusive intellectual reflection (*al-naẓar jāzim*) is established by the words of Allah ta'ala: *"And He it is Who spread the earth and made in it, firm mountains and rivers, and of all fruits He has made in it two kinds; He makes the night cover the day; most surely there are signs in this for a people who reflect. And in the earth, there are tracts side by side and gardens of grapes and corn and palm trees having one root and (others) having distinct roots-- they are watered with one water, and We make some of them excel others in fruit; most surely there are signs in this for a people who understand."* [13:3-4] Inconclusive intellectual reflection (*al-naẓar ghayr jāzim*) is established by the words of Allah ta'ala: *"Allah has not sent for them any authority. They follow naught but conjecture and the low desires which (their) souls incline to."* [53:23]

In spite of the fact that intellectual reflection in order to know Allah varies based upon its function or disfunction, yet it is obligatory by consensus, based upon His words: *"Know that there is no deity except Allah."* [47:19] The first obligation upon a responsible person (*mukallaḥ*) is knowing Allah ta'ala, for intellectual reflection (*al-naẓar*) is the root of all knowledge (*aṣl al-mā'arif*). This means that all people, be they intellectual astute or dull witted, have the capacity to examine the creation and make inferences about its Creator. This is why some of the theologians claimed that knowledge of the Divine Unity derived through speculation and inference was obligatory upon every responsible person (*al-mukallaḥ*); as *Imām* al-Qushayrī said: *"Intellectual reflection (al-naẓar) is obligatory by consensus, because the consensus establishes the obligation of knowing Allah; and that which an obligation cannot be fulfilled is itself obligatory (wa mā lā yatimmu al-wājib ila bi hi fa huwa wājibun)."*

Shehu Uthman ibn Fuduye' asserted that although this capacity is accessible to the common and the astute, it varies with their diverse rational abilities. While the common person may have the aptitude to reflect upon creation and extract inferences from what he sees, he may not be able to articulate these inferences. It is for this reason that some of the theologians said that intellectual reflection (*al-naẓar*) is not an individual obligation upon everyone, but only upon those who have the rational aptitude for it. Both *Fakr al-Dīn* Al-Rāzi and *Abu* Hamīd al-Ghazālī said: *"The obligation of intellectual reflection (al-naẓar) applies only to those capable of reflection and reasoning, not others."*

The *Shehu* believed that because intellectual reflection was permissible for every responsible person and an obligation for those with the capacity, that it had been made simple and easy, within the capability of every individual. He asserted that the intelligent and the simple minded, as well as the strong and the weak, were equal in understanding this kind of reflective contemplation (*naẓar*); and that this kind of reflective contemplation sufficed for perfect faith because through it, one could attain true knowledge of the existence of the Absolute Being.

Al-Darrar (Harm & Adversities)

Shehu Uthman ibn Fuduye' then delineates the fifth causative factor for the comprehension of the Divine Unity of Allah ta'ala; which he defined as the majesty of adversities (*al-ḍarar*). The *Shaykh* of our *shaykhs*, *Imām* Muḥammad Murtaḍā al-Zabīdī said in the *Tāj al-'Arūs*: "The expression '*al-ḍurru*' (danger), vowelized with *ḍammah* over the two letters, is a noun (*ism*) and means the opposite of benefit (*ḍiddu al-naf'*); or the expression '*al-ḍarr*' (harmful), vowelized with *fathah* is a verbal noun (*maṣḍar*). It is said that they are two dialects like the expressions '*al-shuhd*' and '*al-shahd*'. So, when you pair the expressions *al-ḍarr* (harmful) and *al-naf'* (benefit), you vowelize the letter *ḍād* with *fathah*. But when you single out the expression *al-ḍurr* (danger), you vowelize it with *ḍammah*, if you do not use it as a *maṣḍar*. It is like your saying: '*ḍarartu ḍarrān*' (I severely harmed). Abū al-Duqaysh said: 'Everything that is from a bad circumstances and poverty (*su' ḥal wa faqr*); or a hardship in the body (*aw shidda fī badan*), then it is considered to be a danger (*ḍurr*). But that which is opposite of benefit (*ḍiddu al-naf'*), then it is considered to be harmful (*ḍarr*). It is said: '*ḍarraḥū* (He harmed him); *yaḍurruhu* (He is harming him); *ḍarrān*' (harmful). And it is said: '*ḍarraḥū bihi*' (He harmed him with it); and '*aḍḍarraḥū idrāran*' (He caused him to be harmed); and '*aḍarra bihi*' (He caused harm with it); and '*ḍārraḥū muḍārratan*' (He caused him mutual harmed), and '*ḍirāran*' the letter *ḍād* vowelized with *kasrah*. It is with this understanding that the interpretation of the prophetic tradition: 'No harm (*ḍarrar*) and no reciprocated harm (*ḍirār*)'; meaning: A man should not harm his brother by decreasing something from his rights, nor should he retaliate against him for his harming him by reciprocating harm against him. It is said: that they are in one meaning, and their repetition is for emphasis. And the harmful practices (*muḍārraḥ*) in wills (*waṣīyyah*); that it is not enacted, or some of it is reduced, or bequeathed to other than its people, and the like of that which opposes the *Sunna*.

Harm (*al-ḍarar*) refers to a loss or deficiency that affects something. It is said: 'Harm (*ḍarar*) befell his wealth'; meaning it diminished. Hardship (*al-ḍarrā'*) with vowel elongation signifies affliction or adversity. From this root comes the chronically ill or debilitated (*al-ḍarīr*); meaning a person suffering prolonged weakness. Hardship (*al-ḍarrā'*) is the opposite of ease and prosperity (*as-sarrā'*); as it was mentioned in the prophetic tradition: "We were afflicted with hardship (*al-ḍarrā'*), so we remained patient, but when we were tested with ease (*as-sarrā'*), we did not remain patient."

Ibn al-Athīr explained: "Hardship (*al-ḍarrā'*) refers to a harmful condition, the antithesis of ease and prosperity (*as-sarrā'*), and it denotes hardship, poverty, and suffering. Allah ta'ala says: "So We seized them with adversity (*al-ba'sā'*) and hardship (*al-ḍarrā'*)." [6:42] It has been said that hardship (*al-ḍarrā'*) here, refers to loss in wealth and lives; where it carries the same meaning as '*al-ḍarratu*' and '*al-ḍarārah*'.

Abū al-Haytham stated: The expression '*al-ḍarratu*' signifies severe hardship, derived from harm (*al-ḍarar*). The 'blind' (*al-ḍarīr*) like the word '*amīr*' refers to a man who has lost his sight. Its verbal noun is '*al-ḍarārah* (blindness), and its plural is '*aḍirrā'*', though this usage is

metaphorical. An example of this usage is found in the prophetic tradition of al-Barā': "Then Ibn Umm Maktūm came complaining of his blindness (*ḍarāratuhu*).” Here, the expression ‘*al-ḍarārah*’ means blindness, stemming from the expression harm (*al-ḍarar*), i.e. a state of distress and misfortune. This condition becomes evident when a person loses hope in creation and despairs of worldly means, turning entirely to Allah ta’ala. Thus, harm (*al-ḍarar*) is among the most effective means of knowing Allah ta’ala.

So, the obtaining of the knowledge of Allah ta’ala by reason of the adversity is the same as the obtaining of His knowledge through the experience of the majesty as *Shehu* Uthman ibn Fuduye’ said in the Dawā’ir al-‘Aqā’id fī Mukhtaṣar Muḥṣal al-Maqāṣid:

“So, the slave when an attribute of adversity touches him,
He comes to know his Lord without any obscurities.
He is able to attain evidence from the universe
And the souls, regarding knowledge of the Creator.”

The meaning of the words of the *Shehu* in his poem: ‘So, the slave when an attribute of adversity touches him; he comes to know his Lord without any obscurities’; is a direct quote from the poem the Muḥṣal al-Maqāṣid of *Shaykh* Aḥmad ibn Zakariyyā. And its meaning as *Shaykh* Aḥmad ibn ‘Alī al-Manjūr said is: “So wherever incapacity is fierce, then witnessing certainty is more abundant and emphatic, and when adversity touches you at sea, then in error is the one who calls upon anyone besides Him. This is especially so in the light of his words: ‘*Who answers the distressed when he calls upon Him?*’ For the direct experiential knowledges (*al-mā’arif*) which are obtained from the acknowledgment of the states of the desperate need (*min ta’rifāt aḥwāl al-iqtirār*) are more rigorous in firmness to the heart (*ashaddu rasūkhan fī al-qalb*) than the knowledges that are the results of thoughts in the state of preference. (*min mā’arif allati hiya natā’ij al-afkār fī hāl al-ikhtiyār*).

The meaning of the words of the *Shehu* in his poem: “He is able to attain”, i.e., the direct knowledge of Allah. The meaning of the words of the *Shehu* in his poem: “evidence from the universe”; i.e., [1] the proofs of astronomical and planetary orbits (*burāḥīn al-falakiyya wa al-kawabiyya*), [2] the proofs of the night and the day (*burāḥīn al-layli wa al-nahār*), [3] the evidences of the lights, misguidance and darkneses (*dalā’il al-adwā’i wa al-idlāl wa al-ḡulūmāt*), [4] the proofs of the realm of the four elements (*burāḥīn ‘alām al-‘unāsir al-‘arbā’at*), [5] the evidences of the three conceptions (*dalā’il al-mawālīd al-thalāthati*), and other than these from the evidences of the side from the sides of the earth and the far horizons of the heavens.

The meaning of the word of the *Shehu* in his poem: “and the souls”; i.e., the evidences taken from: [1] the methodology of the formation of the embryos in the darkneses of the wombs (*kayfiyya takawwin al-‘ajanna fī ḡulūmāt al-arḥām*), [2] the development of the wondrous limbs (*ḥudūth al-a’dā’i al-‘ajabiyya*), and [3] its amazing compositions (*al-tarkībāt al-gharība*); as *Imam* al-Rāzī cited.

The meaning of the words of the *Shehu* in his poem: “regarding knowledge of the Creator”; i.e., is that all these evidences in the multiverses and in the souls (*hadhihi al-dalā’il fī al-afāq wa al-anfus*), give evidence of the existence (*dallat ‘alā wujūd*) of the Omnipotent, All Wise, Omniscient GOD that is Transcendent beyond likeness counterpart or deficiency (*al-Manazzihu ‘an al-mithal wa al-ḍiddi wa al-naqaṣ*). Allah ta’ala says: “*We will show them Our signs in the universe and in themselves, until it becomes clear to them that it is the Truth.*” [41:53] Thus, the *Shehu* advanced the idea that knowledge of the Absolute Being attained through the means of adversities, afflictions, suffering, hardship, sickness and natural disasters, was the most immediate means to the common person of realizing and knowing his Lord.

Because Allah ta'ala is the Creator of the actions and phenomena of the entire universe and everything which has been decreed, its good and harmful; all harm and suffering is from His majesty and all pleasure and ease is from His beauty. When creatures are afflicted by any aspect of His majesty, they immediately resort to Him and disregard any other real or imagined secondary cause, in their plea to the Primary Cause.

The grandson of the *Shehu*, the *Qutb al-Ghawth Shaykh* 'Abd al-Qādir ibn Muṣṭafā expounded in detail on the immediate and speedy advantages in realizing the divinity, lordship and omnipotence of the Absolute Being via the majesty of suffering, affliction, and adversities in his *Ma'rifat al-Haqq*. In this work, the author demonstrated that he had inherited the crystalline gnosis of Allah ta'ala developed by his grandfather, *Shehu* Uthman ibn Fuduye'.

He said: "That the knowledge of Allah ta'ala obtained by means majesty; is that the majesty of Allah describes His overpowering attributes (*ṣifātuhu al-qāhiriyya*) and its effect upon the entire universe. It comprises those events, which humanity does not have the ability (*lā tāqata*) in warding off or the capacity to deliver him or herself from. These events include sickness (*al-amrāḍ*), afflictions (*al-maṣā'ib*), anxiety (*al-humūm*), and despondency (*al-ḥuzn*) resulting from poverty (*al-faqr*), degradation (*ad-dhillu*) or the like. It also includes the disappointment that Allah (*khudhlān Allāhi*) employs against those whom He wills from among His servants by making it easy for them to commit disobedience (*bi taysīrihi li al-mā'asi*), heretical innovation (*al-bid'a*) and denial of blessings (*al-kufr li al-ni'ām*), which results in what is unbearable from the varieties of punishment (*anwā' al-'adhāb*) and the array of retributions (*ḍurūb al-intiqāmāt*) in the Abode of Anger and Abasement (*dār al-ghaḍab wa al-hawān*). We seek refuge with Allah from that.

Thus, when humanity examines what befalls him from these conditions, hardships, and ordeals and his inability to ward them off, he realizes with absolute certainty that he has a Lord. He thus benefits by these hardships in attaining direct experiential knowledge of Allah from the perspective of His attributes of majesty (*ṣifātihi al-jalāliya*) in the same manner that others attain direct knowledge through His attributes of beauty (*ṣifātihi al-jamāliya*). He thus becomes aware through this of the greatness of his Master and Originator. Allah ta'ala says: '*And He is the Overwhelming over His servants.*' [6:18] So whoever examines this will have his heart filled with terror of Allah (*ruḥbat Allāh*) and His fear, which will result in his embarking upon worshipping his Lord, fearing the station of his Lord, and eventually prohibiting his own soul from its corrupt passions (*al-ḥawā*). All of these paths give benefit through reason. What this means is that the *shari'a* narrates it in its commands causing the reason to be guided to acquiring and earning it. So, realize that."

The *Shehu* delineates that the gnosis of Allah ta'ala which is attained via the majesty of Allah's affliction, adversity, danger, and harm; which routinely affects the common person, is one of the speediest and most immediate means to know Him. And because it, while being outwardly harmful, is the most direct means for inciting knowledge of Allah ta'ala, the *Shehu* describes it as the last of the five causative factors with which Allah has favored humanity.

The *Shehu* ended the second chapter of the *Shams al-Ikhwān* by saying: "If you have understood what has been mentioned here about the causative factors of knowing and having gnosis of Allah ta'ala; which what He has favored humanity with from: innate disposition (*al-fiṭra*), direct witnessing (*al-mushāhada*), unremitting transmission (*al-tawātur*), intellectual reflection (*al-naẓar*), and adversity (*al-durrar*); it becomes clear why as-Sanūsī said in *Sharh al-Wustā*: 'We must not assume an evil opinion (*nasi'a ad-ẓann*) of the faith of any Muslim, commoner or otherwise, for knowledge and gnosis resides in the heart (*al-ma'arifa mahaluhā al-*

qalb). Nor can we be resolved in judging anyone as mere blind following (*bi 't-taqlīd*), simply because their tongue cannot articulate the proofs of beliefs. For they may know them in a way that is hard to express. Many scholars themselves struggle to express what is in their hearts, let alone commoners’.”

The Distinction Between the Sciences of *Uṣūl al-Dīn* and *ʿIlm al-Kalām*

After establishing a firewall to protect the *ʿaqīda* of the common Muslim from criticism and denunciation, *Shehu* Uthman ibn Fuduye’ delineates in chapter three of the *Shams al-Ikhwān* a concise explanation of the science of the foundation of religion (*uṣūl al-dīn*) and the distinction between it and the science of scholastic theology (*ʿilm al-kalām*). He further elaborates on which of the two disciplines of Divine Unity (*fann al-tawḥīd*) are individual obligations and collective obligations (*farḍ al-ʿayān wa farḍ al-kifāya*).

The *Shehu* said in his *Fat’h al-Baṣā’ir*: “Realize that the science of divine unity (*fann al-tawḥīd*) is divided into two divisions: [1] the foundations of the religion (*uṣūl al-dīn*); and [2] the science of scholastic theology (*ʿilm al-kalām*). The foundations of the religion (*uṣūl al-dīn*) is a part of the individual obligations (*furūd al-ʿayān*) and the science of scholastic theology (*ʿilm al-kalām*) is a part of the collective obligations (*furūd al-kifāya*).

Abd'r-Rahmān al-Suyūti said in his commentary of the *al-Kawkab*: ‘Among the scholars are those who call the science of *uṣūl al-dīn* scholastic theology because the first issue addressed in the science of *uṣūl al-dīn* is the issue related to theology (*kalām*).’ He then said in the *Jamʿi'l-Jawāmi'*: ‘This science has been divided into two divisions: [1] applied (*ʿamalīyyun*) which is obligatory to believe in (*i'tiqāduhu*); and [2] theoretical (*ʿilmiyyun*) which is not obligatory regarding beliefs (*al-ʿaqā'id*) because it is a part of intellectual training.’ Then Abd'r-Rahmān al-Suyūti said: ‘Strictly speaking, the second division is not called *uṣūl al-dīn*. It is named the science of scholastic theology (*ʿilm al-kalām*). If the first division (*uṣūl al-dīn*) is united with the establishment of rational proofs (*nasbu al-adālāt al-ʿaqliyyāt*) along with the elucidating the variants of the teachings of the people of innovation (*aqwāl ahl al-bidʿa*) and the philosophers - then that is also scholastic theology.’ If not, then the science of the foundations of the religion (*uṣūl al-dīn*), its divine, its prophetic and its after-life are well established in the Mighty *Qur'an*. It has also been established by the Prophet ﷺ, in his *Sunna* as we have clearly demonstrated in our books called *Mirāt al-Tullāb* and *Umdat al-Ulamā*. Whoever desires can go back and examine these two books.”

The fact that the *Shehu* only mentioned the two books the *Mirāt al-Tullāb* and *Umdat al-Ulamā* as examples of his works establishing that the science of the foundations of the religion (*uṣūl al-dīn*), its divine, its prophetic and its after-life are established in the *Qur'an* and the *Sunna* of Prophet ﷺ, indicates that the *Fat’h al-Baṣā’ir*, composed in 1226 A.H./1811 C.E. was produced two years prior to the *Shams al-Ikhwān*, which was completed in 1228 A.H./1813 C.E. I cite this because the *Shams al-Ikhwān* since it is the last book composed by the *Shehu* on the discipline of Divine Unity (*fann al-tawḥīd*), doctrines of belief (*al-ʿaqā'id*), the foundations of the religion (*uṣūl al-dīn*), and the science of scholastic theology (*ʿilm al-kalām*), it comprises all the information on *tawḥīd* that the *Shehu* had written about from 1774 until 1813. In fact, the *Shams al-Ikhwān* is not only a compendium of all the forty-nine books he had written prior; it is also an anthology of the teachings of the theologians of the Ahl al-Sunna wa al-Jamaʿat on the discipline of Divine Unity from the 1st century of Islam to the time of *Shehu* Uthman ibn Fuduye’.

The Infallible *Qur'an* the Source of Islamic 'Aqīda

The Shehu asserts in chapter three of the *Shams al-Ikhwān* that it is an obligation upon all Muslims to take their doctrines of belief (*al-'aqā'id*) from the Infallible *Qur'an*. This is because the Wise *Qur'an* is the most complete and most perfect of the Paths that lead to the knowledge and gnosis of Allah ta'ala, since it provides evidence through the Law Giver, who is Allah, subhanahu wa ta'ala, upon all in-time creation (*al-hawādith*). Indeed, Allah is a Witness over all things. Utilizing the *Qur'an* as the basis for doctrines of belief is the highest rank in attaining the knowledge (*a'la al-martab ila ma'arifa*) of Allah ta'ala; because it is the path of the elect among the Knowers of God (*tariq al-khawwās min 'ulama' billahi*).

The Shehu said in the *'Umdat al-Muta'abbidīn wa al-Muhtarrifīn*: “Indeed, Allah ta'ala has established all the foundations of religion (*uṣūl al-dīn*) in the Immense *Qur'an*: its divinity (*ilāhiyyah*), prophethood (*nubuwwah*), and transmitted matters (*sam'iyāt*).” That is to say, it is necessary to take the proofs (*dalā'il*) for all the foundations of religion (*uṣūl al-dīn*) from the Infallible *Qur'an* (*al-Qur'ān al-Ma'sūm*), because it is sufficient for the common people (*al-'awāmm*) and for those whom Allah ta'ala has enlightened their insight (*baṣīrah*) to know Allah ta'ala and what pertains to His right—such as monotheism (*tawhīd*)—from what Allah ta'ala has said about Himself in His clear Book (*kitāb mubīn*). In the *Qur'an* is the draught (*jur'ah*) of the wayfarers (*al-sālikīn*), the drink (*shurbah*) of the seekers (*al-murīdīn*), and the nectar (*rahīq*) of the knowers (*al-ārifīn*), as Allah ta'ala says: “Every people has known their drinking-place. Eat and drink from the provision of Allah ta'ala. [2:60]

This clear proof (*dalīl wāḍiḥ*) indicates that at the beginning of his journey, the Shehu ascribed his creed (*'aqīda*) to the Ash'arī school and to rational proofs (*al-dalā'il al-'aqliyyah*). However, in 1209 A.H./1794 C.E, after reaching the spiritual stations (*maqāmāt*) of supreme sainthood (*al-quṭbāniyyah al-'uẓmā*), perfection (*al-kamāliyyah*), reformation (*al-tajdīdiyyah*), and independent judgment (*al-ijtihādiyyah*); he no longer was bound by unquestioned adherence (*taqlid*), and took his creed (*'aqīda*) from the Infallible Book of Allah ta'ala (*kitāb Allāh al-Ma'sūm*) and the Infallible *Sunna* of His Prophet (*sunnat nabīyyihi al-ma'sūm*). This became his methodology (*manhaj*), which he conveyed in his later works on creed (*'aqīdah*), such as the *Sawq al-Ummah*, the *Ihyā' al-Sunna*, the *Mirāt al-Tullāb*, the *'Umdat al-Muta'abbidīn*, the *'Umdat al-'Ulamā'*; and especially in this book before you, the *Shams al-Ikhwān*, which was the last book the Shehu authored on the discipline of monotheism (*'ilm al-tawhīd*), creed (*'aqīda*), and theological discourse (*'ilm al-kalām*).

Shaykh 'Abd al-Wahhāb al-Sha'rānī said: “It has become clear to you from what we have mentioned that whoever wishes to safeguard their creed from doubts and misguidance should take it from the Immense *Qur'an*, as has passed. This is because the *Qur'an* is an infallible conclusive unremittent transmission (*mutawātir qat'iyun ma'sūm*); unlike one who takes their creed by way of intellectual reasoning and speculation (*tariq al-fikr wa al-naẓar*), without the support of Divine Law or spiritual unveiling (*min ghayr an ya'adiduhu shar'u aw kashf*). And observe, my brother, how when the Jews said to our Prophet ﷺ: ‘Describe to us your Lord? how he recited to them the *Sūrah*: ‘Say: He is Allah, the One’ [112:1]. He did not present to them a single proof from rational arguments (*wa lam yaqūm lahum min adillat al-naẓar dalīlan wahidan*).”

Thus, it is obligatory (*wājib*) upon every legally responsible person (*mukallaḥ*) to believe in these matters as they come in the infallible *Qur'an*; being textually established (*manṣūṣah*) and transmitted through unremittent narration (*mutawātirah*). Allah ta'ala says: “Falsehood cannot approach It from before It or behind It; It is a revelation from the All-Wise, the Praiseworthy. [41:42] Thus, alteration (*tabdīl*) and contradictions (*tanāquḍ*) cannot penetrate the *Qur'an* from any direction. Therefore, it is obligatory (*wājib*) to take the beliefs of faith (*'aqā'id al-īmāniyyah*) from it; based upon what the *Qur'an* contains of past reports (*al-akhbār al-māḍiyah*) and future matters (*al-umūr al-ātiyah*). Allah ta'ala likened the state of the *Qur'an* to that of a thing protected (*maḥmī*) from all sides, so that no enemy can reach it. This is an allusion (*ishārah*) to the fact that it is preserved (*maḥfūẓ*) from the time of its revelation (*nuzūl*) until the end of time (*ākhir al-dahr*). The heresies (*ilhād*) of the heretics (*al-mulḥidīn*), who seek to alter the *Qur'an*, are like writing on water.

The *Qur'an* is a revelation (*tanzīl*) from Allah ta'ala's actions (*af'āl Allah*) and words (*aqwālihi*) in a manner of perfection (*iḥkām*) and completion (*kamāl*). So how could falsehood (*bāṭil*) penetrate His revelation (*waḥy*)? The meaning of the *Qur'an* being of definitive transmission (*qaṭ'ī al-thubūt*) is that it was sent down (*tanzīl*) from Allah ta'ala to the heart of the Prophet ﷺ. Then its verses were narrated (*ruwiyat*) from the Prophet through unremittent transmission (*tawātur*), transmitted by the Successors (*al-tābi'ūn*) from the Companions (*al-ṣaḥābah*) through *tawātur*, and from them by the Followers of the Successors (*tābi' al-tābi'īn*) through *tawātur*, until it reached us in this *mutawātir* form.

The meaning of *tawātur* is that in every generation (*ṭabaqah*), it is narrated by such a large number of people that their collective agreement upon falsehood (*tawāṭu' alā al-kadhib*) is impossible. This produces certainty (*yaqīn*). Thus, the *Qur'an* is definitively (*maqṭū'*) authentic in its chain (*sanad*) back to the Prophet ﷺ. For this reason, it is obligatory (*wājib*) upon every responsible person (*mukallaḥ*) to take his creed (*'aqīda*) from the Immense *Qur'an*.

Shaykh Muḥyī al-Dīn Ibn 'Arabī al-Ḥātimī said: “It is not hidden that if a person is a believer in the *Qur'an*, certain (*qāṭi'*) that it is the speech (*kalām*) of Allah ta'ala, then it is obligatory (*wājib*) upon him to take his creed (*'aqīda*) from it without interpolation (*ta'wīl*) or turning to purely rational proofs free of the Divine Law (*adillah 'aqliyyah mujarradah 'an al-shar'*). For, the *Qur'an* constitute definitive (*qaṭ'ī*), transmitted (*sam'ī*), and rational (*'aqlī*) proof. Allah ta'ala has affirmed that He is exalted (*munazzah*) above resembling any of His creations (*makhluqāt*) or being resembled by them, as He says: ‘There is nothing like Him, and He is the All-Hearing, the All-Seeing.’ [42:11] And He says: ‘Exalted is your Lord, the Lord of Honor, above what they describe.’ [37:180]

It is based on this judgment, that Shehu Uthman ibn Fuduye', proceeds in this third chapter of the *Shams al-Ikhwān* to establish the proofs from the Infallible *Qur'an* for every belief among the beliefs of Islam (*li kulli mu'taqadīn min mu'taqīdat al-islamiyya*). The Shehu cites fifty *Qur'anic* verses as evidence to establish the foundations of the religion: its divinity, its prophetic and its after-life (*ithbāt uṣūl al-dīn ilāhiyyatuha wa nabawwiyyatuha wa sam'iyatuha*).

Al-Ilāhiyyah (Divinity)

The expression ‘divinity’ (*al-ilāhiyyah*) means that which is specific to GOD (*al-khaṣṣa bi Allāhi*); or everything related to Allah ta’ala, His divinity and His lordship (*kullu al-muta’allaqatīn billāhi*). Divinity (*al-ilāhiyyah*) is an indication of everything connected to the Divine Essence of Allah, His attributes and Names. In the technical terminology (*fī iṣṭalāḥāt*) of the scholars of *tawḥīd*, the divinity’ (*al-ilāhiyyah*) revolves around what is necessary regarding the rights of Allah, what is impossible regarding the rights of Allah, and what is conceivable regarding His rights (*yaduru ma wājibun fī ḥaqq Allāh wa ma mustahilūn fī ḥaqqihi wa ma yajūzu fī ḥaqqihi*). The principles which with the *Shehu* corroborates the evidences of the *Qur’anic* verses in the realm of divinity (*ilāhiyyah*) are nineteen: [1] the foundations of faith (*uṣūl al-dīn*); [2] the pillars of faith (*arkān al-imān*); [3] the reality of faith (*ḥaqīqat ‘l-imān*) being acceptance (*taṣdīq*) of all that the Prophets came with in general; [4] the in-time creation of the world (*ḥudūth al-‘alām*); [5] Allah’s existence (*wujūdahu*); [6] His eternity and [7] permanence (*qidamahu wa baqā’ahu*); [8] His dissimilarity to in-time created things (*mukhālifatahu li al-ḥawādathi*); [9] His self-sufficiency (*ghinā’ahu*); [10] His oneness in divinity (*waḥdāniyyatahu*); [11] His omnipotence (*qudratahu*); [12] His will/volition (*irādahahu*); [13] His knowledge/omniscience (*‘ilmahu*); [14] His life (*ḥayātahu*); [15] His hearing and [16] sight (*sam’ahu wa baṣrahahu*); [17] His speech (*kalāmahu*); [18] that all divine perfections (*jamī’a al-kamālat al-ilāhiyyah*) are obligatory for Him; and [19] that He chooses in doing an action and leaving it undone (*mukhtār fī fī lihi wa tarkihi*).

In the 3rd century of Islam, *Imām* al-Ash‘arī in his *al-Luma’*, in the 4th century *Imām* al-Haramayn al-Juwaynī in his *al-Burhān* and in the 5th century *Imām* al-Ghazālī in his *al-Mustasfā* all advanced the fundamental logical axiom of: ‘Affirming something necessitates the negation of its opposite’ (*ithbāt al-shay’ nafiyyu li dīddihi*). Later in the 9th century, theologians such as *Imam* Nujaym in his *al-Ashbāh wa al-Nazā’ir* advanced a similar legal maxim: ‘Affirmation infers negation’ (*al-thubūt yadillu ‘ala al-nafiyyi*). Thus, when the *Qur’an* affirms the above necessities regarding Allah ta’ala it also automatically infers the negation of their opposites: meaning that impossible to Allah are: non-existence (*‘idam*), coming into existence (*ḥudūth*), annihilation (*fanā’*), resemblance to in-time creation (*tashbīh bi al-ḥawādith*), dependence (*iftiqār*), multiplicity (*ta’addad*), impotence (*‘ajaz*), coercion (*kirāha*), ignorance (*jahl*), death (*mayt*), deafness (*ṣummum*), dumbness (*bukum*), and blindness (*‘amā*).

Al-Nabawwiyyat (Prophecy)

The expression ‘prophecy’ (*al-nabawwiyyat*) means that which is specific to the Prophets and Messengers, (*al-khaṣṣatu bi al-anbiya’ wa al-mursalīn*), upon them peace. Or it means everything which is related to the reality, veraciousness, truthfulness and responsibilities of the Messengers and Prophets, upon them be peace. In the technical language of the scholars of *tawḥīd*, the term ‘prophecy’ (*al-nabawwiyyat*) refers to what revolves around what is necessary regarding their rights, what is impossible regarding their rights and what is conceivable regarding their rights. Thus, the *Shehu* verifies the evidences of the *Qur’anic* verses which establishes principles of prophecy (*nabawwiyyat*); which are the following seven: [20] that He sent messengers before Muhammad ﷺ; [21] that Muhammad ﷺ is the Messenger of Allah and the Seal of the Prophets (*khātim al-nabī’īna*); [22] the truthfulness of the Messengers (*sidqa al-rusuli*); [23] their trustworthiness (*amānatahum*); [24] their conveyance (*tablīghahum*); [25] that they marry (*yatazawajūna*); and [26] that they eat food, buy, and sell (*ya’kilūn at-ṭa’ām wa yubī’ūn awa yashtarūna*) in the markets.

This establishes that the opposites of these necessities for the Messenger, upon them be peace are impossible to them; such as: lying (*khidhab*), treachery (*khiyāna*), and concealing the Divine messages (*kitm al-risāla*). The *Shehu* cites seven *Qur'anic* verses to corroborate these seven principles of 'prophecy' which are obligatory for every responsible person to believe and accept as real and true.

Al- Sam'iyāt (The After Life)

As for the *sam'iyāt* (the After-Life; singular: *sam'i*), its origin is from hearing; meaning what was heard from the Messengers (upon them be prayers and peace) concerning matters of the Hereafter. The *sam'iyāt* (the After Life) refers to matters that are known solely through divine revelation (*al-wahyi*) and cannot be independently verified by human reason or empirical observation. The term derives from the root *sama'a* (hearing), indicating that these beliefs are accepted based on 'hearing' the transmitted texts of the *Qur'an* or the words of the Messenger of Allah; rather than rational or sensory proof.

The *sam'iyāt* (the After Life) include death at the appointed time, the questioning in the grave, the punishment and bliss of the grave, the resurrection of the dead from their graves on the Day of Judgment, the gathering of people in one place on that day, the reckoning, the giving of records, the weighing of deeds, the Prophet's ﷺ pond, his intercession, the bridge over Hell, the Fire and its eternity for its inhabitants; except whom Allah the Most High wills; and Paradise and its eternity for its people, the believers seeing Allah ta'ala in the Hereafter, and other unseen matters, the signs of the Hour, and other things we have heard from the messengers, upon them be prayers and peace.

Imam al-Ghazālī in his *Ihyā' 'Ulūm al-Dīn* distinguishes the *sam'iyāt* from matters which can be known by reason and perceived by the senses (*'aqliyyāt wa ḥissiyyāt*). *Shaykh* 'Abd al-Wahhāb al-Sha'rānī said in the *al-Yawāqīt wa al-Jawāhir*: "Among such matters are the sound proofs (*adillah ṣaḥīḥah*) mentioned in the books of creed (*kutub al-'aqā'id*), such as the obligation (*wujūb*) of belief in Divine destiny and decree (*al-qaḍā' wa al-qadar*), the Scale (*al-mīzān*), the Pool (*al-hawḍ*), the Bridge (*al-ṣirāt*), the Reckoning (*al-ḥisāb*), the scattering of scrolls (*taṭāyur al-ṣuḥuf*), and the creation of Paradise (*al-jannah*) and Hellfire (*al-nār*). Allah ta'ala says: *'We have neglected nothing in the Book'.*" [6:38]

The principles which with the *Shehu* corroborates the evidences of the *Qur'anic* verses in the realm of the After-Life (*sam'iyāt*) are eighteen: [27] the existence of Angels (*al-malā'ika*); [28] the Heavenly Books (*al-kutub as-samāwiya*); [29] death at its appointed time (*al-mawt bi al-ajl*); [30] the reinforcement of the believers during the questioning of the grave (*tathbūt al-mu'minīn 'inda su'āl al-qabr*); [31] the misleading of the disbelievers from answering (*idlāl al-kāfirīn 'an al-jawāb*); [32] the blessings of the interval (*na'im al-barzakh*) between death and the Day of Standing; [33] the punishment of the interval (*adhāb al-barzakh*); [34] the appearance of the Hour (*ityān al-sā'at*); [35] the resurrection of the death (*ba'atha al-amwāt*); [36] the Gathering (*al-ḥashr*); [37] the Reckoning (*al-ḥisāb*); [38] the giving of books of deeds (*itā' al-kutub*); [39] the weighing of actions (*wazan al-a'māl*); [40] the bridge (*al-ṣirāt*) over Hell; [41] the *Kawthar* of the Prophet; [42] the Hell Fires (*al-nār*); [43] the Paradise (*al-janna*); [44] the intercession (*al-shafā'at*); [45] the vision of the believers (*ru'yat al-mu'minīn*) of Allah in Hereafter. The *Shehu* cites twenty-five *Qur'anic* verses to corroborate these eighteen principles of 'the After-Life' which are obligatory for every responsible person to believe and accept as real and true.

The *Shehu* ends chapter three with the following summary statement: “These are the foundations of the religion, their divinity (*ilahiyyatahā*), prophethood (*nabawiyyatahā*), and their after-life (*sam`iyyatahā*). Allah ta`ala has established all of them in the Immense *Qur`an*, and it is obligatory upon every responsible person (*mukallaf*) to believe in them as they have come, for all of them are textually established and unremittently transmitted (*manṣūṣa mutawātira*), since the entire *Qur`an* is definitive unremittent transmission (*mutawātir qaṭ`iyyūn*).”

The Living *Sunna* as the Second Revelation Regarding `Aqīda and Gnosis of GOD

In chapter four of the *Shams al-Ikhwān*, *Shehu* Uthman ibn Fuduye systematically establishes the foundations of the religion (*uṣūl al-dīn*) through the Infallible *Sunna* of our master Muhammad ﷺ. Like the previous chapter, the *Shehu* organizes this chapter into three core themes: [1] divinity (*ilahiyyāt*); [2] prophethood (*nabawwiyyat*), and [3] the afterlife (*sam`iyyāt*); using rigorously cited prophetic traditions to affirm the beliefs of the *Ahl al-Sunna wa al-Jamā`at*. The *Shehu* cites twenty-seven unremittent prophetic traditions (*ḥadīth mutawātir*) drawn primarily from *Sahīh al-Bukhārī*, *Sahīh Muslim*, the *Sunnan* of Abu Dawud, the *Sunnan* of al-Tirmīdhī, the *al-Shifa* of *Qādī`Iyād*, and other sound sources which collectively establish the theological foundations of the Islamic creed.

The *Shehu* advanced the concept of the Living *Sunna* as the second revelation based upon the words of Allah ta`ala: “*And he does not speak out of desire. Indeed, it is nothing but revealed revelation.*” [53: 3-4] *Imam* al-Razi said that the meaning of ‘*it is nothing but revealed revelation*’ refers back to the words of the Prophet and his speech; because he upon him be blessings and peace only spoke about Allah ta`ala, prophethood and the after-life based upon revelation, and not based upon conjecture, supposition or intellectual hypothesis.

The grandson of the *Shehu*, *Shaykh* Abdalqadir ibn Mustafa clarified in his *Ma`arifat al-Haqq*, the approach of the *Shehu* to `aqīda and gnosis of Allah through the Living *Sunna* as being the most valuable form of direct gnosis (*anfas al-ma`ārif*), after the *Qur`an*, and is far superior to knowledge attained through reason (*al-ma`arifa al-`aqlīyya*); since the Living *Sunna* is the second infallible source through which Allah ta`ala informs creation about Himself. He said that gnosis of Allah ta`ala and doctrines of belief (*ma`arifa Allah wa `aqīda*) drawn from the Living *Sunna* brings benefit in three areas: “The first is that it establishes the existence of the Creator (*as-ṣāni`*) and His Divine Attributes in the same manner that intellectual knowledge does. The second benefit is the additional attributes that impede the intellect from outwardly grasping their meanings although it has come down to us in revelation (*qad jā bihā al-wahyī*). Our legal right in this issue is that we affirm it, believe in it and entrust its authenticity (*mufawwuḍa haqīqatihā*) to the transmitter (*qā`ilihā*). This refers to those verses and prophetic sayings in which references are made to the Hand of Allah, the two Hands, His Hands, the Face of Allah, Allah’s contentment, anger, intimate conservation, laughter, smiling and descending to the lower heavens and the like. It is obligatory upon us to have firm belief in these and affirm them because the revelation has come to us stating this even when reason finds it inconceivable. So, understand! The third benefit is the methodology of worship (*kayfiyat `ibāda*) of Allah, the clarification of the Path by which the servant can attain His pleasure, and be saved from the terrors of the After Life. This variety of knowledge is obligatory to believe in its outward meaning based upon what has come from the *shari`a*. It is not permissible to interpret it with any form of intellectual interpretation (*at-ta`wīl al-`aqlīyya*). This is because it leads to denying the Absolute Being in what His most truthful messenger informed us about Him. Thus, whoever inclines toward interpretation in this category, especially with regard to the Paradise, and the

Fire, we declare him disbeliever by consensus (*kafarnāhu ijmā'an*). If he inclines towards interpretation in the remainder of the matters of the After-Life like the questioning, the Scale, the Reckoning, the Pond, the Intercession, the Bridge and the like, we declare him a heretical innovator (*bada'anāhu*)."

In the fourth chapter, the *Shehu* begins by citing three prophetic traditions from the Sahīh al-Bukhari and the as-Shifa of *Qadi 'Iyad* which establish: [1] the veracity of the two scared testimonies (*al-shahadatayn*), [2] the pillars of faith (*arkān al-imān*), and [3] that true faith is acceptance of everything which the Messenger of Allah came with from his Lord. The *Shehu* then cites the prophetic traditions which corroborate the three divisions of the science of the foundation of the religion (*'ilm*); which are: Divinity (*ilahiyāt*); prophethood (*nabawiyyāt*); and the Afterlife (*sam'iyyāt*).

Ilahiyyāt - Divinity

The *Shehu* cites five sound prophetic traditions which establish the divinity (*ilahiyāt*) and lordship (*rubūbiyyat*) of Allah ta'ala from the Sahīh al-Bukhari and the Kitab Hujjat al-Masa'il 'An 'Ilm al-Tawhīd of *Shaykh* Abu Bakr ibn Muhammad ibn Abi Bakr. These prophetic traditions establish the precedence for: [1] the in-time createdness of everything besides Allah (*hudūth al-'ālam*), [2] the necessary existence (*al-wujūd*) of Allah ta'ala, [3] His pre-eternity (*al-qidam*), [4] His eternal continuity (*al-baqā'*), [5] His being unlike creation (*al-mukhālif li al-hawādith*), [6] His self-sufficiency (*al-qiyām bi nafsīhi*), [7] His oneness (*al-wahdāniyya*), [8] His omnipotence (*al-qudra*), [9] His volition (*al-irāda*), [10] His omniscience (*al-'ilm*), [11] His eternal life (*al-ḥayat*), [12] His hearing (*al-sam'u*), [13] His seeing (*al-baṣaru*), and [14] His choice in doing a thing and leaving it undone (*al-mukhtār fī al-fī'l wa al-tark*). All of these attributes establish the divinity, lordship, existence and transcendence of the Absolute Being from the perspective of the Living *Sunna*. These affirmations cited by the *Shehu*, counter anthropomorphism (*tashbīh*) and philosophical materialism, reinforcing the credal doctrine of the *Ahl al-Sunna wa al-Jamā'at* regarding Divine transcendence (*tanzīh*). Once the unremittent prophetic traditions (*al-aḥādīth al-mutawātir*) establish what is necessary regarding the rights of Allah, then the negation of its opposites are also established.

Nabawiyyāt - Prophethood

The *Shehu* then cites four prophetic traditions from the Sahīh al-Bukhari and the Sunan Abi Dawud which establishes the truthfulness (*ṣidq*), trustworthiness (*amānah*), and obligation to deliver the Divine message (*tablīgh al-risāla*) upon every Prophet and Messenger as validation of their mission, and human nature. These affirmations also establish the negation of their opposites such as lying, treachery, and concealing the Divine message willfully or by accident. These prophetic traditions refute skepticism about prophethood and negate over-exaltation of the Prophets by balancing their human and prophetic roles. The *Shehu* concludes the section on prophethood with his words: "He, upon him be blessings and peace, has established the truthfulness, trustworthiness, delivery of the message, and the permissibility of non-essential human qualities (*al-ṣidq wa al-amānah wa al-tablīgh wa jawāz al-'araḍ al-bashariyya*) for himself is the same as establishing (*'ayn ithbāt*) these for all his fellow Messengers, due to the shared nature of prophethood and humanity (*li jami' al-nubuwwat wa al-bashariyya*)."

Al-Sam‘iyyāt – Afterlife

The *Shehu* concludes chapter four by citing fifteen sound prophetic traditions from the Sahīh al-Bukhārī, Sahīh Muslim, the Sunnan of Abu Dawud, the Sunnan of al-Tirmīdhī, which establish the veracity of the world of the unseen (*‘alam al-ghayb*); such as: Angels (*al-malā’ika*); death at its appointed time (*mawt bi al-ajali*); the questioning of the graves (*su’āl al-qabr*); the punishment and blessings of the graves (*‘adhāb wa na’īm al-qabr*); the resurrection of the dead (*ba’atha al-amwāt*); the Scales (*al-mīzān*); the Angels giving the books of deeds (*ṣuḥuf al-malā’ika al-kutuba*); the Bridge (*al-ṣirāt*); the Pond of the Prophet (*ḥawḍ al-nabīyyi*); the Paradise and Hell (*al-janna wa al-nār*); the intercession (*al-shafā’at*); and the vision of the believers (*ru’yat al-mu’minīn*) of their Lord in the Hereafter.

The Theological & Reformist Implications of the Living *Sunna*

All the prophetic traditions which establish the creed of the foundation of the religion are sound, unremittent, well-known, and reiterated (*ṣaḥīḥ wa mutawātir wa ma’rūf wa muqarrira*) with every Muslim who interacts and socializes among the Muslims. *Shehu* Uthman ibn Fuduye employs a textual-deductive approach, prioritizing textual evidence (*naql*) over reason (*‘aql*) to align with the methodology of the early righteous ancestors (*manhaj al-salaf al-ṣāliḥ*). The *Shehu* utilizes these narrations to combat the denial of the unseen (*inkār al-ghayb*), and to critique the rationalist tendencies of the Mu‘tazila and other heretical factions.

From the time *Shehu* Uthman ibn Fuduye’ began his pedagogic training in Islam up until 1790, he attributed his creed to *Imam* al-Ash‘arī, *Imam* Maytarūdi, *Imam* Tahawi, and the other *Imams* of the ‘aqīda of the Ahl al-Sunna wa al-Jamā’at. Once the *Shehu* attained the stations of spiritual pole (*quṭb*), scholar of independent judgment (*mujtahid*) and reformer (*mujaddid*), he began to extract his creed directly from the two infallible sources of the Divine Law.

Chapter four verifies that the *Shehu* rejected speculative theology (*‘ilm al-kalām*) as a means of arriving at gnosis of Allah ta’ala, relying instead on definitive prophetic traditions to anchor his ‘aqīda; and avoids philosophical jargon, using direct prophetic narrations to teach *tawḥīd*. This emphasis on the Living *Sunna* countered contemporary West African practices of blending Islam with indigenous pagan beliefs of anthropomorphism and ancestral worship. The *Shehu* prioritizing the prophetic traditions also undermined Mu‘tazili or philosophical doubts about the unseen. The *Shehu* bypassed rational discourse entirely, presenting the Islamic ‘aqīda through accessible, text-based proofs. In this pedagogical approach the *Shehu* was able to simplify complex theology via the Living *Sunna* for laypeople; while at the same time providing the same Living *Sunna* as the wellspring of direct gnosis of Allah for the spiritually elite.

The *Shehu* concludes chapter four with his axiomatic words: “These are the foundations of the religion (*uṣūl ad-dīn*): Its divinity, prophethood, and the after-life. The Prophet ﷺ established them in his *Sunna* just as Allah established them in the Immense *Qur’an*.” Thus, he establishes his creedal manifesto that: [1] systematizes the ‘aqīda of the Ahl al-Sunna wa al-Jamā’at through the prophetic traditions of the Living *Sunna*; [2] counters ‘aqīda deviations by grounding beliefs in unambiguous and unremittent prophetic traditions; and more importantly, [3] he reinforces the Sokoto Caliphate reform goals (*tajdīd*) in ‘aqīda by purifying faith and beliefs from syncretism and excessive rationalism which were prevalent in the central *Bilad al-Sudan*. By anchoring Islamic theology in the Living *Sunna*, the *Shehu* aligns his doctrines of belief with that of the early ancestors of Islam and the later scholars (*al-salaf wa al-khalaf*) of the Ahl al-Sunna wa al-Jamā’at; while addressing the needs of the socio-religious context of the central *Bilad al-Sudan*.

The Principles of 'Ilm al-Kalām (Scholastic Theology)

In the fifth chapter of the *Shams al-Ikhwān*, the *Shehu* systematically addresses the fundamental principles of scholastic theology, its permissibility (*qawā'id 'ilm al-kalām wa jawāzuhu*), and its role in Islamic creed (*wa ḥuẓwatahu fī al-'aqīda al-islāmiyya*). As mentioned previously, prior to 1790, *Shehu* Uthman ibn Fuduye' attributed himself to the Ash'arī creed; where he would explicitly state in the beginning of his earlier works: 'I am Ash'arī by creed'. However, after having attained the level of independent judgment in knowledge (*manzila al-ijtihād fī al-'ilm*), the station of spiritual axis in sainthood and gnosis of GOD (*maqam al-qutb fī al-wilāyat wa al-mā'arifa*), and the rank of reformer in social transformation (*rutbat al-tajdīd fī al-islāh al-ijtimā'iy*), the *Shehu* synthesized the classical *Sunni* theological positions of *Imam* Ash'arī, *Imam* Māturīdī, *Imam* Ṭahāwī and others; and transcended them by tracing his creed back to the Book and the *Sunna*. In this way, the *Shehu* was able to contextual the fundamentals of *tawḥīd* and 'ilm al-kalām for his West African audience; making these sciences accessible to the common, the students and the elite among the theologians and gnostics.

The Ten Foundational Principles of Scholastic Theology ('Ilm al-Kalām)

The *Shehu* opens chapter five by outlining ten key principles necessary for engaging with the science of scholastic theology (*al-dukhūl fī 'ilm al-kalām*). In doing this, the *Shehu* cited theologians such as: *Imam* Abdus al-Salām ibn Ibrāhīm al-Laḳānī; *Imam* Abdur al-Raḥmān al-Suyūṭī, *Imam* al-Ghazālī, *Shaykh* Muhammad ibn Yusef al-Sanūsī, *Shaykh* Ahmad ibn Zakariyya, *Imam* al-Manjūr, *Shaykh* Abdal al-Wahhab al-Sha'rānī, *Imam* Abu Muhammad Abdul al-Jalil, *Imam* al-Ra'ini, *Shaykh* Muhammad al-Tahir al-Fulani, and *Shaykh al-Akbar* Ibn Arabi; delineating that these ten principles constitute a consensus of opinion among the theologians, based upon normative intergenerational transmission. The purpose in the *Shehu* demonstrating that these principles spanned the entire period of Islamic theological epistemology, was to prove that the extremist and fanatical views regarding 'aqīda which were being spread in the central *Bilad al-Sudan* during his time were an anomaly and were inconsistent with the doctrine of beliefs held by Ahl al-Sunna wa al-Jamā'at.

