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الْإِيْمَانِ وَالْإِسْلَامِ

تأليف

الشيخ عثمان بن فودي

The Reality of Iman and Islam

SHEHU UTHMAN IBN FUDI

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تأليف

نور الزمان محمد الدين إمام الأولياء أمير المؤمنين

الشيخ عثمان بن فودة

التحرير والترجمة

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بسم الله الرحمن الرحيم، والصلاة والسلام على سيدنا محمد وآله وصحبه أجمعين.
هذا الكتاب حقيقة الإيمان والإسلام للإمام العبد الشيخ عثمان بن فودي رحمه الله يعد من المؤلفات التأسيسية في فترة تجديده الديني في بلاد السودان الغربي خلال القرن الثاني عشر الهجري [الثامن عشر الميلادي]، وقد كتبه الشيخ في مرحلة مبكرة من حركته التجديدية، قبل أن يبلغ مرتبة الاجتهاد في علوم التوحيد والفقه.

فولد الشيخ عثمان بن فودي في فترة كانت فيها بلاد السودان الغربي، شمال نيجيريا ومناطق مجاورة، تعاني من انتشار البدع والخرافات وضعف العلم الشرعي وتسلط زعماء القبائل والممالا الذين لم يلتزموا بأحكام الإسلام. فقام الشيخ بحركته التجديدية التي جمعت بين الدعوة والتعليم والجهاد، بهدف إقامة دولة إسلامية تصب في الشريعة.

يعد الشيخ عثمان بن فودي [1754-1817م]، أحد أبرز معلمي الإسلام في غرب أفريقيا ببلاد السودان الغربي في مرحلة حاسمة من تاريخها. جاءت حركته تجديدية - جهادية - تعليمية، استجابة لأوضاع متدهورة تميزت بـ:

1. الانتشار الواسع للبدع والخرافات: حيث اختلج الإسلام الصحيح بممارسات وثنية وعادات قبلية، وشاعت عبادة القبور والأشجار وانتشر السحر.
 2. ضعف العلم الشرعي: مع قلة العلماء العاملين، وسيطرة علماء السوء الذين أيدوا حكماً جائرين أو شاركوا في نشر البدع.
 3. التفكك السياسي والظلم الاجتماعي: كانت المنهكة مقسمة إلى ممالك وإمارات متناحرة، كحوسا، بنو فولاني يعاني فيها المستضعفون من ظلم الحكام والقبائل مع انتشار الرق غير الشرعي والضرائب الجائرة.
 4. التهديد الخارجي والتحدي الفكري: كانت المنهكة على اتصال بتيارات مختلفة، ومع وجود بقايا للمعتقدات الوثنية، وشيوع بعض الأفكار الصوفية المنحرفة.
- يتناول كتاب حقيقة الإيمان والإسلام بالتفصيل حقيقة الإيمان والإسلام كما وردت في الكتاب والسنة، ويؤكد على أن الإيمان هو التصديق القلبي المجازم بما جاء به الرسول ﷺ من أصول الدين الضرورية، مع الإقرار بالشهادتين. وقد استشعر الشيخ بعدد من الآيات والأحاديث ليبين أن الإيمان يشمل الإيمان بالله وملائكته وكتبه ورسله واليوم الآخر والقدر خيره وشره.
- يتبنى الشيخ عثمان بن فودي رحمه الله كتابه محمد الله والصلاة على رسوله، ثم يوضح أن غرضه بيان حقيقة الإيمان والإسلام كما وردت في الوحي فيستدل على حقيقة الإيمان بآيات قرآنية كريمة، مثل قوله تعالى: ﴿أَمَّا الرَّسُولُ فَمَا أَنزَلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا تَفَرُّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ﴾، وتحديث جبريل المشهور الذي فسر فيه النبي صلى الله عليه وسلم الإيمان بأنه: {أن تؤمن بالله وملائكته وكتبه ورسله واليوم الآخر، وتؤمن بالقدر خيره وشره}.

ثم ينتقل إلى تفصيل مسألة جوهرية، وهي ما الذي يكفر به المسلم وما الذي لا يكفر به؟ فيقرر أن أصول الإيمان والإسلام المعلومة من الدين بالضرورة، والتي يشترك في معرفتها الخالص والعلم، هي التي يكون إنكارها كفراً، وإنكار وجوب الصلاة أو تحريم الزنا والخمر ويستشهد بأقوال أئمة المذاهب كالقاضي عياض والنووي والغزالي لتأكيد هذه الضوابط المهمة، ومنها: [1] أن من أنكر معلوماً من الدين بالضرورة فهو كافر، إلا إن كان حديث عهد بالإسلام أو ناشئاً في بداية بعيدة، [2] التحذير من التسرع في التكفير، وخاصة في المسائل الخلافية الاجتهادية التي لم يرد فيها نص قاطع، أو التي تحتاج إلى نظر واستدلال. ويؤكد أن الخلاف بين أهل القبلة وأهل السنة في مسائل الصفات وغيرها لا يوجب التكفير، [3] التفريق بين من خرج بأقواله عن أصول أهل القبلة كالفلان من الذين ينكرون البعث الجسدي فهؤلاء كفار، وبين من بقي ضمن إصرار أهل السنة مع وقوعه في بعض البدع أو الأخشاء الاجتهادية، [4] أن الإيمان في حقيقته هو "التصديق القلبي" الجازم، وأن النصق بالشهادتين شرط لحكم الدنيا ولا تصاف بالإيمان الظاهر ولكن الأصل هو ما في القلب. ويستدل على ذلك بالقرآن والسنة، كقوله تعالى: ﴿أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ﴾.

وينتقل إلى مناقشة مسألة "النصر" و"التقليد" في أصول الدين. فيقرر أن النصر الواجب على المكلف ليس هو النصر المعقد بصريّة المتكلمين بل هو التأمل في الآيات الكونية والنفسية التي تهدي إلى الخلق، كما في جواب الأعرابي عندما سئل: "بما عرفت ربحاً؟" فقال: "البعرة تذل علم البعير، وأثر الأقدام تذل علم المسير، فسماء ذات أبراج، وأرض ذات فجاج، وبحار ذات أمواج، ألا تذل على اللصيف الخبير؟". أما النصر الحقيقي في الأئمة والرحمة على الشبهات فهو فرض كفاية على المتأهلين له.

كما ناقش مسألة التكفير وحذر من تكفير المسلمين الذين لم يفرجوا عن أصول الدين المعروفة بالضرورة، وأكد أن الخلاف في المسائل الاجتهادية لا يوجب التكفير. وذكر أن الإيمان نور يقذفه الله في القلب، وليس مجرد المعرفة النصيرية العبرية.

وأكد على وجوب التمسك بما اتفق عليه السلف، ونهى عن الغوص في اختلافات الأئمة قبل التبحر في العلم ومجالسة العلماء، محذراً من أن غلواً يؤدي إلى الضلال والفرقة، ويحذر رحمه الله كثيراً شديداً من الغوص في اختلافات الأئمة والتبحر فيها قبل صلب العلم الشرعي الصحيح ومجالسة العلماء الربانيين، ويرى أن غلواً باب عظيم من أبواب الفرقة والضلال، ويحث على التمسك بما أجمع عليه السلف الصالح.

ثم يذكر وسائل تثبيت الإيمان وتقوية القلب، وهي تدبر القرآن، واتباع السنة، والافتداء بالسلف، وتقوى الله ويحذر من الاشتغال بعلوم غير نافعة كعلم الفلسفة والغلواً بصفته القديمة، ومن التوسع في النصر في مذاهب المخالفين.

وفي خاتمة الكتاب، يلخص الشيخ الفوائد العملية، ومنها: [1] عدم تكفير من لم يفرج عن أصول أهل القبلة، [2] أن الإيمان نور يقذفه الله في القلب، [3] أن النصر الواجب هو نصر العامة في

الآيات الكونية، [4] خُصِرَ النُحُوضُ في الاختلافات قبل التأمل، [5] وجوب لزوم جملة المسلمين وترك التكفير بالهوى، [6] أن من أنكر معلوماً ضرورياً من الدين فهو كافر.

كان هذا الكتاب جزءاً من جهوده التأسيسية لتصحيح العقائد وتوحيد الصفوف، وتمهيداً لقيام دولة الخلافة السوكونية التي أسسها لاحقاً. وقد مثلت كتاباته رُحاً على الانحرافات العقدية والفقهية، وتأكيداً على منهج أهل السنة والجماعة، في بيئة امتزجت فيها الإسلام بالعلامات العقلية والأفكار الوثنية.

في هذا الجوّ، كتب الشيخ عثمان بن فودي هذا الكتاب وغيره ﴿ك﴾ "إحياء السنة وإخماد البدعة" كأساس فكري وعقدي لحركته. ويمكن رؤية ملامح هذا السياق في كتابه من خلال: [1] التأكيد على التوحيد الخالص ونيل الشك: وهو ما يناسب بيئة انتشر فيها الشرك النفي والجلد، [2] التحذير من التكفير العشوائي: مما يدل على وجود نزعات تكفيرية أو صراعات مذهبية حادة قد تفتت البتبع الذي يسعى لتوحيده، [3] ترسيخ مفهوم "أهل القبلة" والتمسك بالجماعة: لإحياء هوية جامعة للمسلمين في مواجهة التشرد السياسي والقبلي، [4] الدعوة إلى التمسك بالسنة والبعث عن البدع: وهو صلب مشروعه الإصلاحية ضد الممارسات الخبيثة، [5] التوفيق بين العلم الشرعي والعقل البشري: بإيضاح أن أصل الإيمان واضح يمكن للعالم إحراكه، مما يوسع قاعدة الدعوة.

هذا الكتاب، بهذا المنهج الوصفي الواضح، كان بمثابة الوثيقة التأسيسية التي هيأت الأذهان والقلوب للخصوة التالية في مشروع الشيخ عثمان، وهي العمل لإقامة "دولة الخلافة السوكونية" (1804-1903م) التي صيغت الشريعة ونهضت بالعلم ونشرت الإسلام في ربوع المنصقة. فكان الكتاب تنظيراً عقدياً ضرورياً سبق التصييق السياسي والجهادي وهو نموذج للإصلاح الشامل الذي بدأ بتصحيح العقيدة وتصفية التصورات.

وبذلك، يمثل هذا النص لبنة أساسية في تاريخ الفكر والإصلاح الإسلامي في غرب أفريقيا، ويعكس وعي العلماء بمخاطر عصره وهموم أمتهم، مقترناً بالعلم الرصين والمنهجية السلفية المتزنة، يعد هذا الكتاب وثيقة مهمة لفهم المنهج العقدي والإصلاح للشيخ عثمان بن فودي الذي مثل نقضة لقول في تاريخ الإسلام في غرب أفريقيا، حيث أسس دولة ركزت على التعليم والدعوة وتصييق الشريعة، وخلفت تراثاً علمياً ودعواً ما زال مؤثراً إلى اليوم.

الشيخ محمد شريف بن فريد

الجمعة، 29 جمادى الثانية، 1447

25/19/16

بما كمال المبالغة

وصلّى الله على سيدنا محمد وعلى آله وصحبه وسلم تسليماً كثيراً.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ٥ أَوَّاهُ اللَّهُ عَزَّ وَجَلَّ
 وَهُوَ وَجْهٌ وَسَامٌ تَسْلِيْمُهُ أَفْأَلُ الْبَشِيَّةِ الْبَقِيَّةِ
 الْعَالَمِ الْعَلَامَةِ الْخَارِقِ الْعَلَقَةِ الْمَعْقُوفَةِ نَجْمِ الْمَلَكَةِ
 مَهَبَاتِ عَصِيَّةٍ وَفَرِيكٍ ذَهَبِ الْبَشِيَّةِ الْبَقِيَّةِ
 أَوْفَى عَشَّةٍ مِنْ فَوْجَةٍ دِيْنِ عَشَّةٍ الْفَلَاكِ تَسْلِيْمُهُ
 لِقَامِ ذَهَبِ الْأَشْجَرِ اعْتِقَادِ شَعْنِ ذَهَبِ الْبَقِيَّةِ
 وَرَقْرَقَانِهِ وَنَفْعَانِيهِ الْحَمْدُ لِلَّهِ الَّذِي أَعَمَّ عَلَيْنَا
 بِنِعْمَةِ الْإِيْمَانِ وَالْإِسْلَامِ وَبِهِدَانَا بِسَيِّدِنَا وَمَوْلَانَا
 مُحَمَّدٍ عَلَيْهِ مِنَ اللَّهِ تَعَالَى أَجْزُلُ الْمَلَائِكَةِ وَآزَلُ الْبَشَرِ
 أَهْلُ بَيْتِهِ وَفَرِيكٍ أَكْثَابُ حَقِيْقَةِ الْإِيْمَانِ وَالْإِسْلَامِ وَأَقْوَلُ
 وَبِاللَّهِ التَّوَكُّلُ وَفَرِيكٍ بِيْرِ اللَّهِ عَزَّ وَجَلَّ حَقِيْقَةِ الْإِيْمَانِ
 وَكِتَابِهِ الْعَزِيْزِ بِقَوْلِهِ وَالْمُؤْمِنُونَ كَلَامُ اللَّهِ
 وَمُتَبَكِّتُهُ وَكِتَابُهُ وَرَسُولُهُ لَا يُفَرِّقُونَ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ
 الْآيَةُ وَقَوْلُهُ لَيْسَ الْبِرُّ أَنْ تَقُولُوا أَوْ حُكْمُهُ فَبِالْمَشْرِقِ
 وَالْمَغْرِبِ وَلِكُلِّ أُمَّةٍ مِنْ أُمَّةٍ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمُتَبَكِّتُ
 وَالْكِتَابُ وَالنَّبِيُّ الْآيَةُ وَقَوْلُهُ قَالُوا أَلَمْ يَنْزِلْ بِاللَّهِ
 وَمَا أَنْزَلَ إِلَّا الْبَيِّنَاتِ أَنْزَلَ الْبَيِّنَاتِ وَأَنْزَلَ الْبَيِّنَاتِ
 وَأَسْمَاءُ عِيْلٍ وَاسْمُهُ وَبَعَثَ فِي الْأَسْبَاطِ أَوْثَانَهُ
 وَمُؤَسَّسٍ وَغَيْبٍ وَمَا أَوْثَقَ النَّبِيِّنَا مِنْ رِبِّهِمْ لَنْفَرُونَ

محمد بن شبيب عنده
 25

شئني قال تعالى فاستنوا اهل الذخائر انتم لا
 تعلمون والله اعلم انتم من اهل النار
 فضل الله الامم ذلله الذ، هذان الله او ما كنا
 لنهتدي لولا ان هدانا الله ونحن نسئل الله الى
 العظيم رب العرش العظيم ان يكتب لنا على هذا الكتاب
 الكتاب وان يزيده لنا ايها انا ويقيتنا في دارنا وانا
 يهتدينا على ملة سيدنا واولاده واولاده واولاده
 الله عزنا افضل اجاز انبياءنا منته منته شقين
 بشنة ورحمة الله على كل على محمدي وعلى اله
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حَقِيقَةُ

الْإِيْمَانِ وَالْإِسْلَامِ

تَأْلِيْفُ

نور الزمان محمد بن الدين إمام الأولياء أمير المؤمنين

الشيخ عثمان بن فوك

Institute of Islamic-African Studies International

حَقِيقَةُ الْإِيمَانِ وَالْإِسْلَامِ

وَقَدْ بَيَّنَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَقِيقَتَهُ أَيْضًا فِي جَوَابِ جَبْرِيلَ عَلَيْهِ السَّلَامُ: "مَا الْإِيمَانُ؟" بِقَوْلِهِ: {{{أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ
الْآخِرِ وَتُؤْمِنَ بِالْفَقْرِ خَيْرًا وَشَرًّا مِنَ اللَّهِ تَعَالَى}}{.

¹ هنا تنتهي الورقة 1 في المخصصة.

وَالنَّصْرَ وَالِاسْتِدْلَالَ، فَيَسْتَوِي فِي الْعِلْمِ بِهِ الْخَاصَّةُ وَالْعَامَّةُ، وَالْأَدْرِي عِلْمٌ مِنْ دِينِهِ
ضُرُورَةٌ وَلَا شَكَّ فِي ذَلِكَ وَلَا رَيْبَ لِأَحَدٍ مِنَ الْعُقَلَاءِ وَجُودِ الصَّانِعِ وَتَوْحِيدِهِ
وَوُجُودِ مَلَائِكَتِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ، وَكَذَلِكَ الْأَعْمَالُ الَّتِي بُنِيَ عَلَيْهَا الْإِسْلَامُ، وَهِيَ
الْخَمْسُ، وَمَا يَتَّبَعُهَا مِنْ تَحْرِيمِ الْبِضَاعِ وَالْأَمْوَالِ وَالْأَعْرَاضِ وَفَسَادِ الْعُقُولِ
وَكَذَلِكَ تَحْسِينُ عِبَادَةِ اللَّهِ تَعَالَى بِالْإِخْلَاصِ وَالْمُرَاقَبَةِ بِالْجُمْلَةِ.

