

THE SAMARQAND-CAPE TOWN CONNECTION: REVISITING A 10th CENTURY THEOLOGICAL TEXT

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Introduction

The lists of unpublished Arabic manuscripts are indeed enormous. The works of Brockelmann (*GAL*) and Sezgin (*GAS*) have already proven that much material still have to be edited and published in order to gain a better appreciation of the contribution towards world literature, particularly Middle Eastern Arabic Literature. Thus in order to improve our knowledge of not only Islamic history but also the history of Arabic literature one of the main tasks would be to edit and publish the sources.

The literary edition is indeed one method or approach to the study of Islam. This approach, apart from arousing the editor's personal interest, will be able to help identify, assess and critically comment upon the text (Flemming 1988: 10; Witkam 1986: 5-6)¹. Textual studies of this type do not only act as primary source material but also enhances the academic community's understanding and insight of not only the manuscript but also of the author or compiler; in addition, it does indirectly reflect the purpose for whom it was prepared and, in the process, answers the question as to why it was prepared.

The treatise under scrutiny is a creedal text prepared by a 10th century Central Asian scholar, namely Abū l-Layṭ as-Samarqandī (Haron 1994; Schacht 1960: 137; Van Ess 1987). We intend to revisit the text published by Juynboll in 1881 and compare it with two copies of the same text which were circulating in Cape Town, as well as those which form part of the Library of India Collection at the British Library.

1. The Samarqand Text

The text under scrutiny has been prepared and written by Abū l-Layṭ as-Samarqandī (d. 983). Since its acceptance by Muslim communities not only in Central Asia but also in South East Asia, it was translated into Melayu, Sundanese, and Javanese. And because of the close connection which existed between the Cape Muslim community and the Melayu archipelago society during the 17th, 18th and 19th centuries an Afrikaans Melayu translation was attempted and later an Afrikaans translation was produced.

¹ Also refer to Petrosyan 1995: 3-4.

In addition to the Samarqand creedal text's commentary entitled *Bahġat al-^ʿulūm*, which was noted by Juynboll (Juynboll 1881), and still in manuscript form the only other commentary was printed in 1923. The commentary entitled *Qatr al-ġayt* was completed and published by Šayḥ Muḥammad an-Nawāwī al-Ġawī b. ʿUmar b. ʿArabī aš-Šāfiʿī.

After having scrutinized each of the texts, it is interesting to note that the inter-linear Melayu translation, the Afrikaans translation, and the commentary were made by scholars who were attached to the Šāfiʿī legal school. It may however be concluded that because of the theological nature of the treatise, it did not keep the legally-minded scholars of the other jurisprudential schools away from translating or commenting upon this rich and crisp text. We would indeed have expected scholars, aligned to the Ḥanafite school, to have taken up the challenge; this was, however, not the case. Be that as it may, let's turn our attention to the author of the text.

2. Abū l-Layṭ as-Samarqandī

Šayḥ Abū l-Layṭ Naṣr b. Muḥammad b. Aḥmad b. Ibrāhīm al-Ḥanafī as-Samarqandī was born and grew up in the more than 2,000 year old beautiful city of Samarqand² which was situated along the famous Silk Road to China. This geographical position of the city caused it not only to become an important commercial centre but further enhanced its status as a significant religious learning centre.

Abū l-Layṭ was taught by his father and a few of the well-known Samarqandian *šayḥs*. And since he excelled in his learning he was able to reach respectable heights within his society, particularly for his contribution in the field of Islamic sciences. He, for example, wrote, amongst others, a Qur'anic commentary entitled *Baḥr al-^ʿulūm*, a commentary of Abū Ḥanīfa's *al-Fiqh al-^ʿabsat*³, a jurisprudential text entitled *ʿUyūn al-^ʿmasāʿil*, and the text on ethics entitled *Tanbīh al-^ʿġāfilīn*. After having written these texts and having taught in Samarqand and in the nearby city of Balḥ he was given the title of *Imām al-^ʿHudā*, a title held by his predecessor al-Mātūrīdī (d. 944). It is indeed the latter's philosophical and theological ideas which have become widespread in the Central Asian region; and since Abū l-Layṭ grew up and imbibed many of these ideas he was very much affected and influenced by them. However, there is no evidence as yet to prove that he was at some point a student of al-Mātūrīdī (Ceric 1995: 227–230).

This theological treatise summarised some of the salient Mātūrīdian ideas which helped to counter the Ašʿarī and Muʿtazilī thoughts which had pervaded the Muslim heartlands. And it is perhaps because of Mātūrīdī's middle-of-the-road theological

² Cf. Law 1992.

³ Abū l-Layṭ, *Tafsīr*. Also see Daiber 1993.

ideas (Ceric 1995: 180–181), further crystallised by Abū l-Layṭ in this Samarqand text, that attracted the attention of many jurists and theologians over the centuries.

We go along with Dr. H. N. van der Tuuk's notion — as quoted by Juynboll (1881a: 215) — that it may be described as one of the first in a series of “Question and Answer” texts on Islam. In fact, in our own critical edition of Abū l-Layṭ's *al-Muqaddima fi ṣ-ṣalāt*, we concluded that the latter text was the first model text which dealt with “the preconditions of the ritual prayer”. It is also of interest to mention that *al-Muqaddima* concludes with some of the theological points captured in this creedal text. Abū l-Layṭ has undoubtedly mastered, due to his lengthy teaching experience and interaction with his students and scholars, the presentation of fairly complex theological, jurisprudential and ethical ideas in a very simple style.

3. The Muslim Catechism

3.1. The Juynboll Text

Prior to comparing the texts we need to comment upon the interlinear Javanese manuscript which Juynboll introduced and translated. At the time when the latter stumbled across this interlinear Javanese manuscript, he had difficulty in obtaining other copies of it. He was also thoroughly confused as regards the author of the text, and erroneously concluded that it was not the famous Abū l-Layṭ as-Samarqandī but someone else with a name almost similar to that of Abū l-Layṭ. However, the numerous extant manuscripts have proven otherwise.

Juynboll (1881a: 216) observed that the manuscript is known through various handwritings and that it was specifically known in India as the Samarqandī (creedal) text. He assumed that this title was given since many others such as the Nawāwī and Sanusi creedal texts became known by the *kunyas* of their authors. The creedal text has also been referred to by others (cf. Later) as the “*Su'āl wa-ğawāb*” text.