The *Shehu* said that the first principle in engagement in this science is initially defining what it is and delineating its boundaries (*ḥadd*); which he defined as the science of proving religious beliefs via rational and textual proofs, and defending these beliefs from doubts and uncertainties.

The second principle which the *Shehu* outlined in engaging in the science of scholastic theology was to know what was the legal ruling of delving into its study with the early ancestors (*al-salaf*); which was that *Imam* Malik, *Imam* as-Shafī', *Imam* Ahmad ibn Hanbal and others viewed that it was forbidden (*ḥarām*) due to the fact that the heresies of the Mu'tazila, the Murji'ah, the Qadariyya, and the Jabriyya had not yet emerged during the first three centuries of Islam. Thus, negating the need to delve into rational proofs and intellectual hypothesis to understand the Islamic creed demarcated clearly in the Book and the *Sunna*.

The third principle which the *Shehu* presented as necessary in engaging the science of scholastic theology was to know the legal judgment of delving into its study with the latter scholars (*al-khalaf*); which was that later scholars such as *Imam* al-Ghazālī, *Imam* al-Suyūṭī, *Imam* al-Sanūsī and others viewed that due to the emergence of heresies in the 'aqīda of the Muslims after the 3rd century, it became obligatory as a collective obligation (*farḍ kifāya*) to defend the creed and beliefs of the Ahl al-Sunna wa al-Jamā'at, and to counter innovations

(*bid'a*); but that it was also permissible for those who possessed the intellectual capacity to delve into the rational principles of scholastic theology. *Shaykh* as-Sanūsi said in his commentary of the *al-Wustā*: 'Regarding the judgement of the science of scholastic theology, it is a collective obligation (*fard al-kifāya*). Whoever undertakes this science from among the scholars in every region compensates others from having to do so in their particular region.' It has been related in the *al-Umdat*: 'The science of scholastic theology (*ilm al-kalām*) is a hypothetical science (*mazinna*) developed as a refutation of obscure arguments and as an unraveling of doubts. It is for this reason that many of the scholars say that this science is a collective obligation upon the people of every region.'

The fourth principle which the *Shehu* posed as indispensable in engaging the science of scholastic theology was that the complex and involved technical terminologies developed by the theologians (*al-mutakallimūn*) made it forbidden for the common people (*'awāmm*) to engage in it due to the risk of their falling into doubt (*shubuhāt*), misguidance (*idlal*) and even apostasy and disbelief. Thus, the *Shehu* strongly advised the common Muslim to stick to the verses of the *Qur'an* and the Living *Sunna* in the issues of *'aqida*; and to avoid theological speculation.

The intended science which is obligatory upon the *umma* in order to attain the aimed at meanings in the hearts is accomplished by means of the *Qur'an*, the prophetic traditions (*ḥadīth*) or by means of spoken proofs. However, all of the technical terminologies which have been invented by modernists and latter-day scholars (*al-muta'akhirūn*) are not included among those sciences which are individually obligatory upon the *Umma*. On the contrary, these sciences are included among the collective obligations (*furūd 'l-kifāya*). It is for this reason that Sidi 'l-Hassan ibn Mas'ud al-Yūsi said in one of his lectures: 'It is not a precondition (of the science of *uṣūl al-dīn*) to understand the expressions of beliefs (*al-'aqā'id*) which have been asserted in the books of the scholars, nor to comprehend its limits or its formalities by which it is known. For understanding these modes of expression (*'ibārāt*) and the comprehension of these truths (*ḥaqā'iq*) and affirmations (*tagrīrāt*) belong to another science all together and is not included among those sciences which the common people are responsible for.'

The fifth principle which the *Shehu* espoused as essential in engaging in the study of the science of scholastic theology was knowledge of the reasons behind the evil opinion that many of the students developed regarding delving into its study were the innate pitfalls; which were: [1] it was a waste of time, since studying hypothetical disputes was futile unless heresies actually existed locally; [2] it barred students from focusing on the essentials of knowledge by preoccupying them in excessive debates; and [3] students prioritized logic over the two Infallible sources in understanding their *'aqida*, becoming over reliant on rational proofs and eventually weakened their beliefs and faith in Allah ta'ala.

The sixth principle which the *Shehu* delineated as necessary in engaging in the study of scholastic theology was knowledge that approval of the validity of the faith of the imitator (*ṣiḥḥat imān al-muqallid*). The meaning of blind imitation (*al-taqlid*) is to follow the opinions of another without evidence (*ittiba' al-akhir bi ghayr al-dalīl*). This was acceptable and lawful in the outward and inward branches of the religion (*fī furū' al-dīn al-zāhir wa al-bāṭin*); but not in the foundation of the religion (*uṣūl al-dīn*). This is because the theologians (*al-mutakallimūn*) disagreed regarding the validity of blind following in the realm of doctrines of belief (*yakhtalifu fī ṣiḥḥat al-taqlid fī amr al-'aqida*). Some scholars maintained that it was permissible for laymen to have blind imitation in matters of *'aqida* if their faith and belief was firm and certain. *Imam* al-Suyūṭī affirmed that blind imitation (*taqlid*) in *'aqida* was absolutely valid because it was sufficient for ultimate eternal salvation. The Mu'tazila absolutely opposed *taqlid* in *'aqida* and

declared the imitator (*al-muqallid*) to be a disbeliever. It was this extreme view which the *Shehu* countered in more than fifty books, including this, his final book on *tawhīd*, the *Shams al-Ikhwan*.

The seventh principle which the *Shehu* advanced as being indispensable for engaging in the study of scholastic theology is in having knowledge of the causative factor behind the compilation of its discipline. The *Shehu* emphasized the argument that the purpose of scholastic theology (*qaṣd `ilm al-kalām*) was not to "discover" God, since He is known via natural disposition, definitive transmission and spiritual unveiling (*bi al-fiṭra wa qaṭ'ī al-thubūt wa al-kashf*); but its purpose was to refute opponents who denied of the resurrection of the dead and other matters of the After-Life; to strengthen faith through rational alignment with revelation, and to create a 'firewall' to protect the *'aqida* of the Ahl Sunna wa al-Jama'at from the rational attacks of the material philosophers, the Hellenists, Jews, Christians, Brahmins and heretical thinkers such as the Mu'tazila.

The eighth principle emphasized by the *Shehu* which requires a person to be able to engage in the study of scholastic theology is the knowledge that proofs of scholastic theology are only establish by means of definitive evidence (*bi 'l-qawāṭi'i*); which include: [2] the verses of the Infallible *Qur'an*; [2] the sound unremittent prophetic traditions of the Infallible *Sunna*; [3] the consensus (*ijma'*) of the *Sunni* theologians; and [4] the sound rational reflection (*ṣaḥīḥ naẓar al-'aql*) of qualified scholar.

The ninth principle which the *Shehu* delineated as necessary in engaging in the study of scholastic theology is the knowledge of what burdens people of the times wasting their lives studying it unnecessarily (*min ghayr mawjib*). The *Shehu* asserted that it was a waste of time arguing and debating with people without sound knowledge; but instead, people should be preoccupied with the beneficial sciences of the Divine Law. The *Shehu* cites the words of *Muhyi al-Din* Ibn Arabi when said: "the intelligent person today is the one who preoccupies himself with the sciences of the Divine Law (*man ishtaghalu al-yawma bi al-'ulūm as-sharī'a*), for in them is sufficiency from the need for the science of scholastic theology (*ghunyatun `an `ilm al-kalām*), since the religion is established by the sciences of the Divine Law. If a person were to die without knowing scholastic theology regarding the ideas of substance and accident (*wa law anna al-insān māt aw huwa lam ya`rif al-kalām `ala al-jawhar wa al-'arāḍ*), Allah would not question him about that on the Day of Judgment." Thus, priority should be given to the essential religious sciences which are obligatory upon every individual to know and act upon, and about which the Absolute Being will judge and reckon on the Day of Judgment.

The tenth and final principle which the *Shehu* presented as being paramount for engaging the science of scholastic theology is the affair of the People of Allah ta'ala in counteracting and refuting someone from the Islamic sects and their share in theological disputation. The *Shehu* asserted that this kind of disputation is the sole responsibility of the scholar who is firmly established in knowledge of Allah ta'ala, because only the People of Allah who know Allah can defend Allah and call others to Him. Because they have completed the Path to knowledge of Allah, they know the way to that knowledge and they know how to engage others who do not know without violating their honor.

In chapter five *Shehu* Uthman ibn Fuduye' delineates his approach to *tajdīd* in the area of *'aqida*. He lays out ten principles which are necessary for any responsible person to be able to delve into the science of scholastic theology without falling into heretical innovations (*bid'a*). The *Shehu* unilaterally rejects the extreme rationalism of the Mu'tazila and the anti-rationalism of the literalists like Ibn Taymiyah and Muhammad ibn Abdul al-Wahhab. The *Shehu* following

the intergenerational unremittent transmissions of *Sunni* theologians before, establishes a harmonious balance between sound reason decisive infallible revelation.

In this manner the *Shehu* was able to combat the local heresies of the central *Bilad al-Sudan* without overburdening the common Muslim by denying their *'aqida*, having an evil opinion of their innate faith, or by anathematizing them from the religion of Islam. The *Shehu* prioritized practicality, ease and leniency when instructing the common and the spiritually elite the discipline of Divine Unity (*fann al-tawhīd*). Chapter five is a manual for theological engagement, balancing scholastic rigor with pastoral caution. In this final chapter of the *Shams al-Ikhwan*, the *Shehu*: [1] legitimizes the science of scholastic theology (*'ilm al-kalām*) as a defensive tool; [2] restricts its use to qualified scholars; and [3] prioritizes Divine Unity (*al-tawhīd*) and the foundations of the religion (*usūl al-dīn*) as preliminary for all Muslims. This reflects the *Shehu*'s broader mission of amending the doctrines of belief of the Ahl al-Sunna wa al-Jamā'at; while safeguarding and protecting the beliefs and faith of the common and elite of the Muslims of the central *Bilad al-Sudan*.

Conclusion:

Shehu Uthman ibn Fuduye' concludes the *Shams al-Ikhwan* by creating a firewall of protection of the belief and faith of the common Muslims (*awāmm al-muslimīn*). The *Shehu* argues that the beliefs of ordinary Muslims (*awāmm*) remain sound despite theological distortions, as they adhere to the core meaning of the sacred testimony of *Lā ilāha illā Allāh*, without needing scholarly theological technical jargon.

The *Shehu* cited classical scholars like *Shaykh* Aḥmad ibn Zakariyyā, in emphasizing that most common believers are unsophisticated (*al-bulh*) but are still among the People of Paradise due to their sincere, uncomplicated faith. Unlike the extremists of the neo-Kharijite sect, led by Muhammad ibn Abdal Wahhab, which detonated social upheaval throughout the *Hijaz* and Arabian Peninsula; *Shehu* Uthman rejected making *takfīr* of the common Muslims of the central *Bilad al-Sudan* and refused to entertain evil opinions of their *'aqida*. He made clear condemnation of sectarian extremism by critiquing those misguided sects (like those during *Imam* al-Ḥasan al-Yūsī's era) who declared common Muslims disbelievers (*kuffār*) for not grasping advanced theological explanations of *tawhīd*.

Throughout the period of the late 17th and early 18th centuries, during the height of the *tajdīd* movement of *Shehu* Uthman ibn Fuduye', many returning pilgrims from the *Hijaz* brought the fanatical views of the *Najdi* Ikhwan into the central *Bilad al-Sudan*. They made it an obligation for the common Muslim to be able to articulate their specific terminologies of *tawhīd al-ilahiyyāt*, *tawhīd al-rubūbiyyat*, and *tawhīd al-ibādat*. This megatrend was also reinforced by extremists among the *Sunni* students of *'ilm al-kalām*, who, like the followers of Muhammad ibn Abdal al-Wahhab, demanded that the common people know the sixty-six *qā'ida* of the Ash'arite creed with its technical jargon.

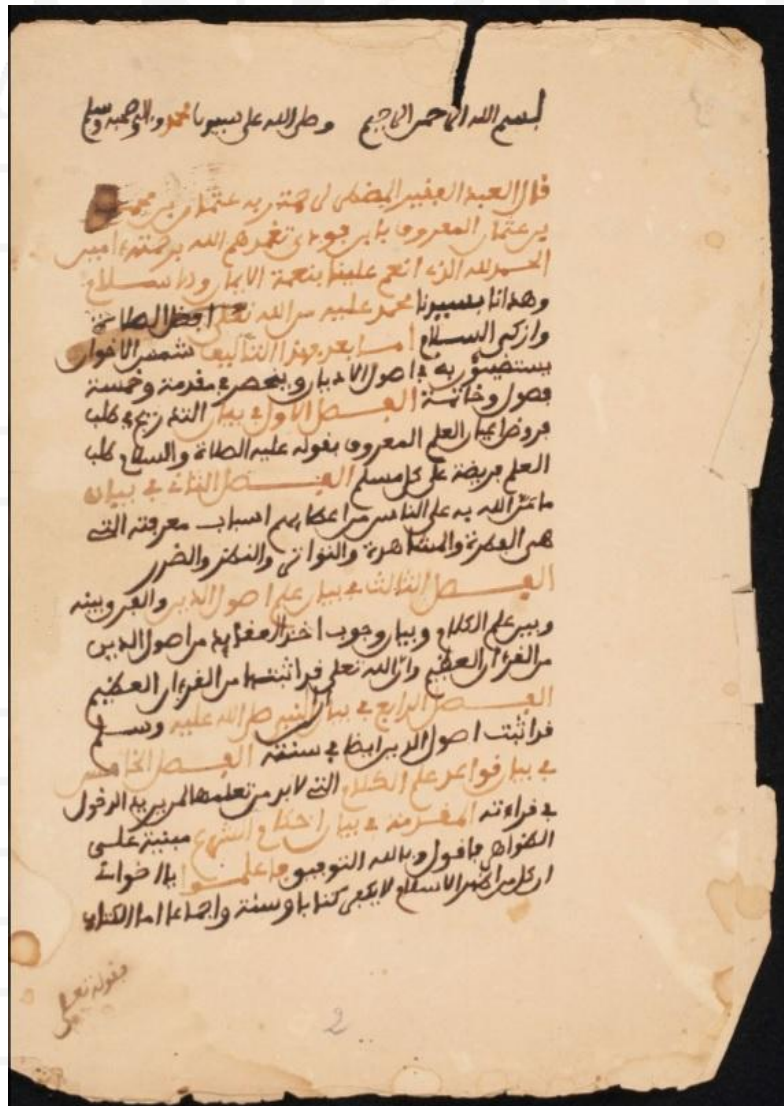
Both groups caused social strife (*fitna*) by imposing complex creedal ordeals, and by violating the principle that faith (*imān*) is based on foundational belief, not scholarly articulation. The *Shehu* composed fifty texts on *tawhīd*, and countless Hausa and Fulfulde poems rejecting their overly rigid approaches to creedal instruction. He advocated instead for simplicity and accessibility in the doctrines of belief that was aligned with the Infallible *Qur'an* and the sound prophetic traditions of the Living *Sunna*. The *Shehu* warned against introducing theological complexities or doubts to the masses of the Muslims, as this risked leading them astray.

In his conclusion, the *Shehu* drew historical parallels between those contemporary sectarian extremist deviations and neo-Kharijites plaguing the central *Bilad al-Sudan* and those past sectarian conflicts in Sijilmasa and Marrakesh; noting how extremists disrupted social harmony by excommunicating (*takfir*) ordinary believers. For forty-one years, from 1772 until the completion of this book, the Shams al-Ikhwan, in 1813, *Shehu* composed some fifty Arabic prose texts on Divine Unity (*al-tawhīd*), the foundations of the religion (*uṣūl al-dīn*), and the science of scholastic theology; along with hundreds of Hausa and Fulfulde poems instructing the common people, the intermediate students and the scholars on the discipline of Divine Unity (*fann al-tawhīd*). He entered the knowledge of the sacred testimony of *La ilaha illa Allah* into hearts of the disbelievers first through preaching and eventually the sword. With the students of knowledge, the *Shehu* acquainted them with rational proofs and verses of the Infallible *Qur'an* and sound prophetic traditions of the Infallible *Sunna* until they were extracted from blind imitation in beliefs (*min al-taqlīd fi al-'aqida*) into piercing researched insight of their Lord (*ila al-tabassur al-naḥḍa fi rabbiḥim*). The *Shehu* took the spiritual disciples by their hands on the path of self-discipline (*riyāda*) until the veils were lifted between them and direct crystalline gnosis of Allah ta'ala until settled in the Gardens of knowing and worshipping as if they saw Him.

It was due to the praises of Allah that *Shehu* Uthman ibn Fuduye' raised the sun of Divine Unity in the lands of the central *Bilad al-Sudan*; and was able to bring to an end the social strife created by such heretical movements. This text, the Shams al-Ikhwan by the *Amir al-Mu'minin*, *Imam* of the *Awliyya*, the Sword of Truth, the Light of the Age and the *Mujaddid al-Din*, *Shehu* Uthman ibn Fuduye Muhammad ibn Uthman was composed about four years before his death

The Shams al-Ikhwan is an affirmation of creed of the Ahl as-Sunna wa al-Jamā'at, since it upholds the Ash'arī-Māturīdī-Ṭahāwī creedal stance that *tawhīd* requires belief in Allah's oneness and transcendence, but detailed theological knowledge is not obligatory for the common Muslim. The Shams al-Ikhwan emphasizes that outward adherence to Islam (e.g., testimony of faith, prayer) suffices unless explicit disbelief is evident. The Shams al-Ikhwan defends the integrity of mainstream *Sunni* beliefs against elitist deviations, reaffirming that salvation for the common Muslim and the elite, lies in sincere, simple faith; not scholastic rigor. The Shams al-Ikhwan serves as both a theological rebuttal and a pastoral reminder to scholars to teach *tawhīd* with wisdom and mercy. Because of its brevity and conciseness, but meticulousness and precision the Shams al-Ikhwan *Yastadi'una Bi Fī Uṣūl al-Adyān* (The Sun of Fellowship by Which the Foundations of Religion Are Illuminated) is one of the greatest books on the science of Divine Unity ever composed; and it is the bright evidence of the sun, it is the clearest proof that *Shehu* Uthman ibn Fuduye' was the *mujaddid* and light of the age.

Shaykh Muhammad Shareef bin Farid,
former *Amir* of the *Jama'at* of *Shehu* Uthman ibn Fuduye' in the US
present Founding Director of the Sankore' Institute of Islamic-African Studies International
Sunday, *Muharram* 18, 1447 (July 13, 2025)
Bamako, Mali



الورقة 1، من كتاب شمس الإخوان يستضيئون به في أصول الأديان من مكتبة محمد حيدر، تنبكت، مالي، # 148، ELIT-ESS-000148

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ صَلَّى اللَّهُ عَلَيْنَا
 مُحَمَّدٍ وَآلِهِ وَسَلَّمَ تَسْلِيمًا قَالَ
 الْعَبْدُ الْفَقِيرُ الْمُضْطَرُّ لِرَحْمَةِ رَبِّهِ غُثَمَانُ
 أَبْرَحَةَ حَقَّقَ بِرَحْمَتِ الْمَعْرُوفِ بِأَبْرِفُودُسَ
 تَعَقَّدَ اللَّهُ بِرَحْمَةِ أَمِيرِ الْجَمْعِ إِلَهُ
 الْإِسْلَامِ أَنْعَمَ عَلَيْنَا بِنِعْمَةِ الْإِيمَانِ وَالْإِسْلَامِ
 وَهَذَا نَا بَسْمِيتِ نَا وَمَوْلَانَا حَقَّقَ عَلَيْهِ
 مِنَ اللَّهِ تَعَالَى أَفْضَلَ الصَّلَاةِ وَأَزْكَى السَّلَامِ
 مَا أَبْعَدَ قِيَمَةَ التَّالِيَةِ شَقَمَ الْأَنْوَارِ
 يَسْتَحْيِي رَبَّهُ فِي أَصُولِ الْأَذْيَالِ وَيُسَمِّرُ
 وَفَقْدَ مَمَّةٍ وَفَقْدَ فَضُولِ حَائِثَةِ
 الْفَضْلِ الْأَوَّلِ فِي بَيْتِ النَّبِيِّ وَطَلَبِ
 فِرَاحِ غَيْلِ الْعِلْمِ الْمَعْرِفَةِ عَلَيْهِ
 الصَّلَاةُ وَالسَّلَامُ طَلَبِ الْقَلَمِ فِي رِيحَةِ
 عِلْمِ

الورقة 1، من كتاب شمس الإخوان يستضيئون به في أصول الأديان مكتبة الوزير جنيد بن محمد البخاري، صكوت ناجيرية.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا
قَالَ الْعَبْدُ الْفَقِيرُ الْمُضْطَرُّ لِرَحْمَةِ رَبِّهِ عُثْمَانُ بْنُ مُحَمَّدٍ بْنِ عُثْمَانَ، الْمَعْرُوفُ بِابْنِ فُؤَيْدٍ،
تَعَمَّدَهُمُ اللَّهُ بِرَحْمَتِهِ آمِينَ، الْحَمْدُ لِلَّهِ الَّذِي أَنْعَمَ عَلَيْنَا بِنِعْمَةِ الْإِيمَانِ وَالْإِسْلَامِ وَهَدَانَا بِسَيِّدِنَا مُحَمَّدٍ
عَلَيْهِ مِنَ اللَّهِ تَعَالَى أَفْضَلُ الصَّلَاةِ وَأَزْكَى السَّلَامِ، أَمَّا بَعْدُ فَهَذَا التَّأْلِيفُ:
شَمْسُ الْإِخْوَانِ يَسْتَضِيئُونَ بِهِ فِي أَصُولِ الْأَدْيَانِ

وَيُخَصِّرُ فِي مُقَدِّمَةٍ وَخَمْسَةِ فُصُولٍ وَخَاتِمَةٍ:

الْفَصْلُ الْأَوَّلُ: فِي بَيَانِ التَّدْرِيجِ فِي طَلَبِ فُرُوضِ إِيْمَانِ الْعِلْمِ الْمَعْرُوفِ بِقَوْلِهِ عَلَيْهِ الصَّلَاةُ
وَالسَّلَامُ: ((طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ)).

الْفَصْلُ الثَّانِي: فِي بَيَانِ مَا مَنَّ اللَّهُ بِهِ عَلَى النَّاسِ مِنْ أَعْطَائِهِمْ أَسْبَابَ مَعْرِفَةِ اللَّهِ الَّتِي هِيَ الْفِطْرَةُ
وَالْمَشَاهِدَةُ وَالتَّوَاتُرُ وَالنَّظَرُ وَالضَّرَرُ.

الْفَصْلُ الثَّلَاثُ: فِي بَيَانِ عِلْمِ أَصُولِ الدِّينِ وَالْفَرْقِ بَيْنَهُ وَبَيْنَ عِلْمِ الْكَلَامِ، وَبَيَانِ وُجُوبِ اخْتِ
الْعَقَائِدِ مِنْ أَصُولِ الدِّينِ مِنَ الْقُرْآنِ الْعَظِيمِ، وَأَنَّ اللَّهَ تَعَالَى قَدْ أَثْبَتَهَا مِنَ الْقُرْآنِ الْعَظِيمِ.

الْفَصْلُ الرَّابِعُ: فِي بَيَانِ أَنَّ النَّبِيَّ ﷺ قَدْ أَثْبَتَ أَصُولَ الدِّينِ أَيْضًا فِي سُنَّتِهِ.

الْفَصْلُ الْخَامِسُ: فِي بَيَانِ قَوَاعِدِ عِلْمِ الْكَلَامِ الَّتِي لَا بُدَّ مِنْ تَعْلِيمِهَا لِمَنْ يُرِيدُ الدُّخُولَ فِي قِرَاءَتِهِ.

الْمُقَدِّمَةُ:

فِي بَيَانِ أَحْكَامِ الشَّرْعِ مَبْنِيَّةً عَلَى الظَّوَاهِرِ

فَأَقُولُ وَبِاللَّهِ التَّوْفِيقُ: فَاعْلَمُوا يَا إِخْوَانِي إِنَّ كُلَّ مَنْ أَظْهَرَ الْإِسْلَامَ لَا يُكْفَرُ كِتَابًا وَسُنَّةً وَاجْتِمَاعًا.

أَمَّا الْكِتَابُ فَقَوْلُهُ تَعَالَى: ﴿وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا﴾.

وَأَمَّا السُّنَّةُ فَقَوْلُهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ كَمَا فِي الصَّحِيحَيْنِ عَنْ ابْنِ عُمَرَ: ((أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَيَقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ وَحِسَابُهُمْ عَلَى اللَّهِ)).

وَأَمَّا الْإِجْمَاعُ فَقَدْ اتَّفَقَ أَهْلُ السُّنَّةِ رَضِيَ اللَّهُ عَنْهُمْ عَلَى أَنَّ مَنْ أَقَرَّ بِالشَّهَادَتَيْنِ جَرَتْ عَلَيْهِ الْأَحْكَامُ الْإِسْلَامِيَّةُ مِثْلُ مُنَاقَحَتِهِ وَالصَّلَاةِ عَلَيْهِ إِذَا مَاتَ، وَغَسْلُهُ وَدَفْنُهُ فِي مَقَابِرِ الْمُسْلِمِينَ مَا لَمْ يَظْهَرْ كُفْرُهُ بِالْفِعْلِ، كَالسُّجُودِ لِلصَّنَمِ أَوْ بِالْقَوْلِ كَانْكَارِ شَيْءٍ مِمَّا عَلِمَ فِي الدِّينِ ضَرُورَةً مَثَلًا.

قَالَ عَبْدُ السَّلَامِ بْنُ إِبْرَاهِيمَ اللَّقَائِي فِي إِتْحَافِ الْمُرِيدِ بِجَوْهَرَةِ التَّوْحِيدِ: "فَالْإِيمَانُ الْكَافِي فِي الدُّنْيَا هُوَ الْإِقْرَارُ فَقَطْ، فَمَنْ أَقَرَّ أُجْرِيَتْ عَلَيْهِ الْأَحْكَامُ الْإِسْلَامِيَّةُ فِي الدُّنْيَا، وَلَمْ يُحْكَمْ عَلَيْهِ بِالْكُفْرِ إِلَّا إِذَا أَقْتَرَنَّ بِهِ قَيْدٌ يَدُلُّ عَلَى كُفْرِهِ، كَالسُّجُودِ لِلصَّنَمِ مَثَلًا".

وَقَالَ الْقَاضِي عِيَاضُ فِي الشِّفَا: "حُكْمُ الْإِسْلَامِ مُتَعَلِّقٌ بِإِظْهَارِ شَهَادَةِ اللِّسَانِ فِي أَحْكَامِ الدُّنْيَا الْمُتَعَلِّقَةِ بِالْأُئِمَّةِ وَحُكَامِ الْمُسْلِمِينَ الَّذِينَ أَحْكَامُهُمْ عَلَى الظَّوَاهِرِ، إِذْ لَمْ يَجْعَلِ لِلْبَشْرِ سَبِيلٌ إِلَى السَّرَائِرِ، وَلَا أُمُرًا بِالْبَحْثِ عَنْهَا، بَلْ نَهَى النَّبِيُّ ﷺ عَنِ التَّحَكُّمِ عَلَيْهَا وَذَمَّ ذَلِكَ، وَقَالَ: ((هَلْ شَقَّقْتَ عَنْ قَلْبِهِ؟!!))"، إِنَّتَهَى.

وَقَالَ الشَّيْخُ السَّنُوسِيُّ فِي الْعُمْدَةِ شَرْحِ الْكُبْرَى: "مَبْنِي أَحْكَامُ الدُّنْيَا عَلَى الظَّوَاهِرِ لِأَنَّ السُّنَّةَ مَضَتْ بِعَدَمِ الْبَحْثِ عَنِ الضَّمَائِرِ، وَإِنَّهَا تَتَكَشَّفُ فِي الْآخِرَةِ يَوْمَ الْقِيَامَةِ يَوْمَ تُبْلَى السَّرَائِرُ".

قُلْتُ: لَا يَجُوزُ أَيْضًا أَنْ نَسِيَ الظَّنَّ بِإِيمَانِ أَحَدٍ مِنَ الْمُسْلِمِينَ.

قال الشيخ السنوسي في شرح الوسطى: "أما الإنسان بإعتبار نفسه فهو أعرف بها، ولا يُسأل عنها غيره، فإذا أراد أن يعرف قدر نفسه في العقائد فليُسأل عن حقيقة التقليد وعن حقيقة المعرفة حتى يميز أحدهما عن الأخرى تمييزاً صحيحاً، وليعرض ذلك على ما في ضميره، فإنه سيَعرف ما هو الحاصل له من الحقيقتين، وليبحث عن العقائد الصحيحة أيضاً ليعرف هل كان مُصيباً في عقائده أم لا، وبالجُملة فليَعرف الحق ويعرف أهله وتزول عنه الحيرة في أمره، أما الإنسان بإعتبار غيره فحظُّه الجهل بحال ضميره، وعدم الجزم في حقه بشيء بإعتبار ما في نفس الأمر، إلا أن يشهد الشارع ﷺ في أحدٍ بشيء، فليقطع بذلك، في نفس الأمر إذ الله ورسوله أعلم؛ ثم ومع هذا فليس لنا أن نُسئ الظن بإيمان أحدٍ من المسلمين عامياً كان أو غيره، إذ المعرفة محلُّها القلب، والتقليد يكفي في الخروج منه الدليل الجُملي، ولا يشترط القدرة على ترتيبه على الوجه الذي يرتبه العلماء، ولا دفع الشبهة الواردة عليه، ولا القدرة على التعبير عنه، بل إذا فهمه فهماً عَرَفَ به الحق، وخرج عن التقليد فهو عارف، وإن لم يقدِّر أن يُعبِّر عما في ضميره من ذلك، ولا قدر أن يردَّ على مُبتدِعِ شبهة يوردها على الحق، لأن ذلك وظيفَةُ العلماء الراسخين في العلم، وهو فرض كفاية من قام به من العلماء في كلِّ قطرٍ أجزاءً عن غيره من ذلك القطر.

وإذا عرفت أن القدرة على تقدير الدليل، والتعبير عنه ليس بشرط في المعرفة والخروج عن التقليد، بل فهمه في القلب هو المُشترط لم يكن لنسيء الظن بعامي أو غيره، ولا أن نجزم في حقه بالتقليد بمجرد عجز لسانه عن تقرير أدلة العقائد لاحتِمَال أن يكون عارفاً بعقائد إيمانه وبأدلتها، لكن على وجه يعسر عليه التعبير عنها، وكثير من العلماء يعجزون عن التعبير عما في ضمائرهم من العلوم المحققة، فكيف بالعامّة، اللهم! إلا أن يظهر على لسان إمراء يدلُّ على ما كُمن في ضميره من العقد الفاسد، فالواجب حينئذ أن يتلطف في تعليمه ومعاونة دائه بما أمكن، والله المُستعان"، انتهى كلامه وبانتهائه إنتهت المُقدِّمة، وقد أن شروَعنا في بيان فُصول الكتاب.

الفصل الأول

في بيان التدرج في طلب فروض أعيان العلم المعروف بقوله عليه الصلاة والسلام: ((طلب العلم فريضة على كل مسلم))

فأقول وبالله التوفيق: فأعلموا يا إخواني إن العلم الذي عرفه النبي ﷺ في هذا الحديث هو علم المعاملة التي كافي العبد العاقل البالغ، فإذا بلغ الرجل العاقل بالاختلام أو بالسن أو أسلم إن كان كافراً ضحوة النهار مثلاً، فأول واجب عليه لفظ كلمتي الشهادة، وفهم معناهما القريب، ولفظهما هو المعروف بالتوحيد في زمن النبي عليه الصلاة والسلام والصحابه والتابعين وتابع التابعين رضي الله تعالى عنهم أجمعين.

ولذلك لما سئل ملك عن الكلام والتوحيد كما في شرح الكوكب لعبد الرحمن السيوطي قال: "محال أن نظن بالنبي ﷺ أنه علم أمته الاستنجاء ولم يعلمهم التوحيد، فالتوحيد ما قاله النبي ﷺ: ((أمرت أن أقاتل الناس حتى يقولوا لا إله إلا الله))، فأعصم به الدماء والمال، هو حقيقة التوحيد"، انتهى، وإليه أشار القرطبي في قصيدته بقوله: "أولها التوحيد".

قال سيدي ميارة في الدرر الثمين: "سئل السنوسي رضي الله عنه: هل يشترط في الإيمان أن يعرف المكلف معنى لا إله إلا الله محمد رسول الله على الوجه الذي ذكره في العقيدة الصغرى أم لا؟"، فالجواب: "بأن ذلك لا يشترط إلا في كمال الإيمان، وإنما يشترط في الصحة معرفة المعنى على الوجه الذي يتضمن التفصيل".

ثم قال: "ولا شك إن الغالب من المؤمنين عامتهم وخاصتهم معرفة ذلك، إذ كل أحد يعرف أن الله هو الخالق وليس بمخلوق، الرزق وليس بمرزوق، وذلك معنى غناه جل وعز عن كل ما سواه وإفتقار كل ما سواه إليه، ويعرفون أن الله تعالى لا يصلي إلا له، ولا يصام إلا له، ولا يحج إلا له، ولا معبود سواه، وهذا معنى قولهم: "إن الله تعالى هو مستحق العبادة ولا يستحقها غيره"، انتهى.

ومقصود في إيراد هذا الكلام تنبيه الناس على أنه لا تتعين البداية بقراءة كتب المتكلمين على أحد قبل تعلم ما يُقيم به أمر دينه كما تزعمه الجهلة من الطلبة، وسئل ابن رشد عن حكم طائفة من المتكلمين يقولون أنه يتعين على العالم والجاهل قراءة كتب المتكلمين، والبداية ذلك

قَبْلَ تَعَلُّمِ مَا يُقِيمُ بِهِ أَمْرَ دِينِهِ مِنْ وُضُوءٍ وَصَلَاةٍ وَسَائِرِ الْعِبَادَاتِ الْمُفْتَرَضَةِ عَلَيْهِ، وَيَكْفُرُونَ مَنْ خَالَفَ فِي ذَلِكَ، فَأَجَابَ بِقَوْلِهِ: "وَأَمَّا الْكُفْرُ إِلَّا فِي إِعْتِقَادِ مَا ذَهَبُوا إِلَيْهِ مِنْ ذَلِكَ قَالَ لِأَنَّهُمْ إِذَا لَمْ يَصَلُّوا وَلَمْ يُصُومُوا وَلَمْ يَزَكُّوا وَلَمْ يَحْجُوا حَتَّى يَعْرِفُوا اللَّهَ تَعَالَى مِنْ تِلْكَ الطَّرِيقِ الْغَامِضَةِ فَقَدْ لَا يَعْرِفُونَهُ إِلَّا بَعْدَ زَمَنٍ طَوِيلٍ أَوْ تَتَّبِعُوا أَفْهَامَهُمْ عَنْهَا، فَلَا يَعْرِفُونَهُ، فَيُخْرِجُونَ مِنْ جُمْلَةِ الْمُسْلِمِينَ"، حَكَاهُ الْمَنْجُورُ فِي شَرْحِ الْمُحْصَلِ.

قُلْتُ: وَلِمَثَلِ هَذَا قَالَ أَبُو الْعَبَّاسِ بْنُ سُرَيْجٍ كَمَا فِي شَرْحِ الْكُوكَبِ لِعَبْدِ الرَّحْمَنِ السُّيُوطِيِّ لَمَّا سُئِلَ عَنِ التَّوْحِيدِ؟ قَالَ: "تَوْحِيدُ أَهْلِ الْعِلْمِ وَجَمَاعَةِ الْمُسْلِمِينَ، أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ وَتَوْحِيدُ أَهْلِ الْبَاطِلِ الْخَوْضُ فِي الْأَعْرَاضِ وَالْأَجْزَامِ"، انْتَهَى.

وَقَالَ الْغَزَالِيُّ فِي إَحْيَاءِ عُلُومِ الدِّينِ عِنْدَ ذِكْرِ الْحَدِيثِ الْمُنْتَقَدِمِ ذِكْرَهُ، وَهُوَ قَوْلُهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ)): "لَيْسَ الْمُرَادُ بِهَذَا الْعِلْمِ إِلَّا عِلْمُ الْمُعَامِلَةِ، وَالْمُعَامِلَةُ الَّتِي كُفِّ بِهَا الْعَبْدُ الْعَاقِلُ النَّبَالِغُ عَلَى ثَلَاثَةِ أَقْسَامٍ: [1] إِعْتِقَادٌ، [2] وَفِعْلٌ، [3] وَتَرْكٌ.

فَإِذَا بَلَغَ الرَّجُلُ الْعَاقِلُ بِالْإِحْتِلَامِ أَوْ بِالسِّنِّ صَحْوَةَ النَّهَارِ مَثَلًا، فَأَوَّلُ وَاجِبٍ عَلَيْهِ تَعَلُّمُ كَلِمَتَيِ الشَّهَادَةِ، وَفَهَمَ مَعْنَاهُمَا، وَهُوَ قَوْلُ: لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ، وَلَيْسَ يَجِبُ عَلَيْهِ أَنْ يَحْصَلَ كَشْفُ ذَلِكَ لِنَفْسِهِ بِالنَّظَرِ وَالْبَحْثِ وَتَحْرِيرِ الْأَدِلَّةِ.

بَلْ يَكْفِيهِ أَنْ يُصَدِّقَ بِهِ وَيَعْتَقِدَهُ جَزْمًا، مِنْ غَيْرِ إِخْتِلَاجِ رَيْبٍ وَأَضْطِرَابِ نَفْسٍ، وَذَلِكَ قَدْ يَحْصَلُ بِمُجَرَّدِ التَّقْلِيدِ وَالسَّمَاعِ مِنْ غَيْرِ بَحْثٍ وَلَا بُرْهَانٍ إِذْ أَكْتَفَى رَسُولُ اللَّهِ ﷺ مِنْ أَجْلَافِ الْعَرَبِ بِالتَّصَدِيقِ وَالْإِقْرَارِ مِنْ غَيْرِ تَعَلُّمِ دَلِيلٍ.

فَإِذَا فَعَلَ ذَلِكَ فَقَدْ أَدَّى وَاجِبَ الْوَقْتِ، وَكَانَ الْعِلْمُ الَّذِي هُوَ فَرَضٌ عَيْنٍ عَلَيْهِ فِي الْوَقْتِ تَعَلُّمُ الْكَلِمَتَيْنِ وَفَهْمُهُمَا، وَلَيْسَ يُلْزَمُهُ أَمْرٌ وَرَاءَ هَذَا فِي الْوَقْتِ بِدَلِيلٍ أَنَّهُ لَوْ مَاتَ عَقِيبَ ذَلِكَ مَاتَ مَطِيعًا لِلَّهِ تَعَالَى غَيْرَ عَاصٍ لَهُ، وَإِنَّمَا.. يَجِبُ غَيْرُ ذَلِكَ بِعَارِضٍ يُعْرِضُ، وَلَيْسَ ذَلِكَ ضَرُورِيًّا فِي حَقِّ كُلِّ شَخْصٍ، بَلْ يَتَصَوَّرُ الْإِنْفِكَافُ عَنْهَا، وَتِلْكَ الْعَوَارِضُ إِمَّا أَنْ تَكُونَ فِي الْفِعْلِ وَإِمَّا فِي التَّرْكِ، وَإِمَّا فِي الْإِعْتِقَادِ.

أَمَّا الْفِعْلُ فَإِنَّ يَعْيشَ مِنْ ضَحْوَةِ النَّهَارِ إِلَى وَقْتِ الظُّهْرِ، فَيَتَجَدَّدُ عَلَيْهِ بِدُخُولِ وَقْتِ الظُّهْرِ تَعْلَمُ الطَّهَارَةَ وَالصَّلَاةَ، وَإِنْ كَانَ صَحِيحًا، وَكَانَ بِحَيْثُ لَوْ صَبَرَ إِلَى زَوَالِ الشَّمْسِ لَمْ يَتِمَّكَ مِنْ تَمَامِ التَّعْلَمِ وَالْعَمَلِ فِي الْوَقْتِ، بَلْ يَخْرُجُ الْوَقْتُ، لَوْ اشْتَغَلَ بِالتَّعْلَمِ فَلَا يُبْعَدُ أَنْ نَقُولَ: الظَّاهِرُ بَقَاؤُهُ، فَيَجِبُ عَلَيْهِ تَقْدِيمُ التَّعْلَمِ عَلَى الْوَقْتِ، وَيَحْتَمِلُ أَنْ يُقَالَ: وَجُوبُ الْعِلْمِ الَّذِي هُوَ شَرْطُ الْعَمَلِ بَعْدَ وَجُوبِ الْعَمَلِ، فَلَا يَجِبُ قَبْلَ الزَّوَالِ، وَهَكَذَا فِي بَقِيَةِ الصَّلَوَاتِ.

فَإِنْ عَاشَ إِلَى رَمَضَانَ تَجَدَّدَ بِسَبَبِهِ وَجُوبُ تَعْلَمِ الصَّوْمِ، وَهُوَ أَنْ يَعْلَمَ أَنَّ وَقْتَهُ مِنَ الصُّبْحِ إِلَى غُرُوبِ الشَّمْسِ، وَأَنَّ الْوَاجِبَ فِيهِ النَّيَّةُ وَالْإِمْسَاكُ عَنِ الْأَكْلِ وَالْوَقَاعِ، وَأَنَّ ذَلِكَ يَتِمَّادِي إِلَى وَقْتِ رُؤْيَا الْهَلَالِ أَوْ شَاهِدَيْنِ.

فَإِنْ تَجَدَّدَ لَهُ مَالٌ أَوْ كَانَ لَهُ مَالٌ عِنْدَ بُلُوغِهِ لَزِمَهُ تَعْلَمُ مَا يَجِبُ عَلَيْهِ مِنَ الزَّكَاةِ، وَلَكِنْ لَا يَلْزِمُهُ فِي الْحَالِ، وَإِنَّمَا يَلْزِمُهُ عِنْدَ تَمَامِ الْحَوْلِ مِنَ الْإِسْلَامِ، فَإِنْ لَمْ يَمْلِكْ إِلَّا الْإِبْلَ لَمْ يَلْزِمَهُ إِلَّا تَعْلَمُ زَكَاةَ الْعَنْمِ، وَكَذَلِكَ فِي سَائِرِ الْأَصْنَافِ.

فَإِذَا دَخَلَ أَشْهُرَ الْحَجِّ فَلَا يَلْزِمُهُ الْمُبَادِرَةُ إِلَى عِلْمِ الْحَجِّ مَعَ أَنْ فِعْلُهُ عَلَى التَّرَاخِي، فَلَا يَكُونُ تَعْلَمُهُ عَلَى الْفَوْرِ، وَلَكِنْ يَنْبَغِي لِعُلَمَاءِ الْإِسْلَامِ أَنْ يَنْبَهُوهُ عَلَى أَنَّ الْحَجَّ فَرَضٌ عَلَى التَّرَاخِي عَلَى كُلِّ مَنْ مَلَكَ الزَّادَ وَالرَّاحِلَةَ، إِذَا كَانَ هُوَ مَالِكًا حَتَّى رُبَّمَا يَرَى الْحَزْمَ لِنَفْسِهِ فِي الْمُبَادِرَةِ، فَعِنْدَ ذَلِكَ إِذَا عَزَمَ عَلَيْهِ لَزِمَهُ تَعْلَمُ كَيْفِيَّةَ الْحَجِّ، وَلَمْ يَلْزِمَهُ إِلَّا تَعْلَمُ أَرْكَانَهُ وَوَاجِبَاتَهُ دُونَ نَوَافِلِهِ، فَإِنْ فَعَلَ ذَلِكَ نَفْلًا فَعِلْمُهُ أَيْضًا نَفْلٌ، فَلَا يَكُونُ فَرَضٌ عَيْنٍ، وَفِي تَحْرِيمِ السُّكُوتِ عَنِ التَّنْبِيهِ عَلَى وَجُوبِ أَصْلِ الْحَجِّ فِي الْحَالِ نَظَرٌ يَلِيقُ بِالْفَقْهِ، وَهَكَذَا التَّدْرِيجُ فِي عِلْمِ سَائِرِ الْأَفْعَالِ الَّتِي هُوَ فَرَضٌ عَيْنٍ.

وَأَمَّا التَّرَكُّ فَيَجِبُ عِلْمُ ذَلِكَ بِحَسَبِ مَا يَتَجَدَّدُ مِنَ الْحَالِ، وَذَلِكَ يَخْتَلِفُ بِحَالِ الشَّخْصِ إِذَا لَا يَجِبُ عَلَى الْأَبْكَمِ تَعْلَمُ مَا يَحْرُمُ مِنَ الْكَلَامِ، وَلَا عَلَى الْأَعْمَى تَعْلَمُ مَا يَحْرُمُ مِنَ النَّظَرِ، وَلَا عَلَى الْبَدَوِيِّ تَعْلَمُ مَا يَحِلُّ الْجُلُوسُ فِيهِ مِنَ الْمَسَاكِينِ، فَذَلِكَ أَيْضًا وَاجِبٌ بِحَسَبِ مَا يَقْتَضِيهِ الْحَالُ، فَمَا يَعْلَمُ أَنَّهُ يَنْفَكُ عَنْهُ لَا يَجِبُ تَعْلَمُهُ عَلَيْهِ، وَمَا هُوَ مُلَابِسٌ لَهُ، فَيَجِبُ تَنْبِيْهُهُ كَمَا لَوْ كَانَ عِنْدَ الْإِسْلَامِ لَابِسًا لِلْحَرِيرِ، أَوْ جَالِسًا عَلَى الْعَصَبِ، أَوْ نَاطِرًا إِلَى غَيْرِ ذِي مُحَرَّمٍ، فَيَجِبُ تَعْرِيفُهُ ذَلِكَ، وَمَا لَيْسَ مُلَابِسًا لَهُ وَلَكِنَّهُ بِصَدَدِ التَّعَرُّضِ لَهُ عَلَى الْقُرْبِ كَالْأَكْلِ وَالشَّرْبِ، فَيَجِبُ

تَعْلِيمُهُ، حَتَّى إِذَا كَانَ فِي بَلَدٍ يَتَعَاطَى فِيهِ شَرْبَ الْخَمْرِ وَأَكْلَ لَحْمِ الْخَنَزِيرِ، فَيَجِبُ تَعْلِيمُهُ ذَلِكَ، وَتَنْبِيْهُ عَلَيْهِ، وَمَا وَجِبَ تَعْلِيمُهُ وَجِبَ تَعْلَمُهُ.

وَأَمَّا الْإِعْتِقَادَاتُ وَأَعْمَالُ الْقُلُوبِ فَيَجِبُ عِلْمُهَا بِحَسَبِ الْخَوَاطِرِ، فَإِنْ خَطَرَ لَهُ شَكٌّ فِي الْمَعَانِي الَّتِي تَدُلُّ عَلَيْهَا كَلِمَاتُ الشَّهَادَةِ، فَيَجِبُ عَلَيْهِ تَعْلُمُ مَا يَتَوَصَّلُ بِهِ إِلَى إِزَالَةِ الشَّكِّ، وَإِنْ لَمْ يَخْطُرْ لَهُ ذَلِكَ وَمَاتَ قَبْلَ أَنْ يَعْتَقِدَ إِنَّ كَلَامَ اللَّهِ سُبْحَانَهُ قَدِيمٌ، وَأَنَّهُ مَرْئِيٌّ وَأَنَّهُ لَيْسَ مُحَلًّا لِلْحَوَادِثِ، إِلَى غَيْرِ ذَلِكَ مِمَّا يُذَكِّرُ فِي الْمُعْتَقَدَاتِ، فَقَدْ مَاتَ عَلَى الْإِسْلَامِ إجماعاً، وَلَكِنْ هَذِهِ الْخَوَاطِرُ الْمُوجِبَةُ لِلْإِعْتِقَادَاتِ، بَعْضُهَا يَخْطُرُ بِالطَّبَعِ وَبَعْضُهَا يَخْطُرُ بِالسَّمَاعِ مِنْ أَهْلِ الْبَلَدِ، فَإِنْ كَانَ فِي بَلَدٍ شَاعَ فِيهِ الْكَلَامُ وَتَنَاطَقَ النَّاسُ بِالْبِدْعِ، فَيَنْبَغِي أَنْ يُضَانَ فِي أَوَّلِ بُلُوغِهِ عَنْهَا بِتَلْقِينِ الْحَقِّ خَفِيَّةً سَبَقَ غَيْرَ الْحَقِّ إِلَى قَلْبِهِ، لِأَنَّهُ إِذَا أَلْقَى إِلَيْهِ الْبَاطِلُ لَوَجِبَ إِزَالَتُهُ مِنْ قَلْبِهِ وَصَرَفُهُ عَنْ ذَلِكَ، وَرُبَّمَا عَسَرَ ذَلِكَ، كَمَا أَنَّهُ لَوْ كَانَ هَذَا الْمُسْلِمُ تَاجِرًا وَقَدْ شَاعَ فِي الْبَلَدِ مُعَامَلَةُ الرِّبَا، وَجِبَ عَلَيْهِ تَعْلُمُ الْحَذَرِ مِنَ الرِّبَا.