فَالْأَصُولُ الَّتِي بُنِيَ عَلَيْهَا حَدِيثُ الْإِيمَانِ وَالْإِسْلَامِ وَالْإِحْسَانِ، فَمَنْ أَنْكَرَ شَيْئًا
مِنْ هَذِهِ الْأَصُولِ فَهُوَ كَافِرٌ، قَالَ الْقَاضِي عِيَاضٌ: "وَالشَّكُّ فِيهَا عِلْمٌ مِنَ الدِّينِ
بِالضَّرُورَةِ بِمَنْزِلَةِ الْمُنْكَرِ إِلَّا أَنْ يَكُونَ قَرِيبَ الْعَهْدِ بِالْإِسْلَامِ، فَيُقَالُ لَهُ: سَبِيلًا أَنْ
تَسْأَلَ حَتَّى يَقَعَ لَكَ الْعِلْمُ كَمَا وَقَعَ لِجَمِيعِ الْمُسْلِمِينَ، وَالْمُرْتَابُ فِي ذَلِكَ بَعْدَ الْبَحْثِ
وَصَحْبَةِ الْمُسْلِمِينَ كَافِرٌ بِاتِّفَاقٍ، وَيَعْدَرُ بِقَوْلِهِ: لَا أَدْرِي وَلَا يُصَدَّقُ فِيهِ، بَلْ ضَاهِرُهُ
التَّسْتُرُ بِالتَّكْذِيبِ"، اِنْتَهَى.

قَالَ النَّوَوِيُّ: "مَنْ جَحَدَ مَا يُعْلَمُ مِنْ دِينِ الْإِسْلَامِ ضُرُورَةً حُكْمَ بَرَكَّتِهِ وَكَفَرَهُ
إِلَّا أَنْ يَكُونَ قَرِيبَ عَهْدٍ بِالْإِسْلَامِ أَوْ نَشَأَ بِبِلَادِيَّةٍ بَعِيدَةٍ، وَنَحْوَهُ مِمَّنْ يَخْفَى عَلَيْهِمْ
فَيَعْرِفُ ذَلِكَ، فَإِنْ اِسْتَمَرَّ حُكْمَ بِكَفَرِهِ كَحُكْمِ مَنْ اِسْتَحَلَّ الزَّنا أَوْ الْخَمْرَ أَوْ الْقَتْلَ أَوْ
غَيْرَ ذَلِكَ مِنَ الْمُحَرَّمَاتِ الَّتِي يُعْلَمُ تَحْرِيمُهَا ضُرُورَةً"، اِنْتَهَى.

وَقَوْلُهُمْ فِي تَفْسِيرِ الْإِيمَانِ: "بِأَنَّهُ فِي الشَّرْعِ عِبَادَةٌ عَنْ تَصَدِيقِ الرَّسُولِ بِكُلِّ مَا
عِلْمٌ مَجِيئُهُ بِهِ ضُرُورَةٌ"²، فِيهِ أَنَّ الْمَسَائِلَ الْمُخْتَلَفَ فِيهَا إِذَا عِلْمٌ عَالِمٌ بِالنَّصْرِ
الدَّقِيقِ وَالْاجْتِهَادِ الْبَالِغِ مَجْرَى الرَّسُولِ بِأَحَدٍ كَصَرْفِهَا، فَلَيْسَ لَهُ أَنْ يُكَفِّرَ مُخَالَفَهُ
عَنْ مُجْتَهَدِ أَهْلِ الْقِبْلَةِ عَلَى مُخَالَفَتِهِ فِي ذَلِكَ، لِأَنَّ كَوْنَهُمْ مُنْكَرِينَ لِمَا جَاءَ بِهِ
الرَّسُولُ غَيْرُ مَعْلُومٍ ضُرُورَةً، بَلْ نَصْرًا، فَلِذَلِكَ قَالَ الْأُسْتَاذُ أَبُو إِسْحَاقَ رَحِمَهُ اللَّهُ عَلَيْهِ:
"وَالْأَدْرِي نَخْتَارُ أَنْ لَا نَكْفِرَ أَحَدًا مِنْ أَهْلِ الْقِبْلَةِ، وَالْحَدِيثُ عَلَيْهِ أَنْ نَقُولَ الْمَسَائِلَ الَّتِي

² هنا انتهى الورقة 2 في المخصوصة.

³ هنا انتهى الورقة 3 في المخصوصة.

اِخْتَلَفَ أَهْلُ الْقِبْلَةِ فِيهَا مِثْلُ أَنْ اللَّهَ تَعَالَى عَالِمٌ بِالْعِلْمِ أَوْ بِذَاتِهِ أَوْ أَنَّهُ تَعَالَى هُوَ
 مَوْجُودٌ لِأَفْعَالِ الْعِبَادِ أَمْ لَا، وَأَنَّهُ هَلْ هُوَ مُتَحَيِّنٌ، وَهَلْ هُوَ فِي مَكَانٍ وَجِهَةٍ، وَهَلْ هُوَ
 مَرْتَبٌ أَمْ لَا، لَا تَخْلُوا إِمَّا أَنْ تَتَوَقَّفَ صِحَّةُ الدِّينِ عَلَى مَعْرِفَةِ الْحَقِّ فِيهَا أَوْ لَا تَتَوَقَّفَ،
 وَالْأَوَّلُ بِأَصْلٍ إِنْ لَوْ كَانَتْ مَعْرِفَةُ هَذِهِ الْأُصُولِ مِنَ الدِّينِ لَكَانَ مِنَ الْوَاجِبِ عَلَيْهِ،
 عَلَيْهِ السَّلَامُ أَنْ يُصَالِبَهُمْ بِهَذِهِ الْمَسَائِلِ، وَيَبْحَثَ حَقِيقَةَ اخْتِلَافِهِمْ، فَلَمَّا لَمْ
 يُصَالِبَهُمْ بِهَذِهِ الْمَسَائِلِ وَمَا جَرَى حَدِيثٌ مِنْ هَذِهِ فِي زَمَانِهِ عَلَيْهِ السَّلَامُ وَلَا فِي
 زَمَانِ الصَّحَابَةِ وَالتَّابِعِينَ عَلِمْنَا أَنَّهُ لَا تَتَوَقَّفُ صِحَّةُ الْإِسْلَامِ عَلَى مَعْرِفَةِ هَذِهِ
 الْأُصُولِ وَإِنَّمَا كَانَ كَذَلِكَ لَمْ يَكُنْ الْخُصَاءُ فِي هَذِهِ الْمَسَائِلِ قَائِمًا فِي حَقِيقَةِ
 الْإِسْلَامِ، وَكَذَلِكَ يَقْتَضِي الْمَمْتَنَاعُ مِنْ تَكْفِيرِ أَهْلِ الْقِبْلَةِ⁴، اِنْتَهَى.

أَمَّا مَنْ خَرَجَ بِبِدْعَتِهِ عَنْ أَهْلِ الْقِبْلَةِ وَأَنْكَرَ حَدُوثَ الْعَالَمِ وَالْبَعْثِ وَحَشَرَ
 الْأَجْسَادِ وَالْعِلْمِ بِالْجَزْئِيَّاتِ كَالْفَلَّاسِفَةِ، فَلَا نِزَاعَ فِي كُفْرِهِ لِإِنْكَارِهِ بَعْضَ مَا عُلِمَ
 مَجْرِي الرُّسُولِ بِهُ ضَرُورَةً، وَأَمَّا تَكْفِيرُ مَنْ لَمْ يَخْرُجْ عَنْ أَهْلِ الْقِبْلَةِ، فَلَيْسَ بِصَوَابٍ لِمَا
 قَدْ مَنَّا.

قَالَ عَبْدُ السَّلَامِ بْنُ إِبْرَاهِيمَ اللَّقَائِي فِي فَتْحِ الْمَجِيدِ: "وَالَّذِي يَخْضَعُ كَمَا
 اسْتَحْسَنَهُ شَيْخُنَا رَحِمَهُ اللَّهُ تَعَالَى إِنْ الَّذِي يُحْكَمُ عَلَيْهِ بِالْكُفْرِ مَنْ كَانَ الْكُفْرُ
 صَرِيحَ قَوْلِهِ، وَكَذَا مَنْ كَانَ لِأَمْرِ قَوْلِهِ وَعَرَضَ عَلَيْهِ فَالْتَزَمَهُ، أَمَّا مَنْ لَمْ يَلْتَزِمِ كُفْرًا
 لَكِنْ لَا بُدَّ أَنْ تَعْرِفَ الْأَمْرَ الَّذِي يُكْفَرُ مِنْ يَعْتَقِدُهُ، وَتَعْرِفَ مَا هُوَ الصَّرِيحُ مِنْ ذَلِكَ،
 وَحِينَئِذٍ يُعْرِفُ الْكَافِرُ مِنْ غَيْرِهِ، فَكُلٌّ مِنْ جِهَةٍ مُحَقَّقًا عَلَيْهِ مَعْلُومًا مِنَ الدِّينِ
 بِالضَّرُورَةِ كُفْرًا سَوَاءً كَانَ فِيهِ نَصْرٌ أَوْ لَا، وَمَعْنَى الْعِلْمِ بِالضَّرُورَةِ أَنْ يَكُونَ ذَلِكَ
 الْمَعْلُومَ مِنْ أُصُولِ الْإِسْلَامِ الضَّاهِرَةِ الَّتِي يَشْتَرِكُ فِي مَعْرِفَتِهَا الْخَوَاصُّ وَالْعَوَامُّ

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كَالصَّلَاةِ وَالزَّكَاةِ وَالْحَجِّ وَتَحْرِيمِ الْخَمْرِ وَالزِّنَا"، هَذَا حَاصِلُ مَا فِي الرَّوَضَةِ لِلنُّوْرِ رَحِمَهُ اللَّهُ.

قَالَ الْغَزَالِيُّ فِي كِتَابِهِ التَّفْرِيقَ بَيْنَ إِسْلَامِ الزَّانِقَةِ: "اعْلَمْ إِنْ شَرَحَ مَا شَرَعَ يُكْفَرُ بِهِ وَمَا لَا يُكْفَرُ بِهِ يَسْتَدْعِ تَفْصِيلًا⁵ هَوِيلًا، فَأَقْنَعُ بِوَصِيَّةٍ وَقَانُونٍ، أَمَّا الْوَصِيَّةُ فَلِنْ تَكُفَّ لِسَانًا عَنْ أَهْلِ الْمِلَّةِ مَا أَمَكْنَا مَا لَمَامُوا قَائِلِينَ لَا إِلَهَ إِلَّا اللَّهُ، غَيْرِ مُنَاقِضِينَ لَهَا، وَالْمُنَاقِضَةُ تَجْوِيزُ الْكَذِبِ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعُذْرٍ أَوْ لِغَيْرِ عُذْرٍ، فَلِنْ التَّكْفِيرِ فِيهِ خَصْرٌ وَالسُّكُوتُ لَا خَصْرَ فِيهِ، وَأَمَّا الْقَانُونُ فَهُوَ أَنْ تَعْرِفَ أَنَّ النَّصْرَ يَأْتِي قِسْمًا: قِسْمٌ يَتَعَلَّقُ بِأُصُولِ الْإِيمَانِ ثَلَاثَةٌ: الْإِيمَانُ بِاللَّهِ وَالرُّسُولِ وَالْيَوْمِ الْآخِرِ وَمَا عَدَاهُ فَرَعٌ"، ثُمَّ قَالَ: "مَقْصِدِي كَانَ التَّكْذِيبُ وَجِبَ التَّكْفِيرُ وَلَوْ كَانَ فِي الْفُرُوعِ، وَلَوْ قَالَ قَائِلٌ مَثَلًا: الْبَيْتُ الَّذِي بِمَكَّةَ لَيْسَ هُوَ الْكَعْبَةُ الَّتِي أَمَرَ اللَّهُ لِحَجِّهَا، فَهَذَا كَافِرٌ، إِذَا ثَبِتَ تَوَاتُرُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خِلَافَهُ"، اِنْتَهَى.

وَقَالَ عَبْدُ السَّلَامِ فِي فَتْحِ الْمَجِيدِ أَيْضًا: "قَالَ شَيْخُنَا رَحِمَهُ اللَّهُ تَعَالَى عَزَّ بَعْضُ الْمُصَنِّفِينَ إِلَى الْأَشْعَرِيِّ أَنَّهُ رَجَعَ عِنْدَ مَوْتِهِ عَنْ تَكْفِيرِ أَهْلِ الْقِبْلَةِ لِأَنَّ الْجَهْلَ بِالصِّفَاتِ لَيْسَ جَهْلًا بِالْمَوْصُوفِ، وَقَدْ قَدَّمْنَا بَلْنَ لِلزَّيْرِ الْمَذْهَبِ مَذْهَبُ كُفْرِ الْمُبْتَدِعَةِ الَّذِينَ إِنَّمَا كَفَرُوا لِأَنَّهُ عَبَدُوا جِسْمًا وَهُوَ غَيْرُ اللَّهِ تَعَالَى، وَمَنْ عَبَدَ غَيْرَ اللَّهِ تَعَالَى كَفَرَ، وَقَالَ فِي الْمُعْتَزَلَةِ أَنَّهُمْ وَإِنْ اعْتَرَفُوا بِأَحْكَامِ الصِّفَاتِ، فَقَدْ أَنْكَرُوا الصِّفَاتِ، وَيَلْزَمُ مَنْ أَنْكَرَ الصِّفَاتِ أَنْكَارُ أَحْكَامِهَا، فَهُوَ كُفْرٌ"، ثُمَّ قَالَ: "وَالصَّحِيحُ أَنَّ لَزِمَ الْمَذْهَبِ لَيْسَ بِمَذْهَبٍ، فَلَا كُفْرَ بِمَجَرَّدِ اللَّزْمِ، وَلَا يُكْفَرُ أَيْضًا أَحَدٌ مِنْ عَوَامِ الْمُسْلِمِينَ لِعَدَمِ مَعْرِفَتِهِ بِأُصُولِ الْعَقَائِدِ بِأَمَلَتِهَا، لِأَنَّ مَنْ أَقَرَّ بِالشَّهَادَتَيْنِ وَاعْتَقَدَ ذَلِكَ جَزْمًا كَفَى ذَلِكَ، فَصِحَّةُ إِيْمَانِهِ، وَكَوْنُهُ مِنْ أَهْلِ الْقِبْلَةِ

⁵ هنا انتهى الورقة 5 في المخصوصة.

⁶ هنا انتهى الورقة 6 في المخصوصة.

وَالْجَنَّةِ، هَذَا هُوَ الصَّحِيحُ الَّذِي عَلَيْهِ الْجَمْعُ هُوَ كَمَا قَالَ عَبْدُ السَّلَامِ بْنُ إِبْرَاهِيمَ
الْقَانِي فِي فَتْحِ الْمَجِيدِ،⁷ اِنْتَهَى.

وَنُقِلَ أَيْضًا عَنِ النَّوَوِيِّ أَنَّهُ قَالَ: "اتَّفَقُوا أَهْلُ السُّنَّةِ مِنَ الْمُحَدِّثِينَ وَالْفُقَهَاءِ
وَالْمُتَكَلِّمِينَ عَلَى أَنَّ الْمُؤْمِنَ الَّذِي يُحْكَمُ بِأَنَّهُ مِنْ أَهْلِ الْقِبْلَةِ وَلَا يَخْلُدُ فِي النَّارِ لَا
يَكُونُ إِلَّا مَنْ اخْتَقَدَ بِقَلْبِهِ دِينَ الْإِسْلَامِ اخْتِقَالًا جَازِمًا مِنَ الشُّكُوكِ، وَنُصِرَ
بِالشَّهَادَتَيْنِ، فَإِنْ اقْتَصَرَ عَلَى أَحَدِهِمَا لَمْ يَكُنْ مِنْ أَهْلِ الْقِبْلَةِ أَصْلًا إِلَّا إِنْ عَجَزَ عَنِ
النُّصْحِ لِلخَلْقِ فِي لِسَانِهِ أَوْ لِعَدَمِ تَمَكُّنِهِ مِنْهُ لِمُعَالَجَةِ الْمَلْعَةِ أَوْ لَغَيْرِ ذَلِكَ، فَإِنَّهُ
يَكُونُ مُؤْمِنًا"، اِنْتَهَى.