Subsequent to the publication of the Javanese manuscript Juynboll (1881: 267-284) came across a text entitled *Bahğat al-ʿulūm* which was in fact a commentary of the creedal text. He thus used this copy to compare it with the text he previously published, and noted a few differences; by then, he also came to know of a number of other copies of the manuscripts with the help of Dr. M. Th. Houtsma. The latter referred Juynboll to the copies in the India Office in London, one in Munich, and another in Batavia. Houtsma also made reference to copies of the mentioned commentary, two of which are in the British Museum and another in the London based India Office. In the second publication, he (Juynboll 1881: 268) however chose to only compare the three available manuscripts and presented what he considered to be a critical edition. And at that stage he was still very uncertain about the text's author.

3.2. The Interlinear Melayu Manuscript

In the process of our research (Haron 1997), we looked at Imām Ğabbār ad-Dīn's (d.1868) hardbound unruled book which included a variety of texts. Amongst these

was a reproduction of the Samarqandī creedal text accompanied by an incomplete interlinear Melayu translation. The manuscript appears between folios 271r and 281r, and there is an average of seven lines per folio.

It seems that the copyist, who lived in the city of Port Elizabeth which is situated in the Eastern Cape, must have copied the contents from another available manuscript, and that the copyist himself has not fully mastered the writing of the Arabic script. We observed that in the Arabic text careless grammatical mistakes were made as well as other incorrect scriptural items. These will however be referred to when a text critical edition, based upon the available ones, is presented later.

3.3. The Arabic-Afrikaans⁴ Lithographic Text

At the turn of the century an Afrikaans translation of the Samarqandī creedal text was contemplated, and eventually completed on Thursday the 6th of May 1909, which corresponds to the month of Rağab 1327, by Šayḥ ʿAbdullāh Taha Gamieldien (d. 1946). This šayḥ was the contemporary of Šayḥ ʿAbdurrahmān b. al-Marḥūm Muḥammad al-ʿIrāqī, Šayḥ Aḥmad al-Ismoeni and Šayḥ Aḥmad Behardien, who had penned a variety of Islamic treatises. Šayḥ ʿAbdullāh Taha Gamieldien wrote about ten treatises in Afrikaans; some of them appeared in the Arabic script, and others were printed in the Latin script. He, amongst others, wrote *Risālat fī qadā' šabr ramadān*, *Rātib al-Ḥaddād*, *Daqā'iq al-ahbār* and *Kitāb aṣ-ṣalāt*; the first two were written in the Arabic script and the latter two in the Latin script.

Coming back to the Samarqandī text, we note that the Šayḥ entitled it as *Masā'il Abī l-Layṭ*. This lithographic text forms part of the Achmat Davids' collection (Anon 1985: 2-3; 1989: 3-4; 1990: 83-84) which have been handed to the Cape Town-based South African Library. Hans Kahler (1965) referred to it in his publication on the study and use of Arabic-Afrikaans manuscripts at the Cape. The Abū l-Layṭian text has been written in very beautiful Nashī script, and an average of 14 lines is found per page. On the verso folio Šayḥ Gamieldien highlights the title of the text, its author, its translator and its translator's publisher. He presented it as follows:

Questions (raised) by Abū l-Layṭ

(was written) by aš-Šayḥ al-Imām Abū l-Layṭ, the commentator, the traditionalist known as Imām al-Hudā Naṣr b. Muḥammad b. Aḥmad b. Ibrāhīm al-Hanafī as-Samarqandī.

Its translator the humble ʿAbdullāh b. al-Ḥāğğ Tāhā b. al-Ḥāğğ Gamieldien, a Cape Townian who is a Šāfiʿī adherent. (He is) the administrator and teacher of the Progressive Islamic School (and) secretary and founder of the Association of Islamic Renaissance of Progress.

⁴ A very detailed study of this genre of literature is found in Davids 1991.

After praising Allāh in his introductory remarks, he goes on to translate Abū l-Layṭ's creedal text. He bracketed the Arabic in order to distinguish it from his translation. He began as follows:

The Basmala

Gratitude and praise be to Allāh, the Most High, the Master of all creation, and peace and blessings upon our Master, Muḥammad and upon all his family and friends. (Then after this) the humble servant of Allāh ʿAbdullāh b. al-Ḥāḡḡ Ṭāhā b. Gamiel-dien says: Many of my friends have asked me to translate The Questions of Abū l-Layṭ; thus I have tried my best and, therefore, seek assistance from Allāh, the Most High, for myself and whosoever studies this text.

Although it is not of immediate concern to undertake a social history of the text in order to place it in its historical perspective, it will be valuable to raise certain questions which are relevant to the purpose for the production of an Arabic-Afrikaans edition. One may venture to ask whether this wasn't a method adopted by Ṣayḥ ʿAbdullāh Ṭāhā Gamiel-dien in order to introduce the Abū l-Layṭian-Mātūrīdian theological text to the Cape Muslims. It could also have been to counter the rationalist thinking which, to a certain degree, has become widespread in the community. Following upon this, why the necessity for this text? We surmise that at that time that there were certain theological issues which had led to particular theological disagreements and conflicts. If this was the case, then we may argue that the Aṣḥārī theological texts which were available did not provide satisfactory responses to the theological questions raised; they might have sought for something more rationally acceptable. In this regard, we would like to think that the Mātūrīdite text came to play an important role to lessen the conflict. In any event, theological issues at the turn of the century need to be carefully studied to obtain an understanding of the debates which were highlighted by the religious leaders. A separate study needs to be encouraged in order to gain a better and perhaps more conclusive insight into the nature of the theological debates. We have therefore raised many questions rather than providing any suitable answers.

3.4. The British Library MSS

In the Loth catalogue (Loth 1876: 101, 122, 301) reference was made to Abū l-Layṭ's *Tanbih al-ḡāfilīn*, *Muqaddimat fī ṣ-ṣalāt*, and his *Masā'il*. All of these formed part of the Library of the India Office collection. In this section reference will only be made to the manuscripts pertaining to the creedal texts of Abū l-Layṭ.

3.4.1. Entry No. 381

Loth recorded the Samarqandī Catechism under entry no. 381 on page 101. It consists of 9 folios which has an average of 12 lines per folio. In this new critical edition the ms is represented by the Arabic symbol *ṣin*.