وَهَذَا هُوَ الْحَقُّ فِي الْعِلْمِ الَّذِي هُوَ فَرَضٌ عَيْنٌ، وَمَعْنَاهُ الْعِلْمُ بِكَيْفِيَّةِ الْعَمَلِ الْوَاجِبِ، فَمَنْ عِلِمَ الْعَمَلِ وَالْوَاجِبَ وَقَتَ وَجُوبِهِ عِلِمَ الْعِلْمِيِّ الَّذِي هُوَ فَرَضٌ عَيْنٌ، وَمَا ذَكَرَهُ الصُّوفِيَّةُ مِنْ فَهْمِ خَوَاطِرِ الْعَدُوِّ وَلَمَّةِ الْمَلِكِ حَقٌّ أَيْضاً، وَلَكِنْ فِي حَقِّ مَنْ يَتَّصِدِي لَهُ.

وَإِذَا كَانَ الْغَالِبُ أَنَّ الْإِنْسَانَ لَا يَنْفَكُ مِنْ دَوَاعِي الشَّرِّ وَالرِّيَاءِ وَالْحَسَدِ، فَيُلْزِمُهُ أَنْ يَتَعَلَّمَ مِنْ رُبْعِ الْمُهْلِكَاتِ مَا يُرَى نَفْسُهُ مُحْتَاجًا إِلَيْهِ، وَكَيْفَ لَا يَجِبُ عَلَيْهِ وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: ((ثَلَاثٌ مُهْلِكَاتٌ: شُحٌّ مُطَاعٌ، وَهَوًى مُتَّبَعٌ وَإِعْجَابُ الْمَرْءِ بِنَفْسِهِ))، وَلَا يَنْفَكُ عَنْهَا بِشَرٍّ وَبَقِيَّةُ مَا سَنَذَكُرُهُ مِنْ مَذْمُومَاتِ أَحْوَالِ الْقَلْبِ كَالْكِبَرِ وَالْعُجْبِ وَأَخْوَتِهَا تَتَّبِعُ هَذِهِ الثَّلَاثَ الْمُهْلِكَاتِ وَإِزَالَتُهَا فَرَضٌ عَيْنٌ".

ثُمَّ قَالَ الْغَزَالِيُّ: "وَمِمَّا يَنْبَغِي أَنْ يُبَادَرَ فِي الْقَائِهِ إِلَيْهِ إِذَا لَمْ يَكُنْ قَدْ انْتَقَلَ عَنْ مِلَّةٍ إِلَى مِلَّةٍ أُخْرَى: الْإِيمَانُ بِالْجَنَّةِ وَالنَّارِ وَالْحَشْرِ وَالنَّشْرِ وَعَذَابِ الْقَبْرِ حَتَّى يُؤْمِنَ بِهِ وَيُصَدِّقَ، وَهُوَ مِنْ تَتَمَّةِ كَلِمَتِي الشَّهَادَةِ، فَإِنَّهُ بَعْدَ النَّصْدِيقِ بِكَوْنِهِ عَلَيْهِ السَّلَامُ رَسُولًا يَنْبَغِي أَنْ يَفْهَمَ الرِّسَالَةَ الَّتِي هُوَ مُبْلَغُهَا: وَهُوَ أَنْ مَنْ أَطَاعَ اللَّهَ وَرَسُولَهُ فَلَهُ الْجَنَّةُ، وَمَنْ عَصَاهُ فَلَهُ النَّارُ.

فَإِذَا انْتَبَهَتْ لِهَذَا التَّذْرِيجِ عَلِمْتَ أَنَّ الْمَذْهَبَ الْحَقَّ هُوَ هَذَا، وَتَحَقَّقْتَ إِنَّ كُلَّ عَبْدٍ فَهُوَ فِي مُجَارِي أَحْوَالِهِ فِي يَوْمِهِ وَلَيْلَتِهِ لَا يَخْلُوْا مِنْ وَقَائِعٍ فِي عِبَادَتِهِ وَمُعَامِلَاتِهِ عَنْ تَجَدُّدٍ عَلَيْهِ لَوَازِمٍ، فَيَلْزِمُهُ السُّؤَالُ عَنْ كُلِّ مَا يَقَعُ لَهُ مِنَ النَّوَادِرِ، فَيَلْزِمُهُ الْمُبَادَرَةُ وَالْمَسَارِعَةُ إِلَى عِلْمِ مَا يَتَوَقَّعُ وَفُوعُهُ عَلَى الْقُرْبِ غَالِبًا.

فَإِذَا تَبَيَّنَ أَنَّهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِنَّهُ إِنَّمَا أَرَادَ بِالْعِلْمِ الْمَعْرِفَ بِالْأَلْفِ وَاللَّامِ فِي قَوْلِهِ ﷺ: ((طَلَبُ الْعِلْمِ فَرِيضَةٌ)) عِلْمُ الْعَمَلِ الَّذِي هُوَ مَشْهُورُ الْوُجُوبِ عَلَى الْمُسْلِمِينَ لَا غَيْرَ، فَقَدْ أَتَضَحَّ وَجْهَ التَّذْرِيجِ وَوَقَّتِ وَجُوبُهُ".

الفصل الثاني

في بيان ما من الله به على الناس من أعطائهم أسباب معرفته التي هي الفطرة والمشاهدة والتواتر والنظر والضرر

وأما الفطرة فقال تعالى: ﴿فطرة الله التي فطر الناس عليها لا تبديل لخلق الله﴾، وقال عليه الصلاة والسلام: ((كل مولود يولد على الفطرة، فأبواه يهودانه أو ينصرانه أو يمجسانه)).

قال الغزالي في الإحياء: "ولهذا بعث الأنبياء كلهم صلوات الله عليهم لدعوة الخلق إلى كلمة التوحيد، ليقولوا: لا إله إلا الله، وما أمروا أن يقولوا: لنا إله، وللعالم إله، فإن معرفة ذلك كان مجبولا في فطرة عقولهم من مبدأ نشوئهم، وفي عنقوان شبابهم، ولذلك قال تعالى: ﴿ولئن سألتهم من خلق السماوات والأرض ليقولن الله﴾، وقال تعالى: ﴿فأقم وجهك للدين حنيفا فطرة الله التي فطر الناس عليها لا تبديل لخلق الله ذلك الدين القيم﴾، فإذا في فطرة الإنسان وشواهد القرآن ما يغني عن إقامة البرهان".

قال عبد الوهاب الشَّعْرَانِي في كتاب اليواقيت والجواهر: "قال ابن العربي في الباب التاسع والتسعين والمائتين: إن الله تعالى خلق الروح كاملا بالغا عاقلا عارفا بتوحيد الله مقرا برؤوبيته، وهي الفطرة التي فطر الناس عليها كما أشار إليه خبر: ((كل مولود يولد على الفطرة، فأبواه يهودانه أو ينصرانه أو يمجسانه))"، انتهى.

قلت: إن المقصود المشركين في عبادتهم الأصنام التقرب إلى الله قال تعالى: ﴿والذين اتخذوا من دونه أولياء ما نعبدهم إلا ليقربونا إلى الله زلفى﴾.

وقال عبد الجليل في شعب الإيمان: "فإن المخلوقات كلها قد عبدت من دون الله، ثم ذكر جميع أنواع معبوداتهم، فقال: "ومطلب الكل الإله المعبود لأنه قد حصل وثبت بالفطرة أنه لا بد من صانع، فقد أجمعوا على الرؤوبية، وإنما اختلفوا في الإله ما هو؟، وأي شيء هو؟"، انتهى.

ولذلك قال الشيخ السنوسي في نور السعادة شرح الصغرى: "لا نزاع في ثبوت إلهية مولانا جل وعز عند جميع العقلاء، وإنما كفر من كفر بزيادة إله أخرى، فنفي ما عداه تعالى من الإلهة هو المحتاج، وبه يحصل التوحيد فتأمله"، انتهى.

وَقَالَ عَبْدُ الْوَهَّابِ الشَّعْرَانِيُّ فِي الْيَوَاقِيْتِ وَالْجَوَاهِرِ: "فَالنَّاسُ كُلُّهُمْ يَشِيرُونَ إِلَى الصَّانِعِ جَلٍّ وَعَلَا، وَإِنْ اخْتَلَفَتْ طَرَائِفُهُمْ وَعِلَامُهُمْ وَلَا يَجْهَلُونَ سِوَى كُنْهِ الدَّاتِ، وَلِذَلِكَ لَمْ يَأْتِ الْأَنْبِيَاءُ وَالرُّسُلُ لِيَعْلَمُونَا بِوُجُودِ الصَّانِعِ، وَإِنَّمَا أَتَوْنَا لِيَدْعُونَا إِلَى التَّوْحِيدِ بِعِلْمٍ، إِنَّ الْأَنْبِيَاءَ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ لَوْ جَاؤُونَا لِيَعْلَمُونَا بِوُجُودِ الصَّانِعِ مَا قَالَ تَعَالَى: ﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ﴾، وَإِنَّمَا كَانَ يَقُولُ فَاعْلَمْ أَنَّ لَكَ إِلَهًا، وَكَذَلِكَ الْقَوْلُ فِي قَوْلِهِ تَعَالَى: ﴿وَلِيَعْلَمُوا إِنَّمَا هُوَ إِلَهُ وَاحِدٌ﴾، فَإِنْ قِيلَ: بِأَيِّ شَيْءٍ سَلَكَ أَهْلُ الْأُصُولِ طَرِيقَ الْإِسْتِدْلَالِ عَلَى هَذَا؟ فَالْجَوَابُ: إِنَّمَا سَلَكَوا لِذَلِكَ قِطْعًا لِلْأُطْمَاعِ الَّتِي تَشْرَبُ إِلَى ذَلِكَ كَالْإِسْتِدْلَالِ بِإِمْكَانِ الْمُمَكِّنَاتِ عَلَى مَرْجِحٍ وَنَحْوِ ذَلِكَ، وَإِلَّا فَهُمْ يَعْلَمُونَ أَنَّ مَا شَهِدَتْ بِهِ الْفِطْرَةُ أَقْرَبُ إِلَى الْخَلْقِ وَأَسْرَعُ تَعَقُّلاً لِأَنَّ الْمُمْكِنَ الْجَائِزَ وَالْحَادِثَ الدَّالَّ عَلَى مُحْدِثٍ مَوْفُوقَانِ عَلَى النَّظَرَةِ الصَّحِيحِ، وَتِلْكَ دَاعِيَةٌ ضَرُورِيَّةٌ مِنَ النَّظَرِ، قَالَ تَعَالَى: ﴿أَمْ مَنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ؟﴾، ﴿أَمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ؟﴾، ﴿أَمْ مَنْ جَعَلَ الْأَرْضَ قَرَارًا؟﴾، إِلَى غَيْرِهَا مِنَ الْآيَاتِ الَّتِي كُلُّهَا اسْتِفْهَامَاتٌ تَقْرِيرٌ كَأَنَّهُ تَعَالَى يَقَرِّرُ عَلَى عِبَادِهِ شَيْئًا فَطَرَهُمْ عَلَى ذَلِكَ الشَّيْءِ، وَمِثْلُهُ قَوْلُهُ تَعَالَى: ﴿أَلَسْتُ بِرَبِّكُمْ؟﴾، وَقَوْلُهُ: ﴿أَفِي اللَّهِ شَكٌّ؟﴾، وَمَا وَرَدَ مَرْفُوعًا: ((إِنَّ اللَّهَ تَعَالَى خَلَقَ الْعِبَادَ عَلَى مَعْرِفَتِهِ، فَاخْتَلَهُمُ الشَّيْطَانُ عَنْهَا))، فَمَا بُعِثَ الرُّسُلُ إِلَّا لِلتَّذْكِيرِ بِتَوْحِيدِ الْفِطْرَةِ، وَتَطْهِيرِهِ عَنْ تَسْوِيَلَاتِ الشَّيْطَانِ"، اِنْتَهَى.

وَأَمَّا الْمَشَاهِدَةُ فَقَدْ قَالَ تَعَالَى: ﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ * أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِّنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ﴾.

قَالَ عَبْدُ الْوَهَّابِ الشَّعْرَانِيُّ فِي الْيَوَاقِيْتِ وَالْجَوَاهِرِ: "فَإِنْ قِيلَ: إِذَا قَالَ الْجَمِيعُ: بَلَى، فَلِمَ قَبِلَ قَوْمًا وَرَدَّ قَوْمًا؟، فَالْجَوَابُ كَمَا قَالَ الْحَكِيمُ التِّرْمِذِيُّ: أَنَّهُ تَعَالَى تَجَلَّى لِلْكَفَّارِ بِالْهَيْبَةِ، فَقَالُوا: بَلَى، مَخَافَةً، فَلَمْ يَكُنْ يَنْفَعُهُمْ إِيمَانُهُمْ كَايْمَانِ الْمُنَافِقِينَ، وَتَجَلَّى لِلْمُؤْمِنِينَ بِالرَّحْمَةِ، فَقَالُوا: بَلَى طَوْعًا، فَفَنَعَهُمْ إِيمَانُهُمْ.

ثُمَّ قَالَ: "وَقَدْ أَطَالَ الشَّيْخُ أَبُو طَاهِرٍ الْقُرْويني، قَالَ: وَالصَّحِيحُ عِنْدِي أَنَّ قَوْلَ أَصْحَابِ الشَّامِ: "بَلَى" كَانَ عَلَى وَفْقِ السُّؤَالِ، وَذَلِكَ لِأَنَّ اللَّهَ تَعَالَى سَأَلَهُمْ عَنْ رَبِّهِمْ، وَلَمْ يَسْأَلَهُمْ عَنْ إِلَهُهِمْ وَمَعْبُودِهِمْ، وَلَمْ يَكُونُوا يَوْمَئِذٍ فِي زَمَانِ التَّكْلِيفِ، وَإِنَّمَا كَانُوا فِي حَالَةِ التَّحْقِيقِ وَالرُّؤْيَا، وَهِيَ الْفِطْرَةُ، فَقَالَ لَهُمْ: ﴿أَلَسْتُ بِرَبِّكُمْ؟﴾ قَالُوا بَلَى ﴿لِرُؤْيَيْتِهِمْ إِذْ جَاءَكَ مُشَاهِدَةً، فَصَدَّقُوا بِذَلِكَ كُلُّهُمْ لَمَّا أَشْهَدُوا إِلَى زَمَنِ التَّكْلِيفِ وَظُهُورِ مَا قَضَى اللَّهُ تَعَالَى فِي سَابِقِ عِلْمِهِ لِكُلِّ وَاحِدٍ مِنَ السَّعَادَةِ وَالشَّقَاوَةِ، فَكَانَ مِنْهُمْ مَنْ وَافَقَ السَّعَادَةَ فِي قَبُولِ الْإِلَهِيَّةِ أَقْرَارُهُ الْأَوَّلُ، وَمِنْهُمْ مَنْ خَالَفَهُ، وَلَوْ أَنَّهُ تَعَالَى كَانَ قَالَ لَهُمْ: أَلَسْتُ بِوَاحِدٍ، وَقَالُوا بَلَى، لَمْ يَصْخَ لِأَحَدٍ أَنْ يَشْرِكَ بِهِ، فَأَفْهَمَ، إِنَّتَهَى.

وَأَمَّا النَّوَائِرُ فَقَدْ قَالَ تَعَالَى: ﴿وَلَيْنَ سَأَلْتَهُمْ مَنِ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ﴾، وَقَالَ تَعَالَى: ﴿وَلَيْنَ سَأَلْتَهُمْ مَنِ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ﴾. **وَقَالَ تَعَالَى:** ﴿وَلَيْنَ سَأَلْتَهُمْ مَنِ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ﴾. **وَقَالَ تَعَالَى:** ﴿وَلَيْنَ سَأَلْتَهُمْ مَنِ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ﴾. **وَقَالَ تَعَالَى:** ﴿وَلَيْنَ سَأَلْتَهُمْ مَنِ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ﴾. **وَقَالَ تَعَالَى:** ﴿قُلْ مَنْ يَرْزُقُكَ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ﴾. **وَقَالَ تَعَالَى:** ﴿قُلْ لِّمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ * سَيَقُولُونَ لِلَّهِ﴾. **وَقَالَ تَعَالَى:** ﴿قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ * سَيَقُولُونَ لِلَّهِ﴾. **وَقَالَ تَعَالَى:** ﴿قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ * سَيَقُولُونَ لِلَّهِ﴾. **وَقَالَ تَعَالَى:** ﴿فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا وَأَنْتُمْ تَعْلَمُونَ﴾.

قَالَ عَبْدُ الْوَهَّابِ الشَّعْرَانِيُّ: "فَإِنَّ عَامَّةَ النَّاسِ فِي جَمِيعِ أَقْطَارِ الْأَرْضِ دَعَتْ أَنْفُسَهُمْ إِلَى الْإِعْتِرَافِ بِأَنَّ لَهُمْ خَالِقًا مِنْ غَيْرِ مُعَلِّمٍ وَلَا إِثْبَاتٍ حُجَّةٍ عِنْدَهُمْ وَلَا إِصْطِلَاحٍ وَقَعَ بَيْنَ كَافَتِهِمْ مِنَ الْأَتْرَاكِ وَالْأَكْرَادِ وَأَهْلِ الْبَوَادِي وَأَفَاضِي الْهِنْدِ وَالصِّينِ وَأَهْلِ الْجَزَائِرِ الَّذِينَ لَمْ يَبْلُغْهُمْ دَاعٍ إِلَى الْإِسْلَامِ وَلَا إِلَى الشَّرِكِ"، إِنَّتَهَى.

قُلْتُ فَأَعْلَمُ أَنَّ التَّوَاتُرَ يُفِيدُ الْعِلْمَ الصَّرُورِيَّ، فَقَدْ قَالَ عَبْدُ السَّلَامِ بْنُ إِبْرَاهِيمَ اللَّقَّانِي فِي اتِّخَافِ الْمُرِيدِ بَجَوْهَرَةِ التَّوْحِيدِ: "لَيْسَ الْخِلَافُ فِيمَنْ نَشَأَ فِي دِيَارِ الْإِسْلَامِ مِنَ الْأُمُصَارِ وَالْقُرَى وَالصَّحَارِي، وَتَوَاتُرَ عِنْدَهُمْ حَالِ النَّبِيِّ ﷺ وَمَا أَتَى بِهِ مِنَ الْمُعْجَزَاتِ"، إِنَّتَهَى.

وَلِذَلِكَ قَالَ عَبْدُ الْعَزِيزِ الْأَنْدَلُسِيُّ: "وَمِنَ الْمَعْلُومِ ضَرُورَةٌ أَنَّ مِنْ عِلْمِ النَّبِيِّ ﷺ وَشَاهِدِ الْمَعْجَزَةِ وَتَوَاتُرِ عِنْدَهُ حَالَهُ حَتَّى حَصَلَ لَهُ الْعِلْمُ بِهِ، فَإِنَّهُ يَحْصُلُ لَهُ الْعِلْمُ بِكُلِّ مَا ثَبَتَ مِنْهُ وَنُقِلَ عَنْهُ مِنْ غَيْرِ نَظَرٍ عَقْلِيٍّ وَلَا قِيَاسٍ مُنْطَقِيٍّ"، إِنَّتَهَى.

وَأَمَّا النَّظَرُ فَقَدْ قَالَ تَعَالَى: ﴿أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ * وَالْأَرْضِ كَيْفَ مَدَدْنَاهُ وَالْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ * تَبْصِرَةً وَذِكْرَى لِكُلِّ عَبْدٍ مُنِيبٍ * وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ * وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ * رِزْقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلَدَةً مَيِّتًا كَذَلِكَ الْخُرُوجُ﴾.

وَفِي تَفْسِيرِ جَلَالِ الدِّينِ الْمَحَلِيِّ: "وَالِاسْتِفْهَامُ لِلتَّفْهِيمِ، وَالْمَعْنَى أَنَّهُمْ نَظَرُوا وَعَلِمُوا مَا ذُكِّرُوا"، اِنْتَهَى.

قُلْتُ: وَلِأَجْلِ هَذَا النَّظَرِ سَهْلٌ يَسِيرٌ يَقْدَرُ عَلَيْهِ كُلُّ وَاحِدٍ، قَالَ الشَّيْخُ السَّنُوسِيُّ فِي الْعُمْدَةِ شَرْحِ الْكُبْرَى: "ثُمَّ هَذَا النَّظَرُ كَافٍ فِي مَعْرِفَتِهِ تَعَالَى وَإِنْ كَانَ غَيْرَ مُعْلَمٍ، خِلَافًا لِلِاسْمَاعِيلِيَّةِ".

وَلِذَلِكَ قَالَ فِي نُورِ السَّعَادَةِ: "إِنَّ هَذَا النَّظَرَ عَلَى هَذَا الْوَجْهِ غَيْرُ بَعِيدٍ لِحُصُولِهِ لِمُعْظَمِ هَذِهِ الْأُمَّةِ أَوْ لَجَمِيعِهَا"، وَلِذَلِكَ قَالَ فِي شَرْحِ الْقَصِيدَةِ الْجَزَائِرِيَّةِ: "يَسْتَوِي فِي فَهْمِ هَذَا النَّظَرِ الذَّكِيُّ وَالْعَبِيُّ وَالْقَوِيُّ وَالضَّعِيفُ".

وَلِذَلِكَ قَالَ أَحْمَدُ بْنُ حَبَرٍ الْهَيْثَمِيُّ فِي الْفَتْحِ الْمُبِينِ: "أَنَّهُ يَقُلُّ أَنْ يُرَى مُقْلَدٌ فِي الْإِيمَانِ بِاللَّهِ تَعَالَى، لِأَنَّا نَجِدُ كَلَامَ الْعَوَامِ مَحْشُوءًا بِالِاسْتِدْلَالِ بِوُجُودِ هَذَا الْعَالَمِ عَلَى وُجُودِهِ تَعَالَى وَصِفَاتِهِ"، إِنَّتَهَى.

وَقَالَ عَبْدُ الْوَهَّابِ الشَّعْرَانِيُّ فِي الْيَوَاقِيتِ وَالْجَوَاهِرِ: "كَانَ شَيْخٌ مَشَايخَنَا الشَّيْخُ كَمَالُ الدِّينِ بْنُ الْهَمَامِ يَقُولُ: تَصْوِيرُ التَّقْلِيدِ فِي مَسَائِلِ الْإِيمَانِ عَسِرٌ جِدًّا، فَقُلْتُ أَنْ تَرَى أَحَدًا مُقْلِدًا فِي الْإِيمَانِ بِاللَّهِ وَرَسُولِهِ مِنْ غَيْرِ تَقْلِيدٍ حَتَّى إِحَادَ الْعَوَامِ، فَإِنَّ كَلَامَهُمْ فِي الْأَسْوَاقِ مَحْشُوءٌ بِالِاسْتِدْلَالِ بِالْحَوَادِثِ عَلَى وُجُودِ الْحَقِّ تَعَالَى وَصِفَاتِهِ".

وَلِذَلِكَ قَالَ عَبْدُ الرَّحْمَنِ السُّيُوطِيُّ فِي شَرْحِ الْكَوْكَبِ: "كَانَ الشَّيْخُ ضِيَاءُ الدِّينِ الْقَرْمِيُّ لَهُ لَحِيَّةٌ طَوِيلَةٌ إِلَى قَدَمَيْهِ، وَإِذَا رَكَّبَ يَتَفَرَّقُ فَرَقَتَيْنِ، فَكُلُّ مَنْ رَآهُ مِنَ الْعَوَامِ يَقُولُ: "سُبْحَانَ الْخَالِقِ!"، فَيَقُولُ: أَشْهَدُ أَنَّ الْعَوَامَ مُؤْمِنُونَ بِالنَّظَرِ، فَإِنَّهُمْ يَسْتَدِلُّونَ بِالصَّنْعَةِ عَلَى الصَّانِعِ."

وَقَالَ الشَّيْخُ السَّنُوسِيُّ فِي شَرْحِ الْقَصِيدَةِ الْجَزَائِرِيَّةِ فِي هَذَا النَّظَرِ: "وَتِلْكَ سُنَّةُ اللَّهِ تَعَالَى فِي تَقْرِيرِ الْأَدِلَّةِ فِي كِتَابِهِ الْعَزِيزِ، ثُمَّ سُنَّةُ مُصْطَفَاهِ الرُّسُولِ وَمَا أَبْرَكَهَا مِنْ طَرِيقَةٍ، وَأَنْصَحَهَا مِنْ دَلَالَةٍ، لِتَضْمِنَهَا الْهَدَايَةَ الْعَامَّةَ، وَإِنَالَةَ الْبُغْيَةِ لِكُلِّ مَوْفِقٍ يَرُومُ إِلَى الْحَقِّ الْوُصُولِ."

قُلْتُ: وَمِثَالُ هَذَا النَّظَرِ فِي آيَاتِ الْقُرْآنِ قَوْلُهُ تَعَالَى: ﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَخْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ﴾.

وَقَوْلُهُ تَعَالَى: ﴿وَفِي الْأَرْضِ قِطْعٌ مَّتَجَاوِرَاتٌ وَجَنَّاتٌ مِنْ أَعْنَابٍ وَزَرْعٌ وَنَخِيلٌ صِنَوَانٌ وَغَيْرُ صِنَوَانٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفِضْلُ بَعْضُهَا عَلَى بَعْضٍ فِي الْأُكُلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ﴾.

وَقَوْلُهُ تَعَالَى: ﴿أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ بَيْضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٍ * وَمِنَ النَّاسِ وَالْدَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ﴾.

قَالَ وَلِيُّ اللَّهِ ابْنُ أَبِي جَمْرَةَ فِي بُهْجَةِ النُّفُوسِ شَرْحِ الْبُخَارِيِّ: "أَنَّ حَقِيقَةَ هَذَا النَّظَرِ أَنْ يَأْخُذَ بِالنَّظَرِ وَالْإِسْتِدْلَالِ عَلَى مُقْتَضَى مَا أَمَرَ اللَّهُ تَعَالَى فِي كِتَابِهِ مِنَ النَّظَرِ إِلَى مَلَكُوتِ السَّمَاوَاتِ مِنَ الْكَوَاكِبِ عَلَى اخْتِلَافِهَا، وَالشَّمْسِ وَالْقَمَرِ وَمَحَاقِهِ وَكَمَالِهِ، وَمَا فِي الْأَرْضِ مِنَ النَّفْعِ وَاخْتِلَافِهَا، وَكَذَا مَا فِيهَا مِنَ الْمِيَاهِ عَذْبَاهَا وَمَالِحِهَا، وَكَذَا مَا فِيهَا مِنَ الثَّمَارِ وَاخْتِلَافِ طَمْعِهَا مَعَ كَوْنِهَا تُسْقَى بِمَاءٍ وَاحِدٍ، وَتُثْبِتُ فِي بَقْعَةٍ وَاحِدَةٍ، وَهَذَا النَّظَرُ وَالْإِسْتِدْلَالُ عَلَى مَا أَشْرَنَا إِلَيْهِ يَكْفِي فِي كَمَالِ الْإِيمَانِ"، اِنْتَهَى.

قُلْتُ: إِنَّمَا كَانَ يَكْفِي فِي كَمَالِ الْإِيمَانِ لِأَنَّ الْمَرْءَ بِهَذَا النَّظَرِ يَكُونُ عَارِفًا، وَلِذَلِكَ قَالَ أَحْمَدُ بْنُ زَكْرِيَا فِي مَحْصَلِ الْمَقَاصِدِ:

"يَحْصُلُ مِنْ دَلَائِلِ الْأَفَاقِ * وَأَنْفَسِ مَعْرِفَةُ الْخَلْقِ".

وَلِذَلِكَ قَالَ الْجَوَارِي فِي عَقِيدَةِ الْمَوْحِدِينَ: "بِالْمَخْلُوقَاتِ يُعْرِفُ الْخَالِقُ كَمَا أَنَّ بِالْمَصْنُوعَاتِ يُعْرِفُ الصَّانِعُ"، إِنَّتَهَى.

وَأَمَّا الضَّرُّرُ قَالَ تَعَالَى: ﴿ثُمَّ إِذَا مَسَّكُمْ الضَّرُّ فَالْيَه تَجَارُونَ﴾، **وَقَالَ تَعَالَى:** ﴿وَإِذَا مَسَّكُمْ الضَّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَٰهًا﴾، **وَقَالَ تَعَالَى:** ﴿وَإِذَا غَشِيَهُمْ مَوْجٌ كَالظُّلَلِ دَعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ﴾.

قَالَ عَبْدُ الْوَهَّابِ الشَّعْرَانِيُّ فِي الْيَوَاقِيتِ وَالْجَوَاهِر: "فَإِنْ قِيلَ: فَمَا الدَّلِيلُ عَلَى كَوْنِ مَعْرِفَتِهِ الْحَقِّ تَعَالَى وَاجِبَةً؟، فَالْجَوَابُ: أَنَّ دَلِيلَ ذَلِكَ كَوْنُ الْمَعْرِفَةِ مِنَ الْأُمُورِ الَّتِي تَصِلُ الْعُقُولُ إِلَيْهَا، فَإِنَّ الْإِنْسَانَ إِذَا دَهَاهُ أَمْرٌ وَضَاقَتْ بِهِ الْمَسَالِكُ، فَلَا بُدَّ أَنْ يَسْتَنِدَ إِلَى إِلَهِ يَتَّأَلُّهُ إِلَيْهِ، وَيَتَضَرَّعُ نَحْوَهُ، وَيَلْجَأُ إِلَيْهِ فِي كَشْفِ بَلْوَاهُ، وَيَسْمُو قَلْبَهُ صُعُودًا إِلَى السَّمَاءِ وَيَشْخَصُ نَاضِرُهُ إِلَيْهَا مِنْ حَيْثُ كَوْنُهَا قِبْلَةً دُعَاءِ الْخَلَائِقِ أَجْمَعِينَ، فَيَسْتَغِيثُ بِخَالِقِهِ وَبَارِيهِ طَبْعًا وَجَبَلَةً لَا تَكَلَّفًا وَحِيلَةً، وَمِثْلُ ذَلِكَ قَدْ يُوجَدُ فِي الْوُحُوشِ وَالْبَهَائِمِ أَيْضًا، فَإِنَّهَا ظَاهِرَةُ الْخَوْفِ وَالرَّجَاءِ رَافِعَةٌ رُؤُوسَهَا إِلَى السَّمَاءِ عِنْدَ فَقْدَانِ الْكَلِّ وَالْمَاءِ وَاحْسَاسِهَا بِالْهَلَاكِ وَالْفَنَاءِ، وَكَذَلِكَ شَهِدْنَا الْأَطْفَالَ عِنْدَ الْبُلُوِّ يَرْفَعُونَ مِسْبَحَتَهُمْ نَحْوَ السَّمَاءِ، هَذَا كُلُّهُ مَرْكُوزٌ فِي جَبَلَةِ الْحَيَوَانَاتِ، فَضْلًا عَنِ الْإِنْسَانِ الْعَاقِلِ، وَهِيَ الْفِطْرَةُ الْمَذْكُورَةُ فِي الْقُرْآنِ وَالْحَدِيثِ، وَلَكِنْ أَكْثَرَ النَّاسِ قَدْ ذَهَلُوا عَنْ ذَلِكَ فِي حَالَةِ السَّرَّاءِ، وَإِنَّمَا يَرُدُّونَ إِلَيْهِ فِي الضَّرَّاءِ، قَالَ تَعَالَى: ﴿وَإِذَا مَسَّكُمْ الضَّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَٰهًا﴾.

ثُمَّ قَالَ بَعْدَ كَلَامٍ: "فَإِنْ قِيلَ: فَهَلْ قَوْلُهُ ﷺ: ((عَلَيْكُمْ بِدِينِ الْعَجَائِزِ))، فِيهِ نَهْيٌ عَنِ الْإِسْتِذْلَالِ الْعَقْلِيِّ أَمْ لَا؟"، فَالْجَوَابُ: لَيْسَ فِي ذَلِكَ نَهْيٌ عَنِ الْإِسْتِذْلَالِ الْعَقْلِيِّ، وَإِنَّمَا هُوَ تَنْبِيْهُ عَلَى اسْتِصْحَابِ تِلْكَ الْحَالَةِ الَّتِي غَفَلَ عَنْهَا أَصْحَابُ السَّلَامَةِ مِنَ الْأَحْدَاثِ وَالشَّبَابِ.

وَنَقَلَ الشَّيْخُ أَبُو طَاهِرٍ الْقُرُونِيُّ أَنَّهُ رَوَى فِي كِتَابِ دِيَّانَاتِ الْعَرَبِ: "إِنَّ النَّبِيَّ ﷺ قَالَ لِعِمْرَانَ بْنِ حُصَيْنٍ: ((كَمْ لَكَ مِنْ إِلَهِ؟))، فَقَالَ: عَشْرَةٌ، قَالَ: ((فَمَنْ لِعُكْ وَكَرْبُكَ وَدَفْعُ الْأَمْرِ

الْعَظِيمِ إِذَا نُزِلَ بِكَ مِنْ جُمْلَتِهِمْ؟))، فَقَالَ: اللَّهُ، فَقَالَ النَّبِيُّ ﷺ: ((فَمَا لَكَ يَا عِمْرَانُ بَنَ حُصَيْنٍ! مَنْ إِلَهٌ إِلَّا اللَّهُ؟!))، فَأَسْلَمَ، وَمِنْ هَذَا الْقَبِيلِ قَوْلُهُ تَعَالَى: ﴿فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحَدُّهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ﴾، إِنَّتْهِى.

وَلِأَجْلِ أَنَّ الضَّرَرَ كَانَ مِنْ أَسْبَابِ الْمَعْرِفَةِ قَالَ أَحْمَدُ بْنُ زَكْرِيَا فِي مُحْصَلِ الْمَقَاصِدِ:

"قَالَ عَبْدُ أَنْ يَمَسَّهُ وَصَفَ الضَّرَرَ * عَرَفَ رَبَّهُ بِغَيْرِ نُكْرٍ".

وَلِذَلِكَ قَالَ أَبُو عَظَاءٍ اللَّهُ فِي الْحَكَمِ: "إِذَا فَتَحَ لَكَ وَجْهَةً مِنَ التَّعْرِفِ فَلَا تَبَالُ مَعَهَا إِنَّ قَلَّ عَمَلُكَ".

وَإِذَا فَهِمْتَ مَا تَقَدَّمَ ذِكْرُهُ مِنْ أَسْبَابِ مَعْرِفَتِهِ تَعَالَى الَّتِي مَنَّ اللَّهُ بِهَا عَلَى النَّاسِ مِنَ الْفِطْرَةِ وَالْمُشَاهِدَةِ وَالتَّوَاتُرِ وَالنَّظَرِ وَالضَّرَرِ ظَهَرَ لَكَ قَوْلُ الشَّيْخِ السَّنُوسِيِّ فِي شَرْحِ الْوُسْطَى: "فَلَيْسَ لَنَا أَنْ نَسِيَ الظَّنَّ بِإِيمَانٍ أَحَدٍ مِنَ الْمُسْلِمِينَ عَامِيًّا كَانَ أَوْ غَيْرَهُ، إِذِ الْمَعْرِفَةُ مَحَلُّهَا الْقَلْبُ، وَلَا أَنْ نَجْزِمَ فِي حَقِّ أَحَدٍ بِالتَّقْلِيدِ بِمَجَرَّدِ عَجَزِ لِسَانِهِ عَنْ تَفْهِيمِ أَدِلَّةِ الْعَقَائِدِ لِاحْتِمَالِ أَنْ يَكُونَ عَارِفًا لَكِنْ عَلَى وَجْهِ يُعَسِّرُ عَنْهُ التَّعْبِيرُ، وَكَثِيرٌ مِنَ الْعُلَمَاءِ يَعْجِزُونَ عَنِ التَّعْبِيرِ عَمَّا فِي ضَمَائِرِهِمْ، فَكَيْفَ بِالْعَامَّةِ؟"، إِنَّتْهِى.

وَوَضَّحَ لَكَ أَيْضًا قَوْلُ شَيْخِ الْإِسْلَامِ زَكْرِيَا الْأَنْصَارِيِّ: "عَقَائِدِ الْعَوَامِ صَحِيحَةٌ بِإِجْمَاعِ كُلِّ مُتَشَرِّعٍ صَحِيحِ الْعَقْلِ، وَلَوْ لَمْ يَنْظُرُوا فِي كُتُبِ الْمُتَكَلِّمِينَ"، وَظَهَرَ لَكَ أَيْضًا قَوْلُ أَبِي بَكْرٍ بْنُ فُورُكٍ فِي النِّظَامِ: "إِنَّ الْعَوَامَ كُلَّهُمْ عَارِفُونَ بِاللَّهِ تَعَالَى"، وَظَهَرَ لَكَ أَيْضًا قَوْلُ أَبِي مَنْصُورٍ: "أَجْمَعُ أَصْحَابُنَا عَلَى أَنَّ الْعَوَامَ مُؤْمِنُونَ عَارِفُونَ بِرَبِّهِمْ، وَهُمْ حَشَوُ الْجَنَّةِ كَمَا جَاءَتْ بِهِ الْأَخْبَارُ، وَانْعَقَدَ عَلَيْهِ الْإِجْمَاعُ"، إِنَّتْهِى.

الفصل الثالث

في بيان حد علم أصول الدين والفرق بينه وبين علم الكلام، وبيان أخذ العقائد من أصول الدين من القرآن العظيم، وأن الله تعالى قد أثبت تلك الأصول في القرآن العظيم

فأقول وبالله التوفيق: أما حد علم أصول الدين فهو كما قال عبد الرحمن السيوطي في النقاية: "علم يبحث فيه عما يجب اعتقاده"، وقال في شرح الكوكب: "هو علم يبحث فيه عما يجب اعتقاده من ذات الله وما يجب له وما يمتنع عليه من الصفات، وبعث الرسل وأحوال المعاد على فنون الإسلام".

وأما الفرق بينه وبين علم الكلام، فقد قال في إتمام الدراية شرح النقاية عند ذكر علم أصول الدين: "ولست أعني به علم الكلام، وهو ما تنصب فيه الأدلة العقلية وتنقل فيه أقوال الفلاسفة"، وقال في شرح الكوكب: "وقد قسمه في جمع الجوامع إلى قسمين: [1] عملي وهو ما يجب اعتقاده، [2] وعلمي لا عملي، وهو ما لا يجب معرفته في العقائد، وإنما هو من رياضات العلم".

ثم قال: "والتحقيق أن القسم الثاني لا يسمى أصول الدين، وإنما هو علم الكلام، والأول إن اقترن به نصب الأدلة العقلية مع حكاية أقوال أهل البدع والفلسفة، فهو علم الكلام أيضاً، وإلا فأصول الدين، هذا فرق ما بينهما"، ثم قال: "حذفت القسم الثاني وأتيت بالأول، وهو أصول الدين الضروري"، ثم قال: "وإنما شرحه هنا شرحاً على طريقة أهل السنة من الكتاب والأحاديث المتواترة على وجه مفيد أسبق إليه"، انتهى.

وأما بيان وجوب أخذ العقائد من أصول الدين من القرآن العظيم فقد قال عبد الوهاب الشعراني في كتاب اليواقيت والجواهر: "قال ابن العربي في الفتوحات: ولا يخفى أن الشخص إذا كان مؤمناً بالقرآن قاطعاً بأنه كلام الله تعالى، فالواجب عليه أن يأخذ عقيدته منه من غير تأويل ولا غدول إلى أدلة العقول مجردة عن الشرع، فإن القرآن دليل قطعي عقلي".

أما بيان أن الله تعالى قد أثبت تلك الأصول في القرآن العظيم فأعلموا يا إخواني إن الله تعالى قد أثبت جميع أصول الدين: إلهيتها ونبوتيتها وسمعياتها في القرآن العظيم، لأنه تعالى قد أثبت أصول الإيمان بقوله: ﴿آمَنُوا بِاللَّهِ وَرَسُولِهِ﴾.

وَأَثَبَتْ أَرْكَانَهُ بِقَوْلِهِ: ﴿وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ﴾.

وَأَثَبَتْ أَنَّ حَقِيقَةَ الْإِيمَانِ تَصْدِيقُ لَجَمِيعِ مَا جَاءَتْ بِهِ الْأَنْبِيَاءُ عَلَى الْإِجْمَالِ بِقَوْلِهِ: ﴿قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ﴾.

وَأَثَبَتْ حَدُوثَ الْعَالَمِ بِقَوْلِهِ: ﴿اللَّهُ خَالِقُ كُلِّ شَيْءٍ﴾.

وَأَثَبَتْ وُجُودَهُ بِقَوْلِهِ: ﴿ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ﴾.

وَأَثَبَتْ قِدَمَهُ وَبَقَاءَهُ بِقَوْلِهِ: ﴿هُوَ الْأَوَّلُ وَالْآخِرُ﴾.

وَأَثَبَتْ مُخَالَفَتَهُ لِلْحَوَادِثِ بِقَوْلِهِ: ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾.

وَأَثَبَتْ غِنَاءَهُ بِقَوْلِهِ: ﴿وَاللَّهُ هُوَ الْغَنِيُّ﴾.

وَأَثَبَتْ وَحْدَانِيَّتَهُ فِي أُلُوهِيَّتِهِ بِقَوْلِهِ: ﴿إِنَّ إِلَهَكُمْ لَوَاحِدٌ﴾.

وَأَثَبَتْ قُدْرَتَهُ بِقَوْلِهِ: ﴿إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾.

وَأَثَبَتْ إِرَادَتَهُ بِقَوْلِهِ: ﴿فَعَالٌ لِّمَا يُرِيدُ﴾.

وَأَثَبَتْ عِلْمَهُ بِقَوْلِهِ: ﴿إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾.

وَأَثَبَتْ حَيَاتِهِ بِقَوْلِهِ: ﴿هُوَ الْحَيُّ﴾.

وَأَثَبَتْ سَمْعَهُ وَبَصَرَهُ بِقَوْلِهِ: ﴿وَهُوَ السَّمِيعُ الْبَصِيرُ﴾.

وَأَثَبَتْ كَلَامَهُ بِقَوْلِهِ: ﴿وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا﴾.

وَأَثَبَتْ إِنَّ جَمِيعَ الْكَمَالَاتِ الْإِلَهِيَّةِ وَاجِبَةٌ لَهُ بِقَوْلِهِ: ﴿وَلَهُ الْمَثَلُ الْأَعْلَىٰ﴾، وَقَوْلِهِ: ﴿وَلِلَّهِ

الْأَسْمَاءُ الْحُسْنَىٰ﴾، وَقَوْلِهِ: ﴿سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ﴾.

وَأَثَبَتْ أَنَّهُ مُخْتَارٌ فِي فِعْلِهِ وَتَرْكِهِ بِقَوْلِهِ: ﴿وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ﴾.

وَأَثَبَتْ أَنَّهُ أَرْسَلَ الرُّسُلَ قَبْلَ مُحَمَّدٍ ﷺ بِقَوْلِهِ: ﴿وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ﴾.

وَأَثَبَتْ أَنَّ مُحَمَّدًا ﷺ رَسُولُ اللَّهِ وَخَاتَمُ النَّبِيِّينَ بِقَوْلِهِ: ﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ

وَلَكِنْ رَسُولُ اللَّهِ وَخَاتَمُ النَّبِيِّينَ﴾.

وَأَثَبَتْ صِدْقَ الرُّسُلِ بِقَوْلِهِ: ﴿هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ﴾.

وَأَثَبَتْ أَمَانَتَهُمْ بِقَوْلِهِ فِي حِكَايَةِ قَوْلِهِمْ: ﴿إِنِّي لَكُمْ رَسُولٌ أَمِينٌ﴾.
وَأَثَبَتْ تَبْلِيغَهُمْ بِقَوْلِهِ: ﴿الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ﴾.
وَأَثَبَتْ أَنَّهُمْ يَتَزَوَّجُونَ بِقَوْلِهِ: ﴿وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً﴾.
وَأَثَبَتْ أَنَّهُمْ يَأْكُلُونَ الطَّعَامَ وَيُبِيعُونَ وَيَشْتَرُونَ بِقَوْلِهِ: ﴿إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ﴾.

وَأَثَبَتْ الْمَلَائِكَةَ وَالْكَتُبَ السَّمَاوِيَّةَ بِقَوْلِهِ: ﴿وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ﴾.
وَأَثَبَتْ أَنَّ الْمَوْتَ بِالْأَجَلِ بِقَوْلِهِ: ﴿وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا﴾.
وَأَثَبَتْ تَثْبِيثَ الْمُؤْمِنِينَ عِنْدَ سُؤَالِ الْقَبْرِ وَإِضْلَالَ الْكَافِرِينَ عَنِ الْجَوَابِ بِقَوْلِهِ: ﴿يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ﴾.
وَأَثَبَتْ نَعِيمَ الْبَرَزَخِ بِقَوْلِهِ: ﴿فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ * فَرَوْحٌ وَرِيحَانٌ وَجَنَّةٌ نَعِيمٌ * وَأَمَّا إِنْ كَانَ مِنَ أَصْحَابِ الْيَمِينِ * فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ﴾.
وَأَثَبَتْ عَذَابَ الْبَرَزَخِ بِقَوْلِهِ: ﴿وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ * فَنُزُلٌ مِّنْ حَمِيمٍ * وَتَصْلِيَةٌ جَهِيمٌ﴾.

وَأَثَبَتْ إِتْيَانَ السَّاعَةِ بِقَوْلِهِ: ﴿وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا﴾.
وَأَثَبَتْ بَعْثَ الْأَمْوَاتِ بِقَوْلِهِ: ﴿وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ﴾.
وَأَثَبَتْ الْحَشَرَ بِقَوْلِهِ: ﴿وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا﴾.
وَأَثَبَتْ الْحِسَابَ بِقَوْلِهِ: ﴿يَوْمَ يَقُومُ الْحِسَابُ﴾.
وَأَثَبَتْ إِيْتَاءَ الْكُتُبِ بِقَوْلِهِ: ﴿فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ﴾، فِي حَقِّ الْمُؤْمِنِينَ، وَبِقَوْلِهِ: ﴿وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ﴾، فِي حَقِّ الْكَافِرِينَ.
وَأَثَبَتْ وَزْنَ الْأَعْمَالِ بِقَوْلِهِ: ﴿وَالْوِزْنُ يَوْمَئِذٍ الْحَقُّ﴾.
وَأَثَبَتْ الصِّرَاطَ بِقَوْلِهِ: ﴿فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ﴾.
وَأَثَبَتْ الْكَوْثَرَ بِقَوْلِهِ: ﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ﴾.
وَأَثَبَتْ النَّارَ بِقَوْلِهِ: ﴿إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا﴾.

وَأَثَبَتِ الْجَنَّةَ بِقَوْلِهِ: ﴿وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا﴾.

وَأَثَبَتِ الشَّقَاعَةَ بِقَوْلِهِ: ﴿عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾، وبِقَوْلِهِ: ﴿وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى﴾، وبِقَوْلِهِ: ﴿وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى﴾.

وَأَثَبَتِ رُؤْيَا الْمُؤْمِنِينَ لَهُ تَعَالَى بِقَوْلِهِ: ﴿وُجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ * إِلَىٰ رَبِّهَا نَاظِرَةٌ﴾.

فَهَذَا أَصُولُ الدِّينِ، إِلَهِيَّتُهَا وَنَبَوِيَّتُهَا وَسَمْعِيَّتُهَا، قَدْ أَثَبَتَهَا اللَّهُ تَعَالَى كُلَّهَا فِي الْقُرْآنِ الْعَظِيمِ، وَيَجِبُ عَلَى كُلِّ مُكَلَّفٍ أَنْ يَعْتَقِدَهَا كَمَا جَاءَتْ، إِذْ كُلُّهَا مَنْصُوصَةٌ مُتَوَاتِرَةٌ، إِذْ الْقُرْآنُ كُلُّهُ مُتَوَاتِرٌ قَطْعِيٌّ.

قَالَ عَبْدُ الْوَهَّابِ الشَّعْرَانِيُّ فِي كِتَابِ الْيَوَاقِيَتِ وَالْجَوَاهِرِ: "قَالَ ابْنُ الْعَرَبِيِّ فِي صَدْرِ الْفُتُوحَاتِ: مَنْ شَرَطَ وَجُوبَ الْإِعْتِقَادِ فِي أَمْرِ مِنَ الْأُمُورِ وَجُودَ نَصِّ مُتَوَاتِرٍ فِيهِ، أَوْ كَشَفِ مُحَقِّقٍ، وَمَنْ كَانَ عِنْدَهُ الْخَبَرُ الْوَاحِدُ الصَّحِيحُ يَكْفِي، فَلْيَحْكَمْ بِهِ وَلَكِنْ فِيمَا يَكُونُ مُتَعَلِّقًا بِأَحْكَامِ الدُّنْيَا، فَإِنَّ تَعَلُّقَ حُكْمِهِ بِالْآخِرَةِ فَلَا يَنْبَغِي أَنْ يَجْعَلَهُ فِي عَقِيدَتِهِ عَلَى التَّعْيِينِ، وَلَيُقَلَّ إِنْ كَانَ هَذَا صَحِيحًا عَنْ رَسُولِ اللَّهِ ﷺ مِمَّا عَلِمْتُ وَمِمَّا لَمْ أَعْلَمْ فَلَا يَصِحُّ أَنْ يَكُونَ فِي الْعَقَائِدِ إِلَّا مَا صَحَّ مِنْ طَرِيقِ الْقَطْعِ، إِمَّا بِالتَّوَاتُرِ وَإِمَّا بِالذَّلِيلِ الْعَقْلِيِّ".