وَأَهَبَ جَمْعُوهَا الْمُحَقِّقِينَ إِلَى أَنَّ الْإِيمَانَ هُوَ التَّصَدِيقُ فَقَطْ، وَإِنَّمَا الْإِقْرَارُ شَرْهُ
لِلْأَجْزَاءِ⁷ الْأَحْكَامِ فِي الدُّنْيَا كَمَا أَنَّ التَّصَدِيقَ بِالْقَلْبِ أَمْرٌ بِلَا هُنَّ لَا بُدَّ لَهُ مِنْ
عِلَامَةٍ، فَمَنْ صَدَّقَ بِقَلْبِهِ وَلَمْ يَقْرَ بِلِسَانِهِ فَهُوَ مُؤْمِنٌ عِنْدَ اللَّهِ تَعَالَى، وَإِنْ لَمْ يَكُنْ
مُؤْمِنًا فِي أَحْكَامِ الدُّنْيَا، وَإِنْ أَقْرَ بِلِسَانِهِ وَلَمْ يَصَدِّقْ بِقَلْبِهِ كَالْمُنَافِقِ، فَبِالْعَكْسِ،
وَهَذَا هُوَ اخْتِيَارُ الشَّيْخِ أَبِي مَنْصُورٍ وَالنُّصُوصُ مُعَاذَةً كَذَلِكَ.

قَالَ اللَّهُ تَعَالَى: ﴿أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ﴾، وَقَالَ: ﴿وَقَلْبُهُ مُصْمِنٌ
بِالْإِيمَانِ﴾، وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَسَامَةَ حِينَ قُتِلَ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ:
{أَهْلَ شَقَقْتَ قَلْبَهُ}.

وَأَمَّا مَنْ صَدَّقَ بِقَلْبِهِ وَقَصَدَ الْإِقْرَارَ بِلِسَانِهِ وَمَنَعَهُ مِنْهُ مَانِعٌ مِنْ خَرَسٍ وَنَحْوِهِ
فَالْإِجْمَاعُ مُنْعَقِدٌ عَلَى إِيْمَانِهِ، وَإِنَّمَا عَرَفْتَ هَذَا كُلَّهُ عَرَفْتَ أَنَّ تَكْفِيرَ عَوَامِ
الْمُسْلِمِينَ لِعَدَمِ مَعْرِفَتِهِمْ بِأَصُولِ الْعَقَائِدِ بِأَمَلَتْنَاهَا لَيْسَ بِصَوَابٍ.

وَمِمَّا يُوضَحُ لِمَا مَا أَكْرَهْنَا قَوْلَ الْعَزَالِيِّ فِي كِتَابِهِ التَّفْرِيقِ: "أَهَبَتْ صَانِقَةٌ إِلَى
تَكْفِيرِ عَوَامِ الْمُسْلِمِينَ لِعَدَمِ مَعْرِفَتِهِمْ بِأَصُولِ الْعَقَائِدِ بِأَمَلَتْنَاهَا، فَهُوَ بَعِيدٌ نَقْلًا

⁷ هنا انتهى الورقة 7 في المخصوصة.

وَعَقْلًا، وَلَيْسَ الْإِيمَانُ عَمَّا أَصْلَحَ عَلَيْهِ النُّضَارُ، بَلْ نُورٌ يَقْدُفُهُ اللَّهُ تَعَالَى فِي الْقَلْبِ لَا يُمَكِّنُ التَّغْيِيرَ عَنْهُ كَمَا قَالَ تَعَالَى: ﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ⁸ لِلْإِسْلَامِ﴾، ثُمَّ قَالَ: "ثَبَّتْ أَنْ مَأْخَذَ التَّكْفِيرِ مِنَ الشَّرْعِ لَا مِنَ الْعَقْلِ لِأَنَّ الْحُكْمَ بِإِبَاحَةِ الدَّمِّ وَالْخُلُودِ فِي النَّارِ شَرْعِيٌّ لَا عَقْلِيٌّ خِلَافًا لِمَا ضَمَّنَهُ بَعْضُ النَّاسِ"، اِنْتَهَى. وَلَا تَفْهَمُ مِنْ هَذَا الْكَلَامِ أَنَّهُ خَرَجَ عَنِ مَأْثُوفِ أُمَّةِ الدِّينِ، بَلْ الْمَرَامُ أَنَّ مَنْ قَالَ لَا بُدَّ مِنْ نَضْرِ عَقْلِيٍّ فِي مَسَائِلَ بِإِدْلَالَةٍ فِي أَصُولِ الدِّينِ، فَإِنَّهُ يَقُولُ قَدْ حَصَلَ لَهُمْ مِنْ غَلَاةِ النُّضْرِ الْقَدَرُ الْأَقْلَى الَّذِي يَكْفِي بِهِ فِي بَابِ الْإِيمَانِ، وَإِنْ عَجَزُوا عَنِ التَّغْيِيرِ عَنْهُ، ثُمَّ اعْلَمُوا أَنَّ هَذَا كُلَّهُ إِنَّمَا هُوَ بِالنُّضْرِ إِلَى أَحْكَامِ الْآخِرَةِ وَفِيمَا عِنْدَ اللَّهِ تَعَالَى، وَأَمَّا بِالنُّضْرِ إِلَى أَحْكَامِ الدُّنْيَا فَالْإِيمَانُ الْكَافِي فِيهَا هُوَ الْإِقْرَارُ بِالشَّهَادَتَيْنِ فَقَطْ، فَمَنْ أَقْرَأَ جَرِيَتْ عَلَيْهِ الْأَحْكَامُ الْإِسْلَامِيَّةُ فِي الدِّينِ اتِّفَاقًا، وَلَمْ يُحْكَمْ عَلَيْهِ بِكُفْرٍ إِلَّا إِنْ اقْتَرَنَ قِيْدٌ يَدُلُّ عَلَى كُفْرِهِ كَالسُّجُودِ لِلصَّنَمِ مَثَلًا.

فَإِنْ قُلْتُ: هَلْ يَجُوزُ التَّقْلِيدُ فِي أَصُولِ الدِّينِ أَمْ لَا؟ قُلْتُ: قَالِ الْعَنْبَرِيُّ وَغَيْرُهُ: "يَجُوزُ التَّقْلِيدُ فِي أَصُولِ الدِّينِ وَلَا يَجِبُ النُّضْرُ اكْتِفَاءً بِالْعَقْدِ الْجَازِمِ، وَالتَّقْلِيدُ يُحْصِلُهُ لِأَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَكْتَفِي فِي الْإِيمَانِ مِنَ الْأَعْرَابِ وَلَيْسُوا أَهْلُ النُّضْرِ بِالتَّلَفُّظِ بِكَلِمَتِهِ⁹ الشَّهَادَةِ الْمَبْنِيَّةِ عَلَى الْعَقْدِ الْجَازِمِ".

وَمَدَفَعَ الْقَائِلُونَ بِوُجُوبِ النُّضْرِ وَعَدَمِ جَوَازِ التَّقْلِيدِ لِمَلِيلِ الْعَنْبَرِيِّ، فَقَالُوا: "النُّضْرُ وَاجِبٌ، وَلَا نُسَلِّمُ أَنَّ الْأَعْرَابَ لَيْسُوا أَهْلًا لِلنُّضْرِ لِأَنَّ الْمُعْتَبِرَ فِي النُّضْرِ الَّذِي أَوْجَبْنَاهُ النَّضْرَ عَلَى صَرِيحِ عَامَةِ النَّاسِ كَمَا أَجَابَ الْأَعْرَابِيُّ الْأَصْمَعِيُّ عَنْ سُؤَالِهِ: بِمَا عَرَفْتُ رَبًّا؟ فَقَالَ: الْبَعْرَةُ تَدُلُّ الْبَعِيرَ وَأَثَرُ الْأَقْدَامِ عَلَى الْمَسِيرِ، فَسَمَاءٌ خَافَتْ الْبُرُوجَ وَأَرْضٌ خَافَتْ الْفِجَاجَ وَبَحْرٌ خَافَتْ الْأُمُوجَ تَدُلُّ عَلَى اللَّصِيفِ الْخَبِيرِ".

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⁸ هنا انتهى الورقة 8 في المخصوصة.

⁹ هنا انتهى الورقة 9 في المخصوصة.

أما النَّصْرُ عَلَى صَرِيقِ الْمُتَكَلِّمِينَ مِنْ تَحْرِيرِ الْأُمَّةِ وَتَذْقِيقِهَا وَدَفْعِ الشُّكُوكِ وَأَشْبَاهِهَا فَقَدْ فُرضَ كَفَايَةً فِي حَقِّ الْمُتَأَهِّلِينَ لَهُ، وَلَا شَكَّ أَنَّ النَّصْرَ الْمَوْضُوعَ عَلَى صَرِيقِ عَامَّةِ النَّاسِ غَيْرُ بَعِيدٍ، فَلِذَا قَالَ السَّعْدِيُّ: "الْخِلَافُ فِي الدِّينِ نَشَأُوا فِي دِيَارِ الْإِسْلَامِ مِنَ الْأَمْصَارِ وَالْقُرَى وَالصَّحَارِ، وَتَوَاتَرَ عَنْدهُمْ قَوْلُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَمَا أَتَى بِهِ مِنَ الْمُعْجَزَاتِ، وَفِي الدِّينِ يَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ فِي كَوْنٍ، كُلُّهُمْ مِنْ أَهْلِ النَّصْرِ وَالْإِسْتِدْلَالِ."

قَالَ عَبْدُ السَّلَامِ بْنُ إِبْرَاهِيمَ اللَّقَائِي فِي فَتْحِ الْمَجِيدِ: "فَالْبَالِغُ مِنْ وَقْتِ بُلُوغِهِ وَجَبَتْ عَلَيْهِ مَعْرِفَةُ اللَّهِ تَعَالَى بِالْحَدِّ لِي لَا بِالتَّقْلِيدِ، وَيَكْفِيهِ مِنَ الدَّلِيلِ رُيُوتُهُ¹⁰ نَفْسِهِ وَتَرْتِيبُ أَعْضَائِهِ لِيَعْلَمَ أَنَّهُ لَا بُدَّ لَهُ هَذَا التَّرْتِيبِ مِنْ مَرْتَبٍ كَمَا أَنَّهُ لَا بُدَّ لِلنَّالِ مِنْ نَالٍ، وَيَعْلَمَ أَنَّهُ قَدْ نَزَلَ مَلَكًا يَحْفَظُ صَوْلَ عُمُرِهِ يَكْتَتِبَانِ عَمَلَهُ وَيَعْرِضَانِهِ عَلَى اللَّهِ تَعَالَى، قَالَ تَعَالَى: ﴿وَإِنْ عَلَيْكُمْ لِحَافِضِينَ﴾ كِرَامًا كَاتِبِينَ الْآيَةَ"، اِنْتَهَى.

فَإِنْ قُلْتُ: هَلْ يَنْبَغِي الْبَحْثُ وَالنَّصْرُ فِي اخْتِلَافِ الْأُمَّةِ لِمَا وَجَدْنَا فِي التَّبَحُّرِ فِي الْعِلْمِ وَمُجَالَسَةِ الْعُلَمَاءِ وَمَذَاقَتِهِمْ أَمْ لَا؟ قُلْتُ: لَا يَنْبَغِي خِلَافًا، وَقَدْ حَذَّرَهُ الْحَارِثُ الْمُحَاسِبِيُّ رَحِمَهُ اللَّهُ تَعَالَى فِي النَّصَائِحِ بِقَوْلِهِ: "أَحْذَرُكَ يَا أَخِي مِنَ الْبَحْثِ وَالنَّصْرِ فِي اخْتِلَافِ الْأُمَّةِ لِأَنَّ النَّاسَ كَانُوا إِخْوَانًا عَلَى أَمْرِ اللَّهِ مُتَّفِقِينَ، فَلَمَّا بَلَوْا بِالْبَحْثِ وَالتَّعَمُّقِ صَارُوا أَصْنَافًا وَخَرُّوا التَّعَمُّقَ وَالبَحْثَ عَمَّا اخْتَلَفُوا فِيهِ قَبْلَ التَّبَحُّرِ فِي الْعِلْمِ، فَإِنَّهُ بَجَرٍ عَمِيقٍ، قَدْ غَرِقَ نَاسٌ كَثِيرٌ تَمَسَّدًا بِمَا اجْتَمَعَ عَلَيْهِ السَّلَفُ فِيهِ الرُّشْدُ وَالْحَقُّ، قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: {لَا يَجْمَعُ اللَّهُ أُمَّتِي عَلَى ضَلَالَةٍ}}".

وَقَوْلُهُ الْحَقُّ بِمَا اجْتَمَعُوا عَلَيْهِ عَنِ التَّعَمُّقِ عَاهِدٌ بَعْضُ أَهْلِ اللَّهِ إِلَى أَخِيهِ: "بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ صَلَّى اللَّهُ عَلَى النَّبِيِّ الْكَرِيمِ، أَمَا بَعْدُ: فَلَعَلَّمُوا يَا إِخْوَانِي أَنَّ هَذَا الْأَهْوَاءَ قَدْ كَثُرَتْ فِي النَّاسِ وَالْمُخْرَجُ مِنْ غِلَا أَنْ تَلْزَمُوا¹¹ إِنْ شَاءَ اللَّهُ تَعَالَى مَا

¹⁰ هنا انتهى الورقة 10 في المخصوصة.

¹¹ هنا انتهى الورقة 11 في المخصوصة.

اجتمعوا عليه وتتقوا عنكم ما اختلفوا فيه، فإن البر والفاجر كلهم مجتمعون على أن الله حق وأن القرآن حق وأن الرسل والكتب والملائكة والجنة والنار حق، ليس بينهم اختلاف، وإن الصلاة الخمس وبوضوئها والغسل من الجنابة وصيام شهر رمضان والزكاة والحج وبر الوالدين وإعلاء الأمانة وكفا الأذى وإنصاف الناس من نفساً واجب على كل مسلم، وإن ما قال عز وجل: ﴿حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ﴾ الآية، أي نكاحهن حرام، والخمر حرام والسرقه حرام والفحش حرام والخيانة والكذب وأشبهه حرام، ليس بين البر والفاجر فيها اختلاف، فأهل السنة وأهل البدع في هذا سواء، ليس بينهم اختلاف، فمن علم هذا وعمل به لم يضره ما جهل به مما وراء ذلك، فقالوا: أمنا بالقرآن وبما فيه، كل من عند ربنا وأصمتوا وأحسنوا ولا تجيبوا ولا تخوضوا فيه".

فإن قلتم: فإذا نحب أن نعرف الصواب من الخلاء فيما اختلفوا فيه ثم إن خضتم فيه وتعمقتم فيه لم تسلموا الفتنة أبداً إلا ما شاء الله، فاقبلوا النصيحة، ولا تجاوزوه، ولا تخوضوا فيه، فاشتغلوا بتعلم ما أوجب الله عليكم من أمر دينكم واشتغلوا في تعلم حكماء الدين، فهو خير لكم.

فإنكم¹² إذا تبحرتم في العلم لا يخفى عليكم إن شاء الله خلاء من خالف العلم الذي في أيديكم، وأبصرتم الأمر من غير ترك الألب لكز إذا تعمدتم النضر في الاختلاف دون التبحر في العلم ومجالسة العلماء ومذاكرتهم لم يؤمن عليكم أن تبلوا بشيء يسبق إلى قلوبكم من الفتنة ولعلكم تتركون بعد ذلك وتابو قلوبكم من قبول الحق وعلمامة البصير بالسنة تحذيره من الخوض في البدع، فالحدرك الحدرك فقد حذركم وأقبلوا النصيحة، ولا تكونوا ممن قال الله فيهم: ﴿وَلَكِنْ لَا تُحِبُّونَ النَّاصِحِينَ﴾، واعلموا أن الشيطان لا يزال يجري إلى النضر في اختلاف الأمة لمعرفة

الْحَقَّ بِرَعْمِهِ عَصَمَنَا اللَّهُ وَإِيَّاكُمْ مِنَ الْهَوَىٰ، فَهَذَا آخِرُ مَا أَرَكُنَا إِكْرَاهًا فِي أَمْرِ حَقِيقَةِ الْإِيمَانِ.

وَأَمَّا الْإِسْلَامُ وَقَدْ بَيَّنَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَقِيقَتَهُ بِقَوْلِهِ فِي حَدِيثٍ صَحِيحٍ أَوْرَدَ الْبُخَارِيُّ فِي صَحِيحِهِ: {بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَالْحَجِّ وَصَوْمِ شَهْرِ رَمَضَانَ}.