3.4.2. Entry no. 470

Dr. Houtsma informed Juynboll about this specific manuscript after having read the translation of the Catechism. This ms is entitled *Bahğat al-‘ulūm fī šarh fī bayān ‘aqīdat al-usūl* and is a commentary of Abū l-Layṭ’s creedal text. This ms is, however, different from the one Juynboll used in order to create a critical edition. It consists of approximately 21 folios (2r-21v) and has 11 lines per folio. It is represented by the Arabic symbol *dāl*.

3.4.3. Entry no. 1046

This entry has been recorded on page 301 of Loth’s catalogue. It has 11 folios and each folio has 14 lines. This entry is represented by the Arabic symbol *hā’*.

4. An English Translation

The critical edition of the Samarqandī creedal text was produced from the above-mentioned manuscripts and printed texts⁵. And each of them have been represented by specific Arabic symbols in the critical edition; this will however not be reflected in the English translation. The following English translation is thus based upon this critical edition which will therefore differ slightly from the Dutch and Afrikaans translations.

In the name of Allah, The Beneficent, The Merciful

The Šayḥ, the leader, the learned, the ascetic Abū l-Layṭ Muḥammad b. Naṣr b. Ibrāhīm as-Samarqandī, may Allah have mercy on him, stated:

Praise be to Allah, the Lord of the human beings. And may the reward of the Almighty be recompensed for those of you who are conscious of Allah’s punishment. (Allah) bless His messenger Muḥammad, his family and all his adherents and grant them salvation.

Question: when it is said to you: “What is faith?”

The answer is: I believe in Allah, His angels, His books, His messengers, the Last Day, and the determination of good and evil by Allah, the Most High⁶.

Question: when it is said to you: “How do you believe in Allah?”

The answer is: Indeed Allah, the Most High, is one, alone, ever-living, all-knowing, all-powerful, all-willing, hearer, seer, speaker, ever-lasting, creator, maintainer, lord, king without any partner, without anyone against Him or any-

⁵ Unfortunately we could not lay our hands on the *Qatr al-ğayṭ* text in order to compare it with those used here.

⁶ Q. 2:285 and 4:136; refer to Abū l-Layṭ, *Bahr al-‘ulūm* I. 744; Watt 1994: 41, 43 (al-Aš‘arī’s creed no. 1 and 24); 53 (aṭ-Ṭahāwī no. 24); 62 (a later Ḥanafite creed no. 1); also refer to Jeffery 1962. In the latter reader he presents the translation of al-Ğurdanī’s “An Islamic Catechism, the *Ağwiba*.” And also consult Toshihiko 1965, which raises a number of these issues dealt with in this creedal text.

one equal to Him, neither is there anything like Him, He is all-hearing, all-seeing⁷.

Question: when it is said to you: "How do you believe in the angels?"

The answer is: Truly the angels consists of (different) kinds, some are carriers of the throne, some are fearful ones, some are spiritual, some are cherubs, some are scribes (who register actions), namely Ġibrā'il, Miḥā'il, Iṣrāfil, and Izra'il⁸; some are gaurdians, and some are writers. They all are created, servants of Allah. They are beyond description; neither can they be described as males or females, and nor do they possess any desires or soul. They do not have a father or a mother, and nor do they drink or eat. And they are not disobedient when ordered by Allah, and they do whatever they are commanded (to do). Loving them is a condition of faith and disliking them is akin to disbelief (Q. 66:6; Abū l-Layṭ, *Baḥr al-ʿulūm* I, 686-687; II, 454, 465; aṭ-Ṭaḥāwī 348).

Question: when it is said to you: "How do you believe in the books?"

The answer is: Allah revealed His books to His prophets from amongst the children of Adam, and they are revealed (and) uncreated, (and thus) eternally pre-existent without any mutual contradiction. And whosoever doubts in a verse or a word (of any of them) is an unbeliever.

Question: when it is said to you: "How many books were revealed to His prophets?"

The answer is: a hundred and four books; Allah revealed 10 books to Adam (s), 50 books to Seth (s), 30 books to Idrīs (s), 10 books to Ibrāhīm (s), the Tauw-rat to Mūsā (s), the Inḡīl to ʿĪsa (s), the Zabur to Dawud (s), and the Qurʾān to Muḥammad (s), the chosen one.

Question: When it is said to you: "How do you believe in the prophets?"

The answer is: the first amongst the prophets is Adam (s) and the last amongst them is Muḥammad, may the blessings of Allah be upon them all; all of them were transmitters, advisors, reliable persons, commanders, prohibitors, and they are the agents of Allah (al-Attas 1988: 72, 127; Jeffery 1962: 460), the Most High, who are free from error and grave offences. Loving them is a condition of faith and disliking the first and last of them is unbelief.

Question: when it is said to you: "How many followers of the the laws are there?"

Answer: there are among the followers of the laws six prophets. They are Adam, Nūh, Ibrāhīm, Mūsā and Muḥammad (may Allah's blessings be upon

⁷ Abū l-Layṭ, *Baḥr al-ʿulūm* I, 312-313; Ceric 1995: 180-181; Watt 1994: 48 (aṭ-Ṭaḥāwī's creed no. 1); 62 (a later Ḥanafite Creed no. 2); 76 (al-Gazālī's creed no. 11); 86 (al-Iḡī no. 4); Jeffery 1962: 458.

⁸ Watt 1994: 87 (al-Iḡī no. 15); al-Attas 1988: 72 (English translation); 127 (the Arabic text); Jeffery 1962: 459.

them all); and each of the (previous) laws have been abrogated by the *šarī'a* of Muḥammad (s) (Q. 33:7; Abū l-Layṭ, *Baḥr al-ʿulūm* II, 465, 466, 475; aṭ-Ṭaḥāwī, *Šarḥ* 349).

Question: when it is said to you: "How many prophets are there?"

The answer is: the prophets are one hundred and twenty four thousand prophets.

Question: when it is said to you: "How many from amongst the prophets are messengers?"

The answer is: there are three hundred and thirteen messengers (Abū l-Layṭ, *Baḥr al-ʿulūm* II, 467; Abū l-Layṭ, *Bustān al-ʿarīfīn* no. 108, 383)⁹.

Question: when it is said to you: "Are their names and numbers a condition of faith or not?" (al-Attas 1988: 71, 115–116)

The answer is: in our opinion it not a condition of faith because of the Almighty's statement: "There are those about whom we informed you and there are those about whom we did not mention." (Q. 40:78; al-Attas 1988: 71, 126)

Question: when it is said to you: "How do you believe in the Last Day?"