وَقَالَ أَيْضًا فِي الْكِتَابِ الْمَذْكُورِ: "قَالَ ابْنُ الْعَرَبِيِّ فِي مُقَدِّمَةِ الْفُتُوحَاتِ: مَدَارُ صِحَّةِ الْعَقَائِدِ عَلَى حُصُولِ الْجَزْمِ بِهَا حَتَّى أَنْ مَنْ يَأْخُذُ إِيمَانَهُ تَقْلِيدًا جَازِمًا لِلشَّارِعِ كَانَ أَعْصَمَ وَأَوْثَقَ مِمَّنْ يَأْخُذُ إِيمَانَهُ عَنِ الْأَدِلَّةِ، وَذَلِكَ لِمَا يَتَطَرَّقُ إِلَيْهَا إِذَا كَانَ حَدِّقًا فَطَنًا مِنَ الْحَيَرَةِ وَالْدَخِيلِ فِي أَدِلَّتِهِ وَإِزَارُ الشُّبُهَةِ عَلَيْهَا".

وَقَالَ أَيْضًا فِي الْكِتَابِ الْمَذْكُورِ: "إِنَّ التَّقْلِيدَ الْمَعْصُومَ فِيمَا أُخْبِرَ بِهِ مُلْحَقٌ بِالْعِلْمِ وَأَقْوَى مِنْ عُلُومِ النَّظَرِ كَمَا يَدُلُّ عَلَيْهِ قُبُولُ شَهَادَتِنَا عَلَى الْأُمَّمِ السَّالِفَةِ أَنَّ أَنْبِيَائَهُمْ بَلَّغُوا دَعْوَةَ الْحَقِّ تَعَالَى، وَنَحْنُ مَا كُنَّا فِي زَمَانِ تَبْلِيغِهِمْ، وَإِنَّمَا صَدَّقْنَا اللَّهَ عَزَّ وَجَلَّ فِيمَا أَخْبَرَنَا بِهِ فِي كِتَابِهِ عَنْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودٍ وَفِرْعَوْنَ وَغَيْرِهِمْ، وَلَا يَقْبَلُ ذَلِكَ يَوْمَ الْقِيَامَةِ إِلَّا مِمَّنْ كَانَ فِي الدُّنْيَا عَلَى يَقِينٍ مِنْ أَمْرِهِ"، اِنْتَهَى.

وَقَالَ الشَّيْخُ السَّنُوسِيُّ فِي الْعُمْدَةِ شَرْحِ الْكُبَرِ حَاكِيًا كَلَامَ ابْنِ عَرَفَةَ فِي شَامِلِهِ: "التَّقْلِيدُ اعْتِقَادٌ جَازِمٌ لِقَوْلٍ غَيْرِ مَعْصُومٍ، فَيُخْرِجُ اعْتِقَادَ قَوْلِ الرَّسُولِ وَالْإِجْمَاعِ، وَمَعْرِفَةُ مَذْلُولِ الشَّهَادَتَيْنِ".

وَقَالَ الْمَنْجُورُ: "اعْتِقَادُهُ مِنْ قَوْلِ الْمَعْصُومِ مِنْ حَيْثُ أَنَّهُ مَعْصُومٌ لَيْسَ بِتَقْلِيدٍ، بَلْ مَعْرِفَةٌ لِأَنَّهُ لَمَّا أَخَذَهُ مِنْهُ وَجَزَمَ بِصِدْقِهِ وَصَحَّتِهِ مِنْ تِلْكَ الْحَيْثِيَّةِ، فَبِالْحَقِيقَةِ إِنَّمَا اتَّبَعَ فِيهِ دَلِيلُ الصِّدْقِ الَّذِي هُوَ مَعْرِفَةُ الْمُعْجَزَةِ، وَمِنْهُ أَخَذَهُ لَا مِنْ قَوْلِهِ"، اِنْتَهَى.

قُلْتُ: هَذَا كُلُّهُ فَيَمُنُّ قَلَدَ الْقُرْآنِ مِنْ غَيْرِ نَظَرٍ فِي أدِلَّتِهِ، وَأَمَّا مَنْ نَظَرَ فِي أدِلَّتِهِ، فَلَا يَخْتَلِفُ اِثْنَانِ أَنَّهُ عَارِفٌ بَعِيدٌ عَنْ كُلِّ شُبْهَةٍ لِظُهُورِهَا.

قَالَ السَّنُوسِيُّ فِي شَرْحِ الْعَقِيدَةِ الْجَزَائِرِيَّةِ: "وَنَظِيرُ مَنْ بَحَثَ الْعَارِفُ عَنْ مَوْضِعِ الْهِلَالِ حَتَّى رَأَاهُ بِبَصَرِهِ فِي مَوْضِعِهِ مَنْ بَحَثَ الْقُرْآنَ أَوْ أَحَدًا مِنْ عُلَمَاءِ الْحَقِّ حَتَّى أَرَاهُ مَوْضِعَ كُلِّ عَقِيدَةٍ مِنْ بُرْهَانِهَا، فَرَأَاهَا فِيهِ مَجْلُوءَةً وَاضِحَةً فِي غَايَةِ الْوُضُوحِ".

ثُمَّ قَالَ: "وَلَا خِفَاءَ لِكُلِّ عَاقِلٍ أَنَّ هَذَا الَّذِي أَبْصَرَ بِبَصِيرَتِهِ الْعَقَائِدَ بِالْقُرْآنِ مِنْ بَرَاهِينِهَا عَارِفٌ مُتَّقِنٌ، وَلَيْسَ بِمُقَلِّدٍ، وَإِنْ كَانَ إِنَّمَا اهْتَدَى إِلَى الْبَرَاهِينِ الَّتِي أَبْصَرَ مِنْهَا أدِلَّةَ عَقَائِدِ التَّوْحِيدِ بِالْقُرْآنِ"، اِنْتَهَى.

وَقَالَ الْغَزَالِيُّ فِي الْإِحْصَاءِ: "فَأَمَّا مَا يَشْتَمِلُ عَلَيْهِ الْقُرْآنُ مِنَ الأدِلَّةِ الظَّاهِرَةِ الَّتِي تَسْبِقُ الْأَذْهَانَ إِلَى قُبُولِهَا فِي أَوَّلِ السَّمَاعِ، فَقَدْ كَانَ ذَلِكَ مَعْلُومًا لِلْكُلِّ، وَكَانَ الْعِلْمُ بِالْقُرْآنِ هُوَ الْعِلْمُ كُلُّهُ".

قُلْتُ: وَمِثَالُ أدِلَّتِهِ الظَّاهِرَةِ قَوْلُهُ تَعَالَى: ﴿لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا﴾، وَقَوْلُهُ تَعَالَى: ﴿قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذَا لَابْتَغَوْا إِلَى ذِي الْعَرْشِ سَبِيلًا * سُبْحَانَهُ وَتَعَالَى عَمَّا يُقُولُونَ عُلُوًّا كَبِيرًا﴾، وَقَوْلُهُ تَعَالَى: ﴿وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ﴾.

الفصل الرابع

في بيان إن النبي ﷺ قد أثبت أصول الدين أيضاً في سنته

فأقول وبالله التوفيق: فاعلموا يا إخواني إن النبي ﷺ قد أثبت أصول الدين أيضاً في سنته لأنه عليه الصلاة والسلام أثبت أصل الإيمان بقوله كما في صحيح البخاري عن معاذ: ((ما من أحد يشهد أن لا إله إلا الله وأن محمداً رسول الله صدقاً إلا حرمه الله على النار))، يعني نار الخلود.

وأثبت أركانه بقوله عليه الصلاة والسلام كما في حديث مسلم عن عمر بن الخطاب: ((أن تؤمن بالله وملائكته وكتبه ورسله واليوم الآخر وتؤمن بالقدر خيره وشره)).

وأثبت أنه تصديق بجميع ما جاء به على الإجمال بقوله عليه الصلاة والسلام كما في الشفا: عن أبي هريرة: ((أمرت أن أقاتل الناس حتى يشهدوا أن لا إله إلا الله وحتى يؤمنوا بي وبما جئت به)).

وأثبت حدوث العالم كما في صحيح البخاري عن عمران بن حصين بقوله عليه الصلاة والسلام: ((كان الله ولم يكن شيء غيره)).

وأثبت وجوده تعالى كما في صحيح البخاري عن ابن عباس رضي الله عنه بقوله عليه الصلاة والسلام: ((اللهم لك الحمد أنت قيم السماوات والأرض ومن فيهن، ولك الحمد أنت نور السماوات والأرض ومن فيهن، ولك الحمد أنت ملك السماوات والأرض ومن فيهن، ولك الحمد، أنت الحق)).

وأثبت قدمه وبقائه بقوله عليه الصلاة والسلام: ((اللهم أنت الأول فليس قبلك شيء وأنت الآخر فليس بعدك شيء)).

وأثبت مخالفته تعالى للحوادث بقوله عليه الصلاة والسلام: ((اللهم أنت العلي الكبير القدوس)).

وَأُثِّبَتْ قِيَامُهُ تَعَالَى بِنَفْسِهِ بِقَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((اللَّهُمَّ أَنْتَ الْحَيُّ الْقَيُّومُ)).
وَأُثِّبَتْ وَحْدَانِيَّتُهُ تَعَالَى بِقَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((اللَّهُمَّ أَنْتَ الْوَاحِدُ الْأَحَدُ الْقَرُّدُ الصَّمَدُ)).

وَأُثِّبَتْ قُدْرَتُهُ تَعَالَى وَإِرَادَتُهُ وَعِلْمُهُ وَحَيَاتُهُ بِقَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((اللَّهُمَّ أَنْتَ الْقَدِيرُ الْمُفْتَدِرُ الْفَعَّالُ لِمَا يُرِيدُ الْعَالَمُ الْحَقُّ)).

وَأُثِّبَتْ سَمْعُهُ تَعَالَى وَبَصَرُهُ وَكَلَامُهُ لَمَّا مَرَّ بِالنَّاسِ يَسْتَسْقُونَ وَيَدْعُونَ اللَّهَ جَهْرًا بِقَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((ارْفُقُوا عَلَى أَنْفُسِكُمْ فَإِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا أَعْمَى وَلَا أَبْكَمَ وَلَا غَائِبًا، وَإِنَّمَا تَدْعُونَ سَمِيعًا بَصِيرًا مُتَكَلِّمًا حَاضِرًا)).

وَأُثِّبَتْ أَنَّهُ تَعَالَى مُخْتَارٌ فِي فِعْلِهِ وَتَرْكِهِ بِقَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ يَشَاءَ لَمْ يَكُنْ))، وَهَذِهِ الْأَحَادِيثُ أَوْرَدَهَا أَبُو بَكْرٍ بْنُ مُحَمَّدٍ بْنُ أَبِي بَكْرٍ فِي كِتَابِ حُجَّةِ الْمَسَائِلِ عَنْ عِلْمِ التَّوْحِيدِ، وَأُثِّبَتْ قَدَمُهُ تَعَالَى وَبِقَائِهِ إِلَى هُنَا.

وَأُثِّبَتْ أَيْضًا عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ صِدْقُهُ فِي كُلِّ مَا أَخْبَرَ بِهِ بِقَوْلِهِ: ((نَعَمْ، فَإِنِّي لَا أَقُولُ فِيهِمَا إِلَّا حَقًّا))، جَوَابًا لِعَبْدِ اللَّهِ بْنِ عَمْرٍو لَمَّا قَالَ لَهُ: "يَا رَسُولَ اللَّهِ أَوْ أَكْتَبُ مَا أَسْمَعُهُ مِنْكَ فِي الْغَضَبِ وَالرِّضَى؟"، رَوَاهُ أَبُو دَاوُدَ.

وَأُثِّبَتْ أَمَانَتُهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ بِقَوْلِهِ لِذِي الْخُوَيْصِرَةِ: ((وَيْلَكَ! مَنْ يَعْدِلُ إِنْ لَمْ أَعْدِلْ؟))، لَمَّا قَالَ لَهُ: "أَعْدِلْ!"، كَمَا فِي صَحِيحِ الْبُخَارِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ.

وَأُثِّبَتْ تَبْلِيغُهُ الرِّسَالَةَ بِقَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ لِأَصْحَابِهِ: ((أَلَا هَلْ بَلَّغْتُ؟))، فَقَالُوا: "نَعَمْ"، قَالَ: ((اللَّهُمَّ أَشْهَدْ، فَلْيُبَلِّغِ الشَّاهِدُ الْعَائِبَ))، كَمَا فِي صَحِيحِ الْبُخَارِيِّ عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ.

وَأُثِّبَتْ أَيْضًا عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ جَوَازَ الْأَعْرَاضِ الْبَشَرِيَّةِ لَهُ بِقَوْلِهِ: ((وَاللَّهِ إِنِّي لِأَخْشَاكُمُ لِلَّهِ وَأَتَقَاكُمُ لَهُ، لَكِنِّي أَصُومُ وَأَفْطِرُ وَأَصَلِّي وَأَرْفُدُ وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي))، كَمَا فِي صَحِيحِ الْبُخَارِيِّ عَنْ أَنَسٍ.

وَأُثِّبَتْ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ الصِّدْقُ وَالْأَمَانَةُ وَالتَّبْلِيغُ وَجَوَازُ الْأَعْرَاضِ الْبَشَرِيَّةِ لِنَفْسِهِ عَيْنُ اثْبَاتِ ذَلِكَ لِجَمِيعِ إِخْوَانِهِ مِنَ الرُّسُلِ لِجَامِعِ الثُّبُوتِ وَالْبَشَرِيَّةِ.

وَأُثِّبَتْ أَيْضاً عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ الْمَلَائِكَةُ بِقَوْلِهِ: ((يَتَعَاقَبُونَ فِيكُمْ مَلَائِكَةُ بِاللَّيْلِ وَمَلَائِكَةُ بِالنَّهَارِ))، كَمَا فِي صَحِيحِ الْبُخَارِيِّ عَنْ أَبِي هُرَيْرَةَ.

وَأُثِّبَتْ كَوْنُ الْمَوْتِ بِالْأَجَلِ بِقَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((وَكُلُّ عِنْدَهُ بِأَجَلٍ مُّسَمًّى))، كَمَا فِي حَدِيثِ أُسَامَةَ بْنِ زَيْدٍ فِي قِصَّةِ مَوْتِ ابْنِ ابْنَتِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ رَوَاهُ الْبُخَارِيُّ فِي صَحِيحِهِ.

وَأُثِّبَتْ سُؤَالُ الْقَبْرِ بِقَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((الْعَبْدُ إِذَا وُضِعَ فِي قَبْرِهِ وَتَوَلَّى وَذَهَبَ أَصْحَابُهُ، حَتَّى إِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ، أَتَاهُ مَلَكَانِ، فَأَقْعَدَاهُ، فَيَقُولَانِ لَهُ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ مُحَمَّدٍ ﷺ؟ فَيَقُولُ: أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ، فَيَقَالُ: أَنْظِرْ إِلَى مَقْعَدِكَ مِنَ النَّارِ أَبَدَكَ اللَّهُ بِهِ مَقْعَدًا مِنَ الْجَنَّةِ))، قَالَ النَّبِيُّ ﷺ: ((فَيَرَاهُمَا جَمِيعًا، وَأَمَّا الْكَافِرُ أَوْ الْمُنَافِقُ، فَيَقُولُ: لَا أَدْرِي كُنْتُ أَقُولُ مَا يَقُولُ النَّاسُ، فَيَقَالُ: لَا دَرِيْتَ وَلَا تَلَيْتَ، ثُمَّ يُضْرَبُ بِمِطْرَقَةٍ مِنْ حَدِيدٍ ضَرْبَةً بَيْنَ أُذُنَيْهِ، فَيَصِيحُ صَيْحَةً يَسْمَعُهَا مَنْ يَلِيهِ إِلَّا التَّقْلِينَ))، كَمَا فِي صَحِيحِ الْبُخَارِيِّ عَنْ أَنَسٍ.

وَفِي رِوَايَةٍ لِأَبِي دَاوُدَ: ((فَيَقُولَانِ لَهُ: مَنْ رَبُّكَ؟ وَمَا دِينُكَ؟ وَمَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ؟ فَيَقُولُ الْمُؤْمِنُ: رَبِّي اللَّهُ وَدِينِي الْإِسْلَامُ وَالرَّجُلُ الْمُبْعُوثُ رَسُولُ اللَّهِ ﷺ، وَيَقُولُ الْكَافِرُ فِي الثَّلَاثِ لَا أَدْرِي)).

وَفِي رِوَايَةِ التِّرْمِذِيِّ: ((يُقَالُ لِأَحَدِهِمَا الْمُنْكَرُ وَلِلْآخَرِ النَّكِيرُ)).

وَأُثِّبَتْ عَذَابُ الْقَبْرِ وَنَعِيمُهُ وَبُعْثُ الْأَمْوَاتِ بِقَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((إِنَّ أَحَدَكُمْ إِذَا مَاتَ عُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْعَدَاةِ وَالْعَشِيِّ إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ فَمِنْ أَهْلِ الْجَنَّةِ وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ، فَيَقَالُ هَذَا مَقْعَدُكَ حَتَّى يَبْعَثَكَ اللَّهُ يَوْمَ الْقِيَامَةِ))، كَمَا فِي صَحِيحِ الْبُخَارِيِّ عَنْ ابْنِ عُمَرَ.

وَأُثِّبَتْ عَذَابُ الْقَبْرِ أَيْضًا بِقَوْلِهِ: ((عَذَابُ الْقَبْرِ حَقٌّ))، كَمَا فِي صَحِيحِ الْبُخَارِيِّ عَنْ عَائِشَةَ.

وَأُثِّبَتْ الْمِيزَانُ بِقَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ ثَقِيلَتَانِ فِي الْمِيزَانِ حَبِيبَتَانِ إِلَى الرَّحْمَانِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ))، كَمَا فِي صَحِيحِ الْبُخَارِيِّ عَنْ أَبِي هُرَيْرَةَ.

وَأُثِّبَتْ صُحُفَ الْمَلَائِكَةِ الْكُتُبَةِ بِقَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((إِنَّ اللَّهَ سَيُخَلِّصُ رَجُلًا مِنْ أُمَّتِي عَلَى رُؤُوسِ الْخَلَائِقِ يَوْمَ الْقِيَامَةِ، فَيُنْشَرُ عَلَيْهِ تِسْعَةٌ وَتِسْعِينَ سِجِلًّا، كُلُّ سِجِلٍّ مِثْلُ مَدِّ الْبَصَرِ، ثُمَّ يَقُولُ: أَتُنْكِرُ مِنْ هَذَا شَيْئًا؟ أَظْلَمَكَ كَتَبَتِي الْحَافِظُونَ؟ فَيَقُولُ: لَا يَا رَبِّ، فَيَقُولُ: أَفَلَكَ عَذْرٌ؟ فَيَقُولُ: لَا يَا رَبِّ، فَيَقُولُ: بَلَى إِنَّ لَكَ عِنْدَنَا حَسَنَةً، وَإِنَّهُ لَا ظُلْمَ عَلَيْكَ الْيَوْمَ، فَتُخْرَجُ بِطَاقَةٍ فِيهَا: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، فَيَقُولُ احْضُرْ وَزَنَّاكَ، فَيَقُولُ: يَا رَبِّ مَا هَذِهِ الْبِطَاقَةُ مَعَ هَذِهِ السِّجِلَّاتِ؟ فَقَالَ: إِنَّكَ لَا تَظْلَمُ، قَالَ: فَتَوَضَّعُ السِّجِلَّاتُ فِي كَفَّةٍ وَالْبِطَاقَةُ فِي كَفَّةٍ فَطَاشَتِ السِّجِلَّاتُ وَثَقَلَتِ الْبِطَاقَةُ، فَلَا يَثْقُلُ مَعَ اسْمِ اللَّهِ شَيْءٌ))، رَوَاهُ التِّرْمِذِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو.

وَأُثِّبَتْ أَيْضًا عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ الصِّرَاطُ بِقَوْلِهِ: ((وَيَضْرِبُ جِسْرُ جَهَنَّمَ))، قَالَ رَسُولُ اللَّهِ ﷺ: ((فَأَكُونُ أَوَّلَ مَنْ يُجِيزُ))، كَمَا فِي صَحِيحِ الْبُخَارِيِّ عَنْ أَبِي هُرَيْرَةَ، وَبِقَوْلِهِ كَمَا فِي صَحِيحِ مُسْلِمٍ: "بَلَّغَنِي أَنَّ الْجِسْرَ أَدْقُ مِنَ الشَّعْرَةِ وَأَحَدُ مِنَ السَّيْفِ".

وَأُثِّبَتْ الْكَوْثَرُ بِقَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((حَوْضِي مَسِيرَةُ شَهْرٍ، مَآؤُهُ أَبْيَضُ مِنَ اللَّبَنِ وَرِيحُهُ أَطْيَبُ مِنَ الْمِسْكِ وَكِبْرَانُهُ كَنُجُومِ السَّمَاءِ مَنْ شَرِبَ مِنْهُ فَلَا يَظْمَأُ أَبَدًا))، كَمَا فِي صَحِيحِ الْبُخَارِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ.

وَأُثِّبَتْ الْجَنَّةُ وَالنَّارُ بِقَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((مَا مِنْ شَيْءٍ كُنْتُ لَمْ أَرَهُ إِلَّا رَأَيْتُهُ فِي مَقَامِي هَذَا حَتَّى الْجَنَّةَ وَالنَّارَ))، كَمَا فِي صَحِيحِ الْبُخَارِيِّ فِي بَابِ صَلَاةِ الْكُسُوفِ مِنْ حَدِيثِ أَسمَاءَ.

وَأُثِّبَتْ الشَّفَاعَةُ بِقَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((شَفَاعَتِي لِأَهْلِ الْكِبَائِرِ مِنْ أُمَّتِي، وَمَنْ لَمْ يَكُنْ مِنْ أَهْلِ الْكِبَائِرِ فَمَا لَهُ وَلِلشَّفَاعَةِ))، رَوَاهُ التِّرْمِذِيُّ عَنْ جَابِرٍ.

وَأُثِّبَتْ رُؤْيَا الْمُؤْمِنِينَ لَهُ تَعَالَى بِقَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ عَيْنًا))، كَمَا فِي صَحِيحِ الْبُخَارِيِّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ.

وَأَحَادِيثُ عِلْمِ أَصُولِ الدِّينِ مُتَوَاتِرَةٌ، وَإِنَّمَا أَقْتَصَرْنَا عَلَى إِيرادِ بَعْضِهَا إختصارًا.

فَهَذَا أُصُولُ الدِّينِ: إِلَهِيَّتُهَا وَنَبَوِّيَّتُهَا وَسَمْعِيَّتُهَا، قَدْ ثَبَّتَهَا النَّبِيُّ ﷺ فِي سُنَّتِهِ كَمَا ثَبَّتَهَا اللَّهُ تَعَالَى فِي الْقُرْآنِ الْعَظِيمِ، قَالَ عَبْدُ الْوَهَّابِ الشَّعْرَانِيُّ فِي الدَّرَرِ الْمَنْثُورَةِ فِي بَيَانِ زُبْدِ الْعُلُومِ الْمَشْهُورَةِ: "وَهَذِهِ الْأُصُولُ كُلُّهَا مَعْرُوفَةٌ مُقَرَّرَةٌ عِنْدَ كُلِّ مُسْلِمٍ مُخَالِطٍ لِأَهْلِ الْإِسْلَامِ"، اِنْتَهَى.

SANKORE'



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الفصل الخامس

في بيان قواعد علم الكلام التي لا بد من معرفتها لمن يريد الدخول في قراءة كتب علم الكلام ليفوز بمنفعته وينجو من مضرته

فأقول وبالله التوفيق: فأعلموا يا إخواني أن قواعد علم الكلام تنحصر أمهاتها في معرفة عشرة أمور: **الأول** معرفة حده، **الثاني** معرفة حكمه في زمان السلف، **الثالث** معرفة حكمه في زمان الخلف، **الرابع** معرفة حكمه في حق العوام، **الخامس** معرفة سبب سوء الظن الذي ابتلى به غالب الطلبة إذ أدخلوا في قراءته، **السادس** معرفة أن المعتمد صحة إيمان المقلد، **السابع** معرفة سبب تصنيفه، **الثامن** معرفة أن حجب لا تثبت إلا بالقواطع، **التاسع** معرفة يحمل أهل الزمان في استغراق العمر في قراءته من غير موجب، **العاشر** معرفة شأن أهل الله تعالى في التصدي للرد على أحد من أهل الفرق الإسلامية وحظهم من البحث في علم الكلام.

أما حد علم الكلام فقد قال عبد السلام بن إبراهيم اللقاني في إتحاف المرید بجوهره التوحيد: "علم يقتدر معه على إثبات العقائد الدينية على الغير والزامها إياه بإيراد الحجج ودفع الشبه".

وأما حكمه في زمان السلف رضي الله عنهم فالتحريم، بلا شك لعدم ظهور البدع الصرفة عن مقتضى القرآن والسنة في زمانهم غالباً.

قال عبد الرحمن السيوطي في شرح الكوكب: "قال أبو عمرو وسئل ابن خزيمة عن الكلام في الأسماء والصفات، فقال: بدعة ابتدعوها، ولم يكن أئمة المسلمين وأرباب المذاهب وأئمة الدين مثل مالك وسفيان والأوزاعي والشافعي وأحمد وإسحاق ويحيى بن يحيى وابن المبارك وأبي حنيفة ومحمد بن الحسن وأبي يوسف يتكلمون في ذلك، وينهون عن الخوض فيه، ويدلون أصحابهم على الكتاب والسنة".

قال الغزالي في إحياء علوم الدين: "إلى التحريم علم الكلام ذهب الشافعي ومالك وأحمد بن حنبل وسفيان وجميع أهل الحديث من السلف".

وَقَالَ عَبْدُ الرَّحْمَنِ السُّيُوطِيُّ فِي إِتْمَامِ الدِّرَاجَةِ شَرْحِ النَّقَائِيَةِ عِنْدَ ذِكْرِ أَصُولِ الدِّينِ: "وَلَسْتُ أَعْنِي بِهِ عِلْمَ الْكَلَامِ، وَهُوَ مَا يَنْصَبُ فِيهِ الْأَدِلَّةُ الْعَقْلِيَّةُ، وَتَنْقَلُ فِيهِ أَقْوَالُ الْفَلَسَفَةِ، فَذَلِكَ حَرَامٌ بِإِجْمَاعِ السَّلَفِ"، اِنْتَهَى.

وَأَمَّا بَيَانُ حُكْمِ عِلْمِ الْكَلَامِ فِي زَمَانِ الْخَلَفِ، فَالْإِبَاحَةُ بِلَا شَكٍّ، بَلْ هُوَ فَرَضٌ كِفَايَةٌ لِكَثْرَةِ ظُهُورِ الْبِدْعِ الصَّرْفَةِ عَنْ مُقْتَضَى الْقُرْآنِ وَالسُّنَّةِ فِي زَمَانِهِمْ، وَقَدْ تَقَدَّمَ إِنَّ عَبْدَ الرَّحْمَنِ السُّيُوطِيَّ قَالَ فِي إِتْمَامِ الدِّرَاجَةِ شَرْحِ النَّقَائِيَةِ: "إِنَّ عِلْمَ الْكَلَامِ حَرَامٌ بِإِجْمَاعِ السَّلَفِ".

وَقَالَ الْغَزَالِيُّ فِي إِحْيَاءِ عُلُومِ الدِّينِ: "فَاعْلَمْ إِنَّ الْكَلَامَ وَحَاصِلَ مَا يَشْتَمِلُ عَلَيْهِ الْكَلَامُ مِنَ الْأَدِلَّةِ الَّتِي يَنْتَقِعُ بِهَا، فَالْقُرْآنِ وَالْأَخْبَارِ مُشْتَمَلَةٌ عَلَيْهِ، وَمَا خَرَجَ عَنْهُمَا فَهُوَ إِمَّا مُجَادِلَةٌ مَذْمُومَةٌ، وَهِيَ مِنَ الْبِدْعِ كَمَا سَيَأْتِي بَيَانُهُ، وَإِمَّا مُشَاغِبَةٌ [بِالْتَّلُوقِ بِمَنَاقِضَاتِ الْفَرْقِ لَهَا، وَتَطْوِيلٌ بِنَقْلِ الْمَقَالَاتِ الَّتِي أَكْثَرُهَا تَرَهَاتٌ وَهَذَيَانَاتٌ تَزْدْرِيهَا الطَّبَاعُ وَتَمَجُّهَا الْأَسْمَاعُ، وَبَعْضُهَا خَوْضٌ فِيمَا لَا يَتَعَلَّقُ بِالدِّينِ، وَلَمْ يَكُنْ شَيْءٌ مِنْهُ مَأْلُوفًا فِي الْعَصْرِ الْأَوَّلِ، فَكَانَ الْخَوْضُ فِيهِ بِالْكُلِّيَّةِ مِنَ الْبِدْعِ، وَلَكِنْ تَغَيَّرَ الْآنَ حُكْمُهُ إِذْ حَدَّثَتِ الْبِدْعَةُ الصَّرْفَةُ عَنْ مُقْتَضَى الْقُرْآنِ وَالسُّنَّةِ، وَنَبَغَتْ جَمَاعَةٌ لَفَقُوا لَهَا شُبُهًا، وَرَتَّبُوا فِيهَا كَلَامًا مُؤَلَّفًا، فَصَارَ ذَلِكَ الْمَحْدُورَ بِحُكْمِ الصَّرُورَةِ مَأْدُونًا فِيهِ، بَلْ صَارَ مِنْ فُرُوضِ الْكِفَايَاتِ".

وَقَالَ الشَّيْخُ السَّنُوسِيُّ فِي الْعُمْدَةِ شَرْحِ الْكُبْرَى: "قَالَ غَيْرُ وَاحِدٍ هُوَ فَرَضٌ كِفَايَةٌ عَلَى أَهْلِ كُلِّ قُطْرٍ لِيَكُنْ يَشَقُّ الْوُصُولُ مِنْهُ إِلَى غَيْرِهِ"، اِنْتَهَى.

وَقَالَ السَّنُوسِيُّ أَيْضًا فِي شَرْحِ الْوُسْطَى: "هُوَ فَرَضٌ كِفَايَةٌ مَنْ قَامَ بِهِ مِنَ الْعُلَمَاءِ فِي كُلِّ قُطْرٍ أَجْزَاءً عَنْ غَيْرِهِ مِنْ ذَلِكَ الْقُطْرِ"، اِنْتَهَى.

وَقَالَ أَحْمَدُ بْنُ زَكْرِيَّ فِي مَحْصُلِ الْمَقَاصِدِ:

"فَصْلٌ: وَحُكْمُ الْخَوْضِ فِي ذَا الْعِلْمِ * وَفِي الْأَدِلَّةِ بِحُسْنِ الْفَهْمِ

وَالرَّدُّ لِلشُّبُهَةِ بِإِعْتِنَاءِ * فَرَضٌ كِفَايَةٌ بِلَا مِرَاءٍ

يَحْمَلُهُ الرَّاسِخُ فِي الْأُصُولِ * وَفِي فُنُونِ الْعَقْلِ وَالْمُنْقُولِ".

قَالَ الْمَنْجُورُ عِنْدَ شَرْحِ هَذِهِ الْأَبْيَاتِ: "فَيَجِبُ أَنْ يَكُونَ فِي كُلِّ قُطْرٍ يَشُقُّ مِنْهُ الْوُصُولُ إِلَى غَيْرِهِ قَائِمٌ بِالْحَقِّ مُسْتَقِلٌّ بِهَذَا الْعِلْمِ يُقَاوِمُ دَعْوَةَ الْمُبْتَدِعَةِ، وَيَكُفُّ الزَّائِغِينَ عَنِ الْحَقِّ، وَلَوْ خَلَا مِنْهُ قُطْرٌ خَرَجَ بِهِ جَمِيعُهُمْ، وَلَا شَكَّ أَنََّّهُ لَا يَكُونُ بِهَذِهِ الصِّفَةِ إِلَّا مَنْ تَضَلَعَ لِفُنُونِ الْمَعْقُولِ وَالْمُنْقُولِ لِارْتِبَاطِهِ الْمَعْلُومِ وَاحْتِياجِ الْبَعْضِ مِنْهَا الْبَعْضُ"، اِنْتَهَى.

وَأَمَّا حُكْمُهُ فِي حَقِّ الْعَوَامِ فَهُوَ التَّحْرِيمُ بِلَا شَكٍّ لَمَّا يَخْشَى عَلَيْهِمْ فِي الْخَوْضِ فِيهِ مِنَ الْوُقُوعِ فِي الشُّبْهِ الْمُضِلَّةِ، قَالَ الشَّيْخُ السُّنُوسِيُّ فِي الْعُمْدَةِ شَرْحِ الْكُبْرَى: "إِذِ الْوَهْمُ يُلَابِسُ الْعَقْلَ فِي مَأْخُذِهِ، وَالْبَاطِلُ يُشَاكِلُ الْحَقَّ فِي مُبَاحِثِهِ، وَلِهَذَا كَانَ أَهْلُ الْحَقِّ فِي غَايَةِ الْقَلَّةِ، وَمُنَعَ أَنْ يَخَوْضَ فِيهَا زَادَ عَلَى الضَّرُورِيِّ مِنْ هَذَا الْعِلْمِ إِلَّا الْأَفْرَادَ مِنَ الْأَذَكِيَاءِ"، وَقَالَ فِي شَرْحِ الْوُسْطَى: "إِنَّ ذَلِكَ وَظِيفَةُ الْعُلَمَاءِ الرَّاسِخِينَ فِي الْعِلْمِ".

وَفِي النِّوَاقِيتِ وَالْجَوَاهِرِ لِعَبْدِ الْوَهَّابِ الشَّعْرَانِيِّ: "قَالَ الشَّيْخُ سَعِيدُ الدِّينِ النَّقَّارَانِيُّ وَغَيْرُهُ: التَّحْقِيقُ فِي مَسْأَلَةِ ذَمِّ الْخَوْضِ فِي عِلْمِ الْكَلَامِ أَنْ النَّظَرَ فِي ذَلِكَ عَلَى طَرِيقِ الْمُتَكَلِّمِينَ مِنْ تَحْرِيرِ الْأَدِلَّةِ وَتَدْقِيقِهَا، وَدَفْعِ الشُّكُوكِ وَالشُّبْهِ عَنْهَا فَرَضَ كِفَايَةً فِي حَقِّ الْمُتَأَهِّلِينَ لَهُ، فَيَكْفِي قِيَامَ بَعْضِهِمْ بِهِ، وَأَمَّا غَيْرُ الْمُتَأَهِّلِينَ مِمَّنْ يَخْشَى عَلَيْهِ مِنَ الْخَوْضِ فِيهِ الْوُقُوعُ فِي الشُّبْهِ الْمُضِلَّةِ، فَلَيْسَ لَهُ الْخَوْضُ فِيهِ".

وَفِي الْمَحْصَلِ لِأَحْمَدِ بْنِ زَكَرِيَّ:

وَلَمْ يَزِدْ بِهِ بَحْثَ عَنِ السَّلَفِ	*	مَعَ الْعَوَامِ، وَبِذَلِكَ يَغْتَرِفُ
فَهُوَ إِذَا مِنْ بِدْعَةٍ فِي الدِّينِ	*	تَغْيِيرُ مَا يَلْزَمُ بِالتَّعْيِينَ
وَلَا يَظُنُّ بِالصَّحَابَةِ الْقُصُورُ	*	بَلْ سَلَكَوا بِالْخَلْقِ أَيْسَرَ الْأُمُورِ
فَعَلَّمُوهُمْ كِتَابَ النَّبِيِّ	*	قَوَاعِدَ الْإِسْلَامِ بِالْأَمْرِ الْجَلِيِّ.

وَفِي شَرْحِ الْكُوكِبِ لِعَبْدِ الرَّحْمَنِ الشُّيُوطِيِّ: "وَقَدْ صَنَّفَ الْغَزَالِيُّ فِي آخِرِ عُمُرِهِ كِتَابَهُ الَّذِي سَمَّاهُ الْجَامِعَ الْعَوَامِ عَنْ عِلْمِ الْكَلَامِ وَذَكَرَ: إِنَّ النَّاسَ كُلَّهُمْ عَوَامٌ فِي هَذَا الْفَنِّ مِنَ الْفُقَهَاءِ وَغَيْرِهِمْ إِلَّا الشَّاذَّ النَّادِرَ الَّذِي لَا تَكَادُ الْأَعْصَارُ تَسْمَحُ بِوَاحِدٍ مِنْهُمْ"، اِنْتَهَى.

وَقَالَ الْغَزَالِيُّ فِي إَحْيَاءِ عُلُومِ الدِّينِ: "يُنْبَغِي أَنْ يُخَصِّصَ بِتَعْلِيمِ هَذَا الْعِلْمِ مَنْ فِيهِ ثَلَاثُ خِصَالٍ: إِحْدَاهَا التَّجَرُّدُ لِلْعِلْمِ وَالْحِرْصُ عَلَيْهِ، فَإِنَّ الْمُحْتَزِفَ يَمْنَعُهُ الشُّغْلُ عَنِ الْإِسْتِمَامِ، وَإِزَالَةُ الشُّكُوكِ إِذَا عَرَضَتْ، الثَّانِيَةُ الذِّكَاءُ وَالْفُطْنَةُ وَالْفَصَاحَةُ، فَإِنَّ الْبَلِيدَ لَا يَنْتَفِعُ بِفَهْمِهِ، وَالْقَدَمَ لَا يَنْتَفِعُ بِحُجَاجِهِ، فَيَخَافُ عَلَيْهِ مِنْ ضَرَرِ الْكَلَامِ، وَلَا يُرْجَى فِيهِ نَفْعُهُ، الثَّالِثَةُ أَنْ يُكُونَ فِي طَبْعِهِ الصَّلَاحُ وَالِدِّيَانَةُ وَالتَّقْوَى، وَلَا تَكُونَ الشَّهَوَاتُ غَالِبَةً عَلَيْهِ، فَإِنَّ الْفَاسِقَ بِأَدْنَى شُبْهَةٍ، يَنْخَلَعُ عَنِ الدِّينِ"، اِنْتَهَى.

وَأَمَّا سَبَبُ سُوءِ الظَّنِّ الَّذِي أَبْتَلَى بِهِ غَالِبُ الطَّلَبَةِ إِذَا دَخَلُوا فِي قِرَاءَتِهِ فَهُوَ أَنَّهُمْ يَجْعَلُونَ إِثْبَاتَ الْعَقَائِدِ الدِّينِيَّةِ بِالْبُرَاهِينِ الْعَقْلِيَّةِ مَوْضُوعًا عَنْ إِنْشَاءِ عَقْدِ الْإِيمَانِ بِهَا لَا عَلَى التَّبَصُّرِ فِي مَوَافِقَةِ الْعَقْلِ وَالنَّقْلِ وَإِثْبَاتِ قُوَّةِ الْإِيمَانِ بِهَا.

قَالَ أَبُو مُحَمَّدٍ عَبْدُ الْجَلِيلِ فِي شُعْبِ الْإِيمَانِ: "أَمَّا طَرِيقُ الْعِلْمِ بِهِ سُبْحَانَهُ مِنْ جِهَةِ النَّظَرِ الْعَقْلِيِّ وَالذَّلِيلِ الْبُرْهَانِيِّ فَبِالْبَحْثِ فِي الْمَخْلُوقَاتِ وَالْإِعْتِبَارِ بِالْمَصْنُوعَاتِ وَالتَّدَبُّرِ فِي الْأَخْبَارِ وَالْآيَاتِ، وَتَقَهُمُ الْحُكْمِ وَالْأَحَادِيثِ الْمُسْنَدَاتِ، وَمِثَالُ ذَلِكَ فِي الطَّرِيقِ الْأَوَّلِ الَّذِي هُوَ السَّمْعُ: أَنْ تَصَدَّقَ بِأَنَّ اللَّهَ مُوجِدٌ أَرْلِيَّ أَوَّلُ بِنَفْسِهِ لَمْ يُوْجِدْهُ أَحَدٌ وَلَمْ يُوْجِدْ نَفْسَهُ، بَاقٍ أَبَدًا، وَأَنَّهُ لَيْسَ بِجَوْهَرٍ وَلَا جَسَمٍ وَلَا عَرَضٍ، وَأَنَّهُ لَيْسَ فِي جِهَةٍ مِنَ الْجِهَاتِ، وَأَنَّهُ غَيْرُ مُسْتَقَرٍّ عَلَى مَكَانٍ، وَأَنَّهُ يُرَى بِالْقُلُوبِ وَالْأَبْصَارِ، وَأَنَّهُ وَاحِدٌ فَرْدٌ صَمَدٌ لَا ثَانِي مَعَهُ، وَلَا شَيْءٌ مِثْلُهُ، فَهَذَا هُوَ الْعِلْمُ بِذَاتِهِ، وَأَمَّا الْعِلْمُ بِصِفَاتِهِ: بِأَنْ تَصَدَّقَ بِأَنَّهُ حَيٌّ عَلِيمٌ بِنَفْسِهِ وَبِجَمِيعِ خَلْقِهِ، قَدِيرٌ عَلَى مَا يَشَاءُ، لَا يَمْتَنِعُ عَنْهُ شَيْءٌ، مُرِيدٌ لِمَا يَشَاءُ، وَلَا مَكْرَهُ لَهُ، مُتَكَلِّمٌ أَمْرٌ نَاهٍ زَاجِرٌ، مُوعِدٌ مُتَوَاعِدٌ، وَأَنَّهُ كَامِلٌ الْإِدْرَاكِ لِكُلِّ شَيْءٍ مِنَ الطُّعُومِ وَالرَّوَائِحِ وَجَمِيعِ الْإِدْرَاكَاتِ عَلَى مَا يَلِيقُ بِهِ سُبْحَانَهُ، وَأَنَّهُ مَنَزَّةٌ عَنْ حُلُولِ الْحَوَادِثِ بِهِ، وَطَرَتَانَهَا عَلَيْهِ، وَأَنَّهُ قَدِيمُ الصِّفَاتِ، فَهَذِهِ الْأَسْمَاءُ وَالصِّفَاتُ الْمُتَقَدَّةُ لَا بُدَّ مِنْ اعْتِقَادِهَا وَالْإِقْرَارِ بِهَا، وَذَلِكَ الْوُجُودُ وَالْقِدَمُ وَالْبَقَاءُ وَالْوَحْدَانِيَّةُ وَالْحَيَاةُ وَالْعِلْمُ وَالْقُدْرَةُ وَالْإِرَادَةُ وَالسَّمْعُ وَالْبَصَرُ وَالْكَلَامُ وَجَمِيعُ مَا وَصَفَ بِهِ نَفْسَهُ، وَأَجْمَعُ إِلَى هَذِهِ الصِّفَاتِ مِنَ التَّنْزِيهِ وَالتَّقْدِيسِ وَالْإِجْلَالِ وَالتَّعْظِيمِ إِلَى سَائِرِ أَسْمَائِهِ وَصِفَاتِهِ مَا عِلِمَ مِنْهَا وَمَا لَمْ يَعْلَمْ، فَتَصَدَّقَ بِجَمِيعِ ذَلِكَ تَصَدِيقًا جَزْمًا، وَتَقَطَّعْ بِهِ قَطْعًا حَتْمًا، فَتَكُونُ مِنَ الْمُؤْمِنِينَ الْمُصَدِّقِينَ، ثُمَّ بَعْدَ ذَلِكَ يَقَعُ

النَّظَرُ فِي الْمَخْلُوقَاتِ وَالْإِعْتِبَارِ بِالْمَصْنُوعَاتِ، فَيُشَاهِدُ الْعَقْلُ مَا صَدَقَ بِهِ الْقَلْبُ وَيُقَوِّي تَصَدِيقَ الْقَلْبِ بِشَاهِدَةِ الْعَقْلِ، فَيَتَزَايَدُ الْإِيمَانُ وَتَعْظُمُ الْمَعْرِفَةُ بِحُصُولِ الْيَقِينِ".

وَقَالَ عَبْدُ الْوَهَّابِ الشَّعْرَانِيُّ فِي كِتَابِ الْيَوَاقِيَتِ وَالْجَوَاهِرِ: "انْظُرْ يَا أَخِي إِلَى نَبِيِّنَا ﷺ لَمَّا قَالَ لَهُ الْيَهُودُ: أَنْسِبْ لَنَا رَبَّكَ؟، كَيْفَ تَلَا عَلَيْهِمْ سُورَةَ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾، وَلَمْ يَقُمْ لَهُمْ مِنْ أَدِلَّةِ النَّظَرِ دَلِيلًا وَاحِدًا، فَقَوْلُهُ تَعَالَى: ﴿اللَّهُ أَحَدٌ﴾ أَثَبَّتَ الْوُجُودَ لِلْأَحَدِ وَنَفَى الْعِدَدَ، وَأَثَبَتِ الْوَحْدَانِيَّةَ لِلَّهِ تَعَالَى وَحَدَهُ لَا شَرِيكَ لَهُ، ﴿اللَّهُ الصَّمَدُ﴾ نَفَى الْجَسَمِيَّةَ، ﴿لَمْ يَلِدْ وَلَمْ يُولَدْ﴾ نَفَى الْوَالِدَ وَالْوَلَدَ، ﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾ نَفَى الصَّاحِبَةَ وَالشَّرِيكَ، فَيَطْلُبُ صَاحِبُ الدَّلِيلِ الْعَقْلِيِّ الْبُرْهَانَ عَلَى صِحَّةِ هَذِهِ الْمَعَانِي بِالْعَقْلِ بَعْدَ ثُبُوتِهَا بِالْأَدِلَّةِ الْقَطْعِيَّةِ؟، إِنَّ ذَلِكَ مِنَ الْجَهْلِ الْعَظِيمِ، وَيَا لَيْتَ شِعْرِي مَنْ يَطْلُبُ مَعْرِفَةَ اللَّهِ تَعَالَى مِنْ حَيْثُ الدَّلِيلِ، وَيَكْفُرُ مَنْ لَا يَنْظُرُ فِيهِ، كَيْفَ كَانَ حَالَتُهُ هُوَ قَبْلَ النَّظَرِ؟ وَفِي حَالِ النَّظَرِ هَلْ هُوَ مُؤْمِنٌ أَمْ لَا؟ وَهَلْ كَانَ ثَبَتَ عِنْدَهُ إِنَّ اللَّهَ تَعَالَى مُوجُودٌ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَمْ لَا؟ وَهَلْ كَانَ يُصَلِّي وَيُصُومُ أَمْ لَا؟ فَإِنْ كَانَ مُعْتَقِدًا لِهَذَا كُلِّهِ، فَهَذِهِ هِيَ حَالَةُ الْعَوَامِ، فَلْيَتَرَكَّهُمْ عَلَى مَا هُمْ عَلَيْهِ، وَلَا يُكْفِرْ أَحَدًا مِنْهُمْ، وَإِنْ كَانَ لَا يَعْتَقِدُ هَذِهِ الْأُمُورَ إِلَّا بَعْدَ النَّظَرِ فِي عِلْمِ الْكَلَامِ وَالِاشْتِعَالِ بِهِ، فَنَعُوذُ بِاللَّهِ تَعَالَى مِنْ هَذَا الْمَذْهَبِ حَيْثُ آدَاهُ سُوءُ النَّظَرِ إِلَى الْخُرُوجِ مِنَ الْإِيمَانِ"، انْتَهَى.

وَأَمَّا بَيَانُ أَنَّ الْمُعْتَمَدَ صِحَّةُ إِيْمَانِ الْمُقَلَّدِ فَاعْلَمْ إِنَّ عَبْدَ الرَّحْمَنِ السُّيُوطِيَّ قَالَ فِي شَرْحِ الْكُوكَبِ: "قَالَ صَاحِبُ جَمْعِ الْجَوَامِعِ: وَالتَّحْقِيقُ أَنَّهُ إِنْ أُريدَ بِالتَّقْلِيدِ الْأَخْذُ بِقَوْلِ الْغَيْرِ بِغَيْرِ حُجَّةٍ مَعَ إِحْتِمَالِ شَكٍّ أَوْ وَهْمٍ كَمَا فِي تَقْلِيدِ إِمَامٍ فِي الْفُرُوعِ مَعَ تَجْوِيزِ أَنْ يَكُونَ الْحَقُّ فِي خِلَافِهِ، فَهَذَا لَا يَكْفِي فِي الْإِيمَانِ عِنْدَ أَحَدٍ لَا الْأَشْعَرِيَّ وَلَا غَيْرِهِ، وَإِنْ أُريدَ بِهِ الْإِعْتِقَادَ الْجَازِمَ لَا الْمَوْجِبَ، فَهَذَا كَافٍ فِي الْإِيمَانِ، لَمْ يُخَالَفْ فِيهِ إِلَّا أَبُو هَاشِمٍ".

وَقَالَ عَبْدُ الْوَهَّابِ الشَّعْرَانِيُّ فِي كِتَابِ الْيَوَاقِيَتِ وَالْجَوَاهِرِ بَعْدَ حِكَايَةِ كَلَامِ الشَّيْخِ تَاجِ الدِّينِ أَبِي السُّبْكِيِّ: "هَذَا قَالَ الْجَلَالِ الْمَحَلِّيَّ، وَهَذَا هُوَ الْمُعْتَمَدُ"، انْتَهَى.