خَاتِمَةٌ

لِيَعْلَمَ الْوَاقِفُ عَلَى هَذَا الْكِتَابِ أَنَّ كُلَّ مَا أَوْلَعْتَهُ فِيهِ مُؤَيَّدٌ بِكِتَابِ اللَّهِ وَسُنَّةِ رَسُولِهِ وَبِمَا قَالَهُ أَهْلُ السُّنَّةِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، وَأَنَّ مَا أَفْلَاهُ هَذَا الْكِتَابُ سِتَّةَ أَشْيَاءَ:

الْأَوَّلُ: أَنَّ كُلَّ مَا أَقْرَبَ الشَّهَادَتَيْنِ أُحْرِيتَ¹³ عَلَيْهِ الْأَحْكَامُ الْإِسْلَامِيَّةُ بِمَجْرَدِ لِإِقْرَارِهِ اتِّفَاقًا، وَلَمْ يُحْكَمْ عَلَيْهِ بِكُفْرِهِ إِلَّا إِنْ اقْتَرَنَ بِهِ قِيْدٌ يَدُلُّ عَلَى كُفْرِهِ كَالسُّجُودِ لِلصَّنَمِ مَثَلًا.

الثَّانِي: أَنَّ الْإِيمَانَ لَيْسَ عِبَادَةً عَمَّا أَصْلَحَ عَلَيْهِ النَّصْرُ بَلْ نُورٌ يَقْدِفُهُ اللَّهُ تَعَالَى فِي الْقَلْبِ، لَا يُمَكِّنُ التَّغْيِيرَ مِنْهُ.

الثَّالِثُ: أَنَّ النَّصْرَ الْوَاجِبَ عَلَى كُلِّ مُكَلَّفٍ عِنْدَ مَنْ يَقُولُ بِوُجُوبِهِ هُوَ النَّصْرُ الْآخَرُ عَلَى كَصْرِيقِ عَامَّةِ النَّاسِ كَمَا أَجَابَ الْأَعْرَابِيُّ الْأَصْمَعِيُّ عَنْ سُؤَالِهِ: بِمَا عَرَفْتَ رَبًّا؟ فَقَالَ: الْبَعْرَةُ تَدُلُّ الْبَعِيرَ وَآثَرُ الْأَفْدَامِ عَلَى الْمَسِيرِ، فَسَمَاءُ غَاَتِ الْبُرُوجِ وَآثَرُ غَاَتِ الْفَجَاجِ وَبَحْرُ غَاَتِ الْأَمْوَاجِ تَدُلُّ عَلَى اللَّصِيفِ الْخَبِيرِ، أَمَّا النَّصْرُ عَلَى كَصْرِيقِ الْمُتَكَلِّمِينَ مِنْ تَحْرِيرِ الْأَمَلَةِ فِي حَقِّ الْمُتَأَقِّلِينَ لَهُ.

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الرابع: أَنَّ النَّصْرَ وَالْبَحْثَ فِي اخْتِلَافِ الْأُمَّةِ قَبْلَ التَّبَحُّرِ فِي الْعِلْمِ وَمُجَالَسَةِ الْعُلَمَاءِ وَمَذَاكِرَتِهِمْ خَصْرٌ عَظِيمٌ لِأَنَّهُ بَحْرٌ عَمِيقٌ قَدْ غَرِقَ فِيهِ نَاسٌ كَثِيرٌ.

الخامس: أَنَّ الصَّوَابَ تَرْكُ الْكُفَارِ مَنْ لَمْ يَخْرُجْ بِدَعْوَتِهِ عَنْ أَهْلِ الْقِبْلَةِ مِنْ أَهْلِ الْأَقْوَاعِ وَالْبِدَعِ.

السادس: أَنَّ مَنْ خَرَجَ بِدَعْوَتِهِ عَنْ أَهْلِ الْقِبْلَةِ وَأَنْكَرَ حَدُوثَ الْعَالَمِ وَالْبِعْثَ وَحَشَرَ الْأَجْسَادِ وَالْعِلْمَ بِالْجَزْئِيَّاتِ كَفَلَّاسَفَةً، وَمَنْ جَرَى مَجْرَاهُمْ فَلَا¹⁴ نِزَاعَ فِي كُفْرِهِ لِإِنْكَارِهِ بَعْضَ مَا عَلِمَ مَجِيءُ الرَّسُولِ بِهِ ضَرُورَةً.

فَائِدَةٌ عَظِيمَةٌ

من أراء أن ينور الله قلبه وشرح صدره فليزِم أربعة أمور:
الأول: تلاوة القرآن العَظِيم وتَدَبُّر آيَاتِهِ وَتَفْهَم مَعَانِيهِ، فَهُوَ الَّذِي يُنَوِّرُ الْقُلُوبَ وَيُشْرَحُ الصُّدُورَ، قَالَ اللَّهُ تَعَالَى: ﴿هَذَا الْقُرْآنُ يُعْذِرُ لِّلَّذِينَ هُمْ أَقْوَمُ﴾، وَسَمَّاهُ اللَّهُ هُدًى وَرَحْمَةً وَنُورًا وَشِفَاءً وَبَيَانًا وَإِكْرَامًا وَبَشِيرًا وَنَذِيرًا.

الثاني: قراءة أَحَادِيثِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَمُصَالَعَةِ سِيرِهِ، وَتَفْهَمُ كَلَامِهِ، وَاتِّبَاعَهُ سُنَّتِهِ، قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: {تَرَكْتُ فِيكُمْ أُمُورَ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهَا كِتَابُ اللَّهِ وَسُنَّتِي}.}

الثالث: معرفة أخبار السلف من الصحابة والتابعين والافتداء بهم، وترك مُحَدَّثَاتِ الْأُمُورِ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: {أَصْحَابِي كَالنُّجُومِ بِلَيْهِمْ اِِقْتَدَيْتُمْ اِِقْتَدَيْتُمْ}، وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: {إِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّهَا ضَلَالَةٌ فَمَنْ أَعْرَكَ غَلَا مِنْهُمْ فَعَلَيْهِ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمُهْتَدِينَ مِنْ بَعْدِي عِضُوا عَلَيْهَا بِالنَّوَاجِدِ}.}

الرابع: تقوى الله والاستقامة على الصلابة وتجنب المعاصي والسيئات، فَإِنَّ غَلَا مِمَّا يَزِيدُ فِي نُورِ الْبَصِيرَةِ كَمَا أَنَّ ضِدَّ غَلَا يُغْصِي عَلَى الْقَلْبِ، قَالَ اللَّهُ تَعَالَى: 15 ﴿وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى﴾، وَقَالَ اللَّهُ تَعَالَى: ﴿إِنْ تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ﴾، وَقَالَ فِي ضِدِّ غَلَا الْآيَةُ: ﴿بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ﴾، ﴿وَلَا تُصْعِقْ مَنْ أَغْغَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا﴾ الْآيَةُ.

وَأَمَّا الَّذِي يَحْدُرُ مِنْهُ مَنْ أَرَادَ أَنْ يُنَوِّرَ اللَّهُ قَلْبَهُ وَيُشْرَحَ صَدْرُهُ فَلَا مَرَان: **الأول:** الاشتغال بالعلوم القديمة غير الشريعة كعلوم الفلسفة، والتنجيم، فَإِنَّ غَلَا فِي الْغَالِبِ مَا يَضَعُفُ بِهِ الْإِيمَانُ، وَيُضْلِمُ بِهِ الْقَلْبَ، وَيُورِثُ صَاحِبَهُ الْبُغْضَ فِي قُلُوبِ

المؤمنين، الثالث: النّصر في الأمور المشكّلات، وذكر مذهب المخالفين، فإنّ ذلك يزلزل دعائم اليقين، ولأجل هذا أمر الشارع بالإمسك عن أمور ونهي كثرة التفتيش. فإن قيل: كيف لا يرد على المخالفين ويبطل أقوالهم؟ فالجواب: أن المخالفين على قسمين كفّار ومبتدعين، فأما الكفار فقد أبطل القرآن أقوالهم، فبين ضلالتهم، وهو حجة الله تعالى على خلفه، فلا يحتاج معه في هذا إلى غيره. وأما المبتدعون فينبغي أن لا تحكى أقوالهم ولا تذكى حجّتهم إلا ضمت لذلك ضرورة، فحينئذ يشتغل بالرد عليهم كما رد علي وابن عباس رضي الله عنهما على الخوارج لما انتشر أمرهم، وهذا هو الذي عايناه 16 أئمة المتكلمين كابن الحسن الأشعري وابن بكر بن الصيّب وغيرهما رحمهم الله إلى الكلام في ذلك لظهور صوائف المبتدعين في زمانهم.

وأما في زماننا هذا فقد كفانا الله صوتتهم لعدم وجودهم، فلا ينبغي في زماننا أن يلتفت إلى مذهبهم لأنّها ضرورة بلا نفع وضلّة القلب ثابتة حاصلة لمز اشتغل بها.

فإن قيل: قد يخصر على القلب وسواس الشيطان في صدر الإنسان ويلقي عليه إشكالات، فما يعمل من جرى ذلك؟ فالجواب: إن هذا ماء قد تبين دواءه في الكتاب والسنة، وذلك بأربعة أشياء:

الأول: الاستعانة بالله من الشيطان الرجيم واللقاء عن ذلك الخلاص قال الله تعالى: ﴿وَأَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ﴾، وقال رسول الله صلى الله عليه وسلم: {ومن وجد شيئاً من ذلك فليقل: أمنت بالله}، وفي رواية: {فليستعذ بالله فلينه عنه}.

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الثَّانِي: ذَكَرَ اللَّهُ، قَالَ سُبْحَانَهُ: ﴿الَّذِينَ آمَنُوا وَتَوَصَّيْنُ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَصْمِيْنُ الْقُلُوبِ﴾.

الثَّالِثُ: التَّفَكَّرُ فِي الْأَمَلَةِ وَتَذَكُّيرُ الْبَرَاهِينِ، قَالَ اللَّهُ تَعَالَى: ﴿إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَا سَأَلُوا مِنْ الشَّيْءِ تَذَكَّرُوا فَلَمَّا هُمْ مُبْصِرُونَ﴾.

الرَّابِعُ: سُؤَالُ عَالِمٍ¹⁷ سَنِي قَالَ تَعَالَى: ﴿فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ﴾، وَاللَّهُ أَعْلَمُ.

إِنْتَهَى مَا قَصَدْنَا مِنَ التَّأْلِيفِ بِفَضْلِ اللَّهِ، ﴿الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ﴾، وَنَحْنُ نَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَكْتُبَ لَنَا عَلَى هَذَا الْكِتَابِ وَأَنْ يَزِيدَنَا إِيمَانًا وَيَقْبِلَنَا فِي صُحُورِنَا وَأَنْ يُمِيتَنَا عَلَى مِلَّةِ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ، جَزَاهُ اللَّهُ عَنَّا أَفْضَلَ مَا جَزَا نَبِيًّا عَنِ أُمَّتِهِ مُتَمَسِّكِينَ بِسُنَّةِ وَرَحْمَةٍ.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ وَأَوْلَادِهِ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ وَأَهْلِ بَيْتِهِ وَأَصْحَابِهِ وَأَنْصَارِهِ وَأَشْيَاعِهِ وَمُحِبِّيهِ وَأُمَّتِهِ وَعَلَيْنَا مَعَهُمْ أَجْمَعِينَ، يَا أَرْحَمَ الرَّاحِمِينَ، ﴿بَنَّا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾، ﴿وَتُبَّ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ﴾¹⁸

¹⁷ هنا انتهى الورقة 17 في المخصوصة.

¹⁸ هنا انتهى الورقة 18 في المخصوصة.

In the name of Allah, the Most Gracious, the Most Merciful, and blessings and peace be upon our master Muhammad, his family, and his companions all together.

This book, *Haqīqat al-Īmān wa al-Islām* (The Reality of Faith and Islam), by the *Mujaddid* and *Imām Shehu* ‘Uthmān ibn Fūdī (may Allah have mercy on him), is considered one of the foundational works of the period of his religious revival in the Western Sudan region during the 12th Hijri century [the 18th century CE]. The *Shehu* wrote it in an early stage of his revivalist movement, before he reached the rank of *ijtihād* (independent legal reasoning) in the sciences of *Tawhīd* (monotheism) and *Fiqh* (jurisprudence).

Shehu ‘Uthmān ibn Fūdī was born in a period when the Western Sudan region, northern Nigeria and adjacent areas, suffered from the widespread proliferation of religious innovations (*bid‘a*) and superstitions, weakness in religious knowledge, and the dominance of tribal and kingdom leaders who did not adhere to the rulings of Islam. Therefore, the *Shehu* launched his revivalist movement, which combined preaching, education, and *jihad*, with the goal of establishing an Islamic state that applied the Sharia.

Shehu ‘Uthmān ibn Fūdī (1754–1817 CE) is considered one of the most prominent Islamic reformers (*mujaddidūn*) of Islam in central *Bilad al-Sudan* (the Western Sudan region) during a critical stage of its history. His movement was revivalist, jihadist, and educational, emerging in response to deteriorating conditions characterized by:

1. The widespread proliferation of religious innovations (*bid‘a*) and superstitions: where pure Islam had mixed with pagan practices and tribal customs, with the spread of tomb and tree worship, and the prevalence of magic.
2. Weakness in religious knowledge: alongside a scarcity of practicing scholars and the dominance of corrupt scholars who supported unjust rulers or participated in spreading innovations.
3. Political fragmentation and social injustice: The region was divided into warring kingdoms and emirates, such as Hausa, Bornu, and Fulani, where the weak suffered from the oppression of rulers and tribes, alongside the spread of un-Islamic slavery and unjust taxes.
4. External threat and intellectual challenge: The region was in contact with various intellectual currents, while remnants of pagan beliefs persisted, and some deviant Sufi ideas became common.

The book deals in detail with the reality of faith (*īmān*) and Islam as conveyed in the Book (*Quran*) and the *Sunna*. It emphasizes that faith is the firm, heartfelt conviction (*taṣḍīq qalbī jāzim*) in what the Messenger ﷺ brought of the essential principles of the religion, coupled with the declaration of the Two Testimonies of Faith (*shahādatayn*). The *Shehu* cited a number of Quranic verses and prophetic traditions to show that faith includes belief in Allah, His Angels, His Heavenly Books, His Messengers, the Last Day, and Divine decree (*al-qadar*), its good and its bad.

Shehu ‘Uthmān ibn Fūdī, may Allah have mercy on him, begins his book by praising Allah and sending blessings upon His Messenger, then clarifies that his purpose is to explain the reality of faith and Islam as conveyed in the revelation. He argued for the reality of faith with noble Quranic verses, such as the saying of Allah ta‘ala: “*The Messenger has believed in what was revealed to him from his Lord, and so have the believers. All of them have believed in Allah and His angels and His books and His messengers.*” [2: 285], and the famous prophetic traditions of Gabriel in which the Prophet ﷺ explained faith as: “To believe in Allah, His Angels,

His Heavenly Books, His Messengers, the Last Day, and to believe in Divine decree, its good and its bad.”

The *Shehu* then moved to elaborate on a fundamental issue: what causes a Muslim to be declared a disbeliever (*kāfir*) and what does not? He established that the foundational principles of faith and Islam known necessarily from the religion (*al-ma'lūm min al-dīn bi al-ḍarūra*), which are known to both the learned and the common people, are those the denial of which constitutes disbelief, such as denying the obligation of prayer (*ṣalāh*) or the prohibition of adultery (*zinā*) and alcohol (*khamr*). He cited the sayings of *Imams* from the established schools, such as al-Qāḍī 'Iyāḍ, al-Nawawī, and al-Ghazālī, to affirm these important parameters, including:

- 1) That whoever denies something necessarily known from the religion is a disbeliever, unless they are a recent convert to Islam or grew up in a remote, isolated area.
- 2) A warning against hastiness in declaring *takfīr* (excommunication), especially in matters of legitimate scholarly disagreement (*ikhtilāf*) where there is no definitive text (*naṣṣ qāṭi'*), or which require rational inquiry (*naẓar*) and deduction (*istidlāl*). The *Shehu* emphasized that disagreement among *Ahl al-Qiblah* (i.e., mainstream *Sunnis*) on issues like the divine attributes (*ṣifāt*) and others does not necessitate declaring each other disbelievers.
- 3) Distinguishing between those whose statements take them outside the foundational principles of *Ahl al-Qiblah*, like the philosophers (*falāsifah*) who deny physical resurrection (*al-ba'ṭh al-jismānī*), for they are disbelievers, and those who remain within the framework of *Ahl al-Sunnah* while falling into some innovations or errors of interpretation.
- 4) That faith, in its essence, is "heartfelt conviction" (*al-taṣḍīq al-qalbī*) that is certain and resolute, and that uttering the Two Testimonies is a condition for the worldly legal ruling and for outwardly being described as a believer, but the core (*al-aṣl*) is what is in the heart. The *Shehu* argued this with evidence from the *Quran* and *Sunna*, such as the verse: “Allah has written faith within their hearts.” [58: 22].