The answer is: Allah caused all creation to perish except that which are to be found in paradise and hell, and thereafter will cause them to come to life, and He will assemble them and He will call them to account for (their deeds); and He will judge amongst them with justice. Whosoever is from amongst the angels, *ǧinn* and mankind, they will indeed die, and whosoever is a grave sinner¹⁰ he will not remain in hell after accountability (has taken place); however, as for the believers they will be forever in paradise (aṭ-Ṭaḥāwī, *Šarḥ* 416–417), and as for the disbelievers they will be forever in hell. And paradise and hell will not at all disappear and nor will their inmates (al-Attas 1988: 70, 120). And whosoever doubts in any from amongst these things he is indeed an unbeliever.

Question: when it is said to you: "How does one believe that good and evil are from Allah, the Most High¹¹?"

The answer is: Allah created all the creations and directed them with guidance, and ordered and forbade (certain things); He created the tablet and the pen¹² and ordered them to write down the deeds of the servants. Thus obedience is eternally decreed through the power of Allah, the Most High (Daiber 1995: 45); and disobedience is eternally decreed by the power of Allah, the Most High. But this is

⁹ With regards to the number of prophets. al-Ǧurdaṇī did not specify any number except that he mentions that there are many, and that it is incumbent to know the first 25 prophets (Jeffery 1962: 460).

¹⁰ See Izutsu 1965: Ch. 3 entitled "The Grave Sinner" (*Fasiq*).

¹¹ aṭ-Ṭaḥāwī, *Šarḥ* 410-413; Watt 1994: 43 (al-Aš'arī's creed no. 18).

¹² Watt 1994: 36 (the Ḥanbalites' creed no. 6g, and 6h); 51 (aṭ-Ṭaḥāwī no. 16).

not because of His contentedness that they are rewarded for the good and punished for the evil (they committed); but all that has been according to His promises and threats.

Question: when it is said to you: "Can faith be divided or not?"

The answer is: Faith cannot be divided¹³ because it is a light in the heart, the intellect, the spirit and body of the children of Adam; if it is a guidance to man from Allah, the Most High, to man; then whosoever denies (any) of its aspects that person is an unbeliever.

Question: when it is said to you: "What is meant by faith?"

The answer is: Faith means worshipping the oneness of Allah¹⁴.

Question: when it is said to you: "Are ritual prayer, fasting, alms-giving, love of angels, books, prophets, determination of good and bad by Allah and other things belonging to commands and prohibitions and to the observance of the *Sunna* of the Prophet part of belief or not?"

The answer is: "no" because faith means worshipping the oneness of Allah; however, things besides it belongs to the conditions of belief (aṭ-Ṭaḥāwī, *Šarḥ* 382).

Question: when it is said to you: "Does belief exist as purification or not?"

The answer is: Belief (may) exist as purification, and unbelief as impurity, by invalidating the deeds of all parts of the body (aṭ-Ṭaḥāwī, *Šarḥ* 374).

Question: when it is said to you: "Is faith created or uncreated¹⁵?"

The answer is: Faith¹⁶ is guidance from Allah, the Most High, and assent in the heart, and verbal confession with the tongue. As for guidance it is not created because it is the deed of the Lord, and He is eternal; and beliefs and testification are the doings of the servant, for he is the one who is the originator. What is

¹³ Izutsu 1988: 90 — makes reference to Abū Ḥanīfa's view and elsewhere in his book lists some of the scholars who are of the opinion that faith is divisible. (Cf. 99)

¹⁴ aṭ-Ṭaḥāwī refers to Abū Ḥanīfa's which argues that "Faith from a linguistic standpoint is equivalent to assent" (*Šarḥ* 407).

¹⁵ It is interesting to note that all of the creeds mentioned in Watt's text do not raise this question. All of them however emphasise the fact that the Quran was uncreated. aṭ-Ṭaḥāwī, for example, makes mentions of Abū Yūsuf's view which is "...As for the one who says that the Qur'ān is created, he/she is an unbeliever" (*Šarḥ* 357). Also refer to *Bustān al-ʿārifīn* no. 123 p.399; al-Attas 1988: 68, 111; Izutsu 1965: 204-214, 147-193. al-Mātūrīdī, *Kitāb at-tawḥīd* 385-388.

¹⁶ Faith has been defined in many ways by the various theologians. A quick glance at those creedal texts listed in Watt clearly illustrate this. Reference to one or two will be of interest. The Ḥanbalites define it as "Faith is speech and action (or works). It increases and decreases..." (no. 17) or "it increases by acts of obedience and decreases by acts of disobedience" (no. 7) and al-Ašʿarī states that "...faith is speech and action (or work), that it increases and decreases; they do not state it is (either) created or uncreated" (no. 28).

coming from the eternal is eternal and what is coming from the originator is originated.

5. A Critical Edition and the Arabic-Afrikaans Text

بسم الله الرحمن الرحيم

الحمد لله¹⁷ رب العالمين والعاقبة للمتقين والصلاة والسلام على رسوله¹⁸ محمد¹⁹ وآله وأصحابه²⁰ أجمعين²¹.

قال الشيخ الامام الأجل الزاهد أبو الليث محمد بن نصر بن إبراهيم السمرقندي²² رحمه²³ الله عليه. مسألة²⁴: إذا قيل لك ما الايمان؟

فالجواب: أمنت بالله وملائكته وكتبه ورسله²⁵ واليوم الآخر والقدر²⁶ خيره وشره من الله تعالى. مسألة: إذا قيل لك كيف تؤمن بالله؟

فالجواب: ان الله تعالى احد واحد²⁷ حي عالم قادر مرید سمیع بصير²⁸ متكلم باق خلاق رزاق رب مالك²⁹ بلا شريك³⁰ ولا ند ولا ضد³¹ ليس³² كمثل شيء وهو السميع البصير³³.

مسألة: إذا قيل لك وكيف تؤمن بالملائكة؟

فالجواب: ان الملائكة أصناف،³⁴ منهم حملة العرش ومنهم خافون³⁵ ومنهم روحانيون³⁶ ومنهم كروبيون³⁷ ومنهم سفرة أي جبرائيل وميكائيل واسرافيل وعزرائيل عليهم الصلاة والسلام³⁸ ومنهم حفظة ومنهم كتبة وغير ذلك³⁹؛ وكلهم مخلوقون⁴⁰ عبيد الله، لا يوصفون بذكورة ولا⁴¹ بأنوثة وليس لهم شهوة ولا نفس⁴² ولا أب ولا أم ولا⁴³ يشربون ولا يأكلون⁴⁴ ولا يعصون الله ما أمرهم ويفعلون ما يؤمرون ومحبتهم شرط⁴⁵ الإيمان وبعضهم كفر.