وَأَمَّا بَيَانُ سَبَبِ تَصْنِيفِهِ فَإِعْلَمَ أَنَّ عُلَمَاءَ السُّنَّةِ رَضِيَ اللَّهُ عَنْهُمْ مَا صَنَعُوا كُتِبَ عِلْمُ الْكَلَامِ لِيُثْبِتُوا لِأَنْفُسِهِمْ أَوْ لِغَيْرِهِمْ مِنْ أَهْلِ السُّنَّةِ الْعِلْمَ بِهِ تَعَالَى لِأَنَّ اللَّهَ تَعَالَى مَعْرُوفٌ بِالْفِطْرَةِ وَالْمَشَاهِدَةِ وَالتَّوَاتُرِ وَالنَّظَرِ الْفِطْرِيِّ وَالضَّرُورِيِّ كَمَا قَدَّمْنَاهُ فِي الْفَصْلِ الثَّانِي مِنْ هَذَا الْكِتَابِ، وَإِنَّمَا أَلْفَوْهَا لِيَعْلَمُوا النَّاسَ طُرُقَ الْإِسْتِدْلَالِ الَّتِي تَرُدُّ بِهَا الْخُصُومَ، كَالْفِلَاسِفَةِ وَالْمُعْتَزِّلَةِ وَلِتَخَفِ الْمُؤَنَّةُ عَلَيْهِمْ زَمَنَ التَّعَلُّمِ وَالتَّعْلِيمِ.

وَلِذَلِكَ قَالَ الْعُلَمَاءُ كَمَا قَالَ الرَّعِينِيُّ فِي شَرْحِ السَّلَاحِيَّةِ: "إِنَّمَا الدَّلِيلُ وَالْبَرَاهِينُ عَلَى وَجْهِ طُرُقِ الْإِسْتِدْلَالِ".

وَلِذَلِكَ قَالَ الشَّيْخُ السَّنُوسِيُّ فِي الْعُمْدَةِ شَرْحِ الْكُبْرَى: "إِنَّمَا أَحَدَثَ الْمُتَأَخِّرُونَ مِنْ الْأِضْطِلَاحَاتِ مَا أَحَدَثُوا لِيَتَخَفَ الْمُؤَنَّةُ عَلَيْهِمْ زَمَنَ التَّعَلُّمِ وَالتَّعْلِيمِ، لِأَنَّ مَعْرِفَةَ الْحَقِّ مَوْقُوفٌ عَلَيْهَا.

وَلِذَلِكَ قَالَ عَبْدُ الْوَهَّابِ الشَّعْرَانِيُّ فِي مُقَدِّمَةِ الْيَوَاقِيَتِ وَالْجَوَاهِرِ: "إِعْلَمَ رَحِمَكَ اللَّهُ أَنَّ عُلَمَاءَ الْإِسْلَامِ مَا صَنَعُوا كُتِبَ الْعَقَائِدُ لِيُثْبِتُوا فِي أَنْفُسِهِمُ الْعِلْمَ بِاللَّهِ تَعَالَى، وَإِنَّمَا وَضَعُوا ذَلِكَ رِدَاً لِلْخُصُومِ الَّذِينَ جَحَدُوا بِاللَّهِ أَوْ الصِّفَاتِ أَوْ الرِّسَالَةِ أَوْ رِسَالَةِ مُحَمَّدٍ ﷺ بِالْخُصُوصِ، أَوْ الْإِعَادَةَ فِي هَذِهِ الْأَجْسَامِ بَعْدَ الْمَوْتِ، وَنَحْوُ ذَلِكَ مِمَّا لَا يَصْدُرُ إِلَّا مِنْ كَافِرٍ، فَطَلَبَ عُلَمَاءُ الْإِسْلَامِ إِقَامَةَ الْأَدِلَّةِ عَلَى هَؤُلَاءِ لِيَرْجِعُوا إِلَى اعْتِقَادِ وَجُوبِ الْإِيمَانِ بِذَلِكَ لَا غَيْرِ، وَإِنَّمَا لَمْ يُبَادِرُوا إِلَى قَتْلِهِمْ بِالسَّيْفِ رَحْمَةً بِهِمْ وَرَجَاءَ رُجُوعِهِمْ إِلَى طَرِيقِ الْحَقِّ، فَكَانَ الْبُرْهَانُ عِنْدَهُمْ كَالْمُعْجَزَةِ الَّتِي يُنْسَاقُونَ بِهَا إِلَى دِينِ الْإِسْلَامِ، وَمَعْلُومٌ أَنَّ الرَّاجِعَ بِالْبُرْهَانِ أَصَحُّ إِيمَانًا مِنَ الرَّاجِعِ بِالسَّيْفِ، إِذْ الْخَوْفُ قَدْ يَحْمِلُ صَاحِبَهُ عَلَى النِّفَاقِ، وَصَاحِبُ الْبُرْهَانِ لَيْسَ كَذَلِكَ، فَلِذَلِكَ وَضَعُوا عِلْمَ الْجَوْهَرِ وَالْعَرَضِ، وَبَسَطُوا الْكَلَامَ فِي ذَلِكَ، وَيَكْفِي فِي الْمَصْرِ الْوَاحِدِ وَاحِدٌ مِنْ هَؤُلَاءِ"، **إِنْتَهَى.**

وَأَمَّا بَيَانُ أَنَّ حُجَّتَهُ لَا تُثْبِتُ إِلَّا بِالْقَوَاطِعِ، فَقَدْ قَدَّمْنَا فِي آخِرِ فَصْلِ عِلْمِ أُصُولِ الدِّينِ أَنَّ مِنْ شَرْطِ وَجُوبِ الْإِعْتِقَادِ وَجُودَ نَصِّ مُتَوَاتِرٍ، وَقَدَّمْنَا أَيْضًا فِي أَوَّلِ هَذَا الْفَصْلِ أَنَّ حَدَّ عِلْمِ الْكَلَامِ عِلْمٌ يَقْتَدِرُ مَعَهُ عَلَى إِثْبَاتِ الْعَقَائِدِ الدِّينِيَّةِ عَلَى الْغَيْرِ، وَالزَّمُّهَا إِيَّاهُ بِإِيزَادِ الْحُجَجِ وَدَفْعِ الشُّبْهِ، فَكَمَا إِنَّ كُلَّ عَقِيدَةٍ لَا تُثْبِتُ إِلَّا بِالْقَوَاطِعِ، فَلِذَلِكَ الْحُجَّةُ الَّتِي تُثْبِتُهَا عَلَى الْغَيْرِ لَا تُثْبِتُ

إِلَّا بِالْقَوَاطِعِ، وَتِلْكَ الْقَوَاطِعُ أَرْبَعَةٌ أُمُورٌ: الْأَوَّلُ الْبُرْهَانُ الْعَقْلِيُّ، الثَّانِي نَصُّ الْكِتَابِ، الثَّلَاثُ نَصُّ حَدِيثٍ مُتَوَاتِرٍ، الرَّابِعُ الْإِجْمَاعُ.

وَالِي هَذِهِ الْقَوَاطِعِ أَشَارَ الشَّيْخُ الطَّاهِرُ فِي نَظْمِ الْكُبْرَى بِقَوْلِهِ:

"يَنْبُتُ بِالْبُرَاهِينِ الْعَقْلِيَّةِ * ذَا الْعِلْمِ وَالْقَوَاطِعِ النَّقْلِيَّةِ".

هَذَا إِذَا كَانَ الْخَصَمُ مِمَّنْ يَقْبَلُ دَلِيلًا شَرْعِيًّا، وَإِمَّا إِذَا كَانَ لَا يَقْبَلُ دَلِيلًا شَرْعِيًّا كَالْبُرَاهِينِ، فَلَا يَحْتَجُ عَلَيْهِ إِلَّا بِالْبُرْهَانِ الْعَقْلِيِّ كَمَا قَدَّمْنَا، إِذَا فَهِمْتَ مَا تَقَدَّمَ ذِكْرُهُ عَرَفْتَ أَنَّ هَذَا الْعِلْمَ لَا تَثْبُتُ بِظَاهِرِ الْكِتَابِ وَلَا بِظَاهِرِ السُّنَّةِ وَلَا بِنَصِّ خَيْرٍ مِنْ أَخْبَارِ الْأَحَادِ، لِأَنَّهَا أُمُورٌ ظَنِّيَّةٌ لَا تَثْبُتُ بِهَا إِلَّا الْفُرُوعُ، وَإِذَا عَرَفْتَ هَذَا كُلَّهُ عَرَفْتَ أَنَّ حُجَجَ هَذَا الْعِلْمِ لَا تَثْبُتُ بِقَوْلِ كُلِّ مُجْتَهِدٍ مِنَ الْمُجْتَهِدِينَ، إِذِ الْاجْتِهَادُ كَمَا قَالَ عَبْدُ الرَّحْمَنِ السُّيُوطِيُّ فِي شَرْحِ الْكُوكَبِ: "بَذَلُ الْفَقِيهِ الْوُسْعَ لِتَحْصِيلِ ظَنٍّ بِحُكْمٍ، كَذَا فِي جَمْعِ الْجَوَامِعِ، وَزَادَ ابْنُ الْحَاجِبِ: شَرْعِي"، وَقَالَ: "فَخَرَجَ بَذَلُ غَيْرِ الْفَقِيهِ، وَبَذَلُ الْفَقِيهِ لِتَحْصِيلِ قَطْعٍ بِحُكْمٍ عَقْلِيٍّ"، انْتَهَى، وَنَصُّ فِي ذَلِكَ فِي كُوكَبِهِ: "بَذَلُ الْفَقِيهِ الْوُسْعَ فِي تَحْصِيلِ * ظَنٍّ بِالْأَحْكَامِ مِنَ الدَّلِيلِ".

وَأَمَّا مَعْرِفَةُ شَأْنِ أَهْلِ الزَّمَانِ فِي اسْتِغْرَاقِ الْعَصْرِ فِي قِرَاءَتِهِ مِنْ غَيْرِ مَوْجِبٍ فَقَدْ قَالَ عَبْدُ الْوَهَّابِ الشَّعْرَانِيُّ فِي كِتَابِ الْيَوَاقِيتِ وَالْجَوَاهِرِ: "قَالَ مُحْيِي الدِّينِ: فَعَلِمَ أَنَّهُ لَا يَنْبَغِي لِمُؤْمِنٍ أَنْ يَنْسَى خُدُودَ رَبِّهِ الَّتِي كَلَّفَهُ بِهَا فِي هَذِهِ الدَّارِ وَيَسْتَعْرِقُ غَالِبَ عُمْرِهِ فِي الْإِسْتِغَالِ بِرَدِّ خُصُومٍ لَمْ يُوجِدْ لَهُمْ عَيْنٌ فِي بِلَادِهِ، وَبَدَعَ شَيْءٌ يُمْكِنُ أَنْ لَا تَكُونَ، ثُمَّ بِتَقْدِيرِ وُجُودِهَا فَسَيُفُ الشَّرِيعَةِ أَقْطَعُ وَارْدَعٌ، وَفِي الْحَدِيثِ الصَّحِيحِ: ((أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ وَحَتَّى يُؤْمِنُوا بِي وَبِمَا جِئْتُ بِهِ))، وَلَمْ يَدْفَعْنَا ﷺ إِلَى مُحَاصِمَتِهِمْ إِذَا [حَضَرُوا، إِنَّمَا هُوَ الْجِهَادُ بِالسَّيْفِ إِنْ عَانَدُوا بِي الْحَقَّ، قَالَ: وَهَذَا هُوَ جَلَّ اسْتِغَالُ النَّاسِ الْيَوْمَ، فَقَطَّعُوا عُمْرَهُمْ فِي الْإِسْتِغَالِ بِرَدِّ خُصُومٍ مَتَوَهِّمَةٍ أَوْ خُصُومٍ مَوْجُودَةٍ، لَكِنْ بِلَا زِمِ الْمَذْهَبِ، وَذَلِكَ لَيْسَ بِمَذْهَبٍ عَلَى الرَّاجِحِ، وَيَتَخَيَّلُ لِصَاحِبِ الْكَلَامِ فِي مِثْلِ ذَلِكَ أَنَّهُ يَتَكَلَّمُ مَعَ غَيْرِهِ، وَالْحَالُ أَنَّهُ إِنَّمَا يَتَكَلَّمُ مَعَ نَفْسِهِ، فَعَلِمَ أَنَّ السَّلَفَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ مَا وَضَعُوا كُتُبَ الْكَلَامِ إِلَّا رَدْعًا لِلْخُصُومِ الَّذِينَ كَانُوا فِي عَصَرِهِمْ كَمَا مَرَّ، فَاللَّهُ تَعَالَى يَنْفَعُهُمْ بِقُصْدِهِمْ، قَالَ: فَالْعَاقِلُ مَنْ اسْتَعْلَى الْيَوْمَ بِالْعُلُومِ الشَّرْعِيَّةِ فَإِنَّ فِيهَا غُنْيَةً عَنِ عِلْمِ الْكَلَامِ لِقِيَامِ الدِّينِ بِهَا، وَلَوْ أَنَّ الْإِنْسَانَ مَاتَ وَهُوَ لَمْ يَعْرِفِ الْكَلَامَ عَلَى

الْجَوْهَرِ وَالْعَرَضِ لَمْ يَسْأَلْهُ اللَّهُ تَعَالَى عَنْ ذَلِكَ يَوْمَ الْقِيَامَةِ، ثُمَّ إحتَاجُ إِنْسَانٌ إِلَى رَدِّ خَصْمٍ حَدَثَ فِي بِلَادِهِ يَنْكُرُ الشَّرَائِعَ مَثَلًا وَجَبَ عَلَيْنَا بِتَجْرِيدِ النَّظَرِ فِي رَدِّ مَذْهَبِهِ لَكِنْ بِالْأُمُورِ الْعَقْلِيَّةِ دُونَ الْإِسْتِدْلَالِ عَلَيْهِ بِالشَّرْعِ كَالْبَرَهْمِيِّ مَثَلًا، فَإِنَّهُ لَا يَقْبَلُ دَلِيلَ الشَّرْعِ عَلَى إِبْطَالِ مَا أُنْتَحَلَّهُ مِنَ الْمَذْهَبِ الْغَرِيبِ الَّذِي يَقْدَحُ فِي الشَّرْعِيَّةِ، فَإِنَّ الشَّرْحَ هُوَ مَحَلُّ النَّزَاعِ بَيْنَنَا وَبَيْنَهُ، فَلَا يَنْبَغُ، فَلِذَلِكَ قُلْنَا لَيْسَ لَهُ دَوَاءٌ إِلَّا رُدُّهُ بِالنَّظَرِ الْعَقْلِيِّ، فَدَوَائِيهِ بِنَحْوِ قَوْلِنَا مَثَلًا: أَنْظُرْ بِعَقْلِكَ فِي هَذِهِ الْمَسْأَلَةِ وَحَقِّقِ النَّظَرَ"، إِنَّتَهَى.

وَأَمَّا مَعْرِفَةُ شَأْنِ أَهْلِ اللَّهِ تَعَالَى فِي التَّصَدِّي لِلرَّدِّ عَلَى أَحَدٍ مِنْ أَهْلِ الْفِرَقِ الْإِسْلَامِيَّةِ، وَحَظُّهُمْ مِنَ الْبَحْثِ فِي عِلْمِ الْكَلَامِ فَقَدْ قَالَ عَبْدُ الْوَهَّابِ الشَّعْرَانِيُّ فِي كِتَابِ الْيَوَاقِيْتِ وَالْجَوَاهِرِ: "كَانَ مُحْيِي الدِّينِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: لَيْسَ مِنْ شَأْنِ أَهْلِ اللَّهِ تَعَالَى إِنْ يَتَّصِدُوا لِلرَّدِّ عَلَى أَحَدٍ مِنْ أَهْلِ الْفِرَقِ الْإِسْلَامِيَّةِ إِلَّا إِنْ خَالَفُوا النُّصُوصَ أَوْ خَرَقُوا الْإِجْمَاعَ، فَمَنْ تَصَدَّى لِلرَّدِّ عَلَى أَحَدٍ مِنْهُمْ، فَلَا يَأْمَنُ أَنَّهُ يَنْكُرُ عَلَيْهِمْ أَمْرًا هُوَ حَقٌّ فِي نَفْسِ الْأَمْرِ، فَإِنَّ أَهْلَ الْإِسْلَامِ مَا دَامُوا فِي دَائِرَةِ الْإِسْلَامِ لَا يَعْتَقِدُونَ إِلَّا حَقًّا وَمَا فِيهِ شُبْهَةٌ حَقٌّ بِخِلَافٍ مَنْ خَرَجَ عَنِ الْإِسْلَامِ"، إِنَّتَهَى.

وَقَالَ فِي الْبَابِ الثَّلَاثِينَ مِنَ الْفَتْوَحَاتِ: "مِنْ شَأْنِ أَهْلِ اللَّهِ تَعَالَى أَنَّهُمْ لَا يَجْرَحُونَ عَقَائِدَ أَحَدٍ مِنَ الْمُسْلِمِينَ، وَإِنَّمَا شَأْنُهُمُ الْبَحْثُ عَنْ مُنَازَعِ الْإِعْتِقَادَاتِ لِيَعْرِفُوا مِنْ أَيْنَ أُنْتَحَلَّتْ أَهْلُهَا، وَمَا الَّذِي تَجَلَّى لَهَا حَتَّى اعْتَقَدَتْ مَا اعْتَقَدَتْ، وَهَلْ يُؤَثِّرُ ذَلِكَ فِي سَعَادَتِهَا أَمْ لَا، هَذَا حَظُّهُمْ مِنَ الْبَحْثِ فِي عِلْمِ الْكَلَامِ"، إِنَّتَهَى.

وَهَذِهِ الْقَوَاعِدُ الْعَشْرُ لَا بُدَّ مِنْ مَعْرِفَتِهَا لِمَنْ يُرِيدُ الدُّخُولَ فِي قِرَاءَةِ كُتُبِ عِلْمِ الْكَلَامِ لِيَفُوزَ بِنَفْعَتِهِ وَيَنْجُو مِنْ مُضَرَّتِهِ، وَإِلَيْهَا أَشَارَ أَحْمَدُ بْنُ زَكْرِيَّ فِي الْمُحَصِّلِ بِقَوْلِهِ:

"وَلَيْنُهُ مَنْ لَمْ تَتَقَنَّ الْقَوَاعِدَ * عَنِ التَّعَرُّضِ لِذِي الْمَقَاصِدِ."

وَقَالَ عَبْدُ الْوَهَّابِ الشَّعْرَانِيُّ فِي مُقَدِّمَةِ الْيَوَاقِيْتِ وَالْجَوَاهِرِ عِنْدَ ذِكْرِ هَذِهِ الْقَوَاعِدِ: "وَهِيَ الْقَوَاعِدُ وَالضُّوَابِطُ الَّتِي يَحْتَاجُ إِلَيْهَا مَنْ يَرِيدُ التَّبَحُّرَ فِي عِلْمِ الْكَلَامِ."

خَاتِمَةٌ فِي بَيَانِ الْفَسَادِ لَا يَعُمُّ عَقَائِدَ الْعَامَّةِ إِلَى قِيَامِ السَّاعَةِ

وَيُظْهِرُ الطَّائِفَةَ الضَّالَّةَ الْمُضِلَّةَ فِي زَمَانِ الْحَسَنِ الْيُوسِي يَزْعُمُونَ أَنَّ مَنْ لَمْ يَعْرِفْ مَعْنَى لَا إِلَهَ إِلَّا اللَّهُ عَلَى التَّقْرِيرِ الَّذِي يَقَرُّرُ الْعُلَمَاءُ فَهُوَ كَافِرٌ كَمَا ظَهَرَتْ فِي زَمَانِنَا أَمْثَالُهُمْ.

أَمَّا بَيَانُ أَنَّ الْفَسَادَ لَا يَعُمُّ عَقَائِدَ الْعَامَّةِ إِلَى قِيَامِ السَّاعَةِ فَقَدْ قَالَ أَحْمَدُ بْنُ زَكَرِيَّ فِي مَخْصَلِ الْمَقَاصِدِ:

"نَقَلَ الْأُسْتَاذُ أَبُو مَنْصُورٍ * أَجْمَعَ أَهْلَ الْحَقِّ فِي مَسْطُورِ

أَنَّ عَوَامَ الْمُسْلِمِينَ مُؤْمِنُونَ * وَإِنَّهُمْ بِرَبِّهِمْ عَارِفُونَ

وَرَدُّ إِنَّهُمْ حَشَوُ الْجَنَّةِ * أَكْثَرَهَا الْبُلَّةُ اتِّفَاقُ السَّنَةِ."

قَالَ الْمُنْجُورُ فِي شَرْحِ الْمَخْصَلِ عِنْدَ شَرْحِ هَذِهِ الْأَبْيَاتِ: "قَوْلُهُ أَكْثَرَهَا الْبُلَّةُ، وَنَقَلَ بَعْضُهُمْ بِزِيَادَةِ وَأَهْلَ عَلَيَّينَ أُولُوا الْأَلْبَابِ"، ثُمَّ قَالَ: "إِنَّ هَذَا الْحَدِيثَ إِشَارَةٌ إِلَى عَامَّةِ الْمُسْلِمِينَ وَسَوَادِهِمْ لِإِنَّهُمْ غَافِلُونَ عَنْ أُمُورٍ لَمْ تَشْوَشْ عَلَيْهِمْ دِيَانَاتِهِمْ، وَلَا أَدْخَلَتْهُمْ فُطْنَتُهُمْ فِي أُمُورٍ لَمْ يَصِلُوا بِهَا إِلَى التَّحْقِيقِ، فَيَكُونُوا مِنْ أَهْلِ عَلَيَّينَ مَعَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ، وَهُمْ أَهْلُ الْجَنَّةِ وَقَفَتْ بِهِمْ عَنِ الْوُصُولِ، وَحَادَثَتْ بِهِمْ عَنِ السَّبِيلِ، فَضَلُّوا بِكُفْرٍ أَوْ بِدَعَةٍ، فَهَلَكُوا وَاللَّهُ أَعْلَمُ"، وَلَفْظُ الْبُلَّةِ جَمْعُ مَحَلٍّ بَالٍ وَمِنْ صِيغِ الْعُمُومِ.

وَلِذَلِكَ قَالَ أَحْمَدُ بْنُ زَكَرِيَّ فِي مَخْصَلِ الْمَقَاصِدِ أَيْضًا بَعْدَ هَذِهِ الْأَبْيَاتِ:

"إِنْ قُلْتَ هَذَا الْحُكْمُ فَيَمُنُّ قَدْ مَضَى * مِنْ الْعَوَامِ ظَاهِرٌ كَمَا اقْتَضَى

وَلَيْسَ يَقْتَضِي عُمُومًا فِي الْعَوَامِ * فِي كُلِّ عَصْرِ ذَاكَ مَا هُوَ بِعَامٍ

إِنْ سَلِمَ اقْتِضَاؤُهُ لَهُ وَجِبَ * تَخْصِيصُهُ بِنَفْيِ جَهْلِ قَدْ غَلَبَ

قُلْتُ الْعُمُومُ ثَابِتٌ بِصِيغَتِهِ * فَيَقْتَضِي الْحُكْمُ لَهُمْ بِصِفَتِهِ

حَمَلَ جَمِيعُهُمْ عَلَى الْفَسَادِ * مِنْ أَجْلِ حُكْمِ الْبَعْضِ فِي الْمَرَادِ

مُخَالَفُ لِمُقْتَضَى الْمَعْقُولِ * وَمَا اقْتَضَتْ أَدِلَّةُ الْمَنْقُولِ

إِنْ ظَهَرَ الْفَسَادُ وَهُوَ مُنْكَرٌ * تَغْيِيرُ ذَلِكَ بِمَا لَا يُنْكَرُ

مِنْ أَسْهَلِ الْأُمُورِ بِالْأَضْعَبِ * إِذْ قَدْ يُوَوِّلُ أَمْرَهُ لِلْعُطَبِ."

قَالَ الْمَنْجُورُ فِي شَرْحِ هَذِهِ الْأَنْبِيَاءِ: قُلْتُ هِيَ أَنَّ الْأَلْفَ وَاللَّامَ فِي الْبُلْهِ لِلْعُمُومِ، وَأَنَّهُ

دَالٌّ عَلَى عَامَّةِ السَّلَفِ، لَكِنْ لَا نُسَلِّمُ إِنَّ الْعَامَّ فِي الْأَشْخَاصِ عَامٌّ فِي الْأَزْمَانِ حَتَّى يَشْمَلَ عَامَّةَ هَذَا الزَّمَانِ الَّتِي الْكَلَامُ فِيهَا سَلَمْنَا إِنَّ الْعَامَّ فِي الْأَشْخَاصِ عَامٌّ فِي الْأَزْمَانِ لَكِنْ لَا نَدْعِي التَّخْصِصَ بِإِخْرَاجِ عَامَّةٍ مِثْلَ هَذَا الزَّمَانِ الْفَسَادِ عَقَائِدَ كَثِيرٍ مِنْهُمْ، وَعَدَمَ انْتِفَانِهِمْ لَهَا، وَلَوْ بِالنَّقْلِ فَضْلًا عَنِ الْمَعْرِفَةِ، فَالْجَوَابُ: إِنَّ الصَّحِيحَ أَنَّ الْعَامَّ فِي الْأَشْخَاصِ عَامٌّ فِي الْأَزْمَانِ كَمَا نَقَرَّ فِي أُصُولِ الْفِقْهِ شَامِلٍ لِعَامَّةِ كُلِّ عَصْرِ، وَدَالٌّ عَلَى ذَلِكَ بِصِغَتِهِ دَلَالَةٌ ظَاهِرَةٌ، فَلَا يَجُوزُ الْعُدُولُ عَنْهَا إِلَّا بِدَلِيلٍ، وَحِينَئِذٍ لَا يَخْرُجُ مِنَ الْعَوَامِ إِلَّا مَنْ فَسَدَتْ عَقِيدَتُهُ، وَذَلِكَ فِي الْبَعْضِ لَا فِي الْكُلِّ، وَحَمَلَ جَمِيعُهَا عَلَى الْفَسَادِ لِفَسَادِ الْبَعْضِ لَا يَصِحُّ عَقْلًا وَلَا نَقْلًا، نَعَمْ إِنْ ظَهَرَ فُسَادُ أَحَدٍ مِنْهُمْ فَهُوَ مُنْكَرٌ يَجِبُ تَغْيِيرُهُ وَإِنْ لَمْ يَظْهَرْ، فَلَأَصْلُ السَّلَامَةِ وَالْدُخُولُ تَحْتَ الْحَدِيثِ، وَتَغْيِيرُ ذَلِكَ يَكُونُ بِمَا يَقْبَلُهُ الْعَامِّي، وَلَا يَنْكَرُهُ مِنَ الْأَدْلَةِ الْوَاضِحَةِ السَّهْلَةِ الْقَرِيبَةِ عَلَى الْعَامِّي، وَلَا تَمَرُّجُ بِاصْطِلَاحَاتِ الْمُتَكَلِّمِينَ الَّتِي تَعْمَى عَلَى الْعَبِيِّ، وَلَا يَحْصُلُ مَعَهَا الْمُرَادُ وَلَا بِإِيزَادِ الشُّبْهِ، وَلَوْ مَعَ الْإِنْفِصَالِ عَنْهَا لِأَنَّ الْعَبِيَّ لَا يَزْدَادُ إِلَّا شَكًّا، هَذَا مَا ظَهَرَ لِي فِي تَقْرِيرِ كَلَامِ الْمُؤَلِّفِ، وَهُوَ وَاللَّهُ أَعْلَمُ رَدٌّ عَلَى الْإِمَامِ السَّنُوسِيِّ رَحِمَهُ اللَّهُ حَيْثُ كَانَ يَدْعُو جَمِيعَ النَّاسِ إِلَى تَعْلِيمِ الْعَقَائِدِ، وَيَشَدِّدُ الْأَمْرَ فِي ذَلِكَ وَلَا يَرْخِصُ فِي تَرْكِهِ لِطَالِبٍ أَوْ غَيْرِهِ، قَوْلُهُ: (إِنْ قُلْتُ هَذَا الْحَكْمُ) الْبَيْتُ الْمُرَادُ بِالْحَكْمِ كَوْنُ الْعَامَّةِ أَكْثَرُ أَهْلِ الْجَنَّةِ، وَفَاعِلُ اقْتِضَى الْبُلْهِ أَوْ الْحَدِيثُ؛ قَوْلُهُ: (ذَلِكَ هُوَ بَعَامٍ) أَيِ فِي كُلِّ عَصْرِ، قَوْلُهُ: (إِنْ سَلِمَ اقْتِضَاؤُهُ لَهُ وَجَبَ) الْبَيْتُ أَيِ إِنْ سَلِمَ اقْتِضَاؤُهُ اللَّفْظُ لِلْعُمُومِ فِي كُلِّ عَصْرِ وَجَبَ اخْتِصَاصُهُ بِأَنْ يَقْصَرَ عَلَى لَفْظِ الْجَهْلِ الْغَالِبِ، قَوْلُهُ: (قُلْتُ الْعُمُومُ ثَابِتٌ بِصِغَتِهِ) لَفْظُ الْبُلْهِ أَوْ بِصِغَةِ اللَّفْظِ الدَّالِّ عَلَيْهِ، وَهُوَ هُنَا الْبُلْهِ لِأَنَّهُ جَمْعٌ مَحَلٌّ بِأَلٍ وَهُوَ مِنْ صِيغِ الْعُمُومِ، قَوْلُهُ: (فَيَقْتَضِي الْحَكْمُ لَهُمْ بِصِفَتِهِ) الْمُرَادُ بِالْحَكْمِ كَوْنُهُمْ حَشْوُ الْجَنَّةِ وَأَكْثَرُ أَهْلِهَا، أَيِ فَيَقْتَضِي اللَّفْظُ أَنَّ عَامَّةَ كُلِّ عَصْرِ دَاخِلُونَ فِي الْبُلْهِ الَّذِينَ هُمْ أَكْثَرُ أَهْلِ الْجَنَّةِ، قَوْلُهُ: (تَغْيِيرُ ذَلِكَ بِمَا لَا يَنْكَرُ * مِنْ أَسْهَلِ الْأُمُورِ لَا بِالصَّعْبِ) تَغْيِيرُ مُبْتَدَأُ خَبَرِهِ بِمَا لَا يَنْكَرُ وَمِنْ بَيَانٍ لِمَا قَوْلُهُ: (إِذْ قَدْ يُوَوَّلُ أَمْرُهُ لِلْعَطَبِ) أَيِ الْأَمْرِ الْأَصْعَبِ؛ إِنَّتَهَى.

وَأَمَّا بَيَانُ ظُهُورِ الطَّائِفَةِ الضَّالَّةِ الْمُضِلَّةِ فِي زَمَانِ الْحَسَنِ الْيُوسِيِّ يَزْعَمُونَ إِنَّ مَنْ لَمْ
يَعْرِفْ مَعْنَى لَا إِلَهَ إِلَّا اللَّهُ عَلَى النَّقْرِ الَّذِي يُقَرَّرُهُ الْعُلَمَاءُ فَهُوَ كَافِرٌ، فَقَدْ قَالَ الْحَسَنُ الْيُوسِيُّ
فِي مُحَاضِرَاتِهِ: "كُنْتُ فِي عَامِ السَّبْعِينَ وَالْفِ، قَصَدْتُ إِلَى زِيَارَةِ شَيْخِنَا الْبَرَكَةِ، وَقُدُوتَنَا فِي
السُّكُونِ وَالْحَرَكَةِ أَبِي عَبْدِ اللَّهِ مُحَمَّدِ بْنِ نَاصِرٍ سَقَى اللَّهُ نَرَاهُ، فَمَرَرْتُ بِبَلَدِ سِجْلَمَاسَةِ، فَوَجَدْتُ
فِتْنَةً ثَارَتْ بَيْنَ الطُّلَبَةِ فِيهَا فِي مَعْنَى كَلِمَةِ الْإِخْلَاصِ، فَكَانَ بَعْضُ الطُّلَبَةِ قَرَّرَ فِيهَا مَا وَقَعَ فِي
كَلَامِ الشَّيْخِ السَّنُوسِيِّ مِنْ أَنَّ الْمَنَفِي هُوَ الْمِثْلُ الْمَقْدَرُ، فَأَنْكَرَ عَلَيْهِ بَعْضُ مَنْ لَهُمُ الرِّيَاسَةُ فِي
النَّوَازِلِ الْفَقْهِيَّةِ وَفَضَلَ الْأَحْكَامَ الشَّرْعِيَّةَ، وَلَيْسَ لَهُمْ نَقَازٌ فِي الْعُلُومِ النَّظَرِيَّةِ، وَأَخَذُوا بِخَوِ مَا
أَخَذُوا بِهِ الشَّيْخُ الْهَبْطِيُّ فِي مَشَاجِرَتِهِ الْمَشْهُورَةِ مَعَ أَهْلِ عَصْرِهِ حَتَّى أَمْتَحَنُوهُ بِالسِّيَاطِ، فَجَعَلْتُ
أَقَرَّرَ لِأَوَّلِكَ الْمُنْكَرِينَ الْكَلِمَةَ بِوَجْهِ يَقْرُبُ بَيْنَ الْمَأْخُذِينَ، وَيَصْلُحُ بَيْنَ الْخَصَمِينَ، فَلَمْ يَفْهَمُوا
ذَلِكَ، وَصَمَّمُوا عَلَى مَا طُرِقَ أَسْمَاعُهُمْ مِنْ أَنَّ الْهَبْطِيَّ أَخْطَأَ فِي هَذِهِ الْمَسْأَلَةِ وَضَلَّ ضَلَالًا
مُبِينًا، ثُمَّ وَقَعَتْ هَذِهِ الْفِتْنَةُ أَيْضًا بِمَدِينَةِ مَرَكَشَ عَنْ قَرِيبٍ مِنْ هَذِهِ بَيْنَ طَلِبَتِهَا حَتَّى ضَلَّ
بَعْضُهُمْ بَعْضًا، فَمِنْ أَجْلِ ذَلِكَ أَفْتُ كِتَابَ مَنَاهُجِ الْخَلَاصِ مِنْ كَلِمَةِ الْإِخْلَاصِ كَمَا نَبَهْتُ عَلَى
ذَلِكَ فِي خُطْبَتِهِ، فَجَاءَ بِحَمْدِ اللَّهِ كَافِيًا فِي لُغَرِضٍ، شَافِيًا لِمَرَضٍ.

ثُمَّ رَجَعْتُ فِي زُورَةٍ أُخْرَى بَعْدَ هَذِهِ، فَمَرَرْتُ أَيْضًا بِسِجْلَمَاسَةِ، فَوَجَدْتُ فِتْنَةً أُنْشِغَ مِنْ هَذِهِ
وَأُنْشِغَ وَقَعَتْ لِهَؤُلَاءِ مَعَ عَوَامِ الْمُسْلِمِينَ، ثُمَّ مَعَ الْمُسْلِمِينَ كَافَّةً عَامَةً وَخَاصَّةً، وَذَلِكَ أَنَّهُمْ نَظَرُوا
فِي كَلَامٍ مِنْ حِرْضٍ مِنَ الْأَئِمَّةِ عَلَى النَّظَرِ فِي عِلْمِ التَّوْحِيدِ، وَحَذَرَ مِنَ الْجَهْلِ فِيهِ وَمِنَ التَّقْلِيدِ،
فَجَعَلُوا يَسْأَلُونَ النَّاسَ عَمَّا يَعْتَقِدُونَ، وَيَكْفُفُونَهُمُ الْجَوَابَ وَالْإِبَانَةَ عَنِ الصَّوَابِ، فَرُبَّمَا عَثَرُوا عَلَى
قَاصِرِ الْعِبَارَةِ عَمَّا فِي قَلْبِهِ، أَوْ مُتَجَلِّجِ اللِّسَانِ لَدَهْشِ نَالِهِ، أَوْ جَاهِلٍ بِشَيْءٍ مِمَّا يَقْدَحُ فِي
الْعَقِيدَةِ أَوْ يَطْنُونُهُ قَادِحًا وَإِنْ لَمْ يَقْدَحْ، فَيُشْنَعُونَ عَلَيْهِ الْجَهْلُ وَالْكَفْرُ، ثُمَّ أَشَاعُوا أَنَّ الْفَسَادَ قَدْ
ظَهَرَ فِي عَقَائِدِ النَّاسِ، وَجَعَلُوا يَقَرَّرُونَ الْعَقَائِدَ لِلْعَوَامِ، فَشَاعَ عِنْدَ النَّاسِ أَنَّ مَنْ لَمْ يَشْتَغِلْ
بِالتَّوْحِيدِ عَلَى النَّمْطِ الَّذِي يُقَرَّرُونَ فَهُوَ كَافِرٌ، وَشَاعَ عِنْدَهُمْ أَنَّ مَنْ لَمْ يَعْرِفْ مَعْنَى لَا إِلَهَ إِلَّا اللَّهُ
أَيِ النَّفْيِ وَالْإِثْبَاتِ عَلَى النَّقْرِ الَّذِي يُقَرَّرُهُ الْعُلَمَاءُ فَهُوَ كَافِرٌ، فَدَخَلَ مِنْ ذَلِكَ عَلَى عَوَامِ
الْمُسْلِمِينَ أَمْرٌ عَظِيمٌ وَهَوْلٌ كَبِيرٌ، فَلَمَّا دَخَلْتُ الْبَلَدَ جَاءَنِي النَّاسُ أَفْوَاجًا يَشْتَكُونَ مِنْ هَذَا الْأَمْرِ،
وَأَنَّ لَيْسَ كُلُّ أَحَدٍ يَبْلُغُ إِلَى فَهْمِ تَقَارِيرِ الْعُلَمَاءِ، فَأَقُولُ لَهُمْ: إِنَّ اللَّهَ تَعَالَى إِنَّمَا تَعْبِدُكُمْ بِاعْتِقَادِ

الْحَقِّ فِي أَنْفُسِكُمْ، أَفَلَا تَشْهَدُونَ أَنَّ اللَّهَ تَعَالَى حَقٌّ مَوْجُودٌ؟ فَيَقُولُونَ: "بَلَى"، أَفَلَا تَعْلَمُونَ أَنَّهُ وَاحِدٌ فِي مُلْكِهِ لَا شَرِيكَ لَهُ وَلَا إِلَهٌ مَعَهُ وَكُلُّ مَعْبُودٍ سِوَاهُ بَاطِلٌ؟ فَيَقُولُونَ: "بَلَى"، هَذَا كُلُّهُ يَقِينٌ عِنْدَنَا لَا نَشْكُ فِيهِ وَلَا نَرْتَابُ، فَأَقُولُ لَهُمْ: هَذَا هُوَ مَعْنَى كَلِمَةِ الْإِخْلَاصِ الْمَطْلُوبِ مِنْكُمْ إِعْتِقَادَهُ، سِوَاءَ عَرَفْتُمُوهُ مِنْ لَفْظِهَا أَوْ لَا، فَإِنَّ الْكَلِمَةَ عَرَبِيَّةٌ، وَالْأَعْجَمِي لَا حَظَّ لَهُ فِي دِلَالَتِهَا، وَإِنَّمَا حَسَبُهُ أَنْ يَتَرَجَّمَ لَهُ مَضْمُونُهَا فَيَعْتَقِدَهُ، وَكَذَا الْعُقَايِدُ كُلُّهَا الْمَطْلُوبُ إِعْتِقَادُهَا بِالْمَعْنَى، وَلَا يَشْتَرِطُ فَهَمُّ أَلْفَظِهَا الَّتِي يُعْبَرُ بِهَا عَنْهَا فِي كُتُبِ الْعُلَمَاءِ، وَلَا إِدْرَاكُ حُدُودِهَا وَرُسُومِهَا الَّتِي تَعْرِفُ بِهَا، فَإِنَّ فَهْمَ هَذِهِ الْعِبَارَاتِ وَالْإِحَاطَةَ بِهَذِهِ الْحَقَائِقِ وَالتَّقَرُّبَاتِ عِلْمٌ آخِرٌ لَمْ يُكَلِّفْ بِهَا الْعَوَامُ، فَإِذَا أَجَبْتُهُمْ بِذَلِكَ أَنْطَلِقُوا مَسْرُورِينَ حَامِدِينَ شَاكِرِينَ، ثُمَّ جَاءَنِي رَتِيسُ هَذِهِ الْفِتْنَةِ وَسَأَلَنِي عَنْ مَسَائِلٍ فِي هَذَا الْمُنْحَى فَأَجَبْتُهُ، ثُمَّ تَقَدَّمْتُ إِلَيْهِ بِالنَّصِيحَةِ، وَقُلْتُ لَهُ: أَكْثَرُ النَّحْلِ وَجَلُّ الطَّوَائِفِ الضَّالَّةِ إِنَّمَا خَرَجَتْ فِي هَذَا الْعِلْمِ، فَإِنْ أَرَدْتَ نَفَعَ النَّاسَ فَقَرِّرْ لَهُمُ الْعُقَايِدَ بِالْقَدْرِ الَّذِي يُبْلِغُونَ، وَحَدِّثِ النَّاسَ بِمَا يَفْهَمُونَ، كَمَا فِي الْحَدِيثِ الْكَرِيمِ، وَدَعْ عَنْكَ هَذِهِ الْإِمْتِحَانَاتِ وَالتَّدْقِيقَاتِ وَالتَّشْنِيعَاتِ الَّتِي لَمْ تَجْرِبْ بِهَا سُنَّةَ أَهْلِ الدِّينِ فِي عَصْرِ مِنَ الْأَعْصَارِ، فَإِذَا هُوَ قَدْ أَشْرَبَ ذَلِكَ وَتَمَكَّنَ فِيهِ التَّظَاهُرُ بِهِ، وَإِذَا تَمَيَّيزَهُ قَدْ نَقَصَ عَمَّا كُنْتُ أَعْرِفُ مِنْهُ قَبْلَ ذَلِكَ، نَسَأَلُ اللَّهَ الْعَافِيَةَ، فَتَمَادَى عَلَى ذَلِكَ وَأَصْفَقَتْ عَلَيْهِ الْعَوَامُ حَتَّى سَمِعُوا مَقَالَتَهُ فِيهِمْ، وَجَعَلَ يَتَغَالَى فِي تَقْرِيرِ الْعُقَايِدِ وَبَيَانِ وُجُوهِ الْمُخَالَفَةِ وَنَحْوِهَا عَلَى التَّفْصِيلِ بِمَا لَا حَاجَةَ إِلَيْهِ حَتَّى يَقَعَ فِي ذِكْرِ مَا هُوَ سُوءُ الْأَدَبِ فِي حَقِّهِ تَعَالَى، وَمَا لَا يَسْتَطِيعُ كُلُّ مَنْ فِي قَلْبِهِ رَائِحَةٌ مِنْ عُظْمَةِ اللَّهِ تَعَالَى أَنْ يَفُوهَ بِهِ، وَيَحْضُرُ مَجْلِسَهُ أَوْ بَاشَ الْأَعْرَابُ مِنْ جَزَارَةٍ وَنَحْوِهَا، فَإِذَا رَجَعُوا إِلَى قَوْمِهِمْ ذَهَبُوا بِتِلْكَ الْمَقَالَاتِ وَجَعَلُوا يَلْقَوْنَ عَلَى أُمْتَالِهِمْ مِنَ الرِّعَاعِ الْأَسْئَلَةَ مِنْ هَذَا الْمُنْحَى، فَيَقُولُونَ لَهُمْ: أَيْنَ بَاتَ اللَّهُ؟ وَأَيْنَ يُصْبِحُ؟ وَأَيْنَ يَظِلُّ؟ وَأَيْنَ هُوَ؟ وَكَيْفَ هُوَ؟ إِلَى مَا هُوَ أَشْبَعُ مِنْ ذَلِكَ مِمَّا لَا أذْكَرُهُ، وَقَدْ نَبَهْتُ عَلَى طَرَفٍ مِنْ هَذَا الْمَعْنَى فِي كِتَابِي الْمَذْكُورِ، ثُمَّ أَشَاعُوا أَنَّ عَوَامَ الْمُسْلِمِينَ لَا تُؤْكَلُ ذَبَائِحُهُمْ وَلَا يُنَاكِحُونَ مَخَافَةَ أَنْ يَكُونُوا لَمْ يَعْرِفُوا التَّوْحِيدَ، فَحَدَّثَنِي الْفَقِيهُ الْمُشَارِكُ الصَّالِحُ أَبُو عَبْدِ اللَّهِ مُبَارَكُ بْنُ مُحَمَّدٍ الْعَنْبَرِيُّ الْغُرَبِيُّ رَحِمَهُ اللَّهُ أَنَّ أَعْرَابِيًّا مِنْ هَؤُلَاءِ الشَّيْعَةِ جَاءَ مَعَ قَوْمٍ مِنْ بَلَدٍ ثَوَاتٍ، فَكَانُوا إِذَا طَبَخُوا زَادَهُمْ وَفِيهِ الْخَلِيعُ يَمْتَنِعُ مِنَ الْأَكْلِ مَعَهُمْ، وَيَقُولُ: إِنَّ الْجَزَارَ الَّذِي ذَبَحَ هَذِهِ الْبَهِيمَةَ لَا نَذْرِي أَيْعَرُفُ التَّوْحِيدَ أَمْ لَا؟ وَلَمَّا دَخَلَ الْبَلَدَ جِيءَ بِطَعَامٍ عَلَيْهِ لَحْمٌ وَجَمَاعَةٌ مِنَ الْأَشْرَافِ

حُضُورٌ، فَدَعَا لِلْأَكْلِ فَاْمْتَنِعُ، وَقَالَ: إِنَّ الْعَبْدَ الَّذِي ذَبَحَ تِلْكَ الذَّبِيحَةَ لَا نَذْرِي أَيْعَرَفُ التَّوْحِيدَ أَوْ لَا؟ فَقَالُوا لَهُ: مَا ذَبَحَهَا عَبْدٌ وَإِنَّمَا ذَبَحَهَا الْمَوْلَى فَلَانَ الشَّرِيفُ مِنْهُمْ، فَاْمْتَنِعُ أَيْضًا وَبَاتَ طَاوِيًا، ثُمَّ لَمْ يَقِفُوا فِي هَذَا، بَلْ لَمَّا أَنْتَهَكُوا حُرْمَةَ عَوَامِ الْمُسْلِمِينَ ابْتِلَاهُمْ اللَّهُ بِإِنْتِهَاكِ حُرْمَةِ خَاصَّتِهِمْ أَيْضًا، فَتَنَّاوَلُوا فُقُهَاءَ وَفَتَاهُمْ وَوَقَعُوا فِي أَهْلِ الْعِلْمِ وَالِدِينِ، وَمَنْ هُمْ عَلَى سُنَنِ الْمُهْتَدِينَ، وَضَلَّلُوهُمْ إِذْ لَمْ يَضَلُّوا الْعَامَّةَ، فَوَقَعَ لَهُمْ قَرِيبٌ مِمَّا وَقَعَ لِلْكُمَيْلِيَّةِ مِنَ الرَّوَافِضِ، فَإِنَّهُمْ كَفَرُوا الصَّحَابَةَ حَيْثُ لَمْ يَقْدِمُوا عَلَيَّا كَرَّمَ اللَّهُ وَجْهَهُ، ثُمَّ كَفَرُوا عَلَيًّا حَيْثُ لَمْ يَنَازِعُوهُمْ فِي حَقِّهِ، وَكَانَ أَهْلُ الْبَلَدِ اتَّبَعُونِي وَأَنَا فِي الطَّرِيقِ سُؤْلًا فِيمَا هُوَ مِنْ حُكْمِ الذَّبَائِحِ وَنَحْوِهَا فِي بَطَاقَةٍ، فَأَجَبْتُهُمْ بِمَا عَلِمَ مِنْ دِينِ الْإِسْلَامِ أَنَّ كُلَّ مَنْ تَشْهَدُ شَهَادَةَ الْحَقِّ فَإِنَّهُ تَوَكَّلَ ذَبِيحَتِهِ، وَتَجَلَّ مَنَاحِيَتِهِ، وَيَدْفِنُ فِي مُقَابِرِ الْمُسْلِمِينَ مَا لَمْ يَظْهَرْ مِنْهُ مَا يُخَالِفُ ظَاهِرَهُ وَنَحْوُ هَذَا الْكَلَامِ، فَلَمَّا بَلَغَ إِلَى أَوْلَيْكَ قَالُوا: سُبْحَانَ اللَّهِ! كُنَّا نَعْرِفُ فَلَانًا مِنَ الْعُلَمَاءِ، ثُمَّ هُوَ يَقْتَصِرُ عَلَى مِثْلِ هَذَا الْكَلَامِ وَيَكْتَفِي بِهِ فَلَمْ يَقَعْ كَلَامِي مِنْهُمْ مَوْقِعًا حَيْثُ أَقْتَصَرْتُ عَلَى الْحَاجَةِ وَهُوَ الْحَقُّ وَلَمْ أَتَعُدْ إِلَى مَا يَشْتَغِلُونَ بِهِ مِنَ الْفُضُولِ وَالضَّلَالِ، وَكَانُوا قَبْلَ هَذِهِ الْفِتْنَةِ قَدْ تَلَمَّذُوا لِشَيْخِنَا الْإِمَامِ ابْنِ نَاصِرٍ رَضِيَ اللَّهُ عَنْهُ، وَأَخَذُوا عَهْدَهُ، فَلَمَّا لَمْ يَشْتَغِلْ بِمَا اشْتَغَلُوا بِهِ أَنْكَرُوا عَلَيْهِ".