Shehu 'Uthmān ibn Fūdī then moved on to discuss the issue of "rational inquiry" (*al-naẓar*) and "emulation" (*al-taqlīd*) in the fundamentals of religion (*uṣūl al-dīn*). He concluded that the rational inquiry obligatory upon every legally responsible person (*mukallaḥ*) is not the complex theological reasoning of the scholastic theologians (*mutakallimūn*). Rather, it is reflection upon the cosmic and innate signs that point to the Creator, as in the answer of the Bedouin (*al-a'rābī*) when asked: “How did you know your Lord?” He said: “The camel's dropping (*al-bu'rah*) points to the camel (*al-ba'ir*), and footprints point to a journey. So, a sky with constellations, an earth with pathways, and seas with waves, do they not point to the Subtle, the All-Aware (*al-Laṭīf al-Khabīr*)?” As for the detailed examination of evidence and refutation of doubts, that is a collective obligation (*farḍ kifāyah*) upon those qualified for it.

Shehu 'Uthmān ibn Fūdī also discussed the issue of *takfīr* and warned against declaring as disbelievers Muslims who have not departed from the foundational principles of the religion known by necessity. He affirmed that disagreement in matters of scholarly interpretation (*masā'il ijtihādiyyah*) does not necessitate *takfīr*. The *Shehu* mentioned that faith is a light (*nūr*) which Allah casts into the heart, and not merely abstract theoretical knowledge.

The *Shehu* emphasized the obligation of adhering to what the predecessors (*al-salaf*) unanimously agreed upon, and prohibited delving into the differences of opinion within the *Umma* before acquiring deep knowledge and keeping the company of scholars, warning that this leads to misguidance and division. He, may Allah have mercy on him, issued a strong warning against delving into the differences of the *Umma* and immersing oneself in them before seeking

correct religious knowledge and keeping the company of pious, insightful scholars. The *Shehu* saw this as a major gateway to division and misguidance, and urged holding fast to what the righteous predecessors unanimously agreed upon.

Shehu ‘Uthmān ibn Fūdī then mentioned the means to solidify faith and strengthen the heart, which are: reflecting on the *Quran*, following the *Sunna*, emulating the righteous predecessors, and having fearful awareness of Allah (*taqwā*). He warned against occupying oneself with non-beneficial sciences like ancient philosophy (*falsafah*) and astrology (*‘ilm al-falak*) in its ancient form, and against extensively studying the schools of thought of opposing groups.

In the conclusion of the book, the *Shehu* summarized the practical benefits, including:

- 1) Not declaring as disbelievers those who have not departed from the foundational principles of *Ahl al-Qiblah*.
- 2) That faith is a light which Allah casts into the heart.
- 3) That the obligatory rational inquiry is the kind of reflection upon cosmic signs accessible to the common people.
- 4) The danger of delving into differences before being properly qualified.
- 5) The obligation of adhering to the community of Muslims and avoiding declaring *takfīr* based on whim (*hawā*).
- 6) That whoever denies something necessarily known from the religion is a disbeliever.

This book, the *Haqīqat al-Īmān wa al-Islām* (The Reality of Faith and Islam), was part of his foundational efforts to correct beliefs and unify ranks, paving the way for the establishment of the Sokoto Caliphate (*Dawlat al-Khilāfah al-Sūkūṭiyyah*), which he later founded. The *Shehu*’s writings represented a response to creedal and jurisprudential deviations and an affirmation of the methodology of the *Ahl al-Sunnah wa al-Jamā‘ah*, in an environment where Islam had become mixed with local customs and pagan ideas.

In this atmosphere, *Shehu* ‘Uthmān ibn Fūdī wrote this book and others, like the *Ihyā’ al-Sunnah wa Ikhlāṣ al-Bid‘a*, as an intellectual and creedal foundation for his movement. The features of this context can be seen in his book through:

- 1) Emphasis on pure monotheism (*al-tawḥīd al-khālīs*) and rejection of *shirk* (polytheism): which suited an environment where both hidden and blatant *shirk* had spread.
- 2) Warning against reckless *takfīr*: indicating the existence of *takfīri* tendencies or severe sectarian conflicts that could fragment the society he sought to unify.
- 3) Consolidating the concept of ‘*Ahl al-Qiblah*’ and adherence to the community: to create a unifying identity for Muslims in the face of political and tribal fragmentation.
- 4) Calling for adherence to the *Sunna* and avoiding innovations: which is the core of his reform project against alien heretical practices.
- 5) Reconciling religious knowledge with simple reason: by clarifying that the essence of faith is clear and can be grasped by the common person (*al-‘āmmī*), thereby broadening the base for the call (*da‘wah*).

This book, the *Haqīqat al-Īmān wa al-Islām* (The Reality of Faith and Islam), with its clear, moderate methodology, served as the foundational document that prepared minds and hearts for the next step in *Shehu* Uthman's *tajdid*, which was *Jihad* to establish the Sokoto Caliphate (1803–1903 CE), which implemented Islamic law, revived knowledge, and spread Islam throughout the region. Thus, the book was a necessary creedal theorization that preceded political and military application, and it is a model of comprehensive reform that began with correcting beliefs and purifying conceptions.

Thus, this text represented a fundamental building block in the history of Islamic thought and reform in the central *Bilad al-Sudan*, reflecting the *Mujaddid*'s awareness of the needs of his era and the concerns of his nation, coupled with sound knowledge and a balanced, traditional methodology. This book, the *Haqīqat al-Īmān wa al-Islām* (The Reality of Faith and Islam), is an important document for understanding the creedal and reformist methodology of *Shehu* 'Uthmān ibn Fūdī, who represented a turning point in the history of Islam in West Africa, where he founded a state focused on education, preaching, and the application of *Sharia*, leaving behind a scholarly and propagational heritage that remains influential to this day.

Shaykh Muhammad Shareef ibn Farid
Friday, 29 *Jumada al-Thani*, 1447 AH
[19 December 2025 CE]
Bamako, Mali the Blessed

And may Allah's blessings and peace be upon our master Muhammad, his family, and his companions abundantly.

Institute of Islamic-African Studies International

SANKORE'

Ḥaqīqat al-Īmān wa al-Islām
(The Reality of Faith and Islam)

by
the *Mujaddid* and *Imām al-Awliyya*

Shehu ‘Uthmān ibn Fūdī
(may Allah have mercy on him)

Institute of Islamic-African Studies International

In the name of Allah, the Most Gracious, the Most Merciful. May Allah bless our master Muhammad, his family, his companions, and grant them peace.

Says the learned jurist, the erudite scholar, the distinguished researcher, the shining star of the *Umma*, its unique and incomparable figure, renowned by his nickname ‘Ibn Fūdī’, ‘Uthmān bin Muḥammad bin ‘Uthmān, Fullānī by lineage, Mālikī by school of thought, and Ash‘arī by creed, may Allah honor him with His mercy and pleasure, and benefit us through him:

All praises are due to Allah who has bestowed upon us the blessing of *Īmān* (faith) and *Islām* (submission), and may blessings and peace be upon the one sent as a mercy to the worlds, our master Muhammad, from Allah ta‘ala, the best of prayers and the purest peace. To continue: This is the book:

The Reality of *Īmān* and *Islām*

I say, and success is with Allah, Allah ta‘ala has clarified the reality of *Īmān* in His Mighty Book by His words: “*And the believers are those who believe in Allah and His angels and His books and His messengers, making no distinction between any of His messengers.*” [2:285], and His words: “*But righteousness is in one who believes in Allah, the Last Day, the angels, the Book, and the prophets.*” [2:177], and His words: “*Say: We have believed in Allah and what has been revealed to us and what has been revealed to Abraham and Ishmael and Isaac and Jacob and the Descendants, and in what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims in submission to Him.*” [2:136], and His words: “*Say: O People of the Scripture, come to a word that is equitable between us and you, that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah.*” [3:64], and His words: “*The believers are only those who have believed in Allah and His Messenger and then doubt not*”; [49:15]; and other similar verses.

The Prophet ﷺ also clarified its reality in his answer to Gabriel عليه السلام when he asked: “What is *Īmān*?” by saying: “It is to believe in Allah, His Angels, His Books, His Messengers, the Last Day, and to believe in the Decree, its good and its evil, from Allah ta’ala.”

Therefore, the theologians, or most of them, have defined *Īmān* as, in *shari’a* terminology: “the acceptance of the truth of everything the Messenger ﷺ is known to have brought necessarily (*ḍarūra*)”; meaning that which is known to be from the religion by widespread transmission (*tawātur*) and evidence, so that the elite and the common folk are equal in knowing it. That which is known to be a part of the religion by necessity and which has no doubt in it nor misgivings for any reasonable person; includes the existence of the Creator, the existence of His Angels, His messengers, and the Last Day, as well as the acts upon which Islām is built, which are the five pillars; and what follows from that like the prohibition of shedding blood, violating wealth and honor, and the corruption of reason; and likewise perfecting the worship of Allah ta’ala with sincerity and being in a state of attentive alertness for Allah in all things.

The foundations upon which the prophetic tradition of Jibrīl is built are *Islām*, *Īmān*, and *Iḥsān*. So, whoever denies anything from these foundations is a disbeliever. Al-Qāḍī ‘Iyād said: “The one who is in doubt regarding what is known to be from the religion by necessity (*ḍarūra*) is in the same station as the one who rejects the religion; except is he is a recent convert to *Islām*, in which case he is told: Your path is to ask until knowledge becomes established for you as it became established for all Muslims. But the one who has doubts in that after having researched and having kept the company of Muslims is a disbeliever without a doubt; and we do not accept his saying: ‘I do not know’, and do not believe him in that; rather, his outward profession is considered a lie.”¹⁹

¹⁹ He was al-Qāḍī ‘Iyād ibn Mūsā al-Yaḥsubī al-Sabfī (1083–1149 CE); a renowned Mālikī jurist, ḥadīth scholar, historian, and judge (*qāḍī*) from the city of Ceuta (*Sabtah*), then part of the *al-Murābiṭūn* Khalifate (Almoravid Empire of modern-day Spain/Morocco). The text being cited here is the *al-Shifā’ bi Ta’rīf Huqūq al-Mustafā’* (the Healing by the Recognition of the Rights of the Chosen One): al-Qāḍī ‘Iyād’s most famous work, a comprehensive study of the Prophet Muhammad’s life, status, character, and rights over his community. It is a masterpiece of love and reverence, blending legal, theological, and spiritual insights.

Al-Nawawī said: “Whoever rejects what is known to be from the religion of *Islām* necessarily (*ḍarūra*), the ruling of apostasy applies to him and the like, unless he is new to *Islām* or was raised in a remote desert, and that and similar cases are obscure to him. If he persists, the ruling of apostasy applies to him, like the ruling on one who legalizes fornication, wine, murder, or other such prohibitions whose prohibition is known necessarily.”²⁰

Their saying in the explanation of *Īmān*: “It is, in *shari‘a* terminology, the acceptance of the truth of everything the Messenger ﷺ is known to have brought necessarily (*ḍarūra*)”; where it implies that in matters of scholarly difference (*ikhtilāf*), if a scholar knows through precise investigation (*naẓar*) and legitimate *ijtihād* that the Messenger ﷺ came with one of its two positions, then it becomes clear to him that he should declare the one who opposes it, from the people of the *Qiblah* who oppose his *ijtihād* in that, as a disbeliever. This is because their being disbelievers in what the Messenger ﷺ brought is not known necessarily, but rather through investigation (*naẓar*). For this reason, the teacher Abū Ishāq, may Allah have mercy on him, said: “What we choose is that we do not declare any of the People of the *Qiblah* as disbelievers. The proof for this is that the issues over which the People of the *Qiblah* differ, such as whether Allah *ta‘ala* knows with knowledge or with His essence, or whether He is the creator of the actions of His servants or not, whether He has attributes or not, whether He is in a place and direction or not, whether He is a body or not, are either such that the validity of the religion depends on knowing the truth in them, or it does not. The first is invalid, for if knowing these foundations were from the religion, it would have been obligatory upon him ﷺ to demand them concerning these issues and to investigate the reality of their belief. Since he did not demand this from them, and no

²⁰ He was *Imam* Yahyā ibn Sharaf al-Nawawī, (631–676 AH / 1233–1277 CE) known simply as *Imam* al-Nawawī; a towering Syrian scholar of the Shāfi‘ī school of jurisprudence and a master of *ḥadīth*. Born in the village of Nawā near Damascus, he moved to Damascus at 18 to pursue religious studies and never left the scholarly life. The text being cited here is the *Rawdat al-Tālibīn wa ‘Umdat al-Muftīn* (the Garden of the Students and the Support of Those Who Give Formal Legal Opinions); a medium-length *fiqh* manual in the Shāfi‘ī school. It is a commentary and abridgment of a larger work by *Imām* Abū al-Qāsim al-Rāfi‘ī called *al-Muharrar*. The *Rawdat al-Tālibīn* strikes a balance between being comprehensive and sufficiently detailed for advanced students and scholars, hence the name ‘the Garden of the Students’.

discussion of these matters took place in his time ﷺ nor in the time of the Companions and the Successors, we know that the validity of *Islām* does not depend on knowing these foundations. If that is the case, then error in these matters does not negate the reality of *Islām*, and that necessitates refraining from declaring the People of the *Qiblah* as disbelievers.”²¹

As for one who, due to his heretical innovation, exits from the People of the *Qiblah* and denies the in-time creation of the universe (*wa ankara hudūth al-`alam*), the Resurrection, the gathering of bodies, and knowledge of particulars; like the philosophers denies these, there is no dispute regarding his disbelief for denying some of what is known that the Messenger ﷺ brought necessarily. But declaring as a disbeliever one who has not exited from the People of the *Qiblah* is not correct, as we have established.

‘Abd al-Salām bin Ibrāhīm al-Laḳānī said in his *Fath al-Majīd*: “What appears, as our *shaykh*, may Allah *ta`ala* have mercy on him, considered good, is that the one who is judged to be a disbeliever is he whose disbelief is explicit in his statement (*ṣarḥ qawlihi*), and similarly one for whom disbelief is a necessary consequence of his statement and it is presented to him and he commits to it. As for one who does not commit to disbelief, but it is necessary for you to know the meaning of that which, if believed, renders a person a disbeliever, and to know what is explicit from that, then at that point the disbeliever is distinguished from others. So, whoever rejects something for which conclusive proof is established, known from the religion necessarily (*ḍarūra*), is a disbeliever, whether there is a text concerning it or not. And the meaning

²¹ He was Abū Ishāq Ibrāhīm ibn Mūsā al-Shāṭibī (c. 720–790 AH / 1320–1388 CE) a preeminent Andalusian Mālikī jurist, legal theorist (*uṣūlī*), and theologian (*mutakallim*). He was born in the city of Granada and, despite losing his eyesight at a young age, became one of its greatest scholars. He was known for his profound intellect, piety, and independence of thought. He was a devout follower of the Mālikī school of jurisprudence but was equally grounded in Ash‘arī theology. al-Shāṭibī is most famous for his revolutionary work in the field of legal purposes and maxims (*maqāṣid al-sharī‘a*). He shifted the focus of legal reasoning from just the textual particulars to the overarching objectives and universal principles of Islamic law. For this, he is considered a foundational figure in *maqāṣid* studies. The quote is from his highly influential work, the *al-I’tisām fī al-Ihtisām ‘an Luzūm Jamā‘at al-Muslimīn* (Adhering to the Holding Fast to the Necessity of the Muslim Community). It is a masterpiece on the concept of heretical innovation (*bid‘ah*). The *al-I’tisām* systematically defines *bid‘ah*, categorizes it, and argues passionately for adhering to the mainstream path of the Muslim community (*Ahl al-Sunnah wal-Jamā‘ah*) as a safeguard against theological and practical deviation.

of ‘known necessarily’ is that this known matter is from the apparent foundations of *Islām*, in the knowledge of which the elite and the common folk share, like prayer, *zakāh*, pilgrimage, and the prohibition of wine and fornication.”²² This is the summary of what is in the *al-Rawdah* by al-Nawawī, may Allah have mercy on him.