مسألة: إذا قيل لك وكيف تؤمن بالكتب؟

فالجواب: ان الله أنزل الكتب⁴⁶ على أنبيائه من بنى آدم⁴⁷ وهي منزلة غير مخلوقة⁴⁸ قديمة بغير⁴⁹ تناقض ومن شك فيها من آية أو كلمة فقد كفر.

مسألة: إذا قيل لك وكم⁵⁰ كتابا أنزل على أنبيائه؟

فالجواب: مائة⁵¹ وأربعة كتب وأنزل الله تعالى منها عشر كتب على آدم عليه السلام وأنزل الله تعالى منها خمسين كتابا على شيث عليه السلام، وأنزل الله تعالى منها ثلاثين كتابا على إدريس عليه السلام⁵²، وأنزل الله تعالى منها عشر كتب على إبراهيم عليه السلام، وأنزل الله تعالى التوراة⁵³ على موسى عليه السلام، وأنزل الله تعالى الإنجيل على عيسى عليه السلام⁵⁴ وأنزل الله تعالى الزبور على داود عليه السلام، وأنزل الله تعالى القرآن⁵⁵ على محمد المصطفى صلى الله عليه السلام⁵⁶.

مسألة: إذا قيل لك وكيف تؤمن بالأنبياء؟

17 الله: ج. 18 سيدنا: ب. 19 صلى الله عليه وسلم: ج. 20 + وسائر الصالحين: ه. 21 أجمعين: ب. 22 السمرقندي: ج. — قال ... السمرقندي: ب. 23 رحمه الله عليه: ب. 24 — ج. 25 رسوله: ج. 26 القدر: ج. 27 واحد: ب. 28 سميع بصير مرید: أ. س. 29 أ. ج. د. س. ه. 30 له: ه. 31 ولا ضد ولا ند: أ. د. س. ه. 32 — د. 33 ليس ... البصير: ب. 34 — ج. + من حولهم وصورتهم وأفعالهم وأحمدهم: ه. 35 حافون: ج. 36 رحانيون: ج. 37 كربيون: ج. وهذه الكلمة ليست واضحة في د. 38 الصلاة و: أ. عليهم الصلاة والسلام: ب. عليه: د. 39 — وغير ذلك: ب. 40 مخلوقون قون: ج. 41 يوصفون: و. د. 42 — د. 43 فلا: أ. 44 ولا يشربون ولا يأكلون: ج. س. + الطعام: د. 45 بشرائط: ج. 46 كتابا: أ. ج. د. س. ه. و. 47 على ... آدم: د. — من بنى آدم: ب. + عليه السلام: ج. 48 مخلوق: ج. و. 49 — ب. أ. د. ه. 50 كانوا: أ. ج. د. 51 كتابا: أ. ج. كتب: د. 52 وأنزل ... إدريس عليه السلام: ب. وهذه الجملة مذكورة مرتين في د. 53 التوراة: أ. ج. 54 وأنزل ... الإنجيل ... التوراة ...: ب. د. 55 الفرقان: ج. 56 — صلى الله عليه وسلم: ب.

فالجواب: أن⁵⁷ أول⁵⁸ الأنبياء آدم عليه السلام وآخراً⁵⁹ محمد صلوة⁶⁰ الله عليهم أجمعين⁶¹، وكلهم كانوا مخبرين ناصحين صادقين⁶² أمرين ناهين⁶³، وهم أمناء الله تعالى معصومون من الزلزل⁶⁴ والكبائر ومحبتهم شرط الإيمان وبعضهم⁶⁵ من الأولين والآخرين كفر. مسألة: إذا قيل لك وكم كانوا من أصحاب الشرائع⁶⁷؟
فالجواب: أن الأنبياء من أصحاب الشرائع⁶⁸ ستة: آدم ونوح وإبراهيم وموسى وعيسى ومحمد صلوة الله عليهم أجمعين، وكل شريعة منسوخة بشريعة محمد صلى الله عليه وسلم⁶⁹. مسألة: إذا قيل لك وكم كانوا⁷⁰ من الأنبياء⁷¹؟
فالجواب: ان الأنبياء⁷² مائة الف وأربعة وعشرون ألف نبي⁷³. مسألة: إذا قيل لك وكم⁷⁴ كانوا من الأنبياء المرسلين؟
فالجواب⁷⁵: ثلاثمائة وثلاثة⁷⁶ عشر مرسلًا. مسألة: إذا قيل لك وأسمائهم وعددهم⁷⁷ شرط الإيمان أم لا؟
فالجواب⁷⁸: ليس عندنا شرط الإيمان لقوله⁷⁹ تعالى: "فمنهم من قصصنا ومنهم من لم نقصص عليك."

مسألة: إذا قيل لك وكيف تؤمن باليوم الآخر؟
فالجواب: ان الله يميت الخلائق⁸¹ كلهم الا من كان⁸² في الجنة والنار ثم يحييهم⁸³، ويحشرهم⁸⁴، ويحاسبهم، ويحكم بينهم بالعدل؛ فمن كان⁸⁵ من الملائكة والجن والانس⁸⁶ فاتهم يتلاشون⁸⁷؛ فمن كان منهم فاسقاً⁸⁸ لم يبق⁸⁹ في النار بعد الحساب وأما المؤمنون⁹⁰ في الجنة خالدون، وأما الكافرون في النار خالدون، ولا يفتنان⁹¹ الجنة والنار ولا⁹² أهلها ومن شك في شيء⁹³ من هذه الأشياء⁹⁴ فقد كفر.