ثُمَّ قَالَ بَعْدَ الْكَلَامِ: "وَقَدْ اشْتَغَلْتُ فِتْنَتُهُمْ حَتَّى كَادَتْ تَخْرُجُ إِلَى الْأَفَاقِ كُلِّهَا، ثُمَّ أَطْفَأَهَا اللَّهُ تَعَالَى بِفَضْلِهِ، فَجَاءَ الطَّاغُوتُ عَامَ تِسْعِينَ وَالْفَا، فَأَجْتَتَّ شَجَرَتُهُمْ مِنْ فَوْقِ الْأَرْضِ فَلَمْ يَبْقَى لَهَا قَرَارٌ"، إِنَّتَهَى.

قُلْتُ وَقَدْ ظَهَرَتْ أَمْثَالُهُمْ فِي زَمَانِنَا كَمَا مَرَّتِ الْإِشَارَةُ إِلَيْهِ، فَأَجْتَتَّ اللَّهُ صَوْلَتُهُمْ بِتَوَلِيْفِنَا الْعَرَبِيَّةِ وَالْعَجَمِيَّةِ كَمَا أَجْتَتَّ اللَّهُ الْبِدْعَ الْمَذْمُومَةَ وَالْعَوَائِدَ الرَّدِيَّةَ بِهَا أَيْضًا، فَاسْتَقَامَةُ السُّنَّةِ، ثُمَّ أَجْتَتَّ اللَّهُ بَعْدَ ذَلِكَ شَجَرَةُ الْكُفْرِ بِأَسْلِحَتِنَا، فَقَطَعَ دَابِرَ الْقَوْمِ الَّذِينَ ظَلَمُوا، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، فَمَكَنَ اللَّهُ لِلْمُسْلِمِينَ دِينَ الْإِسْلَامِ فِي بِلَادِنَا السُّودَانِيَّةِ هَذِهِ وَبَدَّلَ لَهُمْ بَعْدَ خَوْفِهِمْ أَمْنًا.

وَهَذَا إِنْتَهَى كِتَابُنَا شَمْسُ الْإِخْوَانِ، وَقَدَّرَ اللَّهُ تَعَالَى خَتَمَهُ يَوْمَ الْخَمِيسِ بَعْدَ صَلَاةِ الظُّهْرِ
تَاسِعَ عَشَرَ جُمَادِي الْأَوَّلِ سِنَةِ شَرَحَكْ مِنْ هِجْرَتِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، الْحَمْدُ لِلَّهِ الَّذِي أَنْعَمَ
عَلَيْنَا بِنِعْمَةِ الْإِيمَانِ وَالْإِسْلَامِ وَهَدَانَا بِسَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ عَلَيْهِ مِنَ اللَّهِ تَعَالَى أَفْضَلُ الصَّلَاةِ
وَأَزْكَى السَّلَامِ.

اَللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ الْفَاتِحِ لِمَا أُغْلِقَ وَالْخَاتِمِ لِمَا سَبَقَ نَاصِرُ الْحَقِّ بِالْحَقِّ
وَالْهَادِي إِلَى صِرَاطِكَ الْمُسْتَقِيمِ وَعَلَى آلِهِ حَقَّ قَدْرِهِ وَمِقْدَارِهِ الْعَظِيمِ، تَمَّتْ بِحَمْدِ اللَّهِ وَحُسْنِ عَوْنِهِ.

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8. الإمام أبو الأصبع عبد العزيز بن حكم بن أحمد بن الإمام محمد بن عبد الرحمن بن الحكم بن هشام بن عبد الرحمن بن معاوية بن هشام بن عبد الملك بن مروان بن الحكم أمير المؤمنين، [310 هـ/961 م – 387 هـ/1038 م].
9. النظامي في أصول الدين لأبي بكر محمد بن الحسن بن قورك الأنصاري الأصبهاني الشافعي الأشعري، [330 هـ/941 م – 406 هـ/1015 م].
10. مقدمة في العقائد المشهور بعقيدة الموحدين لأبي عمران موسى بن عيسى بن أبي حاج بن وليم بن الخير الجورائي الغفجومي البربري الصنهاجي الزناتي الفاسي المالكي، [365 هـ/975 م – 430 هـ/1040 م].
11. الشفاء بتعريف حقوق المصطفى للإمام الحافظ أبي الفضل عياض بن موسى بن عياض بن عمرو بن موسى بن عياض السبتي اليحصبي [476 هـ/1083 م – 544 هـ/1083 م].

12. إحياء علوم الدين لحجة الإسلام أبي حامد محمد بن محمد بن أحمد الطوسي الشافعي المشهور بالإمام الغزالي، [450 هـ/1058 م - 505 هـ/1111 م].
13. إلجام العوام عن علم الكلام لحجة الإسلام أبي حامد محمد بن محمد بن أحمد الطوسي الشافعي المشهور بالإمام الغزالي، [450 هـ/1058 م - 505 هـ/1111 م].
14. نظم الشيخ يحيى القرطبي أو المقدمة القرطبية أو منظومة القرطبي ليحيى القرطبي المالكي الأشعري [486 هـ/1092 م - 567 هـ/1173 م].
15. كتاب دِيَانَاتِ الْعَرَبِ لبهاء الدين أبي محمد طاهر بن أحمد بن محمد القزويني المعروف بالنجار، [493 هـ/1099 م - 580 هـ/1184 م].
16. العقيدة البرهانية والفصول الإيمانية المشهور بالعقيدة السلاجية للإمام أبي عمرو عثمان بن عبد الله بن عيسى القيسي القرشي السلاجي، [521 هـ/1124 م - 594 هـ/1197 م].
17. شُعَبُ الْإِيمَانِ للقاضي أبي محمد عبد الجليل بن موسى بن عبد الجليل القصري الأوسي الأنصاري القرطبي الاندلسي، توفي 608 هـ/1211 م].
18. شرح السلاجية لأبي عبد الله محمد بن عبد الرحمن بن حسن بن محمد الرُعَيْنِي السرقسطي، [598 هـ/1201 م - 632 هـ/1235 م].
19. الفتوحات المكية في معرفة أسرار المالكية والملكية للشيخ الأكبر محيي الدين أبي بكر محمد بن علي بن محمد بن أحمد بن عبد الله الحاتمي [560 هـ/1165 م - 638 هـ/1240 م].
20. بُهْجَةُ النُّفُوسِ شَرْحُ الْبُخَارِيِّ لأبي محمد عبد الله بن سعد بن سعيد بن أبي جمرة الأزدي الأندلسي المالكي، توفي 699 هـ/1296 م].
21. الحكم العطائية لتاج الدين أبو الفضل أحمد بن محمد بن عبد الكريم بن عبد الرحمن بن عبد الله بن أحمد بن عيسى بن الحسين بن عطاء الله، المعروف بابن عطاء الله السكندري المالكي الشاذلي، [658 هـ/1260 م - 709 هـ/1309 م].
22. كتاب حُجَّةِ الْمَسَائِلِ عَنْ عِلْمِ التَّوْحِيدِ لأبي بكر بن محمد بن أبي بكر السخاوي الشافعي [790 هـ/1749 م - 819 هـ/1749 م].
23. جمع الجوامع في أصول الفقه لتاج الدين أبو نصر عبد الوهاب بن علي السبكي، [727 هـ/1327 م - 771 هـ/1370 م].

24. منظومة مَحْصَلِ الْمَقَاصِدِ لِأَبِي الْعَبَّاسِ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ زَكْرِي الْمَانَوِيِّ الْمَغْرَاوِيِّ التَّلْمَسَانِيِّ، [830 هـ/1320 م - 900 هـ/1390 م].
25. المختصر الشامل في التوحيد، ومسمى أيضًا المختصر الكلامي للعلامة أَبِي عَبْدِ اللَّهِ مُحَمَّدَ بْنِ مُحَمَّدَ بْنِ عَرَفَةَ التُّونِسِيِّ الْمَالِكِيِّ الْمُقَرَّرِ الْفُرُوعِيِّ الْأَصُولِيِّ الْمُنْطَقِيِّ، [816 هـ/1306 م - 910 هـ/1400 م].
26. عقيدة أهل التوحيد المخرجة بعون الله من ظلمات الجهل وربقة التقليد المرغمة بفضل الله تعالى أَنْفَ كُلِّ مُبْتَدِعٍ وَعِنْدَ الْمَشْهُورِ بِالْعَقِيدَةِ الْكُبْرَى لِأَبِي عَبْدِ اللَّهِ مُحَمَّدَ بْنِ يُوسُفَ بْنِ عَمَرَ بْنِ شَعِيبَ السَّنُوسِيِّ الشَّرِيفِ الْقُرْشِيِّ التَّلْمَسَانِيِّ، [830 هـ/1426 م - 895 هـ/1490 م].
27. عمدة أهل التوفيق والتسديد لِأَبِي عَبْدِ اللَّهِ مُحَمَّدَ بْنِ يُوسُفَ بْنِ عَمَرَ بْنِ شَعِيبَ السَّنُوسِيِّ الشَّرِيفِ الْقُرْشِيِّ التَّلْمَسَانِيِّ، [830 هـ/1426 م - 895 هـ/1490 م].
28. العقيدة الوسطى لِأَبِي عَبْدِ اللَّهِ مُحَمَّدَ بْنِ يُوسُفَ بْنِ عَمَرَ بْنِ شَعِيبَ السَّنُوسِيِّ الشَّرِيفِ الْقُرْشِيِّ التَّلْمَسَانِيِّ، [830 هـ/1426 م - 895 هـ/1490 م].
29. شَرْحُ الْعَقِيدَةِ الْوُسْطَى لِأَبِي عَبْدِ اللَّهِ مُحَمَّدَ بْنِ يُوسُفَ بْنِ عَمَرَ بْنِ شَعِيبَ السَّنُوسِيِّ الشَّرِيفِ الْقُرْشِيِّ التَّلْمَسَانِيِّ، [830 هـ/1426 م - 895 هـ/1490 م].
30. العقيدة الصغرى المسمى أمِّ الْبَرَاهِينِ لِأَبِي عَبْدِ اللَّهِ مُحَمَّدَ بْنِ يُوسُفَ بْنِ عَمَرَ بْنِ شَعِيبَ السَّنُوسِيِّ الشَّرِيفِ الْقُرْشِيِّ التَّلْمَسَانِيِّ، [830 هـ/1426 م - 895 هـ/1490 م].
31. نُورُ السَّعَادَةِ شَرْحُ الصُّغْرَى لِأَبِي عَبْدِ اللَّهِ مُحَمَّدَ بْنِ يُوسُفَ بْنِ عَمَرَ بْنِ شَعِيبَ السَّنُوسِيِّ الشَّرِيفِ الْقُرْشِيِّ التَّلْمَسَانِيِّ، [830 هـ/1426 م - 895 هـ/1490 م].
32. المنهج السديد في شرح كفاية المريد، ويعرف أيضًا بِشَرْحِ الْجَزَائِرِيَّةِ لِأَبِي عَبْدِ اللَّهِ مُحَمَّدَ بْنِ يُوسُفَ بْنِ عَمَرَ بْنِ شَعِيبَ السَّنُوسِيِّ الشَّرِيفِ الْقُرْشِيِّ التَّلْمَسَانِيِّ، [830 هـ/1426 م - 895 هـ/1490 م].
33. شرح الكوكب الساطع في نظم جمع الجوامع لجلال الدين عبد الرحمن بن أَبِي بَكْرَ بْنِ مُحَمَّدَ بْنِ سَابِقِ الدِّينِ الْخُضَيْرِيِّ السِّيُوطِيِّ [849 هـ/1445 م - 911 هـ/1505 م].
34. النقاية في أربعة عشر علما لجلال الدين عبد الرحمن بن أَبِي بَكْرَ بْنِ مُحَمَّدَ بْنِ سَابِقِ الدِّينِ الْخُضَيْرِيِّ السِّيُوطِيِّ [849 هـ/1445 م - 911 هـ/1505 م].

35. إتمام الدراية لقراء النقاية أو إتمام الدراية شرح النقاية لجلال الدين عبد الرحمن بن أبي بكر بن محمد بن سابق الدين الخضير السيوطي [849 هـ/1445 م - 911 هـ/1505 م].
36. القاضي أبو يحيى زكريا بن محمد بن أحمد بن زكريا الأنصاري الخزرجي السنيكي القاهري الأزهري، [824 هـ/1421 م - 926 هـ/1520 م].
37. المشاجرة لأبي محمد عبد الله بن محمد الصنهاجي الهبطي الكبير، [890 هـ/1485 م - 963 هـ/1558 م].
38. كتاب اليواقيت والجواهر لأبي المواهب عبد الوهاب بن أحمد بن علي الحنفي الشعراني، [894 هـ/1493 م - 973 هـ/1565 م].
39. الدرر المنثورة في بيان زبد العلوم المشهورة لأبي المواهب عبد الوهاب بن أحمد بن علي الحنفي الشعراني، [894 هـ/1493 م - 973 هـ/1565 م].
40. الفتح المبين في شرح الأربعين لشهاب الدين شيخ الإسلام أبي العباس أحمد بن محمد بن محمد بن علي بن حجر الهيتمي العسقلاني السعدي الأنصاري الشافعي، [909 هـ/1503 م - 974 هـ/1566 م].
41. مختصر نظم الفرائد ومبدى الفوائد لمحصل المقاصد لأبي العباس أحمد بن علي بن عبد الرحمن المنجور الفاسي المغربي، [926 هـ/1520 م - 995 هـ/1587 م].
42. جوهرة التوحيد للشيخ أبي الأمداد إبراهيم بن إبراهيم بن حسن بن علي اللقاني المالكي المصري، [توفي 1041 هـ/1632 م].
43. الدر الثمين والمورد المعين لأبي عبد الله محمد بن أحمد بن محمد الفاسي المالكي المعروف بـ"ميارة"، [999 هـ/1590 م - 1072 هـ/1661 م].
44. اتحاف المريد بجوهرة التوحيد للشيخ عبد السلام بن إبراهيم بن إبراهيم اللقاني المصري المالكي، [971 هـ/1564 م - 1078 هـ/1668 م].
45. الشيخ أبو عبد الله محمد بن محمد بن أحمد بن محمد بن الحسين بن ناصر الدرعي، المشهور بالشيخ محمد بن ناصر، [1011 هـ/1602 م - 1080 هـ/1671 م].
46. مناهج الخلاص من كلمة الإخلاص لنور الدين أبي علي الحسن بن مسعود بن محمد بن علي بن يوسف أحمد اليوسي، [1040 هـ/1631 م - 1102 هـ/1691 م].

47. نَظْمُ الْكُبْرَى للعلامة أبي بكر محمد الطاهر بن الشيخ إبراهيم الباركوم التورودي
الفلاني المعروف بغيرمة، أحد تلاميذ القطب الإمام البكري، [1160 هـ/1749 م].

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The Sun of Fellowship

by Which the Foundations of Religion Are Illuminated

by
the Light of the Age, the Reformer of the Religion, the Sword of Truth, the
Imam of the Awliyya, the Amir al-Mu'minīn

SHEHU UTHMAN IBN FUDUYE'

may Allah engulf him in His mercy Ameen

Edited & Translated by
Shaykh Muhammad Shareef bin Farid Shareef al-Fudi

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 give them peace.

Says, the poor slave in dire need of the mercy of his Lord, Uthman ibn Muhammad ibn Uthman, famous as Ibn Fuduye, may Allah engulf him in His mercy, Ameen. All praises are due to Allah, who has favored us with the favors of Iman, Islam; and has guided us by means of our master Muhammad, upon him from Allah, be the best blessings and most perfect peace. To continue: this book is called:

The Sun of Fellowship by Which the Foundations of Religion Are Illuminated

It is condensed into an introduction, five chapters and conclusion:

Chapter One: On An Explanation of Progressively Learning the Obligations of Faith in Knowledge; Known by His words, Upon Him be Blessings and Peace: "Seeking Knowledge is Obligatory Upon Every Muslim"

Chapter Two: On An Explanation of What Allah Has Favored Humanity With, By Giving Them the Causative Factors of Knowledge; Which Comprise of Original Nature or Instinct, Direct Witnessing, Unremitting Chains of Transmission, Intellectual Reflection and Adversities

Chapter Three: On An Explanation of the Science of the Foundation of Religion; the Distinction Between It and the Science of Scholastic Theology; An Explanation of the Obligation of Taking Doctrines of Belief of the Foundations of Religion from the Mighty *Qur'an*; & That Allah the Exalted Has Established These Foundations in the Mighty *Qur'an*

Chapter Four: On An Explanation That the Prophet, ﷺ Also Established the Foundations of the Religion in His *Sunna*

Chapter Five: On An Explanation That the Principles of the Science of Scholastic Theology Which is Necessary to Learn for the One who Desire to Enter into Its Study

Introduction

On An Explanation That the Judgment of the Divine Law is Constructed Upon What is Apparent

I say, and success is with Allah: Know, O my brethren, that anyone who outwardly manifest Islam is not to be declared a disbeliever, by the Book, the *Sunna*, and the consensus.

As for the Book, Allah says: “*And do not say to those who offer you peace: 'You are not believers'.*” [Qur'an 4:94]

As for the Sunna, the Prophet, upon him be blessings and peace said, as narrated in the two Sahīh collections, on the authority of Ibn Umar: “I have been commanded to fight the people until they testify that there is no deity except Allah and that Muhammad is the Messenger of Allah, establish prayer, and give the alms. If they do so, their blood and wealth are protected from me, except by the rights of Islam, and their final reckoning is with Allah.”

As for consensus, the people of the *Sunna* have agreed that whoever affirms the two testimonies is subject to Islamic rulings: such as marriage, funeral prayers, washing, and burial in Muslim graveyards; unless they openly manifest disbelief through their actions, such as prostrating to idols or through their words, by denying what is necessarily known in religion.

Abd's-Salām ibn Ibrahim al-Laḳānī said in the Itahaf al-Murīd bi Jawharat at-Tawhīd: “The faith which is sufficient in this world is mere verbal affirmation. Whoever makes the verbal affirmation is subject to Islamic rulings in this world, and they are not to be judged as disbelievers unless accompanied by evidence of disbelief, such as prostrating to an idol.”

Al-Qaḍī 'Iyāḍ said in as-Shifa: “The judgement of Islam is tied to the outward declaration of the testimony of the tongue based upon the judgment of this world; a judgment that is solely connected to the *Imams* and Muslim rulers, whose judgments are based upon outward appearances. Since human beings have not been given access into the secret hidden affairs of humanity; nor have they been commanded to investigate into that. On the contrary, the Prophet ﷺ was prohibited from passing judgment in that way and he openly condemned such actions; saying: ‘Did you split open his heart’?!”

Shaykh as-Sanūsī said in al-'Umdat the commentary of the al-Kubrā: “The basis of the judgments of this world is based upon outward appearances. This is because the *Sunna* which has gone before, completely prohibits investigating into inner intentions; since they will be completely unveiled in the Hereafter on the Day of Judgment when secrets will be exposed.”

I say: It is also not permissible to have or assume an evil opinion of the belief of anyone among the Muslims.

Shaykh as-Sanūsī said in the commentary upon the al-Wustā: “As for any human being with regard themselves, they are the most knowledgeable of their own circumstances. No one else will be asked about it. If one wishes to know the extent of his own soul regarding doctrines of belief; he should inquire about the reality of his imitation (*ḥaqīqat at-taqlīd*) and the reality his direct gnosis (*ḥaqīqat al-ma'rifa*) until he is able to distinguish between them accurately and soundly. He should then reflect on what is in his innermost conscience (*damīrihi*); in order to be able to recognize which of the two realities he has attained: imitation or direct gnosis. He should also investigate into sound doctrines of belief (*al-'aqā'id as-ṣaḥīḥa*) in order to know whether his convictions are correct or not. In short, by him knowing the truth, he will also recognize its people and be able eradicate confusion from his affair. As for any human being, with regard to others, his share regarding the circumstances of the inner state of others is ignorance; and he

lacks certainty regarding the truth in anything about them; except when the Law Giver, ﷺ testifies to something regarding anyone. For, only then can anyone be conclusive. Even then, Allah and His Messenger alone would know best. Then along with that we cannot assume or take an evil opinion regarding the belief and faith of anyone among the Muslims, whether they be commoners or otherwise. This is because the locus of knowledge is in the heart. Imitation suffices as a comprehensive proof (*ad-dalīl al-jumliyyi*) in withdrawing from disbelief, nor is it a prerequisite for him to have the capacity to regulate his beliefs in the same way that the scholars have regulated the doctrines of belief. Nor is he required to refute transmitted uncertainties (*dafai` as-shubahi al-wārida*); nor to have the capacity to articulate them. On the contrary, when one understands doctrines of belief comprehensively, he knows it in truth, and he has withdrawn from imitation (*wa kharaja `ani at-taqlīd*); then he is one who has gnosis and is knowledgeable; even if he cannot express what is in his innermost conscience, nor is he able to refute the uncertainties of innovators (*mubtadi` shubhatin*) based upon the truth. That is the responsibility of the scholars who are deeply rooted in knowledge (*dhalika waẓīfatu al-`ulamā` ar-rāsikhīn*). Since it is a collective obligation (*farḍu kifāyatīn*) for those who establish this among the scholars in every region, as compensation for others in that region.

If you understand that the ability to articulate proofs is not a prerequisite (*al-quḍratu `ala taqḍīr ad-dalīl wa at-ta`bīr laysa bi sharṭīn*); and that verbal utterance is not a precondition for actually possessing gnosis and knowledge (*al-ma`rifa*) and for withdrawing from imitation (*wa al-khurūj `an at-taqlīd*); but rather understanding in the heart is the only requirement; then there can be no justification for assuming and having an evil opinion of a commoner or others. Nor can we have resolve regarding their right to have imitation in their beliefs simply because their tongues cannot articulate the proofs of beliefs, for they may know their beliefs and their proofs in a way that is difficult to express. Many among the scholars themselves are incapable of expressing what is in their hearts of the sciences of reality (*al-`ulūm al-maḥaqiqati*), so how can the commoners do so? O Allah, except when there manifest on the tongue of a person that which clearly indicates corrupt beliefs; it then becomes obligatory to gently teach them and address their ailment as much as possible. May Allah be of assistance.”

Here ends the words of Imam as-Sanūsī, and with its ending, I end the introduction; and we can, therefore, begin with the explanation of the chapters of the book.

Chapter One:

On An Explanation of Progressively Learning the Obligations of Faith in Knowledge; Known by His words, Upon Him be Blessings and Peace: "Seeking Knowledge is Obligatory Upon Every Muslim"

I say, and success is with Allah: Realize, O my brethren, that the knowledge that the Prophet ﷺ, referred to in this prophetic tradition is the knowledge of social transactions (*ʿilm al-muʿāmilat*), which is sufficient for a rational mature servant to learn. For, when a rational man reaches maturity (*balagha ar-rajulu al-ʿāqilu bi al-iḥtilām*) through puberty or age, or if he converts to Islam, if he were a disbeliever, in the morning, for example; the first obligation upon him is to utter the two testimonies (*lafẓu kalamatay as-shahādati*) and understand their easily understood meaning. The utterance of these two expressions is what was known as Divine Unity (*tawḥīd*) during the time of the Prophet upon him be blessings and peace, the Companions, the Followers, and their successors, may Allah be pleased with them all.

It was for this reason, when Malik was asked about scholastic theology (*kalām*) and Divine Unity (*tawḥīd*), as it was cited in the commentary upon the *al-Kawkab* of ʿAbd al-Raḥmān al-Suyūṭī, he said: "It is impossible to assume that the Prophet ﷺ, taught his *Umma* how to cleanse themselves after relieving themselves but did not teach them *tawḥīd*. Divine Unity (*tawḥīd*) is what the Prophet ﷺ, meant when he said: 'I have been commanded to fight the people until they say there is no deity except Allah', thereby protecting blood and wealth. This is the reality of Divine Unity (*tawḥīd*).'" It is to this that al-Qurtubi alluded when he said in his poem: "The first is *tawḥīd*."

Sidi Mayyara said in the *al-Durr al-Thamin*: "As-Sanūsī was once asked: 'Is it a condition for sound faith that the legally responsible person (*mukallaḥ*) understands the meaning of 'There is no deity except Allah, Muhammad is the Messenger of Allah'; in the manner mentioned in the *al-Aqīdah as-Suḡhrā* or not?' The answer was: 'This is not a condition except in the perfection of faith. For, what is conditioned in the soundness of belief, is knowledge of its meaning in a way that includes the details'."

He then said: "There is no doubt that most believers, both commoners and elites, know this, for everyone knows that Allah is the Creator and not created; and that He is the Provider and is not provided for. This is the meaning of His self-sufficiency, glorified and exalted be He, from all besides Himself, and the complete dependency of all else upon Him. They know that Allah taʿāla alone is worshipped; and that no prayer, fasting, or pilgrimage is directed to anyone else besides Him. This is the meaning of their saying: 'Allah alone deserves worship, and no one else deserves worship besides Him'."

The purpose of mentioning these words is to alert the people that it is not obligatory for anyone to begin with the books of the scholastic theologians (*mutakallimūn*), before learning what is required to establish his religion; as the ignorant among the students claim. Ibn Rushd was asked about the judgment of a group among the theologians who say it is obligatory for scholars and the ignorant alike to read the books of the scholastic theologians before learning what establishes their religion: such as ablution, prayer, and other obligatory acts of worship, and their declaring as disbelievers those who oppose this. He replied with his words: "As for disbelief, it is only in holding to the beliefs in what they adhere to in that. He said: If they do not pray, fast, give alms, or perform the pilgrimage until they know Allah through those obscure methods, then they may never know Him except have a long time; or their comprehension may reject it where they never know Him; and thus, eventually withdraw from the party of the Muslims." This was narrated by Al-Manjūr in the *Sharḥ al-Muhassal*.

I say: It is for this reason, that Abu al-Abbas ibn Surayj, said, as it was cited in the commentary of the *al-Kawkab* of ‘Abd al-Raḥmān al-Suyūfī, when asked about Divine Unity (*tawḥīd*), said: “The Divine Unity of the people of knowledge and the community of the Muslims (*tawḥīd ahl al-‘ilm wa jamā’at al-muslimīn*) is: ‘I testify that there is no deity except Allah and that Muhammad is the Messenger of Allah.’ The Divine Unity of the people of falsehood is delving into creational accidents and material bodies.”

Al-Ghazālī said in *Ihya ‘Ulūm al-Dīn* regarding the aforementioned prophetic tradition: ‘Seeking knowledge is obligatory for every Muslim’: “The knowledge intended here is none other than the knowledge of social transactions (*‘ilm al-mu‘amalāt*), which the rational, mature servant is obligated to perform. It is divided into three categories: [1] beliefs, [2] actions, and [3] abstention.”

When a rational man reaches maturity through puberty or age, in the morning, for example; the first obligation upon him is to learn the two testimonies and understand their meaning: ‘There is no god but Allah, Muhammad is the Messenger of Allah.’ It is not obligatory for him to obtain the disclosure of this for himself by means of reasoning, investigation and documented evidence.

Rather, it suffices for him to believe and affirm it with resolve, without the convulsions of doubt or the disarray of hesitation. This can be achieved through mere imitation (*taqlīd*) and hearing, without investigation or proof, for the Messenger of Allah, ﷺ, accepted the mere affirmation and declaration from the Bedouins without teaching them proofs.

If he does this, he has fulfilled the obligation of the time. The knowledge that is an individual obligation (*farḍ ayn*) at that moment is learning the two testimonies and understanding them. Nothing beyond this is required at that time, based upon the evidence that if he were to die immediately after, he would die obedient to Allah ta‘ala, and not disobedient to Him. Other obligations arise due to incidental factors. These are not essential for every individual but depend on circumstances. These incidental factors may relate to action, abstention, or beliefs.

As for action, if he lives from morning until noon to the time of *zuhr*; then with the entrance of the time of *zuhr*, the obligation to learn purification and the prayer arises at that time. If he is healthy and if he, if he were to delay until the sun passes its zenith, it may not be possible to complete the learning and action in its proper time. Rather, the time may pass, where if he were to be preoccupied with learning, it would not be inconceivable for us to say: The apparent judgment is that the time continues. It is thus, obligatory for him to prioritize learning over the time of prayer. It is conceivable to say: The obligation of knowledge which is the condition of action comes after the obligation of the action. Thus, it is not obligatory until after the sun passes its zenith. This is the judgment regarding the remaining prayers.

Similarly, if he lives until Ramaḍān, then by reason of that there arises the obligation to learn fasting. He must know that its time is from dawn to sunset, that intention and abstaining from food and intercourse are obligatory, and that this continues until the sighting of the crescent moon or the testimony of two witnesses.

If he acquires wealth or possesses wealth upon reaching maturity, he must learn what is obligatory upon regarding alms. However, this is not an immediate obligation, but becomes so after a full year from his conversion to Islam. If he only owns camels, he need only learn the alms to be given on livestock, and similarly for other categories.

If the months of Hajj arrive, he is not obligated to immediately learn the science of pilgrimage, although its action is crucial, learning its performance is not urgent. However, it is necessary for the scholars of Islam to remind him that the pilgrimage is obligatory on every

capable person who possesses the provision, and a means of travel. If he possesses independent wealth and means of travel to where he sees in himself a firm resolve to initiate the pilgrimage; then he should be resolved to learn the methodology of the pilgrimage. It is not necessary except for him to learn its pillars and its obligations and not its meritorious acts. However, if he learns the meritorious acts of pilgrimage, then his knowledge is also meritorious, not an individual obligation. Regarding the prohibition of remaining silent about reminding others about the obligation of the foundation of pilgrimage in such cases is a reflection connected to jurisprudence. Likewise, the gradual progression regarding knowledge of the remainder of religious actions which are individual obligations apply.

As for abstention, one must learn it according to emergence of circumstances, which vary by individual. Since a mute person is not obligated to learn about prohibited speech, nor is a blind person obligated to learn about prohibited sights, nor a Bedouin obligated to learn about prohibited dwellings. This is also obligatory based upon what circumstances require. For, what is known to be detached from a person, then there is no obligation for him to learn about that prohibited thing. However, whatever a person may be committing that is wrong then it is an obligation for him to be reminded; like if a convert to Islam is wearing silk or sitting on usurped property, he must be informed. Or if he gazes upon a woman who is not forbidden to him to marry; it is obligatory for him to be instructed about that. If he is not engaged in such acts but is likely to encounter them; such as eating or drinking, he must be taught. If he is in a land where wine and pork are consumed, he must be taught to avoid them. What must be taught must be learned.

As for beliefs and matters of the heart, one must learn them according to the emergence of sentiments. If sentiments cause the emergence of doubt regarding the meanings indicated by the two testimonies, one must learn what is connected to the removal of such doubts. If no such doubt arises and one dies before affirming that Allah's speech is eternal, that He will be seen, or that He is not a locus for events, they die as Muslims by consensus. However, these doubts arise naturally or from hearing people in one's land. If one lives where theological disputes and innovations are prevalent, they should be gently taught the truth secretly before falsehood reaches their heart. If falsehood reaches them, it must be removed, though this may be difficult. Similarly, if a Muslim is a trader in a land where usury is common, he must learn to avoid it.

This is the truth about the knowledge that is an individual obligation; and what this means is that knowledge of how to perform obligatory acts. Whoever knows the act and its obligation at the time of its obligation knows the knowledge that is an individual obligation. As for what the Sufis mention about understanding the whispers of the enemy and the touch of an Angel, is also true, but it applies to those who specialize in it.

Since humans are rarely free from evil inclinations, greed, ostentation, and envy; they must learn from the bit of destructive qualities what he sees that he may need. How could this not be obligatory when the Messenger of Allah, ﷺ, said: "Three things are destructive: obeyed greed, followed desires, and self-admiration"; as well as what is inseparable from evil and the rest of what we mentioned from blameworthy states of the heart such as arrogance, conceit and its sisters follow these three destructive qualities. Eradicating them is an individual obligation."

Al-Ghazālī then said: "Among what should be immediately taught, if one has not transitioned from one religion to another, is belief in Paradise, the Fire, the Gathering, the Resurrection, and the punishment of the grave; until he believes and affirms it. This is what completes the understanding of the two expressions of testimony, for after affirming that he upon

him be peace, is a Messenger; one must understand the message he conveyed: which is whoever obeys Allah and His Messenger will enter Paradise, and whoever disobeys will enter Hell Fires."

If you reflect on this gradual progression, you will know that the correct view is this. You will realize that every servant, in the course of his night and days, encounters situations in his worship and social transactions that require renewed obligations upon him. Thus, he must ask about every incident he may face and then hasten to learn what he is expected to encounter soon.

When it becomes clear that the Prophet upon him be blessings and peace, intended by knowledge in His words: "Seeking knowledge is obligatory"; is the knowledge of behavior that is famously obligatory for Muslims, and nothing else; then the nature and timing of this obligation become evident.



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Chapter Two:

On An Explanation of What Allah Has Favored Humanity With, By Giving Them the Causative Factors of Knowledge; Which Comprise of Innate Disposition (*al-fīṭra*), Direct Witnessing (*al-mushāhida*), Unremitting Transmission (*at-tawātur*), Intellectual Reflection (*an-naẓar*) and Adversities (*ad-darrar*)

As for innate disposition, Allah says: “*The innate disposition of Allah upon which He has created humanity. There should be no alteration of the creation of Allah.*” [Qur’an 30:30] The Prophet ﷺ, said: “Every child is born upon the innate disposition, but his parents make him a Jew, Christian, or Magian.”

Al-Ghazālī said in the *al-Ihya*: “It is for this reason that all Prophets, blessings be upon them, were sent to call people to the word of Divine Unity (*tawḥīd*); so that they would pronounce: ‘There is no deity except Allah.’ They were not commanded to say: ‘We have a deity’, nor: ‘The world has a deity’; for the knowledge of Divine Unity was ingrained in the innate disposition of their intellects, from the beginning of their creation and the prime of their youth. For that reason, Allah ta’ala says: ‘If you ask them who created the heavens and the earth, they will surely say: ‘Allah’.’ [Qur’an 31:25] And He the Exalted says: ‘So direct your face toward the upright religion, the innate disposition of Allah upon which He has originated humanity.’ [Qur’an 30:30] Thus, the innate disposition of humanity and the evidences of the Qur’an suffice without the need for rational proofs.”

‘Abd al-Wahhāb al-Sha’rānī said in the book *al-Yawāqīt wa al-Jawāhir*: “Ibn Arabi said in the 299th chapter: ‘Allah ta’ala created the spirit (*rūḥ*) complete, rational, and knowing of the Divine Unity of Allah, affirming His Lordship. This is the innate disposition upon which He originated creation, as indicated in the prophetic tradition: ‘Every child is born upon the innate disposition’.”

I say: The objective of the polytheists in their worship of idols is in order to draw closer to Allah, as He says: “*Those who take allies besides Him say: ‘We only worship them that they may bring us nearer to Allah’.*” [Qur’an 39:3]

Abd al-Jalīl said in the *Shu’ab al-Imān*: “Most all of human creatures worshipped other than Allah.” He then mentioned all their types of worshipped beings and said: “Their initial goal was the true Worshipped God, for it was ingrained in their innate disposition that there must be a Creator. They agreed upon the lordship the Deity; but differed on what or who this God is.”

For this reason, Shaykh as-Sanūsī said in the *Nūr al-Sa’ādah*, the commentary upon the *as-Sughrā*: “There is no dispute among all sentient beings, regarding the firm belief in the divinity of our Lord, glorified and exalted be He. For, those who disbelieved only disbelieved by adding another deity. Thus, the negation of deities besides Him the Exalted is what was required; and by means of that concept of Divine Unity (*tawḥīd*) was attained. So, consider that.”

‘Abd al-Wahhāb al-Sha’rānī said in the *al-Yawāqīt wa al-Jawāhir*: “Humanity, all of them, point to the Creator, glorified and exalted be He, even if their methods and representations differ. They are only ignorant of the essential being of His essence. For this reason, the Prophets and Messengers were not sent to teach us about the existence of the Creator; but they came to call us to the Divine Unity (*tawḥīd*) with knowledge. Had the Prophets upon them be peace, come to us in order to teach us about His existence, Allah would not have said: “*Know that there is no deity except Allah*”; but rather He would have said: ‘Know that you have a God.’ Similarly, in His words where He says: ‘*That they may know that He is but One God.*’ [Qur’an 7:158] If it is said: Then by what do the people of the foundations of theology (*ahl al-uṣūl*) follow in order

to prove this?" The answer: is that they follow a path in that in order to cut off the ambitions of those who deny it, such as by proving the possibilities of possible things based upon the most preponderant evidences (*ka al-istidlāl bi imkān al-mumkināt `ala marjiḥi*) and the like. Otherwise, they realize that what the innate disposition testifies to is closer to a true comprehension of creation and quicker to grasp intellectually. This is because all conceivable possibilities (*mumkin jā'iz*) and contingent in-time creation (*ḥādith*) give evidence of a Creator (*Muḥdith*); and comprehension of the evidences of these depend upon sound deliberation (*naẓra saḥīḥ*). These are the necessary exigencies which come from deliberated thought (*naẓar*). Allah says: 'Or who responds to the distressed when he calls upon Him?' [Qur'an 27:62] 'Or who begins creation and then repeats it?' [Qur'an 10:34] 'Or who has made the earth a resting place?' [Qur'an 27:61] And other similar Qur'anic verses which are all rhetorical questions, as if Allah ta'ala is affirming something about His servants that He created them innately to know. Similarly, He the Exalted says: 'Am I not your Lord?' [Qur'an 7:172] and His words: 'Is there doubt regarding Allah?' [Qur'an 14:10] Also in what was transmitted attributed to the Prophet ﷺ: 'Indeed, Allah created the servants upon innate knowledge of Him, but Satan diverted them from it.' Thus, the Messengers were only sent to remind people of the Divine Unity of the innate disposition (*tawḥīd al-fiṭrati*) and to purify them of the whisperings of Satan."

As for direct witnessing (*mushāhada*), Allah says: "And when your Lord took from the children of Adam their descendants and made them testify concerning themselves: 'Am I not your Lord?' They said: 'Indeed, yes, we testify, in case you should say on the Day of Standing: Indeed, we were heedless of this. Or you should say: Only our fathers associated partners with Allah before, and we were an offspring after them: Will You then destroy us for what the doers of falsehood did?'" [Qur'an 7:172-173]

'Abd al-Wahhāb al-Sha'rānī said in the *al-Yawāqīt wa al-Jawāhir*: "If it is said: When they all said: 'Indeed, yes'; why were some accepted and others rejected? The answer is as al-Hakim al-Tirmīdhī said: 'Allah made a Self-Manifestation (*tajalli*) to the disbelievers with immense dread (*bi al-ḥayba*), so they said: 'Indeed, yes'; out of pure fear (*makhāfa*), which later did not benefit them, similar to the faith of the hypocrites (*ka imān al-munāfiqīn*). To the believers, He made a Self-Manifestation (*tajalli*) with immense mercy (*bi al-raḥma*), so they said: 'Indeed, yes'; out of pure obedience (*taw'ān*), and thus their faith later benefited them'."

He then said: "Shaykh Abu Tāhir al-Qazwīni elaborated on this idea, saying: 'The correct view with me, is that the companions of the left said: 'Indeed, yes,' in response to the question because Allah ta'ala asked them about their Lord (*rabbihim*), not he did not ask them about their Deity (*ilahihim*) or about their object of worship (*ma'abūdihim*). At the time they were not in the time of legal responsibility (*zamān at-taklīf*); but they were in a state of Divine realization and vision (*ḥālat at-taḥqīq wa'r-ru'ya*), which is the state of the innate disposition (*al-fiṭra*). Thus, He said to them: 'Am I not your Lord? And, they said: 'Indeed, yes', due to their vision (*li ru'yatihim*) which came to them through direct witnessing (*mushāhida*). They all affirmed this based upon what they witnessed directly at the time of legal responsibility; when what Allah had decreed in His prior knowledge for each individual of eternal happiness or wretchedness, manifested. Some of them were those who acted in accordance with the eternal happiness in the acceptance of the Divinity in their initial affirmation; while others opposed it. If Allah ta'ala had said to them: 'Am I not One?'; and they had said: 'Indeed, yes'; then it would not be valid for anyone to make associated partners with Him. So, understand'."

As for unremitting transmission (tawatur), Allah says: “If you ask them who created them, they will surely say: ‘Allah’.” [Qur’an 43:87] Allah ta’ala says: ‘And if you ask them who created the heavens and the earth, they will surely say: Allah.’”

And Allah ta’ala says: “And if you ask them who created the heavens and the earth, they will surely say: ‘The Mighty, the Knowing created them’.” **And Allah ta’ala says:** “And if you ask them who created the heavens and the earth and subjected the sun and the moon, they will surely say: ‘Allah’.”

And Allah ta’ala says: “And if you ask them who sends down water from the heavens and revives therewith the earth after its death, they will surely say: ‘Allah’.” **And Allah ta’ala says:** “Say: Who provides for you from the heavens and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who manages the affairs? Then they will say: ‘Allah’.”

And Allah ta’ala says: “Say: To whom belongs the earth and whoever is in it, if indeed, you know? They will say: ‘It belongs to Allah’.” **And Allah ta’ala says:** “Say: Who is the Lord of the seven heavens and the Lord of the Immense Throne? They will say: ‘It belongs to Allah’.”

And Allah ta’ala says: “Say: In whose Hand is the dominion of all things, and He protects while there is no protector against Him, if indeed, you know? They will say: ‘It belongs to Allah’.” **And Allah ta’ala says:** “So, do not set up rivals to Allah while you know better’.”

‘Abd al-Wahhāb al-Sha’rānī said: “Indeed, most people in all regions of the earth are naturally inclined to acknowledge that they have a Creator; without a teacher, without the establishment of proof, or without any conventional terminology. This occurs commonly among the Turks, the Kurds, Bedouins, the people of India, China, and the people of the islands where no call to Islam or polytheism has reached.”

I say: Unremitting transmission (*tawātur*) yields essential necessary knowledge (*yufidu ‘ilm ad-ḍarūri*). **Abd ‘s-Salām ibn Ibrāhīm al-Laḳānī said in Ithaf al-Murid bi Jawharat al-Tawhid:** “There is no dispute among those raised in the lands of Islam, from cities, villages, or deserts; where the circumstances of the Prophet is known, ﷺ, as well as what he brought from miracles.”

For this reason, Abd al-Azīz al-Andalusi said: “It is necessarily known that the Prophet’s knowledge, ﷺ, his witnessed miracles, and the unremitting transmission of his status provide knowledge of him. For, this induces knowledge of everything which has been verified to have come from him, transmitted from him; without contemplative rational proof (*naẓarīn ‘aqliyyīn*) or logical deductive reasoning (*qiyās muntaqī*).”

As for Intellectual Reflection (an-naẓar), Allah ta’ala says: “Have they not examined into the heavens above them, how We have constructed it and adorned it, without any flaws? And the earth, how We spread it out and placed upon in it, firm mountains, and caused to grow therein every beautiful kind of plant? As a lesson and reminder for every servant who turns to Allah. And We sent down blessed rain from the heavens, causing gardens to grow and grain for harvest, and tall palm trees with clustered fruit, as provision for the servants. And We revived thereby a dead land, thus is the Resurrection.”

In the commentary of Jalāl al-Dīn al-Maḥallī: “The rhetorical question of this Qur’anic verse is for affirmation, meaning that they have indeed reflected, contemplated and understood what they were reminded of.”

I say: This contemplation is simple and easy, within the capability of every individual. As Shaykh as-Sanūsī stated in the al-‘Umdah the commentary upon the al-Kubrā: “This reflective contemplation is sufficient for knowing Him, even for the unlearned, contrary to the claims of the Ismā‘īlīs.”

For this reason, it is said in Nūr al-Sa‘ādah: “This reflective contemplation, in this manner, is not far-fetched, as it is attainable by most, if not all, of this *Umma*.” For this reason, it is said in the Sharh al-Qasīdah al-Jazā’iriyyah: “The intelligent and the simple minded, as well as the strong and the weak, are equal in understanding this kind of reflective contemplation (*nazar*).”

For this reason, Aḥmad ibn Ḥajar al-Haytamī said in the al-Fath al-Mubīn: “It is rare to find someone who blindly follows (*muqalid*) in his faith regarding Allah ta‘ala, for we find the speech of the common people filled with evidence from the existence of this world to prove His exalted existence and attributes.”

‘Abd al-Wahhāb al-Sha‘rānī said in the al-Yawāqīt wa al-Jawāhir: “The *Shaykh* of our teachers, Kamāl al-Dīn ibn al-Humām, used to say: ‘It is very difficult to imagine blind following in matters of faith. Rarely will you find anyone blindly following in faith regarding Allah and His Messenger without some form of reasoning; even among the common folk. Their speech in the markets is filled with evidence from events to prove the existence of the Exalted Absolute Being and His attributes’.”

For this reason, ‘Abd al-Raḥmān al-Suyūṭī said in the Sharh al-Kawkab: “Shaykh Ḍiyā’ al-Dīn al-Qarmī had a long beard reaching his feet, and when he rode, it would split into two parts. Every common person who saw him would say: ‘Glory to the Creator!’ He would then say, ‘I testify that the common people are believers through contemplation, for they infer the Maker from His creation’.”

Shaykh al-Sanūsī said in the Sharh al-Qasīdah al-Jazā’iriyyah regarding this kind of reflective contemplation: “This is the *Sunna* of Allah ta‘ala in establishing proofs in His Mighty Book, and the way of His Chosen Messenger; and what a blessed method and effective guidance it is! For it encompasses universal guidance and achieves the goal for every sincere seeker of the truth.”

I say: examples of this reflective contemplation in the *Qur’an* are the words of Allah ta‘ala: “*Indeed, in the creation of the heavens and the earth, the alternation of night and day, the ships that sail the sea for the benefit of people, the rain sent down by Allah to revive the earth after its death, the scattering of creatures, the winds and clouds controlled between the sky and earth; are signs for people who reason.*”

There are the words of Allah ta‘ala: “*And on the earth are neighboring plots, gardens of vines, crops, and palm trees; some of the same kind and some of different kinds; watered with the same water, yet We favor some over others in taste. Indeed, in this are signs for people who reason.*”

There are the words of Allah ta‘ala: “*Do you not see that Allah sends down rain, producing fruits of varied colors? And in the mountains are streaks of white, red, and varying shades, as well as deep black. Likewise, among people, animals, and livestock are various colors.*”

The waliy of Allah, Ibn Abī Jamrah said in the Bahjat al-Nufūs, a commentary on al-Bukhārī: “The reality of this reflective contemplation is to observe and infer, as Allah commanded in His Book, in order to reflect upon the dominion of the heavens, the stars in their diversity, the sun and moon in their phases, the earth with its benefits and variations, its fresh and

salty waters, and its fruits with their differing tastes despite being watered by the same source and growing in the same land. This kind of reflective contemplation and inference is sufficient in the perfection of faith.”

I say: this kind of reflective contemplation suffices for perfect faith because through it, one attains true knowledge; as Aḥmad ibn Zakariyyā said in the Mahsal al-Maqāsid:

“From the evidential proofs of the far horizons

And from the souls is attained the innate knowledge of the Creator.”

For this reason, al-Jawrā’ī said in the ‘Aqīdat al-Muwāhhidīn: “By means of the creation, the Creator is known; just as by means of craftsmanship, the true craftsman is known.”

As for adversity (ḍurrar), Allah says: “*Then when adversity strikes you, to Him you cry for help.*” [Qur’an 16:53]] **And Allah ta’ala says:** “*And when adversity touches you at sea, lost are those you invoke except Him.*” **And Allah ta’ala says:** “*And when waves engulf them like shadows, they call upon Allah, sincere to Him in religion.*”

‘Abd al-Wahhāb al-Sha’rānī said in the al-Yawāqīt wa al-Jawāhir: “If it is said: What is the proof that knowing the Absolute Being is obligatory? The answer is: The proof lies in the fact that knowledge is among the matters accessible to reason. For when a person is struck by calamity and paths become narrow; he must turn to a Deity to worship, humble himself before Him, and seek His aid in relieving his distress. His heart ascends to the heaven, and his gaze fixes upon it; as it is the direction of supplication for all creature, naturally and instinctively calling upon their Creator, without pretense or artifice. This is similar to wild animals who also exhibit this. They too raise their heads to the sky in fear and hope when deprived of pasture or water or when sensing peril. Similarly, we observe children raising their hands skyward during hardship. All this is ingrained in the nature of living beings, let alone rational humans. It is the innate disposition (*fiṭrah*) mentioned in the Qur’an and prophetic traditions. Yet most people forget this in times of ease, only returning to it in adversity, as Allah said: ‘*When adversity touches you at sea, lost are those you invoke besides Him.*’”

Then he added after further discussion: “If it is said: Does the Prophet ﷺ saying: ‘Hold fast to the religion of the elderly women’; prohibit rational reasoning (*istidlāl ‘aqlī*) or not? The answer is: It does not prohibit rational reasoning but rather reminds us to retain that state of consciousness which those secure in youth and vitality often neglect.”

