

## A Study of Relationship between *Sharī'ah* and *Ḥaqīqah* with Special Reference to Shaykh Ibrāhīm Inyās

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### Abstract

*Sharī'ah* and *Ḥaqīqah* are two terms of *Tasawwuf*- Islamic Mysticism which had generated a lot of controversies among Islamic scholars. Previous works have focused on the connotations of *Sharī'ah* and *Ḥaqīqah* individually and with some other terms that are connected to the two. However, those works were confronted with the challenge of creating a unique understanding of the common features inherent *Sharī'ah* and *Ḥaqīqah* as independent concepts in Islām. Both usages have been promoted diversely by different groups in such a manner that one may want to see the two terms as uncomplimentary and opposite. This paper therefore, intended to give a clear meaning and understanding of the two connotations, and how both relate to each other as in the works of Shaykh Ibrahim Inyās in enhancing the spirito-moral dimensions of Islām. The paper concluded that there is relationship between *Sharī'ah* and *Ḥaqīqah* and the two connotations form the basic knowledge of Islam and Ibrahim Inyās was an exponent of *Sharī'ah* and *Ḥaqīqah*.

**Keywords:** Sharī'ah, Ḥaqīqah, Tasawwuf, Sufi and Theologian

### 1.0 Introduction

*Sharī'ah* and *Ḥaqīqah* are the cardinal doctrines of Islāmīc mysticism<sup>1</sup>. These doctrines generate a lot of controversies among Islāmīc scholars. Certain groups of scholar among the theologians are of the opinion that *Sharī'ah* and *Ḥaqīqah* are the same.<sup>2</sup> they opine that *Sharī'ah* is the law that guides the religion while *Ḥaqīqah* is the reality or inner dimension of religion itself.<sup>3</sup> However, the non-*Ṣūfī* theologians maintain and uphold the view that *Ḥaqīqah* is not a precept under the religion, but a heretical teaching mixed up with Islāmīc ideals and ideology<sup>4</sup>. They argue further that *Sharī'ah* alone is capable enough to cater for the needs and obligations of human beings both here and hereafter.<sup>5</sup> Nevertheless, the *Ṣūfīs* maintain and uphold the notion that *Sharī'ah* and *Ḥaqīqah* are two different components in Islām.<sup>6</sup> To the *Ṣūfīs* who fall into the category of *Nadhārīyyah*<sup>7</sup>, *Ḥaqīqah* is the inner dimension of *Sharī'ah* which form the legal foundation of Islāmīc religion. They also acknowledge further that, without *Sharī'ah*, there should be no *Ḥaqīqah* and either of the two should not be antithetical to each other.<sup>8</sup>

Based on the foregoing, it is not only pertinent in this paper to state the basic understanding of the meaning of *Sharī'ah* and *Ḥaqīqah* but also attempt a justification of the relationship that exists between the two connotations as explained in the works of Shaykh Ibrāhīm Inyās.

### 2.0 Connotations of *Sharī'ah* and *Ḥaqīqah*

*Sharī'ah* is the legal framework upon which Islām is built. *Sharī'ah* means *Tariqah* (path), a way or path leading to the stream of water. This path is a group of laws, ordinances and enactments derived from the comprehension and interpretation of divine knowledge of the Qur'ān and *Ḥadīth*.

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Moreover, these ordinances and codes of law evaluate how human should worship his Creator (*‘Ibādah*), the behaviour Allāh requires from him as well as his socio-economic and political interactions with other creatures, especially his fellow human beings (*mu‘āmalāt*). Ibn Jawzī opines that *Shar‘ah* is the body of Islāmic law which is based upon a series of realities and beneficial objectives.<sup>9</sup> These objectives constitute certain things that lead human beings to the highest possible level of benefit from God’s material and spiritual favours.<sup>10</sup> Ash-Shayhābi corroborates the above view by saying that there is no existence of the *Ḥaqīqah* (Reality) in the precept of Islāmic religion.<sup>11</sup> He later concludes that *Ḥaqīqah* is an innovation of the Shi‘ites<sup>12</sup> and the *Ṣūfīs*.<sup>13</sup> Furthermore, Ibn ‘Aqīl holds the view that *Shar‘ah* is not interdependent of *Ḥaqīqah* and that a *Ṣūfī* who claims such has transgressed the limits of Islām. This is because *Shar‘ah* is the only sacred law for human beings to attain both material and spiritual favours from Allāh.<sup>14</sup>

The *Ṣūfī* theologians such as Al-Muhāsibi, Imām Al-Ghazālī and a host of others submit that there is no difference between *Shar‘ah* and *Ḥaqīqah*.<sup>15</sup> They contend that *Ḥaqīqah* (Reality) is the expression of esoteric, while *Shar‘ah* is the expression of exoteric, and whoever establishes any difference between the two is a *Kāfir* (an infidel).<sup>16</sup> Therefore, *Ḥaqīqah* should not go contrary to what is in the *Shar‘ah*.<sup>17</sup> Abu’l-Qāsim Al-Junayd also opines that there is no difference between *Shar‘ah* and *Ḥaqīqah*- the two are the same.<sup>18</sup> Imām ‘Alūsī, a *Mufasssīr* of high repute and an educationist also opines in his exegetical work titled *Rūḥu’l-ma‘ānī* that there is *‘ilmu’l-Bāṭinī* or *Ḥaqīqah* in Islām. He claims that there are verses of the Qur’ān that have inner meanings apart from their apparent literal meanings. And these inner meanings are endowed to those who are pious and righteous. He finally notes that these inner meanings- *Ḥaqīqah*, are not late development in Islām, hence, it should not go contrary to the apparent literal meanings (*Shar‘ah*).<sup>19</sup> However, to the *Ṣūfīs* who fall into the category of *Adīyā*<sup>20</sup> claim that *Ḥaqīqah* (reality) is superior to *Shar‘ah* (sacred law), and after the *Ḥaqīqah* has manifested itself into gnosis (*ma‘rifah*) in the spiritual experiences of a *Ṣūfī*, then the *Shar‘ah* is no more binding on the *Ṣūfī*; he should then operate with *Ḥaqīqah* alone.<sup>21</sup> Mansūr Al-Hallāj, Abu’l-Yazīd Al-Bistāmi and An-Nifāri are the promoters of this school of thought. However, the former opinion is not embraced by the orthodox *Ṣūfīs* such as Shihābud-Dīn Suhrawardī, Shaykh Ibrāhīm Inyās among others.