مسألة: إذا قيل لك وكيف تؤمن بالقدر خيره وشره من الله تعالى؟
فالجواب: ان الله تعالى خلق الخلائق⁹⁵ كلهم⁹⁶ وأرشدهم⁹⁷ إلى الهدى⁹⁸ وأمر⁹⁹ ونهى¹⁰⁰ وخلق اللوح¹⁰¹ والقلم وأمرهما أن يكتبا¹⁰² أعمال العباد¹⁰³، فالطاعة بقضاء الله تعالى وقدره¹⁰⁴ في الأزل¹⁰⁵ والعصيان بقضاء الله وقدره¹⁰⁶ في الأزل¹⁰⁷؛ و¹⁰⁸ لكن¹⁰⁹ ليس¹¹⁰ برضائه وهم يثابون على الخير¹¹¹ ويعاقبون على الشر¹¹² وكل ذلك بوعده¹¹³ ووعيده¹¹⁴. مسألة: إذا قيل لك الإيمان أيتجزأ أم لا؟
فالجواب¹¹⁵: الإيمان لا يتجزأ لأنه نور¹¹⁶ في القلب والعقل¹¹⁷ والروح والجسد¹¹⁸ من بني آدم؛

57 — ج، س. 58 الأول: ج. 59 آخر الأنبياء: س، ن. 60 صلى: ن؛ صلوات: ب. 61 — وآخراًهم ... أجمعين: د. 62 — ب. 63 ناهين أمرين: أ، ن؛ — س؛ أمرين يفعل الحسنه ناهين يفعل السيئات: ه. 64 الزلزال: ه، و؛ الزلازل: س. 65 بعضهم: س. 66 — ب. 67 الشريعة: ج. 68 ان ... الشرائع: ب، ج، س. 69 صلوة عليهم السلام: د؛ + وشريعة باق إلى يوم القيامة: أ؛ + باق إلى يوم القيامة: ه. 70 كانوا: ب. 71 كلهم: أ، ج. 72 — أ، ج. 73 — وعشرون ألف نبي: ج. 74 — ج. 75 + ان الأنبياء المرسلين: د. 76 ثلاث: ج. 77 عدادهم: ه؛ + علينا: د؛ فلنا: أ؛ لنا: ن. 78 — أ؛ + فقل أسمائهم وعددهم: أ، س. 79 قوله: و. 80 + الإيمان باليوم الآخر: د. 81 الخلق: أ. 82 كانوا: أ، 83 + الله: ب. 84 — ه. 85 كانوا: أ. 86 — ج. 87 الكاتب أضاف هذه الكلمة متأخراً على الهامش وصح كلمة "الجن"؛ كانت الكلمة مكتوبة: الجنة. 87 يتلاشون: و. 88 + ف: ه. 89 يبقى: ج، ه؛ + مؤمنون: د. 90 مؤمنون: ج؛ + بعد الحساب: و. 91 ولا تفتني: ب. 92 — وأما الكافرون ... والنار ولا: س؛ + ولا يفنا الجنة ولا يفنا: س. 93 فيها: ج؛ — س. 94 + المذكورة: و. 95 الخلق: أ. 96 — أ، ب. 97 أرشدهم: س. 98 — أرشدهم إلى الهدى: ب؛ + أضللهم إلى الظلمات: ه. 99 + إلى الخير: ه. 100 + إلى الشر: ه. 101 + محفوظ: س. 102 يكتب: ج، ه. 103 أعمالهم العبيد: ج. 104 قدرته: ه، و. 105 الأزال: س، ه، و؛ + وإرادته وأمره ورضائه: ج؛ وإرادته وقدرته وأمره ورضائه: و. 106 قدرته: ه؛ + وإرادته: ب. 107 الأزال: س، ه، — وقدره في الأزل: ج. 108 — ج. 109 — ب، ج. 110 بأمره ولا: ب؛ و؛ في "س" دون "ولا". 111 — على الخير: ب؛ على فعل الشر: ه. 112 — على الشر: ب؛ على فعل الشر: ه. 113 + تعالى: ب. 114 المخطوطة "ه" تمت هنا. 115 — أ، + فقل: أ. 116 — ج، س. 117 — ج. 118 — ب.

إذ هو¹¹⁹ هداية من¹²⁰ الله تعالى¹²¹ عليه فمن أنكر شيئاً منها¹²² فقد كفر.
مسألة: إذا قيل لك ما المراد¹²³ بالإيمان؟
فالجواب: الإيمان عبارة¹²⁴ عن التوحيد.
مسألة: إذا قيل لك الصلوة والصوم والزكوة وحب الملائكة وحب الكتب¹²⁵ وحب¹²⁶ الرسل
وحب¹²⁷ القدر خيره وشره من الله تعالى وغير ذلك من الأمر والنهي¹²⁸ واتباع سنة¹²⁹ النبي صلى
الله عليه وسلم¹³⁰ هو من الإيمان¹³¹ أم لا؟
فالجواب¹³²: لا، لأن¹³³ الإيمان عبارة عن¹³⁴ التوحيد¹³⁵، وما سوى ذلك شرط¹³⁶ من شرائط¹³⁷
الإيمان¹³⁸.

مسألة: إذا قيل لك الإيمان بصفة الطهارة¹³⁹ أم لا؟
فالجواب: الإيمان بصفة الطهارة والكفر بصفة¹⁴⁰ الحدث وينقض¹⁴¹ جميع الأعضاء¹⁴².
مسألة: إذا قيل لك الإيمان¹⁴³ مخلوق أم غير مخلوق؟
فالجواب¹⁴⁴: الإيمان¹⁴⁵ هداية¹⁴⁶ من الله تعالى والتصديق بالقلب¹⁴⁷ والإقرار باللسان¹⁴⁸، فالهداية
غير مخلوق لأنه¹⁴⁹ صنع الرب¹⁵⁰ وهو قديم والتصديق والإقرار من فعل العبد، فهو¹⁵² محدث وكل
ما جاء من القديم يكون قديماً وكل ما جاء من المحدث¹⁵³ يكون محدثاً¹⁵⁴.

مسائل أبي ليث

للشيخ الإيمان أبي الليث المفسر
المعروف بإمام الهدى نصر بن محمد بن أحمد ابن إبراهيم الحنفي السمرقندي
(مترجمه)

الفقيه عبد الله بن الحاج طه الحاج جميل الدين الكيبي بلدا الشافعي مذهباً
ناظر ومدرس مدرسة التقدم الإسلامي
وسكرتير ومؤسس جمعية نشأة التقدم الإسلامية طبعت
في ١٣٢٧ هجرية بمطبعة الكيب.