Shaykh Abū Ṭāhir al-Qazwīnī narrated in the Kitāb Diyānāt al-‘Arab: “The Prophet ﷺ asked ‘Imrān ibn Ḥuṣayn: “How many gods do you worship?” He replied: ‘Ten.’ The Prophet ﷺ said: ‘Then who do you turn to in grief, distress, or when a great calamity befalls you from among them?’ ‘Imrān said: ‘Allah.’ The Prophet ﷺ replied: ‘So why, O ‘Imrān ibn Ḥuṣayn! Who is no god besides Allah?!’ Thereupon, he embraced Islam. Of this kind is Allah says: ‘*When they saw Our punishment, they said: ‘We believe in Allah alone and reject what we associated with Him.*’”

Because adversity is among the causative factors of knowledge (*asbāb al-ma`rifa*); Aḥmad ibn Zakariyyā said in the Mahsal al-Maqāsid:

“When the servant is hit by the sting of adversity

He comes to know his Lord without any misgivings.”

It is for this reason that Ibn ‘Aṭā’illāh said in the al-Hikām: “If He opens for you a path of recognition, do not worry if your deeds are few alongside it.”

If you have understood what has been mentioned here about the causative factors of knowing and having gnosis of Allah ta`ala; which what He has favored humanity with from: innate disposition (*fiṭra*), direct witnessing (*mushāhada*), unremitting transmission (*tawātur*), reflection, and adversity (*ḍurrar*); it becomes clear why as-Sanūsī said in *Sharh al-Wustā*: “We must not assume an evil opinion (*nasi’a ad-ẓann*) of the faith of any Muslim, commoner or otherwise, for knowledge and gnosis resides in the heart (*al-ma`arifa mahaluhā al-qalb*). Nor can we be resolved in judging anyone as mere blind following (*bi ‘t-taqlīd*), simply because their tongue cannot articulate the proofs of beliefs. For they may know them in a way that is hard to express. Many scholars themselves struggle to express what is in their hearts, let alone commoners.”

This also becomes clear in the words of Zakariya al-Anṣārī who said: “The belief of common people (*‘awāmm*) is sound by the consensus of every sound-minded jurist (*mutashari`in ṣaḥīḥ al-`aql*), even if they never read the books of theologians (*mutakallamīn*).” Abu Bakr ibn Furak also said in the *an-Nizām*: “All the common people are knowers of Allah ta`ala.” Abu Mansur said: “Our scholars agree that common people are believers who are knowers of their Lord, and they are the inhabitants of Paradise, as reported in the narrations (*kamā ja`at bihi al-akhbār*) and by which the consensus is agreed upon (*wa an`aqadu `alayhi al-ijmā`*).”

Chapter Three

On An Explanation of the Science of the Foundation of Religion (*uṣūl al-dīn*); the Distinction Between It and the Science of Scholastic Theology (*ʿilm al-kalām*); and An Explanation of the Obligation of Taking Doctrines of Belief (*al-ʿaqāʾid*) of the Foundations of Religion from the Mighty *Qurʾan*; and That Allah taʿala Has Established These Foundations in the Mighty *Qurʾan*

I say, and success is with Allah: As for the defining boundaries of the foundations of the religion (*uṣūl al-dīn*), it is as ‘Abd al-Raḥmān al-Suyūṭī said in *al-Niqāyah*: “It is a science which investigates into what is incumbent to be believed.” In the commentary of the *al-Kawkab*, the author said: “It is a science that investigates into what is obligatory to be believed regarding the essence of Allah; what is necessary regarding His attributes; what is impossible regarding them; the sending of the Messengers; and the circumstances of the Final Return; according to the canons of Islamic.”

As for the difference between *uṣūl al-dīn* and the science of scholastic theology (*ʿilm al-kalām*), he said in the *Itmām al-Dirāyah Sharh al-Niqāyah* when mentioning the science of the foundation of religion: “I do not mean by it the science of scholastic theology (*ʿilm al-kalām*), which is where rational proofs are presented and the sayings of philosophers are transmitted”; and he also said in the *Sharh al-Kawkab*: “And he divided it in the *Jamʿ al-Jawāmiʿ* into two divisions: [1] Practical (*ʿamaliyyun*), which is what must be believed; and [2] theoretical and not practical (*ʿilmiyyun wa lā ʿamaliyyun*), which is what is not obligatory to know in beliefs; but is rather a part of intellectual training the science.” **He then said:** “The reality is that the second division is not called the foundations of religion, but rather it is the science of scholastic theology. The first, if accompanied by the presentation of rational proofs along with the reporting of the teachings of the heretical innovators and philosophers, it is also the science of scholastic theology. Otherwise, it is the foundations of religion. This is the difference between them.” Then he said: “You should omit the second part and bring forth the first, which is the necessary foundations of religion.” Then he said: “And he explained it here based upon the path of the people of the *Sunna*, from the Book and the unremitted transmitted prophetic traditions, in a beneficial manner that I have preceded to.”

As for the explanation of the obligation of taking doctrines of belief (*al-ʿaqāʾid*) from the foundations of religion from the Immense *Qurʾan*; ‘Abd al-Wahhāb al-Shaʿrānī said in the *al-Yawāqīt wa al-Jawāhir*: “Ibn al-Arabi said in the *al-Futūḥāt*: “It is not hidden that when a person is a believer in the *Qurʾan*, and he is firm that it is the speech of Allah taʿala; it is obligatory for him to take his creed (*ʿaqīdatahu*) from it without interpolation (*taʿwīl*) or turning to rational proofs isolated (*adillat ʿl-ʿuqūl mujaridat*) from the *shariʿa*, for the *Qurʾan* is a definitive rational proof (*dalīl qatʿiyyun ʿaqliyyun*).”

As for the explanation that Allah taʿala has established these foundations in the Immense *Qurʾan*; realize, my brothers, that Allah taʿala has established all of the foundations of the religion: their divinity (*ilahiyatahā*), prophethood (*nabawiyyatahā*), and their after-life (*samʿiyyatahā*) in the Immense *Qurʾan*; for Allah taʿala has **established the foundations of faith** by His words: “*Believe in Allah and His Messenger.*”

And He has established the pillars of faith (arkān ‘l-imān) by His words: “But righteousness is the one who believes in Allah, the Last Day, the Angels, the Book, and the Prophets.” **And He has established that the reality of faith (ḥaqīqat ‘l-imān) is acceptance (taṣdīq) of all that the Prophets came with in general** by His words: “Say: We believe in Allah and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Tribes, and what was given to Musa and Jesus and the Prophets from their Lord. We make no distinction between any of them, and we surrender to Him as Muslims.”

Divinity (al-ilahiyyāt)

And He has established the in-time creation of the world (ḥudūth al-‘ālam) by His words: “Allah is the Creator of all things.” **And He has established His existence (wujūdahu)** by His words: “That is because Allah is the Real.” **And He has established His eternity and permanence (qidamahu wa baqā’ahu)** by His words: “He is the First and the Last.” **And He has established His dissimilarity to in-time created things (mukhālifatahu li al-ḥawādathi)** by His words: “There is nothing like Him.” **And He has established His self-sufficiency (ghinā’ahu)** by His words: “And Allah is the Self-Sufficient.” **And He established His oneness in divinity (waḥdāniyyatahu)** by His words: “Indeed, your deity is One.” **And He has established His omnipotence (qudratahu)** by His words: “Indeed, Allah is Omnipotent over all things.” **And He has established His will/volition (irādahahu)** by His words: “He is the Doer of what He wills.” **And He has established His knowledge/omniscience (‘ilmahu)** by His words: “Indeed, Allah is All Knowing of all things.” **And He has established His life (ḥayātahu)** by His words: “He is the Living.” **And He has established His hearing and sight (sam’ahu wa baṣrahahu)** by His words: “And He is the Hearing, the Seeing.” **And He established His speech (kalāmahu)** by His words: “And Allah spoke to Moses directly.” **And He has established that all divine perfections (jam’ā al-kamālat al-ilahiyyāt) are obligatory for Him** by His words: “And to Him belongs the Highest Description”; and His words: “And to Allah belong the Most Beautiful Names”; and His words: “Exalted is your Lord, the Lord of Honor.” **And He has established that He chooses in His doing an action and leaving it undone (mukhtār fī fi’lihi wa tarkihi)** by His words: “And your Lord creates what He wills and chooses.”

Prophethood (an-nabawiyyāt)

And He has established that He sent messengers before Muhammad ﷺ by His words: “And We have already sent messengers before you.” **And He has established that Muhammad ﷺ is the Messenger of Allah and the Seal of the Prophets (khātim an-nabi’ina)** by His words: “Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets.” **And He has established the truthfulness of the Messengers (ṣidqa ‘r-rusuli)** by His words: “This is what the Merciful promised, and the messengers told the truth.” **And He has established their trustworthiness (amānatahum)** by His words in their words: “Indeed, I am to you a trustworthy messenger.” **And He established their conveyance (tablīghahum)** by His words: “Those who convey the messages of Allah.” **And He established that they marry (yatazawajūna)** by His words: “And We made for them spouses and offspring.” **And He has established that they eat food, buy, and sell (ya’kilūn at-ta’ām wa yubī’ūn awa yashtarūna)** by His words: “Indeed, they eat food and walk in the markets.”

The After-Life (*as-sam'īyyāt*)

And He has established the Angels (*al-malā'ika*) and the Heavenly Books (*al-kutub as-samāwiyyat*) by His words: "And the believers all believe in Allah, His angels, His books." And He has established death at its appointed time (*mawt bi al-ajalī*) by His words: "And no soul will die except by the permission of Allah, at a term decreed." And He has established the supporting of the believers during the questioning of the grave and the misguidance of the disbelievers from answering by His words: "Allah keeps firm those who believe with the firm word in worldly life and in the Hereafter. And Allah sends astray the wrongdoers, and Allah does what He wills." And He has established the bliss of the isthmus (*na'īm al-barzakh*) by His words: "So if he is of those brought near, then he will have rest and bounty and a garden of bliss. So, if he is among the companions of the right; then peace to you among the companions of the right." And He has established the punishment of the isthmus (*adhāb al-barzakh*) by His words: "But if he is of the deniers who are astray, then for him will be the abode of scalding water and burning in Hellfire." And He established the coming of the Hour (*ītyān as-sā'at*) by His words: "And that the Hour is coming, no doubt about it." And He established the resurrection of the dead (*ba'atha al-amwāt*) by His words: "And that Allah will resurrect those in the graves." And He established the Gathering (*al-haṣhr*) by His words: "And We will gather them and not leave out any of them." And He established the Reckoning (*al-ḥisāb*) by His words: "The Day the Reckoning will occur." And He established the giving of the books (*'itā'a al-kutub*) by His words: "So as for he who is given his book in his right hand"; regarding the believers, and His words: "But as for he who is given his book behind his back"; regarding the disbelievers. And He established the weighing of deeds (*wazan al-'amāl*) by His words: "And the weighing that Day is the truth." And He established the Bridge (*as-ṣirāṭ*) by His words: "So guide them to the path of Hellfire." And He established *al-Kawthar* by His words: "Indeed, We have granted you *al-Kawthar*." And He established the Fire (*an-nār*) by His words: "Indeed, We have prepared for the wrongdoers a fire." And He established Paradise (*al-janna*) by His words: "And He will reward them for what they patiently endured with Paradise and silk." And He established intercession (*as-shafā'at*) by His words: "Perhaps your Lord will raise you to a praised station"; and His words: "And your Lord is going to give you, and you will be satisfied"; and His words: "And they do not intercede except for those whom He approves." And He established the vision of believers (*ru'yat al-mu'minīn*) of Allah ta'ala by His words: "Some faces that Day will be radiant, looking at their Lord."

Thus, these are the foundations of the religion, their divinity (*ilahiyyatahā*), prophethood (*nabawiyyatahā*), and their after-life (*sam'īyyatahā*). Allah ta'ala has established all of them in the Immense *Qur'an*, and it is obligatory upon every responsible person (*mukallaf*) to believe in them as they have come, for all of them are textually established and unremittently transmitted (*mansūṣa mutawārita*), since the entire *Qur'an* is definitive unremittent transmission (*mutawātir qat'īyyūn*).

'Abd al-Wahhāb al-Sha'rānī said in the *al-Yawāqīt wa al-Jawāhir*: "Ibn al-Arabi said at the beginning of *al-Futūḥāt*: "Among the prerequisites of the obligation of doctrines of belief (*sharṭ wujūb al-'itiqād*) regarding a matter from these matters; is the existence of unremittent transmitted text (*nass mutawātir*) concerning it; or verified spiritual unveiling (*kashaf muhaqqiq*). Whoever has a single authentic report (*al-khabr al-wāḥid as-ṣaḥīḥ*) is sufficient. Thus, let him judge by it, but let his judgment be based upon matters related to the rulings of this world's life (*muta'allaqān bi ahkām ad-dunya*). If its ruling is related to the Hereafter, then it is not appropriate to include it in one's doctrines of belief as an individual obligation (*fi 'aqīdatahu*

`ala al-ta`yīn). Rather, let him say: ‘If this is authentic from the Messenger of Allah from what I know or what I do not know; then it is not valid to be in the doctrines of beliefs except what is confirmed through definitive means (*illa ma sahḥa min tarīq al-qat’ī*), either by unremittent transmission (*bi al-tawātur*) or by rational proof (*bi al-dalīl al-`aqli*).

He also said in the above mentioned book: “Ibn al-Arabi said in the introduction of *al-Futūḥāt*: ‘The validity of beliefs depends on attaining resolve in them, to the extent that whoever takes his faith by unquestioning acceptance of the Lawgiver (*taqlīdan jāziman li al-shāri`*) is more secure and firm (*`aṣimi wa awthiq*) than one who takes his faith from proofs (*al-adillat*), due to the confusing doubt (*al-ḥīra*) that may arise in the proofs if one is skilled and intelligent (*ḥadhiqan faṭanan*).” **He also said** in the above cited book: “Infallible unquestioning acceptance (*at-taqlīd al-ma`šūm*) of what is reported is equated with knowledge and is stronger than speculative sciences (*aqwā min `ulūm an-naẓarī*), as evidenced by the acceptance of our testimony about past communities that their Prophets delivered to them in inviting to the Absolute Being ta`ala; even though we were not present during the time of their deliverance of the message. Rather, we accept Allah `izza wa jalla in what He informed us in His Book regarding the people of Noah, `Aād, Thamūd, Pharaoh, and others. This will not be accepted on the Day of Standing, except from those who were certain in his matter in the worldly life.”

Shaykh al-Sanūsī said in *al-`Umdah* the commentary upon the *al-Kubrā*, narrating the words of Ibn `Arafah in the *Al-Shāmil*: “Unquestioning acceptance (*taqlid*) is firm belief (*itiqād jazim*) in the saying of someone who is not infallible (*ghayr ma`šūm*). Thus, belief in the sayings of the Messenger and that of the consensus is excluded from *taqlīd*, as is knowing the meaning of the two testimonies (*mā`arifāt madlūl al-shahādatayn*).”

Al-Manjūr said: “Belief from the perspective of the teachings of the one who is infallible (*`itiqāduhu min qawl al-ma`sum*), insofar as he is infallible, is not unquestioning acceptance (*laysa bi taqlīd*). On the contrary, it is knowledge, because when one takes it from him and is certain of its truth and correctness from that perspective. In reality, he follows the proof of his truthfulness (*fā bi al-ḥaqīqa innamā attabi`u dalīl as-ṣidq*), which is having knowledge of the prophetic miracle, and he takes it from that, not from his words.”

I say: All of this is regarding one who follows the *Qur`an* without examining its proofs (*min ghayr nazarin fi adillatihi*). As for one who examines its proofs, there is no disagreement that he is a knower, far from every doubt due to the clarity its proofs.

Al-Sanūsī said in the *Sharḥ al-Qasīdah al-Jazā`iriyyah*: “The analogy of one who searches for the location of the crescent (*mawḍi` al-hilāl*), until he sees it with his sight is like one who researches into the *Qur`an*; or into one of the scholars of truth until he sees the place of every belief in its proof (*ḥattā arāhu mawḍu`a kulli `aqīdatin min burḥānihā*). Thus, seeing in it clear and evident proofs in the utmost clarity.” **Then he said**: “It is not hidden to every intelligent person that the one who examines with his insight the beliefs in the *Qur`an* from their proofs (*bi al-burāḥīniha*); is a certain knower (*`arif muttayaqīn*), and not a follower (*wa laysa bi muqaladīn*), even if he was guided to the proofs (*ihtada ila al-burāḥīn*) by which he saw the evidence of the beliefs of monotheism of the *Qur`an*.”

Al-Ghazālī said in the *al-Ihya*: “As for what the *Qur`an* contains of apparent proofs that minds readily accept upon first hearing, this was well-known to everyone, and knowledge of the *Qur`an* comprises of all knowledge.”

I say: Examples of its apparent proofs (*mithāl adillatihi az-ẓāhira*) are the words of Allah ta'ala: *"If there were in them gods other than Allah, they would have been corrupted"*; and there are the words of Allah ta'ala: *"Say: If there were with Him deities as they say, then they would have sought a way to the Lord of the Throne. Exalted is He, high above what they say, in greatness"*; and there are the words of Allah ta'ala: *"And there was no deity with Him, for then each deity would have taken what it created, and some would have overcome others. Exalted is Allah above what they describe."*



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Chapter Four

On An Explanation That the Prophet, ﷺ Also Established the Foundations of the Religion in His *Sunna*

I say, and success is with Allah: know, my brothers, that the Prophet ﷺ also established the fundamentals of religion in his *Sunna*, for he, peace and blessings be upon him, has established the foundation of faith (*athbat uṣūl ad-dīn*) by his words, as in the *Sahīh al-Bukhārī* on the authority of Mu'adh: "There is no one who testifies truthfully that there is no deity except Allah and that Muhammad is the Messenger of Allah except that Allah forbids him from the Fire"; meaning the Fire of eternity.

And he has established the pillars of faith (*arkānahu*) by his words, peace and blessings be upon him, as in the prophetic tradition of Muslim on the authority Umar ibn al-Khaṭṭāb: "It is that you believe in Allah, His Angels, His Books, His Messengers, and the Last Day; and to believe in divine decree, its good and its evil."

And he has established that he is truthful in everything he came with (*athbat annhu taṣdīqun bi jāmi' ma jā'a bihi*) in general (*taṣdīq bi jāmi' ma jā'a bihi 'ala al-ijmāl*) by his words, peace and blessings be upon him, as it is in the *al-Shifā'* on the authority of Abu Hurayra: "I have been commanded to fight the people until they testify that there is no deity except Allah and until they believe in me and in everything that I came with."

Divinity (*al-ilahiyyāt*)

And he has established the in-time creation of the cosmos (*athbat hudūth al-'ālam*) as it is in the *Sahīh al-Bukhārī* on the authority of 'Imrān ibn Husayn with his words, peace and blessings be upon him: "Allah existed when there was nothing besides Him."

And he has established the existence (*wujūd*) of Allah ta'ala, as it is in the *Sahīh al-Bukhārī* on the authority of Ibn Abbās, may Allah be pleased with him, by his words, peace and blessings be upon him: "O Allah, praise be to You, You are the Sustainer of the heavens and the earth and all within them. Praise be to You, You are the Light of the heavens and the earth and all within them. Praise be to You, You are the King of the heavens and the earth and all within them. Praise be to You, You are the Absolute Being, the Truth."

And he has established His Pre-eternity and Eternal continuity (*athbat qidamahu wa baqā'ahu*) by his words, peace and blessings be upon him: "O Allah, You are the First, and there was nothing before You, and You are the Last, so there will be nothing after You."

And he has established that He ta'ala is unlike in-time creation (*athbat mukhālifatahu ta'ala li al-ḥawādith*) by his words, peace and blessings be upon him: "O Allah, You are the Most Exalted, the Greatest, the Most Holy."

And he has established His Self-Sufficiency (*athbat qiyām ta'ala bi nafsihī*) by his words, peace and blessings be upon him: "O Allah, You are the Ever-Living, the Self-Sustaining."

And he has established His Oneness (*athbat wahdāniyyatahu*) by his words, peace and blessings be upon him: "O Allah, You are the One, the Unique, the Eternal, the Eternally Absolute."

And he has established His Omnipotence, Will, Omniscience and Life (*athbat qudratahu wa irādahū wa 'ilmahu wa ḥayātahu*) by his words, peace and blessings be upon him: "O Allah, You are the All-Powerful, the Omnipotent, the Doer of what You will, the All-Knowing, the Absolute Being."

And he has established His Hearing, Sight, and Speech (*athbat sam'ahu wa baṣrahu wa kalāmahu*) when he once passed by people supplicating and calling upon Allah aloud, by his words, peace and blessings be upon him: “Be gentle with yourselves, for you are not calling upon one who is deaf or blind or mute or absent. Rather, you are calling upon One who is All-Hearing, All-Seeing, Ever-Present.”

And he has established that He ta'ala is Choosing in doing a thing and leaving it undone (*athbat annahu ta'ala mukhtār fī fī'lihi wa tarkihi*) by his words, peace and blessings be upon him: “What Allah wills will be, and what He does not will; will never be)). These prophetic traditions were all cited by Abu Bakr ibn Muhammad ibn Abi Bakr in the Kitab Hujjat al-Masā'il 'An 'Ilm at-Tawhīd, and he established His pre-eternity and eternal continuity up to here.

Prophethood (*an-nabawiyyāt*)

And he has established his truthfulness (*ṣidqahu*), by his words, peace and blessings be upon him: “Yes, for I speak nothing but the truth regarding it”; in response to Abdullah ibn Amr when he said to him: “O Messenger of Allah, should I write down what I hear from you in times of anger and pleasure?” This was narrated by Abu Dawud.

And he has established his trustworthiness (*amānatahu*) by his words peace and blessings be upon him to Dhu al-Khuwayṣira: “Woe to you! Who will be just if I am not just?!”; when he said to him: “Be just!”; as narrated in the Sahīh al-Bukhārī on the authority of Abu Sa'id al-Khudri.

And he has established his delivering of the message (*tablīgh al-risāla*) by his words to his companions: “Have I not delivered the message?”; and they said: “Yes.” He said: “O Allah, bear witness. Let those present deliver it to those absent”; as it was narrated in the Sahīh al-Bukhārī on the authority of Abu Bakra, may Allah be pleased with him.

And he, upon him be blessings and peace has established for himself the permissibility non-essential human qualities (*athbat jawāz al-'arāq al-bashariyya lahu*) by his words: “By Allah, I fear Allah more than you do, and I am the most pious among you toward Him. But I fast and break my fast, I pray and sleep, and I marry women. So, whoever turns away from my *Sunna* is not of me”; as it was narrated in the Sahīh al-Bukhārī on the authority of Anas.

He, upon him be blessings and peace, has established the truthfulness, trustworthiness, delivery of the message, and the permissibility of non-essential human qualities for himself is the same as establishing these for all his brother Prophets, due to the shared nature of prophethood and humanity.

The After-Life (*as-sam'iyyāt*)

He, upon him be blessings and peace, has established the Angels (*malā'ika*) by his words: “Angels take turns among you: Angels by night and Angels by day”; as it was narrated in the Sahīh al-Bukhārī on the authority of Abu Hurayra.

And he, peace and blessings be upon him, has established that death at its appointed time (*mawt bi al-ajali*) by his words: “And everything has a fixed term with Him”; as narrated in the prophetic tradition of Usāma ibn Zayd regarding the death of the Prophet's grandson, upon him be blessings and peace as related by al-Bukhārī in his Sahīh.

And he, peace and blessings be upon him, has established the questioning of the grave (*su'āl al-qabr*) by his words: “When a servant is placed in his grave and his companions depart, until he hears the sound of their footsteps, two Angels will come to him, sit him up, and

say: ‘What did you say about this man Muhammad ﷺ?’ He will say: ‘I testify that he is the servant of Allah and His Messenger.’ It will be said: ‘Look at your place in Hell; Allah has replaced it with a place in Paradise.’” The Prophet ﷺ said: ‘He will see both. As for the disbeliever or hypocrite, he will say: ‘I do not know. I only said what the people said.’ It will be said: ‘You did not know, nor did you follow.’ Then he will be struck with an iron hammer between his ears, and he will scream a scream that all around him will hear except for *djinn* and men”; as it was narrated in the Sahīh al-Bukhārī on the authority of Anas.

In a Narration by Abu Dawud: “They will say to him: ‘Who is your Lord? What is your religion? Who is this man sent among you?’ The believer will say: ‘My Lord is Allah, my religion is Islam, and the man sent is the Messenger of Allah ﷺ.’ The disbeliever will say to all three: ‘I do not know.’” **In the narration of al-Tirmīdhī:** “One of them is called *Munkar*, and the other is called *Nakīr*.”

And he, peace and blessings be upon him, has established the punishment of the grave, it's blessings and the resurrection of the dead (*‘adhāb al-qabr wa na’imahu wa ba’atha al-amwāt*) by his words: “When one of you dies, his place is shown to him morning and evening. If he is among the people of Paradise, then he is shown Paradise, and if he is among the people of Hell, then he is shown Hell. It will be said: ‘This is your place until Allah resurrects you on the Day of Resurrection’”; as it was narrated in the Sahīh al-Bukhārī on the authority of Ibn Umar. **And he also established the punishment of the grave** by his words: “The punishment of the grave is real”; as it was narrated in the Sahīh al-Bukhārī on the authority of Aisha.

And he, peace and blessings be upon him, has established the Scales (*al-mīzān*) by his words: “Two words which are light on the tongue but heavy on the Scales and beloved to the Most Merciful: Glory be to Allah and praise be to Him, Glory be to Allah the Immense”; as it was narrated in the Sahīh al-Bukhārī on the authority of Abu Hurayra.

And he, peace and blessings be upon him, has established the records of the Recording Angels (*ṣuḥuf al-malā’ika al-kutuba*) by his words: “Allah will single out a man from my *Umma* before all creatures on the Day of Resurrection. Ninety-nine scrolls will be unfurled before him, each as far as the eye can see. Then He will say: ‘Do you deny any of this? Have My scribes wronged you?’ He will say: ‘No, my Lord.’ He will say: ‘Do you have any excuse?’ He will say: ‘No, my Lord.’ He will say: ‘Indeed, you have a good deed with Us, and you will not be wronged today.’ Then a card will be brought forth on which is written: ‘I testify that there is no deity except Allah, and I testify that Muhammad is His servant and Messenger.’ He will say: ‘Present your Scale.’ The man will say: ‘O Lord, what is this card compared to these scrolls?’ He will say: ‘You will not be wronged.’ The scrolls will be placed on one side of the Scale, and the card on the other. The scrolls will be light, and the card will be heavy, for nothing outweighs the name of Allah.” This was narrated by al-Tirmīdhī on the authority of Abdullah ibn Amr.

And he, peace and blessings be upon him, has established the Bridge (*as-ṣirāṭ*) by his words: “The Bridge over Hell will be laid out.” The Messenger of Allah ﷺ said: “I will be the first to cross it”; as it was narrated in the Sahīh al-Bukhārī on the authority of Abu Hurayra. It has been narrated in the Sahīh Muslim: “It has reached me that the Bridge is thinner than a hair and sharper than a sword.”

And he, peace and blessings be upon him, has established the *al-Kawthar* by his words: “My (*ḥawḍ*) is a month’s journey in length. Its water is whiter than milk, its scent is more fragrant than musk, and its cups are like the stars of the sky. Whoever drinks from it will never thirst again”; as it was narrated in the Sahīḥ al-Bukhārī on the authority of Abdullah ibn Umar.

And he, peace and blessings be upon him, has established the Paradise and Hell (*al-janna wa an-nār*) by his words: “There is nothing I have not seen except that I saw it in this place of mine, even Paradise and Hell”; as it was narrated in the Sahīḥ al-Bukhārī in the chapter on the Eclipse Prayer, on the authority of Asma’.

And he, peace and blessings be upon him, has established the Intercession (*al-shafā’at*) by his words: “My intercession is for the people of major sins in my *Umma*. As for those without major sins, what need do they have for intercession?” This was narrated by al-Tirmīdhī on the authority of Jabīr.

And he, peace and blessings be upon him, has established the vision of the believers of Allah ta’ala (*ru’yat al-mu’minīn lahu ta’ala*) by his words: “You will see your Lord with your own eyes”; as it was narrated in the Sahīḥ al-Bukhārī on the authority of Jabir ibn Abdullah, may Allah be pleased with him.

The prophetic traditions regarding the foundations of religion (*aḥādīth ‘ilm uṣūl ad-dīn*) are unremittently transmitted (*mutawātirah*); but we have limited ourselves to citing some of them for brevity.

These are the foundations of the religion (*uṣūl ad-dīn*): Its divinity, prophethood, and the after-life. The Prophet ﷺ established them in his *Sunna* just as Allah established them in the Immense *Qur’an*. ‘Abd al-Wahhāb al-Sha‘rānī said in the ad-Durrar al-Manthurati Fi Bayān Zubud al-‘Ulūm al-Mash’hūra: “All these foundations are well-known and established among every Muslim who interacts with the people of Islam.”

Chapter Five

On An Explanation That the Principles of the Science of Scholastic Theology (*qawā'id 'ilm al-kalām*) Which is Necessary to Learn for the One who Desire to Enter into the Study of the Books of Scholastic Theology to Benefit from It and Avoid Its Harm

I say, and success is with Allah: know, my brothers, that the fundamental principles of scholastic theology (*qawā'id 'ilm al-kalām*) are confined to ten matters: **One** knowledge of its boundaries (*ḥaddiḥi*); **Two** knowledge of its judgment during the time of the early ancestors (*ḥukmihi fī zamān as-salaf*); **Three** knowledge of its judgment during the time of the latter scholars (*ḥukmihi fī zamān al-khalaf*); **Four** knowledge of its judgment regarding the rights of the common people (*ḥukmihi fī ḥaqq al-'awāmm*); **Five** knowledge of the causative factors behind the evil opinion that afflict the majority students who enter into to its study (*sabab su'i ad-ẓann alladhi ibtalā bihi ghālib al-ṭulābatī*); **Six** knowledge that approval of the validity of the faith of the imitator (*ṣiḥḥat imān al-muqallid*); **Seven** knowledge of the causative factors behind its compilation; **Eighth** knowledge of its proofs are only establish by means of definitive evidence (*bi al-qawā'ī*); **Nine** knowledge of what burdens people of the times wasting their lives studying it unnecessarily; and **Tenth** the knowledge of the affair of the People of Allah ta'ala in counteracting and refuting someone from the Islamic sects and their share in theological disputation.

As for the boundaries of scholastic theology (*ḥaddu 'ilm al-kalām*) it is as Abd al-Salām al-Laḳānī said in *Itahaf al-Murīd Bi Jawharat at-Tawhīd*: “It is a science that enables one to prove religious beliefs to others and obligate them by presenting proofs and refuting doubts.”

As for the judgment of scholastic theology during the time of the early ancestors may Allah be pleased; it was considered forbidden (*fa al-taḥrīm*), without doubt due to the absence of the appearance of the pure heretical innovation (*li 'adami zuḥūr al-bidai' as-sarfati*) which deviated in most cases from the judgment of the *Qur'an*, and the *Sunna* during their time.

'Abd al-Raḥmān al-Suyūṭī said in the *Sharḥ al-Kawkab*: “Abu 'Amr said that Ibn Huzayma was once asked about speculative theology regarding the Divine Names and Attributes; and he said: ‘It is a heretical innovation which has been invented. The *Imams* of the Muslims and the notables of the legal schools of thought (*arbāb al-madhāhib*) and the *Imams* of the religion like: Malik, Sufyān, al-Awzā'i, al-Shāfi'i, Ahmad, Ishāq, Yahya ibn Yahya, Ibn al-Mubārīk, Abu Hanīfah, Muhammad ibn al-Hassan, and Abu Yusef all addressed this; they prohibited delving into it, and directed their students to the *Qur'an* and *Sunna*.”

Al-Ghazālī said in the *Ihya 'Ulūm ad-Dīn*: “As-Shafi', Malik, Ahmad, Ibn Hanbal, Sufyan and all the people of prophetic traditions from the early ancestors held the view (*dhahaba*) that the science of scholastic theology was prohibited (*ila at-taḥrīm*).”

'Abd al-Raḥmān al-Suyūṭī said in the *Itmām al-Dirāyah Sharḥ al-Niqāyah* when mentioning the foundations of the religion (*uṣūl ad-dīn*): “I do not mean by the foundation of the religion the science of scholastic theology (*'ilm al-kalām*); which is what was set up in from rational proofs (*al-adillat al-'aqlīyyāt*). Also transmitted within this science are the ideas of the material philosophy (*aqwāl al-falāṣifati*). All this is prohibited by the consensus of the early ancestors (*ḥarām bi ijma' al-salaf*)”

As for the explanation of the judgment of scholastic theology (*bayān ḥukm 'ilm al-kalām*) during the time of the latter community (*fī zamān al-khalaf*): It is permissible, without doubt. Rather, it is a collective obligation (*farḍ kifāya*), due to the prevalence of pure heretical innovations (*li kathrati zuḥūr al-bid'a as-sarfati*) which departed from the judgment of the *Qur'an* and the *Sunna* during their time. It has been previously mentioned that 'Abd al-

Raḥmān al-Suyūṭī said in the Itmām al-Dirāyah Sharh al-Niqāyah: “The science of scholastic theology is forbidden by the consensus of the early ancestors (*ḥarām bi ijma’ as-salaf*).”

Al-Ghazālī said in the Ihya’ Ulūm ad-Dīn: “Realize that scholastic theology (*al-kalām*) and the evidence it encompasses by which benefit is taken, is already contained in the *Qur’an* and the prophetic narratives. Whatever goes beyond these is either: [1] blameworthy argumentation (*mujādilatun madhmūmatun*), which is a part of heretical innovation (*min al-bidai’*), as will be explained; [2] futile disputes (*mushāghibatun*) involving the contentions of heretical sects (*manāqidāt al-firq*); [3] drawn-out discussions of ideas (*taṭwīl bi naqli al-maqālāt*), most of which are absurd and nonsensical (*aktharuhā tarahātun wa hadhyānātun*), rejected by instinctive reason (*tizdirihā at-ṭibā’u*) and disregarded by ears (*tamajuhā al-asmā’a*); and [4] some are merely delving into matters unrelated to religion (*khawḍun fīmā la yata’allaqu bi ad-dīn*), none of which were known in the first era. Thus, delving in scholastic theology entirely was considered a heretical innovation. However, its judgment has now changed due to the emergence of heretical innovations that divert from the decisive decisions of *Qur’an* and *Sunna* and the rise of groups who fabricate doubts (*laḥqū lahā shubhan*) and compile misleading discourses (*kalāman mu’lifan*). Therefore, out of necessity, what was once prohibited (*al-maḥzūr*) has become permitted (*ma’zunan*); rather, it has even become a collective obligation (*furūd al-kifāya*).”

Shaykh al-Sanūsī said in al-‘Umdah the commentary upon the al-Kubrā: “More than one scholar has stated that the science of scholastic theology is a collective obligation (*farḍ kifāya*) upon the people of every region to master it so that reaching others becomes feasible.”

Shaykh as-Sanūsī said in the commentary upon the al-Wustā: “The science of scholastic theology is a collective obligation; if some scholars in every region fulfill it, others in that region are exempt.”

Aḥmad ibn Zakariyyā said in the Maḥṣal al-Maqāsid:

“Chapter: The judgment of engaging in this science
and its proofs with sound comprehension,
And refuting doubts with assiduousness,
Is a collective obligation, without doubt
It is carried by those firmly grounded in the foundations
And in the disciplines of the rational and transmitted sciences.”

Al-Manjūr said in his commentary on these poetic verses: “It is obligatory for every region where access to others is difficult, to have someone firmly established upon the truth (*qā’im bi al-ḥaqq*), who has independent mastery of this science (*mustaqilun bi hadhā al-‘ilm*), who can counter the claims of heretical innovators (*yuqāwim da’wat al-mubtadi’ati*) and restrain those who deviate from the truth (*wa yakuffu al-zā’ighīn ‘an al-ḥaqq*). If a region lacks such a person, all its inhabitants are at risk. Undoubtedly, only one who is proficient in both rational and transmitted sciences (*li funūn al-ma’qūl wa al-manqūl*) can meet this description, as they are interconnected and interdependent.”

As for the judgment of scholastic theology regarding the rights of the common people (*ḥukmuḥ fi ḥaqq al-‘awāmm*), it is undoubtedly forbidden due to the fear that they may fall into misleading doubts (*al-wuqū fi as-shubhi al-mudillati*). Shaykh al-Sanūsī said in al-‘Umdah the commentary upon the al-Kubrā: “When delusions become dressed in rationality (*idh al-waḥmu yulābisu al-‘aqla*) in what it obtains; and when falsehood takes the form of truth in its search (*al-bāṭil yushākilu al-ḥaqq*); it is then that the People of Truth (*ahl al-ḥaqq*) become exceedingly rare. It then becomes forbidden to delve into what exceeds what is necessary from

this science; except for rare intelligent individuals.” He also said in the commentary upon the al-Wustā: “This is the sole responsibility of those scholars who are deeply rooted in knowledge (*wazīfatu al-`ulamā` ar-rāsikhīn fī al-`ilm*).”

In the al-Yawāqīt wa al-Jawāhīr of ‘Abd al-Wahhāb al-Sha‘rānī it said: “Shaykh Sa‘īd ‘d-Dīn Al-Taftazānī and others said: The reality in the issue of condemnation in delving into the science of scholastic theology (*at-tahqīq fī mas‘alati dhimmi al-khawdi fī `ilm al-kalām*), is that examining it through the methodology of the scholastic theologians (*`alā ṭarīq al-mutakallamīn*), which include annotating and refining proofs (*tahrīr al-adillat wa tadqīqihā*) and dispelling doubts and uncertainties (*daḥī` as-shukūk wa as-shubhī*); is that this science is a collective obligation for those qualified (*farḍu kifāyatin fī ḥaqq al-muta`ahalīn lahu*); but for those unqualified (*ghayr al-muta`ahalīn*) for whom it is feared delving into it will cause them to fall into misleading doubts (*al-wuqū` fī as-shubhī al-mudillati*); it is not permissible for them to delve into it.”

It was said in the Mahsal al-Maqāsid of Aḥmad ibn Zakariyyā:

“Scholastic theology was not included in the discussions of the early ancestors

With the common people, and by this, beliefs were firmly acknowledged

It was then considered a heretical innovation in the religion

Altering what was required to know as an individual obligation

And do not think that the Companions were intellectually deficient

But rather, they followed, in instructing creatures, the easiest of affairs

Thus, they taught them like the teaching of the Prophet

The fundamental principles of Islam, with the most majestic affair.”

It was said in the Sharḥ al-Kawkab of ‘Abd al-Raḥmān al-Suyūṭī: “Al-Ghazālī authored a book at the end of his life titled Iljām al-`Awām `An `Ilm al-Kalām, stating: ‘Indeed, humanity, all of them, are considered common (*`awāmm*) with regard to this discipline, especially among the jurists and others scholars; except for the exceptionally rare individual whom ages scarcely produce’.”

Al-Ghazālī said in the Ihya `Ulūm ad-Dīn: “This science should be taught only to those with three qualities: [1] dedication to knowledge (*at-tajarrud li al-`ilm*) and eagerness to learn it (*wa al-hirs `alayhi*), since any other profession, its occupations would hinder him from the completion of his education (*al-muḥtarif yamna `uhu as-shughl `an al-istitmām*) and preempt him from being able resolve doubts when they occur (*izālati as-shukūk idha `aradat*); [2] intelligence, sharpness, and eloquence (*ad-dhakā`u wa al-fatnatu wa al-fuṣāḥatu*), since the dull witted (*al-balīd*) does not have the capacity to benefit from his own understanding (*bi fahmihi*), and the slow minded (*al-fadam*) does not have the capacity to benefit from his own evidences (*bi ḥujājihī*), and it is feared for him harmful ideas and that there is no hope that he will attain any benefit; and [3] that he be innately virtuous, religious, and fearfully aware (*as-ṣalāḥ wa ad-dīyānat wa at-taqwā*), since the immoral sinner (*al-fāsiq*) due to the slightest amount of doubt (*bi adnā shubhatin*) may abandon religion (*yankhala`a `ani ad-dīn*).”

As for the causative factors behind the evil opinion that afflict the majority students who enter into the study of scholastic theology (*sabbab sū`i ad-ẓann alladhi ibtalā bihi ghālib at-tulabatī*); is that they made the establishment of their religious beliefs based upon rational proofs (*ithbāt al-`aqā`id ad-dīniyya bi al-burāhīn al-`aqlīyya*) in the place of the development of doctrines of faith; rather than upon researched insight into the aligning of reason, transmitted revelation (*`an inshai` `aqdi al-imān biha la `ala at-tabaṣṣur*) and establishment of the strength of faith by them (*wa ithbāt quwwati al-imān*).”

Abu Muhammad Abd al-Jalil said in the *Shu'b al-Imān*: “As for the path of knowing Allah, glory be to Him, through the direction of rational inquiry (*min jihati an-naẓar al-`aqliyyi*) and demonstrative proofs (*wa ad-dalīl al-burhānīyyi*), it is by means of researching into the creations (*bi al-baḥṭh fī al-makhlūqāt*), by reflecting upon the nature of all produced things (*al-`itibār bi al-maṣnū`āt*), by deliberating (*at-tadabbur*) over the prophetic narratives and *Qur`anic* verses, and by understanding the legal rulings and affirmed prophetic traditions (*tafḥam al-hukm wa al-aḥādīth al-musnadāt*). An example of this in the first Path, which is hearing, is that you affirm that Allah is the Eternal Originator, the First by Himself; none brought Him into existence, nor did He bring Himself into existence; the Everlasting, and that He is not a substance (*jawḥar*), nor a body (*jasam*), nor an accident (*`araḍ*), and that He is not in a direction from any direction (*fī jihattin mina al-jihāt*), nor is He settled in a place (*mustaqarrun `ala makān*), and that He is seen by the hearts and the eyes (*yura bi al-qulūb wa al-abṣār*), and that He is One, Unique, Eternal, with no second alongside Him (*la thaniy ma`ahu*), and nothing resembles Him (*wa la shay`un mithluhu*). This is the knowledge of His essence (*hadhā huwa al-`ilm bi dhātihi*). As for the knowledge of His attributes (*al-`ilm bi ṣifātihi*): that you affirm He is Ever-Living, All-Knowing of Himself and all His creation, Omnipotent over what He wills, nothing is beyond His capability (*lā amtani`u `anhu shay`un*), All-Willing of what He desires, with none to compel Him (*lā makrihun lahu*), All-Speaking, Commanding, Forbidding, Warning, the Promiser and the Threatener, and that He is perfect in perceiving all things: tastes, scents, and all perceptions, in a manner befitting Him, glorified be He, and that He is exalted above the incarnation of in-time creation within Him (*manzzihun `an ḥulūl al-ḥawādith bihi*) or their affecting Him (*wa tara`ana `alayhi*), and that His attributes are eternal. These names and aforementioned attributes must be believed in (*la budda min i`tiqādihi*) and acknowledged (*wa al-igrār bihā*), such as Existence, Pre-eternity, Everlastingness, Oneness, Life, Knowledge, Power, Will, Hearing, Sight, Speech, and all that He has described Himself with, along with the glorification, sanctification, reverence, and magnification of all His names and attributes, those known and unknown. So, you should affirm all of this with absolute certainty, and be resolute in it decisively, so that you may be among the believing affirmers. Then, after this, reflect on the creations and take lessons from all produced things, so that the intellect can witness what the heart has affirmed, and the heart’s affirmation is strengthened by the intellect’s testimony. Thus, faith increases, and knowledge grows with the attainment of certainty.”

‘Abd al-Wahhāb al-Sha`rānī said in the *al-Yawāqīt wa al-Jawāhir*: “Consider how the Jews asked the Prophet ﷺ to describe his Lord, and he recited *Surah Al-Ikhlās*, without presenting rational proofs. The verse ‘Allah is One’ affirms His existence and oneness, negating partners to Him. Seeking rational proofs after this is great ignorance. So, His statement, exalted be He: ‘*Allah is the One*’; affirms existence for the One and negates plurality to Him, and affirms oneness for Allah alone—He has no partner. ‘*Allah is the Eternal*’; negates corporeality. ‘*He neither begets nor is begotten*’; negates parent and offspring. ‘*And there is none comparable to Him*’; negates companions and partners. So why would one who seeks rational proof demand evidence for the validity of these meanings through reason after they have been established by definitive textual proof (*ba`da thubutiha bi ad-dalīl al-qat`iyyi*)? Indeed, that is from immense ignorance. And I wish I knew: How can one who seeks knowledge of Allah, exalted be He, through proofs declare as a disbeliever one who does not engage in such rational inquiry? What was his own state before engaging in such inquiry? And during the inquiry, was he a believer or not? Had it been established for him that Allah, exalted be He, exists and that Muhammad is His servant and Messenger, or not? Did he pray and fast or not? If he already believed in all of this,

then this is the state of the common people (*hiya hāla al-`awāmm*); so, let them remain as they are, and let him not declare any of them disbelievers. But if he did not believe in these matters except after engaging in theological speculation (*ilm al-kalām*), then we seek refuge in Allah, exalted be He, from such a doctrine, for it leads its adherents, due to flawed reasoning (*su' an-naẓari*), to exit from faith.”

As for the explanation of approval of the validity of the faith of the imitator (*ṣiḥḥat imān al-muqallid*); realize that ‘Abd al-Raḥmān al-Suyūṭī said in the Sharḥ al-Kawkab: “The author of Jami’ al-Jawāmi’ said: ‘The verification of this is that if what is intended by blind following (*taqlīd*) is taking hold of the ideas of another without evidence (*al-akhḍu bi qawl al-ghayr bi ghayri ḥujjatin*), with the possibility of doubt or error; as in following an *Imām* in matters of the subsidiary branches (*fī al-furū’*) while allowing that the truth may be contrary to it; then this is not sufficient for faith (*fa hadha lā yakfiya fī al-imān*) according to anyone, neither al-Ash‘arī nor others. But if what is intended by it is decisive belief without compulsion (*al-`itiqād al-jāzim lā al-mawjib*), then this is sufficient for faith, and none disagreed on this except Abu Hāshim’.”

‘Abd al-Waḥḥāb al-Sha‘rānī said in the al-Yawāqīt wa al-Jawāhir after quoting the words of *Shaykh* Tāj al-Din al-Subki: “This is what al-Jalāl al-Maḥalli said, and this is the relied upon opinion’.”

As for the explanation of the reason for its compilation (*bayan sabab ṣanifihi*): realize that the scholars of the *Sunna*, may Allah be pleased with them, did not author books on the science of scholastic theology (*ilm al-kalām*) to establish for themselves or for others among the people of the *Sunna*, the knowledge of Allah ta‘ala; this is because Allah ta‘ala is known through innate disposition (*al-fiṭra*), observation (*al-mushāhida*), unremittent transmission (*at-tawātur*), and natural and necessary reasoning (*wa an-naẓar al-fiṭri wa ad-ḍarūri*), as we have previously mentioned in the second chapter of this book. On the contrary, they authored them to teach people the methods of argumentation (*ṭurūq al-istidlāl*) by which to refute opponents, such as the philosophers and the *Mu‘tazila*, as well as to alleviate any burden on people during the time of learning and teaching.

It is for this reason, the scholars have said, as Al-Ra‘īnī said in the Sharḥ al-Sulāliyyah: “The establishment of evidence and proofs are only according to the methods of evidential argumentation (*ala ṭurūq al-istidlāl*).”

It is for this reason also that Shaykh Al-Sanūsī said in the al-‘Umdah Sharḥ al-Kubrā: “Indeed, the later scholars only introduced (*aḥdatha*) the terminologies they introduced (*al-iṣṭalahāt ma aḥdathū*), in order to alleviate the burden on the people during the time of learning and teaching; since knowing the Absolute Being depends on it.”

It is for this reason also that ‘Abd al-Waḥḥāb al-Sha‘rānī said in the introduction to the al-Yawāqīt wa al-Jawāhir: “Realize, and may Allah have mercy on you, that the scholars of Islam did not author books on doctrines of belief (*kutub al-`aqā`id*), in order to establish in themselves knowledge of Allah ta‘ala. On the contrary, they composed them as a restraint against opponents (*riḍā`an li al-khuṣūm*) who denied Allah, or His attributes, or denied prophethood, or specifically denied the prophethood of Muḥammad, ﷺ, or denied the resurrection of these bodies after death, and similar matters that can only come from a disbeliever. Thus, the scholars of Islam sought to establish proofs against these individuals so that they might return to the belief in the necessity of faith in these matters, nothing more. They did not hasten to fight them with the sword out of mercy for them and hope for their return to the path of truth. For them, the proof was like the miracle (*kān al-burḥān `indahum ka al-mu`jizat*)

by which they were led to the religion of Islam. It is known that one who returns based upon proof (*al-raji`u bi al-burhān*) has a sounder faith than one who returns due to the sword, for fear may compel one to hypocrisy (*al-nifāq*); whereas the one who returns due to proof is not like that. For this reason, they established the science of substance and accident (*`ilm al-jawhar wa al-araḍ*), and elaborated on the discourse regarding it. Thus, in one city, one of these scholars sufficed.”