Al-Ghazālī said in his book *al-Farq Bayna Islām al-Zanādiqah*: “Know that explaining what one becomes a disbeliever for and what one does not become a disbeliever for would require a lengthy detail. So, suffice with an instruction and a principle. As for the instruction, it is to restrain your tongue regarding the people of the faith as much as you can, as long as they are proclaiming: ‘There is no deity except Allah’ without contradicting it. Contradiction is permitting lying against the Messenger of Allah ﷺ for an excuse or without excuse. For in declaring disbelief therein is danger, and in silence there is no danger. As for the principle, it is that you know that matters are divided into two categories: one category relates to the foundations of *Īmān*, three in number: belief in Allah, the Messenger, and the Last Day; and whatever is beyond that is a branch.” Then he said: “Wherever denial (*takdhīb*) occurs, declaring disbelief is obligatory, even if it is in the branches. For example, if someone says: ‘The house in Mecca is not the *Ka’ba* which Allah commanded to be circumambulated’, then this person is a disbeliever, for it is established through recurrent transmission (*tawātur*) from the Messenger of Allah ﷺ that he circumambulated it.”²³

²² He was ‘Abd al-Salām ibn Ibrāhīm al-Laḳānī (d. 1078 AH / 1667 CE), a leading Egyptian scholar from a famous family of Mālikī jurists and theologians. He is often referred to by the respectful title *Nāẓir al-Jamā’ah* (the Overseer of the Community). He was a Mālikī in jurisprudence and an Ash‘arī in theology (‘*aqīda*). Imam ‘Abd al-Salām al-Laḳānī is best known for his expertise in Islamic creed (‘*aqīda*) and his role in defending and teaching the mainstream Ash‘arī doctrine against various theological challenges of his time. He was part of the scholarly elite in Cairo and served in advisory roles. The work he cited is the *Fath al-Majīd* (the Glorious Opening), and is considered his most famous book. It is a detailed commentary (*sharḥ*) on his father, Imam Ibrāhīm al-Laḳānī’s famous creedal poem, the *Jawharat al-Tawhīd*. The *Fath al-Majīd* is a comprehensive manual of Ash‘arī theology. It systematically explains the core beliefs concerning Allah’s attributes, prophethood, destiny, and the afterlife, while refuting the positions of groups like the Mu‘tazila, the *Mujassima* (anthropomorphist), and others. It is known for its clarity, depth, and authoritative citations from earlier Ash‘arī masters. The *Fath al-Majīd* was written to provide students and scholars with a reliable, intermediate-to-advanced reference for *Sunni* creed. It solidified the Laḳānī family’s legacy and remains an important textbook in traditional Islamic curricula, particularly in North and West Africa where the Mālikī-Ash‘arī tradition is predominant.

²³ He was the *Mujaddid* Abū Hāmid Muḥammad ibn Muḥammad al-Ghazālī (450–505 AH / 1058–1111 CE). He was born in Tūs, Khorasan (in present-day Iran). He was a Shāfi‘ī in jurisprudence, Ash‘arī in theology, and a Sufi in spirituality. Imam al-Ghazālī was known as the *Hujjat al-Islām* (Proof of Islam) due to his intellectual defense of *Sunni* theology and spirituality. He served as a professor at the Nizāmiyyah Madrasa in Baghdad, the most

‘Abd al-Salām said in his *Fath al-Majīd*: “Also, our *shaykh*, may Allah ta’ala have mercy on him, ascribed to some authors from the *Ash‘arī* school that he retracted at his death from declaring the People of the *Qiblah* as disbelievers for ignorance of the attributes, because ignorance of the attributes is not ignorance of the One described. And we have established earlier that the necessary position of the school is the school of declaring the innovators as disbelievers; for they are disbelievers because they worship a body which is other than Allah ta’ala, and whoever worships other than Allah ta’ala has disbelieved. He said regarding the *Mu‘tazilah* that even if they acknowledge the rulings of the attributes, they have denied the attributes themselves, and it necessarily follows for one who denies the attributes that he denies their rulings, so that is disbelief.” Then he said: “The correct position is that the necessary position of the school is not a school position, so there is no disbelief merely due to theological necessity (*luzūm*). Also, none of the common Muslims are declared disbelievers for not knowing the foundations of beliefs with their proofs, for whoever affirms the two testimonies and believes in that with certainty, that suffices for the validity of his *Īmān* and his being from the People of the *Qiblah* and destined for Paradise. This is the correct position held by the majority, as ‘Abd al-Salām bin Ibrāhīm al-Laḳānī said in his *Fath al-Majīd*.”

It is also reported on the authority of al-Nawawī that he said: “The people of the *Sunna* from the scholars of prophetic traditions, the jurists, and the theologians are agreed that the believer who is judged to be from the People of the *Qiblah* and will not abide eternally in the Fire is none other than he who believes in his heart in the religion of *Islām* with a decisive belief free from doubts, and who utters the two testimonies. If he restricts himself to only one of them, he is not fundamentally from

prestigious academic institution of his time. *Imam* al-Ghazālī experienced a spiritual crisis around 1095 CE, after which he abandoned his position, traveled extensively, and devoted himself to Sufism and introspection. He later returned to teaching later in life, synthesizing rational theology, philosophy, jurisprudence, and Sufism into a cohesive Islamic worldview; earning for himself the title of the *Mujaddid* of the 5th century *Hijra*. The text cited here is the *al-Farq Bayna al-Islām wa al-Zanādiqah* (the Difference Between Islam and Hidden Heresy / Clandestine Unbelief), sometimes called the *Fi Mī yār al-‘Ilm* as part of his larger work on logic and epistemology. The *al-Farq* is a treatise dealing with the definition of disbelief (*kufr*) versus Islam, focusing especially on cases where someone outwardly professes Islam but inwardly holds beliefs that nullify it; like certain philosophical or esoteric views. In the *al-Farq*, *Imam* al-Ghazālī addresses the conditions for declaring *takfir* (excommunication) and stresses caution, distinguishing between misguided interpretations and genuine hidden apostasy (*zandaqah*).

the People of the *Qiblah* unless he is incapable of utterance due to a defect in his tongue, or due to lack of ability for it because of treating a sickness or other such reason; then he is a believer.”

The majority of the verifiers (*jamhūr al-muḥaqqiqīn*) have held that *Īmān* is merely acceptance (*taṣdīq*) of the heart, and that verbal affirmation (*iqrār*) is a condition only for the application of rulings in this world, just as acceptance with the heart is an internal matter which must have an outward sign. So, whoever accepts with his heart but does not affirm with his tongue is a believer with Allah ta'ala, even if he is not considered a believer in the rulings of this world. And whoever affirms with his tongue but does not accept with his heart, like the hypocrite, then the opposite is the case. This is the chosen position of *Shaykh* Abī Maṣṣūr and likewise textual evidence supports it.²⁴

Allah ta'ala says: “*Those, He has written faith upon their hearts.*” [58:22], and He says: “*While their hearts are at rest in the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured.*” [16:106]. The Prophet ﷺ said to Usāmah when he killed the one who said ‘There is no deity except Allah’: “Did you split his heart (to see what was in it)?!”.

As for the one who accepts with his heart and intends verbal affirmation but is prevented from it by an impediment like muteness or similar, there is consensus on his being a believer. And when you know all of this, you know that declaring the common Muslims as disbelievers for not knowing the foundations of beliefs with their proofs is not correct (*laysa bi ṣawāb*).

²⁴ He was *Imam* Abū Maṣṣūr Muḥammad ibn Muḥammad ibn Maḥmūd al-Māturīdī (d. 333 AH / 944 CE). He was from Samarqand in modern-day Uzbekistan, a major center of Islamic learning in Transoxiana (Central Asia). *Imam* al-Māturīdī was a scholar of the Ḥanafī school of jurisprudence, which was the dominant legal tradition in his region. He was the eponymous founder of the Māturīdī school of Islamic theology, which, alongside the Ash‘arī school (founded by Abū al-Ḥasan al-Ash‘arī, d. 936 CE), formed the two main orthodox theological systems of Sunni Islam. *Imam* al-Māturīdī lived during a time of intense theological and philosophical debate. He systematically defended orthodox *Sunni* belief against the arguments of the Mu‘tazila (rationalist theologians), Qadariyya (free-will advocates), Jahmiyya, anthropomorphists, and others, using rational arguments (*kalām*) firmly grounded in the *Qurān* and *Sunna*. The Māturīdī school became the dominant theological framework for Ḥanafī Muslims, especially across Central Asia, the Indian Subcontinent, Turkey, and the Balkans. Alongside the Ash‘arī school (dominant among Shāfi‘īs and Mālikīs), it represented mainstream *Sunni* theological creed. His most important works in Islamic creed were: [1] his magnum opus, the *Kitāb al-Tawḥīd* (The Book of Monotheism); [2] the *Sharḥ al-Fiqh al-Akbar* (Explanation of *al-Fiqh al-Akbar*) of Imām Abū Ḥanīfa (d. 767 CE); [3] the *Kitāb Radd Awā’il al-Adillah li al-Ka’bī* (Refutation of the *Awā’il al-Adillah* of al-Ka’bī); and [4] his Quranic commentary (*tafsīr*) called the *Ta’wīlāt Ahl al-Sunna*, also known as the *Ta’wīlāt al-Our’ān*.

What clarifies for you what has been mentioned here, is the statement of al-Ghazālī in his book *al-Tafrīqā*: “A group has gone to declaring the common Muslims as disbelievers for not knowing the foundations of beliefs with their proofs. This is farfetched by textual evidence and by reason. For *Īmān* is not an expression for what the investigators have agreed upon; rather it is a light which Allah ta’ala casts into the heart, which cannot be expressed, as Allah ta’ala says: “...but He has endeared faith to you and has made it pleasing in your hearts...” [6:125]. Then he said: “It is established that the basis for declaring disbelief (*takfīr*) is derived from the *shari’a*, not from rational reasoning, because the ruling permitting the shedding of blood of a disbeliever and the verdict of eternal abode in the Fire is a religious ruling, not a rational one, contrary to what some people have assumed.”

Do not infer from this statement that he has departed from the established norms of the *Imams* of the religion. Rather, the intended meaning is that whoever says that rational reflection is necessary in matters supported by evidence concerning the foundations of the religion (*lā budda min naẓarin ‘aqliyyin fī masā’ilin bi adillatin fī uṣūl al-dīn*), then it is understood that they have attained the minimal degree of such reflection that suffices in the matter of faith; even if they are unable to articulate it (*wa in ‘ajazū ‘an al-ta’bīr ‘anhu*). Then, know that all of this pertains only to consideration regarding the rulings of the Hereafter and what is with Allah ta’ala. As for consideration regarding the rulings of this worldly life, the faith that suffices therein is merely the affirmation of the Two Testimonies of Faith. Thus, whoever affirms them, the Islamic rulings are applied to him in religious matters by consensus, and he is not judged as a disbeliever unless some condition is present that indicates his disbelief, such as prostrating to an idol, for example.

If you ask: Is imitation (*taqlīd*) in the foundations of the religion permissible or not? I say: Al-‘Anbarī and others have stated: “Imitation (*taqlīd*) in the foundations of the religion is permissible, and rational investigation (*naẓar*) is not obligatory, because firm conviction (*al-‘aqad al-jāzim*) is sufficient. *Taqlīd* achieves this, for the Prophet ﷺ would accept, for the affirmation of faith from the Bedouins, who were not people of rational investigation, merely the utterance of the two

testimonies (*bi al-talaffuẓ bi kalimatay al-shahāda*) which was based upon a firm conviction (*al-mabnīyyi `ala al-`aqad al-jāzim*).²⁵

Those who affirm the obligation of rational reflection (*naẓar*) and the impermissibility of blind imitation (*taqlīd*) rebutted the argument of al-‘Anbarī, saying: “Rational reflection is obligatory, and we do not concede that the Bedouins are incapable of such reflection; for the type of reflection, we deem obligatory is the reflection accessible to common people. This is illustrated by the response of the Bedouin al-Aṣma‘ī when he was asked: ‘How did you know your Lord?’ He replied: “Droppings indicate the presence of a camel, and footprints indicate a journey along a path. Thus, a sky adorned with constellations, an earth with wide pathways, and a sea with surging waves all point to the All-Subtle, All-Aware’.”

As for investigation according to the method of the speculative theologians, involving the formulation of proofs, their precision, and repelling doubts and the like, it is a collective obligation (*farḍ kifāyah*) upon those qualified for it. And there is no doubt that the investigation presented according to the way of the common people is not far-fetched. For that reason, al-Sa‘dīs said: “There is a difference regarding those who grew up in the lands of Islām, in the cities, villages, and deserts, and among whom the saying of the Prophet ﷺ and what he brought of miracles is recurrently transmitted, and those who reflect upon the creation of the heavens and the earth and the alternation of night and day, in that all of them are people of investigation and evidence (*kulluhum min ahl al-naẓar wa al-istidlāl*).”²⁶

²⁵ He was *Imam* Abū ‘Alī al-Ḥasan ibn ‘Alī ibn Khalaf al-‘Anbarī (d. 305 AH / 918 CE), a major early scholar of the Ḥanbalī school, a student of the sons of Aḥmad ibn Ḥanbal: Ṣāliḥ and ‘Abdullāh and other prominent students of the *Imam*. He served as the Chief Judge (*qāḍī al-quḍāh*) of Baghdad during the Abbasid Caliphate, a position of immense religious and political authority. This was a period when the Ḥanbalī school was gaining significant influence. *Imam* al-‘Anbarī was renowned for his profound knowledge, piety, and adherence to the Ḥanbalī methodology. His judicial rulings and *fatwas* were frequently cited by later Ḥanbalī authorities as foundational. *Imam* al-‘Anbarī opinions on *taqlīd* (blind following/imitation) were particularly important because he represented the position of the early Ḥanbalī scholars, who were often and sometimes incorrectly stereotyped as being categorically against *taqlīd*. His nuanced *fatwas* demonstrated that the early authorities permitted *taqlīd* for non-scholars while emphasizing the obligation of *ijtihād* for those capable.

²⁶ He was *Imam* Sa‘d al-Dīn Mas‘ūd ibn ‘Umar al-Taftāzānī known as ‘*Imam* al-Sa‘dīs’ (d. 792 AH / 1390 CE), one of the most prominent scholars of logic, theology (*kalām*), and rhetoric in Islamic intellectual history. He was originally from the city of Taftāzān in Khorasan in present-day Iran. He was a Shāfi‘ī in jurisprudence, an Ash‘arī in creed, with some Māturīdī influence, due to the prevalence of the Māturīdī school in his region. *Imam* al-Sa‘dīs was

‘Abd al-Salām ibn Ibrāhīm al-Laḳānī said in his *Fath al-Majīd*: “Therefore, a person who has reached the age of puberty is obligated, from the time of reaching it, to know Allah ta’ala through proof and not by blind imitation (*bi al-dalīl lā bi al-taqlīd*). Sufficient as proof for him is the observation of himself and the perfect arrangement of his limbs, so that he may know that this arrangement must necessarily have an Arranger, just as a thing that is obtained must have a giver. And so that he may know that two Angels have indeed descended, who preserve him throughout his lifetime, recording his deeds and presenting them to Allah ta’ala’ who says: “*And indeed, appointed over you are keepers, noble and recording.*” [82:10-11]

If you were to say: Is it appropriate to research and investigate the differences within the community before delving deeply into knowledge, sitting with scholars, and discussing with them, or not? I say: It is not appropriate; for al-Ḥārith al-Muḥāsibī, may Allah ta’ala have mercy on him, warned against it in his *al-Nasā’ih* with his words: “I warn you, O my brother, against researching and investigation into the differences within the community, for people were brothers upon the command of Allah, in agreement. When they were afflicted with research and delving deep, they transformed into sects. So, avoid delving deep and researching what they differed over before delving deeply into knowledge, for it is a deep sea in which many have drowned. Hold fast to what the *Salaf* (pious predecessors) agreed upon, for in it is guidance and truth. The Prophet ﷺ said: ‘Allah will not unite my community upon misguidance’.”²⁷

an encyclopedic scholar who authored pivotal texts in the sciences of logic, theology (*‘aqīdah*), rhetoric, grammar, and exegesis. His books are still taught in traditional curricula to this day. The quote is taken from *Imam al-Sa’dīs’s al-Maqāsid fī ‘Ilm al-Kalām* (The Objectives in the Science of Scholastic Theology); a theological (*kalām*) creedal text following the Ash‘arī school, in which al-Taftāzānī explains the foundations of belief (theology, prophethood, eschatology) with precise, logical methodology. The *al-Maqāsid* is considered one of the most important intermediate-to-advanced manuals (*mutūn*) in Ash‘arī theology and has been the subject of numerous later commentaries and glosses; including his own larger commentary called: the *Sharḥ al-Maqāsid*.