بسم الله الرحمن الرحيم

دك ان پريس فردى باس فن الذى خسكاپى ان سيخن ان خرسختيت اوپ اونس سين باس
محمد ان اوپ ال سين فملجس ان صحابة (دن نادى) سيخ دى ارم سلاف فن الله عبد الله بن الحاج
طه بن جميل الدين بينك فن مين فرندى هت خفرخ فر مين اومتى فر تال دى رسالة فن مسائل

119 — ج، س؛ + لأنه: ج، س. 120 + هداية: د. 121 — د. 122 — ج؛ + من هذه الأشياء: ج؛ فيها: س. 123 — ج. 124
125 — ج. 126 — ج، س. 127 — ج، س. 128 الأوامر والنواهي: ج، س. 129 — ج. 130 — ج. 131
وإتباع ... الإيمان: أ. 132 — أ؛ + فقل: أ. 133 — أ، ج، س. 134 — ج، س؛ + هو: ج، س. 135 — لا ... التوحيد: أ. 136 —
ج، س. 137 شرائطه: س. 138 شرط ... الإيمان: أ. 139 بصفة الطهارة: أ؛ + مثل صفتها: أ. 140 — ب؛ أ، ب. 141 ينتقض به:
ب. 142 الجوارح: ب؛ — وينقض ... الأعضاء: د. 143 + المذكور: أ. 144 — أ، د؛ + فقل: أ، د. 145 + جهتان فعل الله وفعل
العبد فعل الله أمره: ج. 146 + هداية وتوفيقه وهو غير مخلوق: ج؛ هداية: و. 147 + بما جاء به النبي صلى الله عليه وسلم
من عند الله تعالى: ب. 148 والإقرار باللسان والتصديق بالقلب: ج، س؛ + وفعل بأركانه وهو مخلوق: ج؛ + من فعل العبد:
أ؛ + والعمل بأركانه من فعل العبد محدث لقوله تعالى: "والله خلقكم وما تعلمون". 149 — غير مخلوق لأنه: ب. 150 رب:
س. 151 — وهو: س؛ + لأنه: س. 152 وهو: د. 153 — وكل ... المحدث: د. 154 — وكل ... محدثاً: أ؛ — فالهداية غير مخلوق
... محدثاً: ج؛ + لأن العبد مخلوق ففعل المخلوق مخلوق، قوله تعالى: "والله خلقكم وما تعلمون". المخطوطة "س" تمت
كالتالي: وما حصل من القديم يكون قديماً والإقرار والتصديق من فعل العبد وهو محدث وكل ما حصل من المحدث يكون
محدثاً لقوله تعالى: "خلقكم محدثاً وما تعلمون" خلق الإيمان خفه بالسحابة الله.

أبی لیث سوہت اک خدون مین بست ان اک فرسوک هلپ فندی هوکی الله فر مین ان فر بی خنخی
 ڦت لیر دیسی رسالۃ دن سیخ شیخ اُبی لیث المحدث المفسر.

اک بخت دیسی کتاب مت دی نام فن الله دی جمرلکی دی خنادخی. دنک ان پریس اس فر الله
 دی اس فن الی خسکاپی ان دی خودی ایندی اس فر دی ڦت بنک اس فر الله سین سترف. ان
 سیخن ان خروت فن الله اوپ اونس سین باس محمد. ان سین فملجس ان سین صحابۃ.

ان مسأله: ڦنیر دت فر جو خسیخ اس ڦت اس ایمان؟

دن اس دی جواب: اک خلوف ان الله ان ان سین ملائکه ان ان سین کتابی ان ان سین رسولس
 ان ان دی لاستی دخ ان ان دی ایتستن فن خود ان کوات اس فن الله تعالی.

ان ماسأله: ڦنیر دت فر جو خسیخ اس ان هو خلوف جی ان الله؟

دن اس دی جواب: ڦارلک الله تعالی اس این لیقندخ ڦتر کرختخ ڦلر هورد سنر پراتر
 ایڦخدیرن خسکاپر رزق خیفر هیر باس ... سوندر ان مسکپی ان سوندر ان ضت ان سوندر
 ان ند ان خلیکنس.

ان ماسأله: ڦنیر دت فر جو خسیخ اس ان هو خلوف جی ان دی ملائکه؟

دن اس دی جواب: ڦارلک دی ملائکه اس سورتی. نو فن هلی اس دی درارس فن دی عرش ان
 فن هلی اس حافون ان فن هلی اس دی روحانیون ان فن هلی اس دی کروبون ان فن هلی اس
 دی سفره. دت اس جبریل ان میکائیل ان اسرائیل ان عزرافیل ان عزرائیل. ان فن هلی اس حفظة
 ان فن هلی اس کتبه ان هلی امل اس خسکاپی سلاخی فن الله. هلی اسنی بسکریفی اس منلکنی
 ان نی فرولکنی ان هلی هتی شهوة نی ان نی سلخی نی ان نی فادرنی ان نی مودرنی ان هلی
 درنک نی ان ایت نی ان هلی اس نی اومضهوسمنی فر دی ڦت الله هلی فورادوردر نی ان هلی دون
 ڦت هلی خاورد اس ان اومتی لیک فر هلی اس ان شرط فن ایمان ان اوم تهارت فر هلی اس کفر.

ان مسأله: ان ڦنیر دت فر جو خسیخ اس ان هو خلوف جی ان دی کتابی؟

دن اس دی جواب: ڦارلک الله هت اف لت کوم دی کتابی اوپ سین انبیاء ان دت اس افخکوم
 نی خسکاپی بی منسنی اوت سوندر ستر خیت ان دی خنخی ڦت تویفلخیت دا ان ماک ان ان آیه
 اوف ان ڦورت دن ڦورت هی کافر.

ان مسأله: ڦنیر دت فر جو خسیخ اس ان هو فیل کتابی هت افخکوم اوپ سین انبیاء؟

دن اس دی جواب: این هو ندرت ان فیر کتابی ... الله هت اف لت کوم تن فن دی کتابی اوپ
 آدم علیه السلام ... الله هت لت اف کوم فن دی کتابی فیفتخ کتابی اوپ شیث علیه السلام ان الله
 هت لت اف کوم فن دت تن کتابی اوپ ابراهیم علیه السلام ان الله هت اف لت کوم دی انجیل اوپ
 عیسی علیه السلام ان الله تعالی هت اف لت کوم دی توراۃ اوپ موسی علیه السلام ان الله تعالی هت
 اف لت کوم دی زبور اوپ داود علیه السلام ان الله تعالی هت لت اف کوم دی قرآن اوپ دی
 فرکستی محمد.