And as for the clarification that the proofs scholastic theology can only be established by definitive evidence (*bi al-qawāṭi`i*). We have previously presented in the last section of the science of the fundamentals of religion (*faṣl `ilm uṣūl al-dīn*), that among the conditions for the obligation of belief (*sharṭ wujūb al-`itiqād*) is the existence of unremittent transmitted textual evidence (*wujūd nass mutawātir*). We also presented earlier in the beginning of this section, that the boundary of the science of theology (*ḥadd `ilm al-kalām*) is a science that enables one to establish religious beliefs to others and obligate them to accept them by presenting proofs and refuting doubts (*bi arāḍ al-hujūj wa daf`i as-shubhi*). Just as every belief is only established by definitive evidence (*kulla `aqidatin la yathbitu illa bi al-qawāṭi`i*), then that the proof that establishes it to others, can only be established by definitive evidence. And these definitive evidences are in four matters: [1] in rational proofs (*al-burhān al-aqlī*); [2] in the textual evidence of the Book (*naṣṣ al-kitāb*); [3] in the textual evidence of a unremittent transmitted prophetic traditions (*naṣṣ ḥadīth mutawātir*); and [4] in the consensus (*al-ijma`*).

It is to these definitive evidences that *Shaykh* al-Ṭāhir alluded to in the Nazam al-Kubrā with his statement:

“It is established by rational proofs

This knowledge and definitive transmitted evidence.”

This is if the opponent (*al-khaṣamu*) is among those one who accept scriptural evidence (*yaqbalu dalīlan shar`iyan*). But if they do not accept scriptural evidence, but rather rational proofs, then they are only argued against with rational proofs, as we have previously stated. If you understand what has been mentioned earlier, you will recognize that this knowledge is not established by the apparent meaning of the Book (*la tathbitu bi ṣāḥir al-kitāb*), nor by the apparent meaning of the *Sunna*, nor by the textual evidence of a solitary report of a prophetic tradition (*wa la bi naṣṣ khabrin min akhbār al-ahad*). This is because these are matters of probability (*umūr ṣannīyya*), which only the branches can be established by them (*lā tathbitu biha illa al-furū*). And if you understand all of this, you will also recognize that the proofs of this science are not established by the statements of any jurist among the jurists of independent judgment (*hadha al-`ilm lā tathbitu bi qawl kulli mujtahid min al-mujtahidīn*). For independent judgment (*al-ijtihād*), as `Abd al-Raḥmān al-Suyūṭī said in the Sharḥ al-Kawkab: “The jurist's exertion of effort (*badhlu al-faqīh al-wus`a*) is in order to attain a probable opinion regarding a ruling (*li taḥṣīl ṣann bi ḥukmin*); as stated in the Jam` al-Jawāmi`. Ibn al-Ḥājib added: “a legal judgment”; and then said: “Thus, excluded from this is the exertion of a non-jurist, and the exertion of the jurist to attain certainty regarding a rational ruling (*li taḥṣīl qaṭ`ī bi ḥukmi `aqliyyin*).” Regarding this, in the text in his Kawkab he stated:

“The jurist's exertion of effort in attaining

A probable opinion regarding rulings is from the evidence.”

As for the knowledge of the affair of the people of the time in their immersion of the times in studying without necessity the science of scholastic theology; ‘Abd al-Wahhāb al-Sha’rānī said in the al-Yawāqīt wa al-Jawāhīr: “Muhyi al-Dīn said: ‘He knew that it was not fitting for a believer to forget the boundaries of his Lord which He has made him responsible for in this worldly abode and to waste most of his life being preoccupied with refuting opponents who have no tangible presence in his land, or with repelling doubts that may not even exist. However, even if they do exist, the sword of the Divine Law is sharper and more of a deterrent (*fa sayf as-sharī’a aqtā’u wa ardā’u*). It has been narrated in the authentic prophetic tradition: ‘I have been commanded to fight the people until they say there is no deity except Allah and until they believe in me and in what I have brought.’” He, ﷺ, did not direct us to argue with them when they were present; because it was the struggle with the sword (*al-jihād bi as-sayf*) when they stubbornly opposed the truth. He said: ‘However, this is the majority of what preoccupies people today, for they have wasted their lives preoccupied with refuting imagined opponents or existing opponents (*fa qaṭa’ū ‘umrahum fī al-ishtigāl bi ruddi khuṣūm mutawahima aw khuṣūm mawjūda*), due to the demands of the school of thought (*bi lāzim al-madh’hab*), even when that is not the strongest school according to the preferred view. The practitioner of theology imagines in such cases that he is speaking with others, when in reality he is only speaking with himself. So, he knew that the early ancestors, may Allah be pleased with them, did not author books of scholastic theology except to deter opponents (*illa radā’an li al-khuṣūm*) who existed in their time, as mentioned. May Allah ta’ala benefit them for their intention. He said: So, the intelligent person today is the one who preoccupies himself with the sciences of the Divine Law (*man ishtaghalu al-yawma bi al-‘ulūm as-sharī’a*), for in them is sufficiency from the need for the science of scholastic theology (*ghunyatun ‘an ‘ilm al-kalām*), since the religion is established by the sciences of the Divine Law. If a person were to die without knowing scholastic theology regarding the ideas of substance and accident (*wa law anna al-insān māt aw huwa lam ya’rif al-kalām ‘ala al-jawhar wa al-‘araḍ*), Allah would not question him about that on the Day of Judgment. Likewise, if a person needs to refute an opponent who arises in his land, denying the Divine Law for example, it becomes obligatory upon us to refine our reasoning in refuting his school of thought. However, this must be done with rational matters (*bi al-umūr al-‘aqlīyya*), not by using evidence based on the Divine Law against him, like the Brahmin, for example, who does not accept evidence based on the Divine Law, to invalidate the strange school he has adopted, which undermines the Divine Law. For the explanation itself is the point of contention between us and him, so it cannot be used as proof. Therefore, we said there is no cure for him except to refute him with rational reasoning (*laysa lahu dawā’un illa ruddahu bi an-naẓari al-‘aqlīyyi*). So, we treat him with words like, for example: ‘Use your intellect in this matter and scrutinize it carefully’.”

And as for knowing the state of the people of Allah, ta’ala regarding undertaking to refute anyone from the Islamic sects, and their share of researching into the science of theology; ‘Abd al-Wahhāb al-Sha’rānī said in the al-Yawāqīt wa al-Jawāhīr: “Muhyi al-Dīn, may Allah be pleased with him, used to say: ‘It is not the concern of the people of Allah ta’ala to undertake refuting anyone from the Islamic sects, unless they oppose the texts or violate the consensus (*in kalaḥū an-nuṣūṣ aw kharaqū al-ijma’*). For whoever undertakes to refute any of them, let him not feel certain that he is denying them something that is, in reality, true (*fa lā ya’man annahu yankaru ‘alayhim amran huwa haqqun fī nafsi al-amri*). Verily, the people of Islam, as long as they remain within the circle of Islam, do not hold beliefs except what is true or what carries the semblance of truth; unlike those who have left Islam’.”

And he also said in chapter thirty of the al-Futūhāt: “It is the way of the people of Allah ta’ala that they do not injure the beliefs of any one of the Muslims (*lā yajrahuna ‘aqā’id aḥadin mina al-muslimīn*). Rather, their concern is to investigate the disputes of beliefs (*sha’nahum al-baḥthu ‘an munāza’i al-i’tiqādāt*) only to understand from where the adherents of those beliefs derived them, and what became manifest to them such that they believed what they believed, and whether that affects their eternal felicity or not. This is their share of delving into the science of theology.”

These ten principles must be known by anyone who wishes to engage in studying the books of scholastic theology (*qirā’at kutub ‘ilm al-kalām*), so that they may succeed in attaining benefit from it and in being saved from its harm. It is to this that Aḥmad ibn Zakariyyā alluded in the al-Maḥsal with his words:

“And he should be lenient with the one who is not certain of the principles

So that he may refrain from wrongly confronting the one with sound objectives.”

‘Abd al-Wahhāb al-Sha’rānī said in the al-Yawāqīt wa al-Jawāhir when mentioning these principles: “These are the principles and regulations (*al-qawā’id wa al-ḍawābit*) that are required by whoever wishes to delve deeply into the science of scholastic theology.”

Conclusion on An Explanation of the Deformation (*bayan al-fasād*) That Cannot Pervade the Beliefs of the Common People (*la ya`ummu `aqā'id al-`ammat*) Until the Establishment of the Hour

And the appearance of the misguided and misleading sect (*zuhūr at-tā'ifat al-dālat al-mudillatu*) during the time of Al-Hasan Al-Yusi, who claimed that whoever does not understand the meaning of 'La ilaha illa Allah' (There is no god but Allah) according to the explanation acknowledge by the scholars is a disbeliever (*`ala at-taqrīr alladhi yaqarriru al-`ulamā' fa huwa kāfir*); just as their like have appeared in our time.

As for the clarification that distortions cannot pervade the beliefs of the common people until the establishment of the Hour; Aḥmad ibn Zakariyyā said in the *Maḥsal al-Maqāsid*:

“The professor Abu Mansur reported

That the People of Truth agree in writing

That the common Muslims are believers

And they are the knowers of their Lord

And narrate that they are the majority of Paradise

Most of them are the simple minded, by agreement of the *Sunna*.”

Al-Manjūr in the commentary upon the al-Muhassal while explaining these verses: “His saying: ‘Most of them are the simple minded’ (*aktharuha al-bulhu*); some added to it: ‘and they are the People of the highest abode, the possessors spiritual understanding (*ahl `alīyyin ulu al-albāb*).’ Then he said: ‘This prophetic tradition refers to the general Muslims and their majority (*ila `ammati al-muslimīn wa sawādihim*). This is because they are normally heedless of matters that have not disturbed their religions (*ghāfilun `an umūr lam tashawish alayhim dīyānathim*); nor has their intelligence led them into matters they have not reached with verification (*wa lā adkhalat `hum fatanātuhum fī umūr lam yaşilu bihā ila al-taḥqīq*). Thus, they will be among the people of the highest Abode (*min ahl `alīyyin*) along with the prophets, the champions of truth (*as-şidīqin*), and the martyrs (*as-shuhāda*); who are the people of Paradise; who have been prevented from spiritual attainment (*waqafat bihim `an al-wuṣūl*). Unfortunately, their circumstances can divert them from the path, so they stray with disbelief or innovation (*fa dallu bi kufrin aw bid`atin*), and thus they could become destroyed—and Allah knows best. The term ‘simple minded’ (*al-bulhu*) is a plural form meaning those who are heedless and is generic expressions.”

For this reason, Aḥmad ibn Zakariyyā said in the *Maḥsal al-Maqāsid* also after these verses:

“If you were to say: this ruling applies to those who have passed

From among the common people, then it is clear as required.

And it does not imply in generality for the common people

For in every era, that is not a judgment which is universal.

If the implication is sound for it, then it is obligatory

To specify it by negating ignorance that has become prevalent.

I say: the generality is established by its expression

So, it requires the ruling for them by its description.

So, to judge all of them as corrupt

Because of the ruling of some in the intended matter.

Is contrary to what reason dictates
And what the transmitted evidences require.
If distortions appears while one denies
Changing that with what is not denied.
From the easiest of matters not by means of the hardest
For it may lead to his eventual destruction.”

Al-Manjūr said in explaining these verses: “I say: that the '*alif*' and '*lam*' in the expression 'the simple minded' (*al-bulhi*) are for generality, and it indicates the generality of the early ancestors (*`ammat as-salaf*). But we do not concede that this generality in individuals (*al-`amm fī al-ashkhās*) is a generality in times (*`amm fī al-azmān*); so as to include the generality of this time, which is the subject of discussion. We concede that the generality in individuals is a generality in times, but we do not claim specification by excluding the generality of this time of corruption in the beliefs of many of them, and their lack of mastery of them, even by imitation, let alone knowledge. The answer is that the correct view is that the generality in individuals is a generality in times, as established in the principles of jurisprudence, encompassing the generality of every era, and indicating that by its wording with an apparent indication. It is not permissible to deviate from it except with evidence, and thus none of the common people are excluded except those whose beliefs have become corrupt, and that is in some, not all. To judge all of them as corrupt due to the corruption of some is not valid rationally or textually. Yes, if the corruption of one of them appears, it is a denial that must be changed, and if it does not appear, the default is soundness and inclusion under the hadith. Changing that should be with what the common person can accept and does not deny from clear, easy, and accessible evidence, not mixed with the terminologies of the theologians that blind the simple, nor with the introduction of doubts, even if separated from them, for the simple only increase in doubt. This is what has become clear to me in explaining the author's words, and it is; and Allah knows best, a response to *Imam Al-Sanusi*, may Allah have mercy on him, where he called all people to teaching the beliefs and emphasized the matter severely, not allowing any concession for a seeker or others. His saying: ‘If you say this ruling’, (*in qulta hadha al-hakamu*); the verse intended by the ruling is that the common people are the majority of the people of Paradise, and the doer is implied in the expression ‘the simple minded’ (*al-bulhi*) or it is implied by the prophetic tradition. His saying: ‘That is not a judgment which is universal’ (*dhalika huwa bi `āmmīn*); meaning in every era. His saying: ‘If the implication is sound for it, then it is obligatory’ (*in salama iqtidā`uhu lahu wajaba*); meaning if the implication of the wording is sound for generality in every era, then it is obligatory to specify it by confining it to the wording of prevailing ignorance. His saying: ‘I say: the generality is established by its expression’ (*qultu: al-`umūm thābitun bi šīghatihi*); the expression of ‘the simple minded’ or the expression indicating it, and here it is ‘the simple minded’. For, it is a plural form meaning ‘heedless’ and is among the generic expressions. His saying: ‘So, it requires the ruling for them by its description’ (*fa yaqtaḍiy al-hakamu lahum bi šifātihi*); where the intended ruling is that they are the majority of Paradise, meaning the expression implies that the generality of every era which are included in ‘the simple minded’; who are the majority of the people of Paradise. His saying: ‘Changing that with what is not denied from the easiest of matters, not by means of the hardest’ (*taghyyīr dhalika bimā lā yunkiru min as'hali al-umūr lā bi as-aṣ`ābi*); means changing the subject with what is not denied, and ‘from’ is an explanation for what is said. His saying: ‘For it may lead to his eventual destruction’ (*idh qad ya`ulu amruhu li 'l-`atabi*); meaning the hardest matter.”

As for the explanation of the appearance of the misguided and misleading sects during the time of Al-Hasan Al-Yusi; sects that claimed that whoever does not understand the meaning of ‘**La ilaha illa Allah**’ (There is no deity except Allah) according to the explanation acknowledged by the scholars is a disbeliever. Al-Hasan Al-Yusi said in his Muḥadīrāt: “In the year 1070 A.H, I intended to visit our blessed teacher, our model in stillness and movement, Abu Abdullah Muhammad ibn Nasir, may Allah water his grave. I passed through the town of Sijilmasa and found social strife (*fitna*) that had arisen among the students there regarding the meaning of the word of sincerity. Some of the students had established in it what occurred in the words of Shaykh Al-Sanūsī, that the negation is the like of the capable, so some of those who had authority in jurisprudential issues and the separation of legal rulings denied it, and they had no penetration in the theoretical sciences, and they held to what Shaykh al-Habti held to in his famous Mashājirāt, disputing with the people of his time, until they afflicted him with whipping. So, I began to explain to those deniers, the word in a way that would bring the two sides closer and reconcile the disputants, but they did not understand that, and insisted on what had reached their ears that Al-Habti was mistaken in this matter and had clearly gone astray. Then this social strife also occurred in the city of Marrakesh recently between its students until some of them declared others astray. Because of that, I authored the book Manāḥij al-Khalās Min Kalimati al-Ikhlās, as I indicated in its introduction, and it came, praise be to Allah, sufficient for the purpose, healing for the ailment.”

Then I returned in another visit after this, and I also passed through Sijilmasa and found social strife more terrible and uglier than this, occurring between these people and the common Muslims, then with the Muslims in general, common and elite. That is because they looked into words from some of the *Imams* urging the study of the science of Divine Unity (*‘ilm at-tawḥīd*) and warning against ignorance in it and imitation (*hadhara mina al-jahli fihi wa min at-taqlīd*). So, they began probing people about what they believed and burdening them with answering and clarifying the correct view. Thus, perhaps they stumbled upon someone with limited expression of what is in his heart, or someone stammering in speech due to anxiety, or someone ignorant of something that undermines the belief or what they think undermines it even if it does not, so they would denounce his ignorance as disbelief. Then they spread that distortions had appeared in the beliefs of the people, and they began establishing the beliefs for the common people, so it became widespread among the people, that whoever did not engage in Divine Unity in the manner they had established was a disbeliever. It also became widespread among them that whoever did not understand the meaning of ‘**La ilaha illa Allah**’ (There is no deity except Allah); meaning by that the negation and affirmation according to the explanation acknowledged by the scholars (*an-nafyu wa al-ithbāt ‘alā at-taqrīr alladhi yuqarriruhu al-‘ulamā’*), was a disbeliever. So, this caused an immense affair and an enormous alarm to enter the common Muslims. When I entered the town, people came to me in crowds complaining about this affair, saying that not everyone could reach the understanding of the scholars’ explanations. So, I said to them: Allah ta’ala only requires you to worship the Absolute Being within your souls. Do you not testify that Allah ta’ala is the true existent? They said: ‘Indeed, yes.’ Do you not know that He is one in His dominion, with no partner or deity besides Him, and every worshipped thing other than Him is false? They said: ‘Indeed, yes. All of this is certainty to us; we do not doubt or hesitate in it.’ So, I said to them: ‘This is the meaning of the word of sincerity required of you to believe, whether you knew it from its expression or not, for the actual expression is Arabic, and the non-Arab has no share in its indication. It is enough for him to have its meaning translated for him so he may believe it. Likewise, all the beliefs required to

be believed in their meaning, and understanding their wordings expressed in the scholars' books is not a condition, nor is comprehending their definitions and terms by which they are known, for understanding these expressions and encompassing these realities and explanations is a higher knowledge not required of the common people (*fa inna fahma hadhihi al-'ibārat wa al-iḥātat bi hadhihi al-haqā'iq wa at-taqrīrāt 'ilmun akhirun lam yukalif bihā al-'awāmm*). When I answered them with that, they left joyfully, praising and thanking. Then the leader of this social strife came to me and asked me about issues in this direction, so I answered him, then I advised him and said to him: 'Most sects and the majority of the misguided groups have emerged in this science. If you want to benefit people, then establish the beliefs for them to the extent they can reach, and speak to people in a way they understand, as it was done in the noble prophetic traditions, and abandon these inquisitions (*al-imtihānāt*), fastidiousness (*at-tadqīqāt*), and denunciations (*at-tashnīyāt*) which have never been procedure of the *Sunna* of the people of religion in any era. But he was deeply immersed in that and insisted on manifesting it, and his discernment had diminished from what I had known of him before; we ask Allah for safety. So, they persisted in that and incited the common people until they heard his statement about them, and he began to exaggerate in establishing the beliefs and clarifying the aspects of opposition and the like in detail with what is unnecessary, even to the point of mentioning what is bad manners regarding Allah ta'ala, and what no one with a whiff of Allah's greatness in his heart could utter. And his gathering would be attended by Bedouins from the desert and the like, so when they returned to their people, they took those statements and began probing their peers from the ignorant rabble questions from this direction, saying to them: 'Where does Allah spend the night?' 'Where does He go in the morning?' 'Where does He shade?' 'Where is He?' 'How is He?'; even to what is fouler than that which I cannot mention (*ila ma huwa abshā'u min dhalika mimā lā adhkarahu*)! Further, I have pointed to part of this meaning in my mentioned book. Then they spread that the slaughtered animals of the common Muslims are not to be eaten nor are they to be married, fearing that they might not have known Divine Unity. So, the participating righteous jurist Abu Abdullah Mubarak ibn Muhammad Al-Anbari Al-Gharbi, may Allah have mercy on him, told me that an Arab from these sects came with a group from the land of Tuat, and when they cooked their food with meat in it, he would refuse to eat with them, saying: 'We do not know if the butcher who slaughtered this animal knew Divine Unity or not.' And when he entered the town, food with meat was brought, and a group of nobles were present, so they invited him to eat, but he refused, saying: 'The slave who slaughtered that animal, we do not know if he knew Divine Unity or not.' So, they said to him: 'No slave slaughtered it; rather, so-and-so the noble from them slaughtered it.' Yet, he still refused and went to sleep hungry. But they did not stop at this, for, they went on to violate the sanctity of the common Muslims. Allah also afflicted them with the violation of the sanctity of their elite as well, so they attacked the jurists of their time and fell upon the people of knowledge and religion, and those who are upon the path of the guided, and declared them astray since they did not declare the common people astray, so something close to what happened to the Kumayliyya from the Rafidah Shi'a sect, also happened to them. For, they declared the Companions to be disbelievers for not advancing Ali, may Allah honor his face, then they declared Ali a disbeliever for not disputing with them over his right. And the people of the town followed me while I was on the road, asking in writing about the rulings of slaughtered animals and the like in a note, so I answered them with what is known from the religion of Islam that whoever testifies the testimony of truth, his slaughtered animal is to be eaten, his marriage is permissible, and he is to be buried in the Muslims' graveyards as long as nothing contrary to his outward appearance appears from him, and similar

to this speech. When it reached those people, they said: ‘Glory to Allah! We used to know so-and-so from the scholars, then he limits himself to such speech and is satisfied with it?!’ So, my speech did not find a place with them, for I limited it to the need, which is the truth, and did not extend to what they were preoccupied with of excess and misguidance. And before this social strife, they had studied under our teacher, the *Imām* Ibn Nāṣir, may Allah be pleased with him, and took his covenant, so when he did not engage in what they engaged in, they denied him.”

Then he said after a bit: “And their social strife had flared up until it almost spread to all regions, then Allah ta’ala extinguished it by His grace, for an immense plague (*al-tā’ūn*) came in the year 1090 A.H., and uprooted their tree from above the earth, so it had no stability left.”

I say: And their like has appeared in our time as I indicated previously, so Allah uprooted their might with our Arabic and non-Arabic compositions, just as Allah uprooted the blameworthy innovations and bad customs with them as well, so the *Sunna* became straight. Then Allah uprooted after that, the tree of disbelief with our weapons, so He cut off the roots of the people who wronged, and praise be to Allah, Lord of the worlds. Thus, Allah established for the Muslims the religion of Islam in our Sudanese lands and replaced their fear with security.”

Here ends our book called the Sun of Fellowship and Allah ta’ala decreed to conclude it on a Thursday after the noon prayer (*ṣalāt al-zuhr*), the 19th of *Jumāda al-Awwal* in the year of *sharahakun* ($1000 + 200 + 8 + 20 = 1228$ A.H. [May, 20, 1813 C.E.]) from his migration, upon him be prayers and peace. All praises are due to Allah who has blessed us with the blessing of Iman, Islam and has guided us by our master and chief Muhammad, upon him from Allah ta’ala be the best of prayers and the purest peace.

O Allah, send prayers upon our master Muhammad, the opener of what was closed, the seal of what preceded, the supporter of the truth with the truth, the guide to Your straight path, and upon his family as befits his immense status and measure. It is completed by the praise of Allah and His good assistance.

Glossary of Arabic Terms

A

- **al-‘Aqīda** (العقيدة) – Islamic creed or theological beliefs.
Definition: The core creed or belief system of Islam, encompassing doctrines about God, prophethood, and the unseen. **Significance:** Serves as the foundation of Islamic theology, distinguishing orthodox belief (*Ahl al-Sunna*) from heresy.
Example: *al-‘Aqīda al-Tahāwiyya* is a classic Sunni creedal text.
- **al-‘Aqīda al-Islāmiyya** (العقيدة الإسلامية)
Definition: The Islamic creed, specifically the set of beliefs derived from the Qur’an and *Sunna*. **Key Elements:** *Tawhīd* (Oneness of God); belief in prophets, angels, and the afterlife; **Contrast:** Opposed to *bid‘a* (innovation) in creed.
al-Tawhīd (التوحيد) – The doctrine of God’s oneness (monotheism). **Definition:** The absolute oneness of God, central to Islamic monotheism.
- **‘Aqlī** (عقلي)
Definition: Pertaining to reason or rational proof. **Context:** Used to contrast with transmitted knowledge (*naqlī*), especially in debates about scholastic theology.
- **Amīr al-Mu’minīn** (أمير المؤمنين) – "Commander of the Believers"; a caliphal title.
Definition: "Commander of the Faithful"; a title for Caliphs and righteous rulers.
Example: ‘Umar ibn al-Khaṭṭāb was the first to bear this title.
- **Ansār** (أنصار) – The "Helpers" (Medinan supporters of the Prophet).
- **Awliyā’** (أولياء) – Saints or "Friends of God" (singular: *walī*).
- **al-Asmā’ wa al-Ṣifāt** (الأسماء والصفات) – The Divine Names and Attributes.
- **As-Salaf** (السلف)
Definition: The early three generations of Muslims, particularly the Companions and their successors (the *Tābi’ūn* and the *Tabi’u al-Tābi’īn*). **Context:** Cited to emphasize adherence to *Quran/Sunna* and the above mentioned three generations over later theological innovations which deviate from their beliefs, methodology, principles, and spiritual behavior.

B

- **Baraka** (بركة) – Divine blessing or spiritual grace.
- **Barzakh** (برزخ)
Definition: The intermediary state between death and resurrection, where souls experience bliss or punishment. **Context:** Discussed in chapters on the afterlife.
- **Bid‘a** (بدعة)
Definition: Innovation in religious matters, often condemned if contrary to *Sunna*. **Context:** Criticized in debates about scholastic theology (*kalām*).
- **Bilād al-Sūdān** (بلاد السودان) – "Land of the Blacks" (West Africa).
Definition: "Land of the Blacks" (West Africa), where *Shehu Uthman Dan Fodio*’s movement emerged.

D

- **Dalīl** (دليل)
Definition: Evidence or proof, either textual (*naqlī*) or rational (‘*aqlī*). **Context:** Key to establishing beliefs in theology.
- **Ḍarūrī** (ضروري)

Definition: Necessary or axiomatic knowledge (e.g., innate recognition of Allah).

Context: Contrasted with acquired knowledge in epistemology.

- **Dīn** (دين) – Religion (often referring to Islam).
- **Djinn** (جن) – Supernatural beings created from smokeless fire.

F

- **Fiṭra** (فطرة) – Innate human disposition toward recognizing God.
Definition: Innate human disposition toward recognizing Allah's oneness.
Context: Cited from *Qur'an* [30:30] as a basis for natural monotheism.
- **Fard al-ʿAyn** (فرض العين)
Definition: An obligation binding on every individual (e.g., prayer, fasting).
Contrast: *Fard al-Kifāya* (collective duty, like funeral prayers).
Fard al-Kifāya (فرض الكفاية) – Collective obligation (if some fulfill it, others are exempt).

H

- **Ḥadīth** (حديث) – Prophetic tradition or saying.
Definition: Recorded sayings/actions of the Prophet ﷺ. **Context:** Used alongside *Qur'an* to establish beliefs.
- **Ḥaqīqa** (حقيقة)
Definition: Ultimate reality or direct gnosis (e.g., of Allah's attributes).
Contrasted with imitation (*taqlīd*) in spiritual knowledge.
- **Hijra** (هجرة) – Migration (especially the Prophet's journey to Medina).

I

- **Iḥsān** (إحسان) – Spiritual excellence (worshipping as if seeing God).
- **Ijmāʿ** (إجماع)
Definition: Consensus of scholars on a religious matter. **Context:** One of the four definitive proofs in theology.
- **Ijtihād** (اجتهاد)
Definition: Independent juristic reasoning. **Context:** Limited in theology, where definitive texts prevail.
- **ʿIlm al-Kalām** (علم الكلام) – Islamic scholastic theology.
Definition: Scholastic theology; defends Islamic creed using rational proofs. A rational discipline defending Islamic beliefs using logic and philosophy. **Purpose:** To refute heresies (e.g., Muʿtazila, Jahmiyya) and articulate orthodox doctrine.
Context: Critiqued for overcomplicating faith but deemed necessary to counter heresy. **Key Figures:** Al-Ashʿarī, Al-Māturīdī.
- **Imān** (إيمان) – Faith or belief in Islamic tenets.
- **ʿIlm al-Yaqīn** (علم اليقين) – Knowledge of certainty (spiritual certainty).

J

- **Jihād** (جهاد) – Struggle (spiritual, intellectual, or military).
 - **Definition:** "Struggle" in the path of God, including: *Jihād al-Nafs* (against the ego). *Jihād al-Sayf* (armed struggle, under strict conditions).
- **Jamāʿat** (جماعة) – Community (e.g., followers of a movement).

K

- **Kashf** (كشف) – Spiritual unveiling or direct gnosis.
Definition: Spiritual "unveiling" or direct experiential knowledge of divine truths.
Levels: Dream visions (*ru'yā*); Awake states (*yaqza*) where saints perceive hidden realities. **Qur'anic Basis:** "We will show them Our signs in the horizons and in themselves" (41:53).
- **Kalām Allāh** (كلام الله) – The Speech of God (a Divine Attribute).
- **Kufr** (كفر)
Definition: Disbelief. **Context:** Warned against declaring Muslims disbelievers based on outward actions.

M

- **Malakūt/Jabarūt** (ملكوت/جبروت)
Definition: *Malakūt*: The unseen spiritual realm. *Jabarūt*: The domain of divine power and sovereignty.
- **Mujaddid** (مجدد) – Renewer of faith (appears every century).
- **Mushāhada** (مشاهدة) – Direct witnessing (of Divine truths).
Definition: Direct witnessing or spiritual vision of divine truths. **Context:** A means of knowledge alongside reason and revelation.
- **Mutawātir** (متواتر) – Unremittent transmission (indisputably authentic narration).
- **Mu'tazila** (المعتزلة)
Definition: Rationalist theological sect opposed by Sunni orthodoxy. **Context:** Cited as opponents refuted by Sunni scholars.

N

- **Nafs** (نفس) – The ego or lower self.
Definition: The "self" or soul, with seven stages in Sufism: *Nafs al-Ammāra* (commanding to evil); *Nafs al-Lawwāma* (self-reproaching); *Nafs al-Muṭma'inna* (at peace); *Nafs al-Mulḥimma* (inspired soul); *Nafs al-Rāḍiyya* (the satisfied soul); *Nafs al-Marḍiyya* (the satisfying soul); *Nafs al-Kāmila* (the perfected soul).
- **Naqlī** (نقلي)
Definition: Transmitted knowledge (*Qur'an*, *Sunna*, consensus). **Context:** Preferred over rational proofs for common believers.
- **Nazar 'Aqlī** (نظر عقلي) – Rational proof or intellectual reflection.
Definition: *Aql*: Intellect (used in *Kalām* to derive proofs). *Nazar*: Rational reflection (e.g., observing creation to infer God's existence).

Q

- **Qur'ān** (قرآن) – The Islamic holy scripture.
- **Qutb** (قطب) – "Pole"; a supreme saint in Sufi cosmology.

R

- **Rubūbiyya** (ربوبية) – Lordship (of God; aspect of *Tawḥīd*).

S

- **Sam'iyyāt** (سمعيات) – Matters of the unseen (e.g., Resurrection, Angels).
Definition: Matters known only through revelation (e.g., Resurrection, Hell, Angels). **Contrast:** *'Aqliyyāt* (matters provable by reason, like God's existence).
- **Shahāda** (شهادة) – Testimony of faith
Definition: Testimony of faith ("There is no god but Allah, Muhammad is His messenger"). **Context:** Sufficient for outward judgment of faith.

- **Sifāt** (صفات)

Definition: Divine attributes of Allah. **Context:** Affirmed without anthropomorphism (*tashbīh*).

- **Sunna** (سنة) – Prophetic tradition (practices of Muhammad).

T

- **Tajdīd** (تجديد) – Religious renewal or reform.

- **Taqlīd** (تقليد) – Blind adherence (to tradition without evidence).

Definition: Imitation in belief (acceptable for commoners if based on authoritative sources). **Context:** Distinguished from *taḥqīq* (verification by scholars).

- **Tashbīh** (تشبيه) – Anthropomorphism (rejected in Sunni theology).

- **Tawḥīd** (توحيد)

Definition: Divine Oneness; core of Islamic creed. **Context:** Simplified for laypeople but elaborated in theology.

- **Tawātur** (تواتر)

Definition: Mass transmission of a report, yielding certainty (e.g., Quranic text).

U

- **Uṣūl al-Dīn** (أصول الدين) – Foundations of religion (theology).

Definition: Foundations of religion (theology, prophethood, afterlife). **Context:** The book's primary focus, derived from *Qur'an/Sunna*.

- **‘Ulamā’** (علماء) – Islamic scholars.

W

- 5. **Wilāya/Walī** (ولاية/ولي)

Definition: Sainthood or proximity to God; a *walī* is a “friend of Allah” granted spiritual authority. **Types:** *Wilāya ‘āmma* (general believers). *Wilāya khāṣṣa* (elite saints, e.g., *Awliyā’*).

- **Wird** (ورد) – Litany or regular devotional prayer.

Z

- **Zakāt** (زكاة) – Almsgiving (one of the Five Pillars).

Sources of Shams Al-Ikhwan in Chronological Order

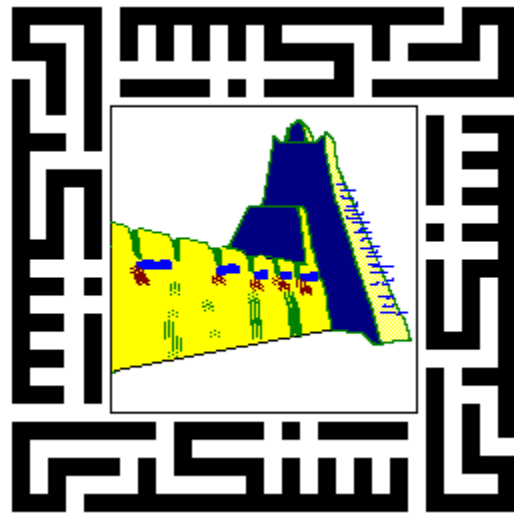
1. **al-Qur'ān al-Majīd** (The Glorious Quran)
2. **al-Jāmi' al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar min Umūr Rasūl Allāh wa Sunanihi wa Ayyāmihi**, famously known as **Ṣaḥīḥ al-Bukhārī**, by Abū 'Abd Allāh Muḥammad ibn Ismā'īl ibn Ibrāhīm ibn al-Mughīrah, known as al-Bukhārī (194 AH/809 CE – 256 AH/871 CE).
3. **al-Jāmi' al-Ṣaḥīḥ**, famously known as **Ṣaḥīḥ Muslim**, by Abū al-Ḥusayn Muslim ibn al-Ḥajjāj ibn Muslim ibn Ward ibn Kushādh al-Qushayrī al-Naysābūrī (204 AH/819 CE – 261 AH/876 CE).
4. **al-Sunan**, famously known as **Sunan Abī Dāwūd**, by Abū Dāwūd Sulaymān ibn al-Ash'ath ibn Ishāq ibn Bashīr al-Azdī al-Sijistānī (202 AH/817 CE – 275 AH/890 CE).
5. **Jāmi' al-Tirmidhī**, known as **Sunan al-Tirmidhī**, by Abū 'Isā Muḥammad ibn 'Isā ibn Sawrah ibn Mūsā ibn al-Ḍaḥḥāk al-Sulamī al-Tirmidhī, famously called al-Ḥāfiẓ Abū 'Isā al-Tirmidhī al-Ḍarīr (209 AH/824 CE – 279 AH/892 CE).
6. Al-Qāḍī Abū al-'Abbās Aḥmad ibn 'Umar ibn Surṭj al-Baghdādī (249 AH/863 CE – 306 AH/918 CE).
7. Abū Manṣūr Muḥammad ibn Muḥammad ibn Maḥmūd al-Māturīdī al-Samarqandī al-Anṣārī al-Ḥanafī (248 AH/852 CE – 333 AH/944 CE).
8. Al-Imām Abū al-Aṣbagh 'Abd al-'Azīz ibn Ḥakam ibn Aḥmad ibn al-Imām Muḥammad ibn 'Abd al-Raḥmān ibn al-Ḥakam ibn Hishām ibn 'Abd al-Raḥmān ibn Mu'āwiyah ibn Hishām ibn 'Abd al-Malik ibn Marwān ibn al-Ḥakam, Commander of the Faithful (310 AH/961 CE – 387 AH/1038 CE).
9. **al-Nizāmī fī Uṣūl al-Dīn**, by Abū Bakr Muḥammad ibn al-Ḥasan ibn Qūraq al-Anṣārī al-Iṣbahānī al-Shāfi'ī al-Ash'arī (330 AH/941 CE – 406 AH/1015 CE).
10. **Muqaddimah fī al-'Aqā'id**, famously known as **'Aqīdat al-Muwahḥidīn**, by Abū 'Imrān Mūsā ibn 'Isā ibn Abī Ḥājj ibn Wulaym ibn al-Khayr al-Jawrā'ī al-Ghafjūmī al-Barbarī al-Ṣanhājī al-Zanātī al-Fāsī al-Mālikī (365 AH/975 CE – 430 AH/1040 CE).
11. **al-Shifā bi Ta'rīf Ḥuqūq al-Muṣṭafā**, by al-Imām al-Ḥāfiẓ Abū al-Faḍl 'Iyāḍ ibn Mūsā ibn 'Iyāḍ ibn 'Amr ibn Mūsā ibn 'Iyāḍ al-Sabtī al-Yaḥṣubī (476 AH/1083 CE – 544 AH/1149 CE).
12. **Iḥyā' 'Ulūm al-Dīn**, by Ḥujjat al-Islām Abū Ḥāmid Muḥammad ibn Muḥammad ibn Aḥmad al-Ṭūsī al-Shāfi'ī, famously known as al-Imām al-Ghazālī (450 AH/1058 CE – 505 AH/1111 CE).
13. **Ijām al-'Awām 'an 'Ilm al-Kalām**, by Ḥujjat al-Islām Abū Ḥāmid Muḥammad ibn Muḥammad ibn Aḥmad al-Ṭūsī al-Shāfi'ī, famously known as al-Imām al-Ghazālī (450 AH/1058 CE – 505 AH/1111 CE).
14. **Nazm al-Shaykh Yaḥyā al-Qurṭubī**, or **al-Muqaddimah al-Qurṭubiyyah**, or **Manẓūmah al-Qurṭubī**, by Yaḥyā al-Qurṭubī al-Mālikī al-Ash'arī (486 AH/1092 CE – 567 AH/1173 CE).
15. **Kitāb Diyānāt al-'Arab**, by Bahā' al-Dīn Abū Muḥammad Ṭāhir ibn Aḥmad ibn Muḥammad al-Qazwīnī, known as al-Najjār (493 AH/1099 CE – 580 AH/1184 CE).
16. **al-'Aqīdah al-Burhāniyyah wa al-Fuṣūl al-Īmāniyyah**, famously known as **al-'Aqīdah al-Salājiyyah**, by al-Imām Abū 'Amr 'Uthmān ibn 'Abd Allāh ibn 'Isā al-Qaysī al-Qurashī al-Salājī (521 AH/1124 CE – 594 AH/1197 CE).

17. **Shu‘ab al-Īmān**, by al-Qāḍī Abū Muḥammad ‘Abd al-Jalīl ibn Mūsā ibn ‘Abd al-Jalīl al-Qaṣrī al-Awsī al-Anṣārī al-Qurṭubī al-Andalusī (d. 608 AH/1211 CE).
18. **Sharḥ al-Sulāḥiyyah**, by Abū ‘Abd Allāh Muḥammad ibn ‘Abd al-Raḥmān ibn Ḥasan ibn Muḥammad al-Ru‘aynī al-Saraqustī (598 AH/1201 CE – 632 AH/1235 CE).
19. **al-Futūḥāt al-Makkiyyah fī Ma‘rifat Asrār al-Mālikiyyah wa al-Malakiyyah**, by al-Shaykh al-Akbar Muḥyī al-Dīn Abū Bakr Muḥammad ibn ‘Alī ibn Muḥammad ibn Aḥmad ibn ‘Abd Allāh al-Ḥātimī (560 AH/1165 CE – 638 AH/1240 CE).
20. **Bahjat al-Nufūs Sharḥ al-Bukhārī**, by Abū Muḥammad ‘Abd Allāh ibn Sa‘d ibn Sa‘īd ibn Abī Jamrah al-Azdī al-Andalusī al-Mālikī (d. 699 AH/1296 CE).
21. **al-Ḥikam al-‘Aṭā’iyyah**, by Taj al-Dīn Abū al-Faḍl Aḥmad ibn Muḥammad ibn ‘Abd al-Karīm ibn ‘Abd al-Raḥmān ibn ‘Abd Allāh ibn Aḥmad ibn ‘Isā ibn al-Ḥusayn ibn ‘Aṭā’ Allāh, known as Ibn ‘Aṭā’ Allāh al-Sakandarī al-Mālikī al-Shādhilī (658 AH/1260 CE – 709 AH/1309 CE).
22. **Kitāb Ḥujjat al-Masā’il ‘an ‘Ilm al-Tawḥīd**, by Abū Bakr ibn Muḥammad ibn Abī Bakr al-Sakhāwī al-Shāfi‘ī (790 AH/1388 CE – 819 AH/1416 CE).
23. **Jam‘ al-Jawāmi‘ fī Uṣūl al-Fiqh**, by Taj al-Dīn Abū Naṣr ‘Abd al-Waḥhāb ibn ‘Alī al-Subkī (727 AH/1327 CE – 771 AH/1370 CE).
24. **Manẓūmah Maḥṣal al-Maqāṣid**, by Abū al-‘Abbās Aḥmad ibn Muḥammad ibn Zakariyyā al-Māniwī al-Maghrāwī al-Tilimsānī (830 AH/1426 CE – 900 AH/1495 CE).
25. **al-Mukhtaṣar al-Shāmil fī al-Tawḥīd**, also called **al-Muḥtaṣar al-Kalāmī**, by al-‘Allāmah Abū ‘Abd Allāh Muḥammad ibn Muḥammad ibn ‘Arafah al-Tūnisī al-Mālikī al-Muqri’ al-Furū‘ī al-Uṣūlī al-Mantiqī (816 AH/1413 CE – 910 AH/1504 CE).
26. **‘Aqīdat Ahl al-Tawḥīd al-Mukhrijah bi ‘Awn Allāh min Ḍulumāt al-Jahl wa Riqat al-Taqlīd al-Murghimah bi Faḍl Allāh Ta‘ālā Anf Kull Muḥtadī wa ‘Anīd**, famously known as **al-‘Aqīdah al-Kubrā**, by Abū ‘Abd Allāh Muḥammad ibn Yūsuf ibn ‘Umar ibn Shu‘ayb al-Sanūsī al-Sharīf al-Qurashī al-Tilimsānī (830 AH/1426 CE – 895 AH/1490 CE).
27. **‘Umdat Ahl al-Tawfīq wa al-Tasdīd**, by Abū ‘Abd Allāh Muḥammad ibn Yūsuf ibn ‘Umar ibn Shu‘ayb al-Sanūsī al-Sharīf al-Qurashī al-Tilimsānī (830 AH/1426 CE – 895 AH/1490 CE).
28. **al-‘Aqīdah al-Wuṣṭā**, by Abū ‘Abd Allāh Muḥammad ibn Yūsuf ibn ‘Umar ibn Shu‘ayb al-Sanūsī al-Sharīf al-Qurashī al-Tilimsānī (830 AH/1426 CE – 895 AH/1490 CE).
29. **Sharḥ al-‘Aqīdah al-Wuṣṭā**, by Abū ‘Abd Allāh Muḥammad ibn Yūsuf ibn ‘Umar ibn Shu‘ayb al-Sanūsī al-Sharīf al-Qurashī al-Tilimsānī (830 AH/1426 CE – 895 AH/1490 CE).
30. **al-‘Aqīdah al-Ṣuḡhrā**, titled **Umm al-Barāhīn**, by Abū ‘Abd Allāh Muḥammad ibn Yūsuf ibn ‘Umar ibn Shu‘ayb al-Sanūsī al-Sharīf al-Qurashī al-Tilimsānī (830 AH/1426 CE – 895 AH/1490 CE).
31. **Nūr al-Sa‘ādah Sharḥ al-Ṣuḡhrā**, by Abū ‘Abd Allāh Muḥammad ibn Yūsuf ibn ‘Umar ibn Shu‘ayb al-Sanūsī al-Sharīf al-Qurashī al-Tilimsānī (830 AH/1426 CE – 895 AH/1490 CE).
32. **al-Minhaj al-Sadīd fī Sharḥ Kifāyat al-Murīd**, also known as **Sharḥ al-Jazā’iriyyah**, by Abū ‘Abd Allāh Muḥammad ibn Yūsuf ibn ‘Umar ibn Shu‘ayb al-Sanūsī al-Sharīf al-Qurashī al-Tilimsānī (830 AH/1426 CE – 895 AH/1490 CE).

33. **Sharḥ al-Kawkab al-Sāṭi' fi Nazm Jam' al-Jawāmi'**, by Jalāl al-Dīn 'Abd al-Raḥmān ibn Abī Bakr ibn Muḥammad ibn Sābiq al-Dīn al-Khuḍayrī al-Suyūṭī (849 AH/1445 CE – 911 AH/1505 CE).
34. **al-Nuqāyah fi Arba'ata 'Ashar 'Ilman**, by Jalāl al-Dīn 'Abd al-Raḥmān ibn Abī Bakr ibn Muḥammad ibn Sābiq al-Dīn al-Khuḍayrī al-Suyūṭī (849 AH/1445 CE – 911 AH/1505 CE).
35. **Itmām al-Dirāyah li Qurrā' al-Nuqāyah**, or **Itmām al-Dirāyah Sharḥ al-Nuqāyah**, by Jalāl al-Dīn 'Abd al-Raḥmān ibn Abī Bakr ibn Muḥammad ibn Sābiq al-Dīn al-Khuḍayrī al-Suyūṭī (849 AH/1445 CE – 911 AH/1505 CE).
36. **Al-Qāḍī Abū Yaḥyā Zakariyyā ibn Muḥammad ibn Aḥmad ibn Zakariyyā al-Anṣārī al-Khazrajī al-Sunaykī al-Qāhirī al-Azharī** (824 AH/1421 CE – 926 AH/1520 CE).
37. **al-Mushājarah**, by Abū Muḥammad 'Abd Allāh ibn Muḥammad al-Ṣanhājī al-Habṭī al-Kabīr (890 AH/1485 CE – 963 AH/1556 CE).
38. **Kitāb al-Yawāqīt wa al-Jawāhir**, by Abū al-Mawāhib 'Abd al-Wahhāb ibn Aḥmad ibn 'Alī al-Ḥanafī al-Sha'rānī (894 AH/1489 CE – 973 AH/1565 CE).
39. **al-Durar al-Manthūrah fi Bayān Zubad al-'Ulūm al-Mashhūrah**, by Abū al-Mawāhib 'Abd al-Wahhāb ibn Aḥmad ibn 'Alī al-Ḥanafī al-Sha'rānī (894 AH/1489 CE – 973 AH/1565 CE).
40. **al-Faṭḥ al-Mubīn fi Sharḥ al-Arba'in**, by Shihāb al-Dīn Shaykh al-Islām Abū al-'Abbās Aḥmad ibn Muḥammad ibn Muḥammad ibn 'Alī ibn Ḥajar al-Haytamī al-'Asqalānī al-Sa'dī al-Anṣārī al-Shāfi'ī (909 AH/1503 CE – 974 AH/1567 CE).
41. **Mukhtaṣar Nazm al-Farā'id wa Mabḍī al-Fawā'id li Maḥṣal al-Maqāsid**, by Abū al-'Abbās Aḥmad ibn 'Alī ibn 'Abd al-Raḥmān al-Manjūr al-Fāsī al-Maghribī (926 AH/1520 CE – 995 AH/1587 CE).
42. **Jawharat al-Tawḥīd**, by al-Shaykh Abū al-Imdād Ibrāhīm ibn Ibrāhīm ibn Ḥasan ibn 'Alī al-Laḡānī al-Mālikī al-Miṣrī (d. 1041 AH/1632 CE).
43. **al-Durr al-Thamīn wa al-Mawrid al-Mu'in**, by Abū 'Abd Allāh Muḥammad ibn Aḥmad ibn Muḥammad al-Fāsī al-Mālikī, known as "Mayyārah" (999 AH/1590 CE – 1072 AH/1661 CE).
44. **Ithāf al-Murīd bi Jawharat al-Tawḥīd**, by al-Shaykh 'Abd al-Salām ibn Ibrāhīm ibn Ibrāhīm al-Laḡānī al-Miṣrī al-Mālikī (971 AH/1564 CE – 1078 AH/1668 CE).
45. **Al-Shaykh Abū 'Abd Allāh Muḥammad ibn Muḥammad ibn Aḥmad ibn Muḥammad ibn al-Ḥusayn ibn Nāṣir al-Dar'ī**, famously known as al-Shaykh Muḥammad ibn Nāṣir (1011 AH/1602 CE – 1080 AH/1671 CE).
46. **Manāhij al-Khalāṣ min Kalimat al-Ikhlāṣ**, by Nūr al-Dīn Abū 'Alī al-Ḥasan ibn Mas'ūd ibn Muḥammad ibn 'Alī ibn Yūsuf Aḥmad al-Yūsī (1040 AH/1631 CE – 1102 AH/1691 CE).
47. **Nazm al-Kubrā**, by al-'Allāmah Abū Bakr Muḥammad al-Ṭāhir ibn al-Shaykh Ibrāhīm al-Bārḳūmī al-Tūrūdī al-Fulānī, known as Ghīramah, a student of al-Quṭb al-Imām al-Bakrī (d. 1160 AH/1747 CE).

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