²⁷ He was *Shaykh* Abū ‘Abd Allāh al-Ḥārith ibn Asad al-Muḥāsibī (c. 165–243 AH / 781–857 CE), who was born in Basra but lived and taught in Baghdad during the height of the Abbasid intellectual flowering. He was called ‘al-Muḥāsibī’, which means ‘the one who constantly holds himself to account’. He was a theologian (*mutakallim*), an ascetic (*zāhid*), and a pioneering psychologist of the soul. He is considered a forerunner of Sufism (*taṣawwuf*), but his work is deeply rooted in the *Quran*, *Sunna*, and the practice of the early generations (*Salaf*). He lived in a time in which Sufism, as *Imam* Abu al-Qasim al-Junayd al-Baghdadi said: “was a spiritually reality without a name.” The citation comes from *Imam al-Muḥāsibī’s Kitāb al-Nasā’ih*, also called *al-Nasā’ih al-Dīniyyah*. The *al-Nasā’ih* is exactly what the title promises: a collection of sincere, heartfelt counsels on religious and spiritual life. It is not a dry

And his truthful statement, on which they agreed concerning avoiding excessive delving into unnecessary matters, was expressed in a covenant from one of the people of Allah to his brothers: “In the name of Allah, the Most Gracious, the Most Merciful. May Allah bless the noble Prophet. To continue: Know, O my brothers, that these capricious desires have become widespread among people, and the way out of that is for you to adhere, Allah ta’ala willing, to what they have agreed upon, and to be wary where they have differed. For indeed, the righteous and the wicked are all agreed that Allah is true, that the *Qur’an* is true, and that the messengers, the scriptures, the Angels, Paradise, and the Fire are all true. There is no disagreement among them concerning this. And that the five daily prayers with their ablution, the ritual bath after major impurity, fasting the month of Ramaḍān, paying the *zakat*, performing the *Hajj*, being dutiful to parents, fulfilling trusts, refraining from harm, and being just to people from oneself, are obligatory upon every Muslim. And that which He, Mighty and Majestic, says: ‘*Forbidden to you in marriage are your mothers...*’ [4:23]; meaning marriage to them is forbidden, and that wine is forbidden, theft is forbidden, lewdness is forbidden, and treachery, lying, and the like are forbidden. There is no disagreement between the righteous and the wicked concerning these. The people of the *Sunna* and the people of innovation are equal in this; there is no disagreement between them. So, whoever knows this and acts upon it, what he is ignorant of beyond that will not harm him. Therefore, they said: ‘We believe in the *Qur’an* and in what it contains, all of it is from our Lord.’ And they fell silent, conducted themselves well, and did not respond, nor did they delve into it differences.”²⁸

legal manual or a speculative theological treatise. Instead, it is a practical guide to spiritual rectification (*tazkiyat al-nafs*). It represented the ethical-psychological dimension of Islam that focused on the heart (*qalb*) as the seat of faith and the battlefield against hypocrisy (*nifāq*). It lays the groundwork for the later sophisticated systems of Sufi psychology developed by al-Ghazālī and others. In fact, the author *Shehu* Uthman ibn Fudī considered both *Imam* al-Muḥāsibī and *Imam* al-Ghazālī as the two primary sources of the science of Sufism for the perfection of character (*‘ilm al-taṣawwuf li al-takhalluq*).

²⁸ Although *Shehu* Uthman ibn Fudī did not mention who the author of this letter was, but it is a well-known letter attributed to the great early *Sunni Imam*, Abū ‘Abd Allāh Aḥmad ibn Muḥammad ibn Ḥanbal (d. 241 AH / 855 CE), the founder of the Ḥanbal legal school. It was one of several epistles he wrote to advise communities facing theological strife. It was sent to the people of Marw (Merv) in Khorasan, in modern-day Turkmenistan. At the time, this region was a hotbed of intense theological debates and sectarian divisions, particularly concerning the createdness of the Quran, the issue of the *Miḥnah* (the Inquisition), the nature of Allah's attributes, and other speculative (*kalām*) matters. The letter is most famously recorded in two classical sources: [1] the *Kitāb al-Sunna*

If you to say: But we desire to know what is correct from what is erroneous regarding matters in which the scholars have differed. Then know, that if you delve into these disagreements and probe deeply into them, you will never be safe from tribulation, unless Allah wills. Therefore, accept this sincere advice, do not overstep it, and do not delve into these matters of disagreement. Instead, occupy yourselves with learning what Allah has made obligatory upon you concerning your religious affairs, and busy yourselves with learning the ordinances of the religions. That is better for you.

For if you immerse yourselves deeply in knowledge, then, Allah willing, the error of those who contradict the knowledge you possess will not be hidden from you, and you will perceive the matter without abandoning proper conduct. However, if you deliberately engage in examining points of disagreement without deep immersion in knowledge, without keeping the company of scholars, and without consulting them; it cannot be assured that you will be safe from being afflicted by something from the tribulation that enters your hearts. And perhaps after that you will turn away, and your hearts will become averse to accepting the truth. The mark of one who has insight into the *Sunna* is his precaution against delving into innovations. So beware, beware! I have indeed warned you, so accept the sincere counsel, and do not be among those about whom Allah says: “*But you do not like the sincere advisors.*” [7:79] And realize that Satan continually strives to bring you to examine the disagreements of the community under the guise of seeking to know the truth, may Allah protect us and you from caprice. This concludes what we intended to mention concerning the matter of the true nature of faith (*fī amr ḥaqīqat al-imān*).

(the Book of the *Sunna*) by the Ḥanbalī scholar Abū Bakr al-Khallāl (d. 311 AH); from the chapter on ‘The Creed’ or ‘Admonitions’. [2] The secondary source is the *al-Ibānah ‘an Uṣūl al-Diyānah* (the Elucidation of the Foundations of the Religion) by *Imam* Abū al-Ḥasan al-Ash‘arī (d. 324 AH). Al-Ash‘arī quoted this letter in full as a prime example of the methodology of the early *Salaf* (pious predecessors) in dealing with theological controversy. The letter was written during or in the aftermath of the *Mihnah*, a period when the Abbasid Caliphate officially imposed the Mu‘tazilī doctrine of the ‘created Quran’ and persecuted scholars like *Imam* Aḥmad who refused to comply. The letter's core message is a call for unity, stability, and a return to fundamentals in the face of proliferating religious innovations and divisive speculative theology.

The Reality of *al-Islām*

As for *Islām*, the Prophet ﷺ has clarified its reality in his saying in an authentic prophetic tradition reported by al-Bukhārī in his *Sahīh*: “*Islām* is built upon five: [1] testifying that there is no deity except Allah and that Muhammad is the Messenger of Allah; [2] establishing prayer; [3] paying *zakāt*; [4] pilgrimage, and [5] fasting the month of *Ramaḍān*.”²⁹

²⁹ This prophetic tradition was related on the authority of Abdallah ibn Umar ibn al-Khattab, may Allah be pleased with both of them. This foundational prophetic tradition cited by *Shehu* Uthman ibn Fudi as the basis for the reality of Islam is based on the Prophet’s statement, which itself also alludes to the principles of the faith. A key Qur’anic verse summarizing these pillars is: “*But righteousness is in one who believes in Allāh, the Last Day, the Angels, the Book, and the Prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask for help, and for freeing slaves; and who establishes prayer and gives zakāh; those who fulfill their promise when they promise; and those who are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.*” [2:177] However, the direct enumeration of the Five Pillars is from the above cited prophetic tradition of Prophet Muhammad ﷺ. *Shehu* Uthman ibn Fudi includes this prophetic tradition in his *Sawq al-Umma Ila Ittiba’ al-Sunna* in the chapter called: ‘What Has Been Related Concerning the Pillars of Islam’ (*Mā Jā’a fī Arkān al-Islām*). The meaning of ‘pillars’ (*arkān*) is the plural of *rukn*. It is derived from ‘*rakana ilā al-shay*’ (he leaned upon something); meaning to lean towards and settle into it. Allah ta’ala says: “*Do not incline towards (lā tarkanuu) those who have done wrong*” [11:113]; meaning do not lean towards them or find solace in them. Thus, the ‘*arkān*’ of something are its sides upon which it stands firm and is established. Therefore, the ‘Pillars of Islam’ (*arkān al-islām*) are the foundational boundaries of Islam upon which its pure branches stand. The meaning of his statement ﷺ: “*It is built*”; using the passive construction, is that it was founded or established by Allah. The meaning of his statement ﷺ: “*al-Islām*”; is the outward branch of the religion. The meaning of his statement ﷺ: “*upon five*”; is upon five pillars; as it was clarified by ‘Abd al-Razzāq in his narration. In the narration by Muslim, it said: “upon five”; meaning pillars or foundations. They are: [1] the verbal testimony (*al-shahāda*): which include the affirmation by the heart and the declaration by the tongue that: ‘there is no deity except Allāh and that Muḥammad is the Messenger of Allāh.’ In another narration, he ﷺ said: “faith in Allah and His Messenger”, which is the declaration of Allah’s Oneness (*al-tawḥīd*) and the Messenger-ship (*al-risāla*). Included in the declaration of the Messenger-ship is belief in everything he ﷺ brought regarding matters of the Unseen Afterlife (*al-sam’iyyāt*). The four pillars mentioned after the verbal testimony are built upon it, for none of them are valid except after its establishment. Its analogy is a house built upon five pillars, one central and the rest at the corners. As long as the central one stands, the entity ‘house’ exists even if any number of the corner pillars collapse. But if the central one collapses, the entity ‘house’ collapses. The meaning of his statement ﷺ: “*and the establishment of prayer (iqāmat al-ṣalāt)*”; is that its origin is ‘establishment’. What is meant by ‘establishing the prayer’ is either continual performance of it, or simply performing it with its conditions (*shurūṭ*), obligatory elements (*farā’id*), and pillars (*arkān*). The meaning of his statement ﷺ: “*and the giving of alms (ūā’ al-zakāh)*”; is giving it to its deserving people. What is meant by ‘giving *zakāh*’ is discharging a specified portion of wealth in a specific manner to specific people. The meaning of his statement ﷺ: “*and the pilgrimage (al-Ḥajj)*”: is pilgrimage to the House of God in *Makkah*. In another narration: “and the pilgrimage to the House”; meaning the *Ka’bah* in *Makkah*. The meaning of his statement ﷺ: “*and the fasting (ṣawm) of Ramaḍān*”; is the abstinence from food, drink, and sexual intercourse throughout the daytime in the month of Ramaḍān. Here, the *Hajj* is mentioned before the fasting (*ṣawm*); for al-Bukhārī based his ordering on this. However, in Muslim’s collection, in a narration from Sa’d ibn ‘Ubaydah from Ibn ‘Umar, the fasting (*ṣawm*) is mentioned before the *Hajj*. Thus, Ibn ‘Umar said: “No, it is the fast of *Ramaḍān* and the *Hajj*; this is how I heard it from the Messenger of Allāh, ﷺ.”

Conclusion

The one who examines this book will see that everything included in it is supported by the Book of Allah and the *Sunna* of His Messenger ﷺ, and by what the people of the *Sunna*, may Allah be pleased with them, have established. The benefits of this book are six points:

First: That whoever affirms the two testimonies, the Islamic rulings are applied to him by virtue of his outward profession (*ujriyat `alayhi al-aḥkām al-islāmiyya*), and he is not to be judged as a disbeliever, unless he becomes associated with any association connection which gives evidence of his disbelief (*illa in aqtarana bihi qayd yadillu `ala kufrihi*); like the one who denies the two testimonies for example.

Second: That *Īmān* is not an expression for what the investigators have agreed upon; rather it is a light which Allah ta'ala casts into the heart, which cannot be expressed (*lā yumkin al-ta'bīr minhu*).

Third: That the speculative investigation (*naẓar*) which is obligatory upon every legally responsible person (*al-wājib `ala kulli mukallaḥ*), according to those who say it is obligatory; it is the investigation which is upon the way of the common people. As the simple Bedouin answered when asked: “How did you know your Lord?” He said: “The droppings indicate the camel, and footprints indicate walking. The sky with its constellations, the earth with its pathways, and the sea with its waves all indicate the All-Aware Creator.” As for investigation upon the way of the speculative theologians (*ammā al-naẓar `ala tarīq al-mutakallamīn*), involving the formulation of proofs, it is for those qualified for it (*min taḥrīr al-adillat fī haqqi al-muta'ahālīn lahu*).

Fourth: That speculative investigation and research into the differences (*al-naẓar wa al-baḥṭh fī ikhtilāf*) within the *Umma* before delving deeply into knowledge, sitting with scholars, and discussing with them, is very dangerous (*khaṭar `azīm*) for them because it is a deep sea in which many have drowned.

Fifth: That the correct position is to refrain from declaring as disbelievers the people of false whims and heretical innovation whose heresies have not taken them out from the People of the *Qiblah*.

Sixth: That one who withdraws due to his heresies from the People of the *Qiblah* and denies the in-time creation of the universe, the Resurrection, the gathering of bodies, and knowledge of particulars; like the philosophers, and whoever follows their path, there is no dispute regarding his disbelief, for denying some of what is known that the Messenger brought necessarily.

Immense Benefit

Whoever desires that Allah illuminate his heart and expand his breast should adhere to four matters:

The First: Reciting the Immense *Qur'an*, pondering its verses, and understanding its meanings, for it is what illuminates the hearts and expands breasts. Allah ta'ala says: “*Indeed, this Qur'an guides to that which is most suitable...*” [17:9]; for Allah described it as a guidance, a mercy, a light, a healing, an explanation, a reminder, good news and an insight.

The Second: Reading the prophetic traditions of the Messenger of Allah ﷺ studying his biography, reflecting on his speech, and following his *Sunna*. The Prophet ﷺ said: “I have left among you two matters; you will not go astray as long as you hold fast to them: the Book of Allah and my *Sunna*.”

The Third: Knowing the accounts of the *Salaf* from the Companions and the Successors and following their example, and avoiding newly invented matters. The Messenger of Allah ﷺ said: “My Companions are like stars; whichever of them you follow, you will be guided.” He ﷺ also said: “Beware of newly invented matters, for every newly invented matter is an innovation, and every innovation is misguidance. Whoever lives to see that from them, then upon him is my *Sunna* and the *Sunna* of the rightly-guided, rightly-guiding caliphs after me. Hold fast to it with the molar teeth.”

The Fourth: is having fearful awareness of Allah (*taqwā*), steadfastness upon obedience (*al-istiqāma `ala al-ṭā`āt*), and abandoning sins and doubtful matters (*tujannub al-ma`āṣi wa al-sayyi`āt*); for that is among what increases the light of insight (*yazīdu fī nūr al-baṣīra*), just as its opposite covers the heart (*kamā anna ḍiddu dhalika yughṭṭiy `ala al-qalb*). Allah ta`ala says: “*And Allah increases those who were guided in guidance.*” [19:76]. And Allah ta`ala says: “*If you fear Allah, He will grant you a criterion....*” [8:29]. Concerning the opposite of that, there is the verse: “*Rather, a covering is over their hearts from what they have earned.*” [83:14] and: “*And do not obey one whose heart We have made heedless of Our remembrance....*” [18:28]

As for what one who desires for Allah to illuminate his heart and expand his breast should beware of, they are two matters:

The First: is preoccupation with ancient sciences (*al-`ulūm al-qadīma*) other than the *shari`a*, like the science of philosophy and astrology, for that, in most cases, weakens *Īmān*, covers the heart, and extinguishes the light of faith in the hearts of the believers.

The Second: is conjecturally investigating ambiguous matters (*al-naẓar fī al-umūr al-mushkilāt*) and citing the conflicting schools (*dhikr madhhab al-mukhālafīn*), for that shakes the pillars of certainty. It is for this reason that the Legislator commanded holding back from matters and prohibited much questioning.

If it is said: Why is there no need to respond to proponents of theological conflict and refute their statements? The answer: the proponents of theological conflicts are of two types: [1] disbelievers; and [2] heretical innovators.