ان مسأله: ڦنیر دت فر جو خسیخ اس ان هو خلوف جی ان دی نبیس؟

دن اس دی جواب: ڦارلک دی ایرستی فن دی نبیس اس آدم علیه السلام ان دی لاستی فن هلی
 اس محمد. سیخنس فن الله اس اوپ هلی امل. هلی امل ڦس خفس فرتلس رادخیفرس
 فوربرنکرس کومدیرس بلتس دی فر تروڦرس فن دی هو کی الله هلی اس بشار فن کلینی ان
 خروتی سوندی ان اوم تی لیک فر هلی اس ان شرط فن دی ایمان ان اوم تهارت فر هلی اس کفر.

ان مسأله: ڦنیر دت فر جو خسیخ اس ان هو فیل اس دی أصحاب فن دی ڦتی؟

دن اس دی جواب: سس. آدم ونوح و ابراهیم وموسى وعیسی ومحمد صلوات الله علیهم اجمعین.
 ان ادرن ڦتی اس افخسکف بی دی ڦتی فن محمد صلی الله علیه وسلم.

ان مسأله: ڦنیر دت خسیخ اس فر جو ان هو فیل اس دی فن دی نبیس؟

دن اس دی جواب: این هو ندرت دیسن ان فیر ان توینتخ دیسن نبیس.

ان مسأله: ڦنیر دت فر جو خسیخ اس ان هو فیل ڦت دی نبیس اس مرسلس؟

دن اس دی جواب: دری هو ندرت ان دیرتن مرسلس.

ان مسأله: ٲنير دت خسيخ اس فر جو اس هلي نامي ان هلي ختل ان شرط فن ايمان اوف ني؟

دن اس دي جواب: اونس هتني دت ني اس ان شرط فن ايمان ني فر دي سيخ فن دي هوكي الله. فن هلي اس ٲت اس ٲت اونس خفرتلهت فراني ان فن هلي اس ٲت اونس ني خفرتلهت ني فراني ني.

ان مسأله: ٲنير دت فر جي خسيخ اس ان هو خلوف جي ان دي لاسي دغ؟
 دن اس دي جواب: ٲارلك الله تعالي سل دوت لت خان الذي خسكابي اسنت ني دي ٲت ان دي جنة ان فير اس ني ان الله سل فير ليٲندخ ماك فر هلي ان سل فر هلي بيماكار لت كوم ان سل افركن مت هلي ان سل حكم ماك تسن هلي مت رختخت دن دي خنخي ٲت اس فن ملائكة ان جن ان منس ٲارلك هلي سل دوت خان ان دي خنخي ٲت سلخ خٲسهت سل ني اور بليف ني ان دي فير ني نادي افركنسكپ ان مار دي مؤمن منسي سل فرايٲخ ٲس ان دي جنة مار دي كافر منسي سل ان دي فير فرايٲخ ٲس ان دي جنة ان فير سل ني فر خاني ان ني سين منسي ني دت اس ني دي ٲت ان دي جنة ان فير اس ني ان دي خنخي ٲت تويٲلخت ماك ان اتس فن دي دنكي دن اس هي كافر خٲورت.

ان مسأله: ٲنير دت فر جو خسيخ اس ان هو خلوف جي ان دي ايتستن فن خود ان كوات اس فن دي هوكي الله؟

(دن اس دي جواب): ٲارلك الله هت خسكابي دي خسكابي ان هت خاودر ان هت خبلت ان هت خسكابي دي لوح ان دي ٲن ان هت خاودر فر دي لوح ان دي ٲن اومتى سكريف دي فيركسلون فن دي سلافي سو زهو سمخت اس بي دي ايتستن فن دي هوكي الله ان دي ازل ان بي سين ٲل ان اودر ان سين تفردري سكپ ان اومضهو سمخت اس بي دي ايتستن فن دي هوكي الله انبيسين ٲل ان دي ازل ان ني بي سين اودر ني ان ني بي سين تفريدر سكپ ني ان هلي ٲورت بلون ان خسترف ان امل دي اس بي دي برومس فن دي هوكي الله ان سين بدريخن.

ان مسأله: ٲنير دت فر جو خسيخ اس اس ايمان خديلت اوف ني؟
 دن اس دي جواب: ايمان خديلت ني اوم ٲارلك ايمان اس لخ ان دي هارت ان ان دي فرستان ان ان دي سل فن نبى آدم ٲنت ايمان اس دي هداية فن الله تعالي اوب ان مؤمن ان دي خنخي ٲت اونستري اتس فن دت ايمان ان هداية اس فن الله دن ٲورت هي كافر.

ان مسأله: ٲنير دت خسيخ اس فر جو ٲت اس دي مراد بي ايمان؟
 دن اس دي جواب: ايمان مين توحيد.

ان مسأله: ٲنير دت فر جي خسيخ اس دي صلاة ان دي پواسي ان دي زكاة ان اومتى ليك دي ملائكة ان اومتى ليك دي كتابي ان اومتى ليك دي رسولس ان اومتى ليك دي ايتستن فن خود ان كوات فن الله تعالي ان بيتن دي فن اودر ان بلت ان دي فولخ فن دي سنة فن دي نبى صلى الله عليه وسلم اس دت فن دي ايمان اوف ني؟

دن اس دي جواب: لا. اوم ٲارلك مين توحيد ان ٲت بيتن دي اس ان شرط فن ايمان سين شرائٲ.

ان مسأله: ٲنير دت فر جو خسيخ اس اس ايمان اوب دي منيرتي فن طهارة اوف ني؟
 دن اس دي جواب: ايمان اس اوب دي منيرتي فن طهارة ان كفر اس اوب دي منيرتي فن حدث. انبي كفر الذي فيركسلون فن دي لتي ٲورت باطل.

ان مسأله: ٲنير فر جو خسيخ اس اس ايمان خسكابي اوف ني خسكابي ني؟
 دن اس دي جواب: ايمان اس هداية فن الله تعالي ان اومتى خلوف مت دي هارت ان دي ٲت دي نبى صلى الله عليه وسلم مي خكوم هت فن الله تعالي ان اومتى بر كنت مت دي تنك دن دي هداية اس ماكسلونس فن دي رب ان دت اس قديم اومتى خلوف اومتى بر كنت اس دي ماكسلونس فن دي سلاف ان دت اس محدث ان السٲت كوم فن قديم ان السٲت كوم فن محدث اس محدث.

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