As for the disbelievers, the *Qur'an* has already invalidated their statements and clarified their misguidance, and it is Allah's proof upon His creation, so there is no need with them for other than it. As for the heretical innovators, it is appropriate not to narrate their statements nor examine their proofs except when there is a necessity for that. Then one can engage in refuting them, as `Alī and Ibn `Abbās, may Allah be

pleased with them, refuted the *Khawārij* when their affair became widespread.³⁰

³⁰ As for Ali, he was *Amir al-Mu'minīn Imam* Ali ibn Abi Talib ibn Abd al-Muttalib (c. 600 – 661 CE); the cousin of the Prophet Muhammad ﷺ and later became his son-in-law. He is venerated as the last of the Four Rightly Guided Caliphs (*al-Khulafā al-Rashidun*), a model of piety, justice, and knowledge. He is a foundational figure in Islamic spirituality, especially in *Sufi* traditions. He was born in Mecca around 600 CE into the Banu Hashim clan of the Quraysh tribe. He was raised in the household of Prophet Muhammad ﷺ from a young age. He is universally recognized as the first male to accept Islam, accepting the Prophet's message at the age of approximately 10. *Imam* Ali was a devoted Companion and staunch defender of the Prophet ﷺ, who famously risked his life by sleeping in the Prophet's bed during the Prophet's *hijra* (migration) to Medina to thwart an assassination plot. *Imam* Ali was a renowned warrior, known for his bravery and skill in battles such as Badr, Uhud, and Khaybar. He was often the standard-bearer of the Muslim army. He married the Prophet's daughter, Fatimah al-Zahra, and is the forefather of the Prophet's direct descendants, known as the *Sayyids* and *Sharifs*. *Imam* Ali was known for his deep knowledge, wisdom, and eloquence. The Prophet ﷺ said of him: "I am the city of knowledge, and Ali is its gate." He became the fourth Caliph in 656 CE after the assassination of Caliph Uthman ibn Afan. *Imam* Ali's caliphate was marked by internal strife and civil war (*fitna*), primarily against opponents led by Mu'awiyah ibn Abi Sufyan (the governor of Syria) and others who challenged his authority. The Battle of the Camel (656 CE) and the Battle of Siffin (657 CE) were major conflicts during his rule. The arbitration that followed Siffin led to a faction breaking away from him (the *Khawarij*). *Imam* Ali ibn Abi Talib, may Allah ennoble his face, was assassinated in 661 CE in Kufa (Iraq) by a Kharijite named Abdurahman Ibn Muljam, striking him with a poisoned sword in the mosque. He is buried in Najaf, Iraq, a major site of pilgrimage. As for Ibn 'Abbās, he was 'Abdullāh ibn 'Abbās ibn 'Abd al-Muttalib (c. 619–687 CE), a paternal cousin of the Prophet Muhammad ﷺ and the son of al-'Abbās, an uncle of the Prophet ﷺ. Ibn 'Abbās was born in Mecca approximately three years before the *hijra*. Due to his close kinship and early upbringing in the Prophet's community, he was able to learn directly from the Prophet ﷺ as a child and young man. The Prophet famously prayed for him by saying: "O Allah, grant him deep understanding in religion and teach him the interpretation of the *Qur'an*." Ibn 'Abbās is often referred to by the honorific titles of '*al-Hibr*' (the Learned Scholar), '*al-Bahr*' (the Ocean of knowledge), and the '*Tarjumān al-Qur'ān*' (The Interpreter of the Qur'an). Ibn 'Abbās is considered the preeminent exegete (*mufasssir*) among the Prophet's Companions. His method of *tafsīr* relied on: [1] the *Qur'an* itself; [2] the Prophetic narrations; [3] the sayings of the early Companions; and [4] his own profound comprehension of the Arabic language and the historical context of revelation (*asbāb al-nuzūl*). Ibn 'Abbās was a leading authority (*mujtahid*) in Islamic jurisprudence (*fiqh*) and a prolific narrator of prophetic traditions. He was a key political and intellectual figure during the caliphates of 'Umar, 'Uthmān, and 'Alī, may Allah be pleased with them. Caliph 'Umar regularly consulted him for his wisdom and knowledge, including him in his advisory council despite his youth. Ibn 'Abbās also served as a close advisor and governor for Caliph 'Alī ibn Abī Tālib. Following the death of Caliph 'Alī, he retired from politics and devoted himself to teaching in Mecca. He became blind in his later years but continued to teach and issue legal verdicts (*fatāwā*) until his death in at-Tā'if around 687 CE. As for the *Khawārij*, they are an early heretical sect which emerged during the first Islamic civil war (*fitna*), following the arbitration between Caliph 'Alī ibn Abī Tālib (r. 656–661) and Mu'awiyah ibn Abī Sufyān at the Battle of Siffin (657 CE). Their name means literally 'those who went out' or 'the seceders'. What triggered their emergence was that a faction within 'Alī's army vehemently opposed his acceptance of human arbitration to settle the political conflict, declaring: 'Judgment belongs to Allah alone' (*lā ḥukma illā lillāh*). They viewed 'Alī's agreement as a deviation from divine command and thus an act of unbelief (*kufīr*). This group, thus, seceded from 'Alī's camp and gathered at Ḥarūrā', hence their early name '*al-Ḥarūriyyah*'. 'Alī confronted and defeated them militarily at the Battle of Nahrawān (659 CE), but the movement survived and splintered into sub-sects. There are five key deviations of the *Khawārij* which take them out of the fold Islam: [1] They declared any Muslim who committed a major sin (*kabīrah*) to be an unbeliever (*kāfir*) and therefore outside Islam. This included not only 'Alī and Mu'awiyah but also ordinary believers. They believed such sinners were destined eternally in Hellfire. [2] They held that a leader who deviated from their strict interpretation of Islamic law lost his legitimacy and must be opposed or killed, even if he was a recognized Caliph. This justified armed rebellion against both 'Alī and the Umayyads. [3] They advocated for an austere, literalist adherence to religious texts, rejecting any form of political compromise or sophisticated theological interpretation (*ta'wīl*). [4] Some groups of the *Khawārij* forbade concealment of one's beliefs (*taqiyyah*) and required open confrontation. [5] They asserted that any pious Muslim, regardless of tribe or ethnicity, could be elected Caliph. This contrasted with the Qurayshite lineage requirement

This is what prompted the *Imams* of the speculative theologians, like Abū al-Ḥasan al-Ash‘arī and Abū Bakr bin al-Ṭayyib and others, may Allah have mercy on them, to speak about that due to the crisis created by groups of innovators in their time.³¹

upheld by *Sunnis* and the *Ahl al-Bayt* requirement of the *Shia*. [6] They considered Caliph ‘Uthmān ibn ‘Affān a tyrant and innovator, and later declared ‘Alī an unbeliever for accepting arbitration. Both were viewed as illegitimate. The *Khawārij* became divided into four major factions: [1] the *Azāriqah*, who were the most extreme, led by Nāfi‘ ibn al-Azraq. They declared entire communities dwelling outside their territory as polytheists (*mushrikūn*) whose blood and property were lawful. [2] The *Najadāt* who led by Najdah ibn ‘Āmir, and were slightly less rigid on the status of sinners. [3] The *Ṣufriyyah* who were the more moderate wing of the *Khawārij*, often serving as intermediaries between extremists and mainstream Muslims. [4] The *Ibādīyyah* who are the only surviving *Khawārij* branch today, found in Oman, Zanzibar, and parts of North Africa. They moderated the original doctrines, rejected violence against other Muslims, and are generally considered non-heretical by some *Sunni* scholars, though distinct. Their extreme positions forced mainstream *Sunni* scholars to systematically define orthodox beliefs on faith (*īmān*), sin, leadership, and the relationship between faith and works. This contributed to the development of *Sunni* ‘*aqīda*’ (creed). Some contemporary extremist groups are accused by Muslim scholars of reviving Kharijite-like ideologies; particularly in their tendency to make *takfīr* of rulers and societies, and their justification for social strife, military rebellion in the guise of *jihad*, and terrorism. Both *Sunni* and *Shia* orthodoxy condemned the *Khawārij* based on Prophetic traditions warning against them. A famous narration described them as ‘the dogs of Hellfire’ and predicts their continued emergence until the End of Time.

³¹ As for Abū al-Ḥasan al-Ash‘arī (c. 259–323 AH /c. 873–935 CE); he was the *Mujaddid* of the 3rd Islamic century Abū al-Ḥasan ‘Alī ibn Ismā‘īl al-Ash‘arī. He was a descendant of the famous Companion Abū Mūsā al-Ash‘arī, may Allah be pleased with him. He was born in Basra, Iraq, where he began his studies as a devoted student of the leading Mutazilite theologian of his time, al-Jubbā‘ī. He became a skilled proponent of Mutazilite rationalist theology (*kalām*). After years of study, he experienced a profound intellectual and spiritual crisis. According to traditional accounts, after a series of debates with his teacher, he became disillusioned with Mutazilite doctrines. He publicly renounced Mu‘tazilism around 912–913 CE, famously announcing his new stance from the pulpit of the Grand Mosque of Basra. He dedicated the rest of his life to systematically refuting Mutazilite tenets and articulating a rational defense of the creed of the early Muslim community (*Ahl al-Sunna*). Thus, al-Ash‘arī became the eponymous founder of the Ash‘arī school, which became one of the two dominant schools of *Sunni* theological orthodoxy; the other being the Māturīdī school. *Imam* Abū al-Ḥasan al-Ash‘arī’s methodology was a synthesis of reason and revelation. He employed the rational tools of logic and debate to defend the transmitted creed based on the *Qur‘an*, the *Sunna*, and the consensus (*ijma‘*) of the early generations. *Imam* Abū al-Ḥasan al-Ash‘arī’s key doctrinal positions were: [1] the affirmation of all attributes mentioned in the *Qur‘an* and prophetic traditions ‘without modality’ (*bilā kayf*), where he accepted their reality while denying anthropomorphism and suspending inquiry into their ‘how-ness’. [2] He upheld the doctrine of the uncreated, eternal Speech of Allah, against the Mutazilite claim that it was created. [3] He formulated the doctrine of ‘acquisition’ (*kasb*), a middle path between the Mutazilite assertion of absolute human free will and the Jabriyya’s fatalist denial of any human power. Abū al-Ḥasan al-Ash‘arī asserted that humans ‘acquire’ actions created by Allah. [4] Abū al-Ḥasan al-Ash‘arī argued that while reason is necessary, it must be subordinate to revealed text in matters of theology. He authored numerous works, the most famous being: [1] the *al-Ibānah ‘an Uṣūl al-Diyānah* (the Elucidation of the Foundations of the Religion); [2] the *Maqālāt al-Islāmiyyīn* (the Doctrinal Teachings of the Muslims); and [3] the *al-Luma‘ fī al-Radd ‘alā Ahl al-Zaygh wa al-Bida‘* (the Sparks: A Refutation of Heretics and Innovators). *Imam* Abū al-Ḥasan al-Ash‘arī spent his later years in Baghdad, teaching and debating until his death in 935 CE. As for Abū Bakr bin al-Ṭayyib (c. 877–942 CE), he was Abū Bakr Muḥammad ibn al-Ṭayyib ibn Muḥammad ibn Ja‘far ibn al-Qāsim al-Bāqillānī. He is most commonly known as al-Bāqillānī, a prominent scholar of the Ash‘arī theological school. He was born in Basra, Iraq, and his *nisbah* (attributive name) ‘al-Bāqillānī’ referred to a type of dates sold by his family. He studied in Baghdad, the intellectual capital of the Abbasid Caliphate, under leading scholars of his time. His most significant teacher was Abū al-Ḥasan al-Bāhilī, a direct student of Abū al-Ḥasan al-Ash‘arī himself. *Imam* al-Ṭayyib mastered the disciplines of Islamic theology (*‘ilm al-kalām*), jurisprudence (*uṣūl al-fiqh*), as well as prophetic traditions. He became renowned for his powerful dialectical skills and logical precision, earning him the title ‘*Ṣāhib al-Nazar*’ (the Master of Dialectical Reasoning). He was appointed to undertake critical diplomatic and religious missions on

As for in our time, Allah has sufficed us from their trouble due to their non-existence. So, it is not appropriate in our time to pay attention to their school, for there is no benefit in it, and darkness of the heart is established and occurs for one who preoccupies himself with it.

If it is said: the whispers of Satan may occur to the heart at the onset of a person, casting doubts upon him. What should one who experiences that do? The answer: This is a sickness whose cure has been clarified in the Book and the *Sunna*, and that is with four things:

The First: seeking refuge in Allah from the accursed Satan and dismissing that thought. Allah ta'ala says: *“And if an evil suggestion comes to you from Satan, then seek refuge in Allah. Indeed, He is Hearing and Knowing.”* [7:200/41:36]. And the Messenger of Allah ﷺ said: *“And whoever finds something from that, let him not say: ‘I believe in Allah’; and in a narration: ‘...then let him seek refuge in Allah and turn away from it.’”*

The Second: the remembrance of Allah. Glorified is He, who says: *“Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured.”* [13:28]

The Third: reflecting upon the evidentiary proofs and documentation of precedential evidence (*tadhkīr al-barāhīn*). Allah ta'ala says: *“Indeed, those who fear Allah; when an impulse touches them from Satan, they remember Him and at once they have insight.”* [7:201]

behalf of Caliphs al-Ṭā'ī, and al-Qādir bi'llāh. His most famous mission was to the court of the Byzantine Emperor in Constantinople as an envoy of the Caliph, where he engaged in sophisticated theological debates with Christian scholars, demonstrating the intellectual vigor of Islamic theology. He was a staunch defender of *Sunni* orthodoxy against various theological opponents, including Mu'tazilites, anthropomorphists (*mujassimah*), and Shi'ite theologians. *Imam* al-Bāqillānī is considered the first major scholar who fully systematized, organized, and popularized the doctrines of the Ash'arī school. His work directly paved the way for later Ash'arī giants like *Imām* al-Ḥaramayn al-Juwaynī and Abū Ḥāmid al-Ghazālī. Through them, his systematized Ash'arī theology became the dominant theological framework for Sunni Islam, shaping its intellectual tradition for centuries. While al-Ash'arī established the foundational principles, al-Bāqillānī built a complete, coherent, and rigorous theological edifice. He was also a leading Mālikī jurist and pioneered the integration of *kalām* methodology into the principles of jurisprudence (*uṣūl al-fiqh*), influencing all subsequent schools. The major works of *Imam* Abū Bakr bin al-Ṭayyib al-Bāqillānī are: [1] the *Kitāb al-Tamhīd* (the Introduction); [2] the *Kitāb al-Insāf fīmā Yajib I'tiqāduhu* (the Fair Judgment Concerning What Must Be Believed); and the *I'jāz al-Qur'ān* (the Inimitability of the *Qur'an*). *Imam* Abū Bakr bin al-Ṭayyib al-Bāqillānī died in Baghdad in 942 CE.

The Fourth: is questioning a *Sunni* scholar. Allah ta'ala says: “*So ask the people of the message if you do not know.*” [16:43/21:7]. And Allah knows best.

Here ends what we intended from this compilation, by the bounty of Allah. “*All praises are due to Allah who has guided us to this; and we would never have been guided if Allah had not guided us.*” [7:43]. And we ask Allah ta'ala, Lord of the Immense Throne, to write for us the reward for this book, to increase us in *Īmān* and certainty in our breasts, and to cause us to die upon the religion of our master and protector Muhammad, may Allah reward him on our behalf with the best reward given to a prophet for his community, holding fast to the *Sunna* and mercy.

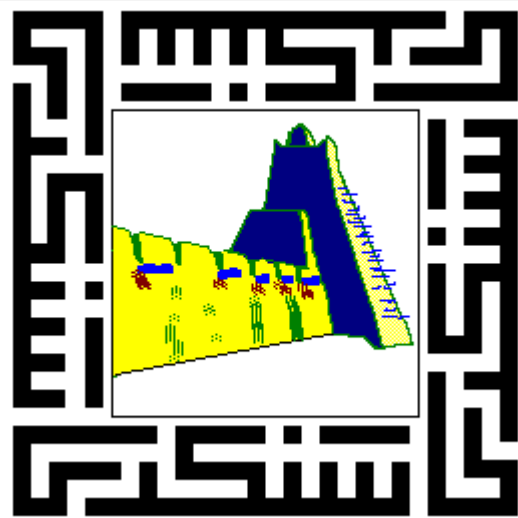
O Allah, bless Muhammad and his family, his companions, his children, his wives, his descendants, his household, his in-laws, his helpers, his followers, those who love him, and his *Umma*, and bless us along with them all, O Most Merciful of the merciful. “*And accept this from us.*

Indeed, You are the Hearing, the Knowing.” [1:127].

“*And pardon us; indeed, You are the Accepting of repentance, the Most Merciful.*” [2:128].

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