At this juncture it is patient to critically examine the views of scholars on what Islām is all about. For instance, al-Kidwai views Islām whose source is *Shar‘ah* as: the way of life that embraces most decisively all the manifold aspects of human existence, spiritual and material, moral and physical, emotional and intellectual, personal and social. The meeting points of the body, the mind and the soul where the three unite to form a single reality, the basis of which is a real living consciousness of God.<sup>22</sup>

Kidwai’s submission explicitly showed that spirituality occupies an important position in the manifold aspects of human life, and the meeting point of soul, mind and body to form a single reality that will lead man to a life conscious of God, are what *Ḥaqīqah* (reality) or *Ṣūfism* is all about. This could be affirmed by the statement of Topbas which says: “the essence of *Ṣūfism* consists of uplifting our spiritual dimension to a certain degree of maturity and making it receptive to the knowledge and love of the Lord, and thereby, impairing onto it that certain blend required for reuniting with the real”.<sup>23</sup>

Consequently, the practice of *At-Taṣawwuf* appeared in Islām as a result of those who were highly inclined to the spiritual aspect of Islām which has been abandoned by the large number of Muslims during the ‘Abāssid period.<sup>24</sup> This is due to their forgetfulness of personal and communal cultures with ethics and norms prescribed by the Qur’ān about the world and its resources. There was a crazy rush for wealth and political power during this period. Affluence replaced poverty and people were respected only on the ground of wealth.

In a nut shell, Muslims had been drifted towards life of luxury, prodigy squander mania and had forgotten their ritual and spiritual duties. However, the above situations made some concerned Muslims who were highly inclined to spirituality to move out of the cities and settle in villages and bushes to practice their asceticism- the spiritual aspect of Islām; hence, they were known to be *Salikūn* – the sojourners, *Ablu’l-Bāṭinī* (people of esoteric) *Ablu’l-Ḥaqīqah* (the people of truth) among others.<sup>25</sup>

*Ablu’l-Ḥaqīqah* believes that Islām has its outer and inner components<sup>26</sup>. The outer dimension of Islām is taken care of by the *Shar‘ah* while the inner aspect is dealt with in *Ḥaqīqah*. *Ḥaqīqah* therefore, means truth or certitude.<sup>27</sup> Jurijāni sees it as a description of things in their real forms<sup>28</sup>. Asfahāni corroborates the above view by describing *Ḥaqīqah* as reality of a thing and it is an expression of esotericism (*Bāṭinī*)<sup>29</sup>.

Ibn 'Arabi views it from another perspective. He says *Ḥaqīqah* is the negation of one's attribute for the attribute of His (Allah) who is composed of you but not you<sup>30</sup>. From the foregoing, it could be said that *Ḥaqīqah* is the reality and spiritual aspect of the religion and it is developed from *Shar'ah*, because without *Shar'ah* there would be no *Ḥaqīqah*. It is important to note that Ṣūfism or *Taşawwuf* is of two categories vis-a-vis at-*Taşawwuf-Islāmi* (Islamic Mysticism) and *Taşawwuf falsafī* (speculative theosophy of mysticism). The former agrees that *Ḥaqīqah* (reality) is the inner dimension of Islām and the most perfect realization of its spiritual values. In *Taşawwuf al-Islāmi Ḥaqīqah* (reality) is the same thing as *Shar'ah* (Islamic Law) and the two are governed by the same rules. Similarly, their methods and experiences are in complete agreement with the noble Qur'ān and *Sunnah*. While the latter disagrees completely from associating itself with religion, its doctrines are based on philosophical myths and beliefs and environmental variables like culture, language, habit, geographical areas, society and others.<sup>31</sup>

### 3.0 Brief Sketch on Shaykh Ibrāhīm Inyās

Shaykh Ibrāhīm Inyās was a great mystic of the 20th century who possessed the knowledge of *Shar'ah* and *Ḥaqīqah*. He is regarded by his followers among the *Tijānis* in West Africa as *Ṣāhibul-Faydah*. Ibrāhīm Inyās was a custodian of *Shar'ah* and *Ḥaqīqah*. He asserts in one of his works titled *Kashful-libās* that the two connotations, i.e., *Shar'ah* and *Ḥaqīqah* are the Islāmic foundations of knowledge<sup>32</sup>. He further asserts that *Shar'ah* deals with duties of worship while *Ḥaqīqah* deals with the experience of His Lordship<sup>33</sup>. He maintains that any *Ḥaqīqah* (reality) that has no *Shar'ah* as its basis is not acceptable because *Tariqah* is situated on the dictates of the Qur'ān and *Sunnah*.<sup>34</sup> In *Rūḥul-Adab*, he observes that *Tariqah* is built upon both *Shar'ah* and *Ḥaqīqah*.<sup>35</sup> The vastness of the *Shaykh* in the twin knowledge of *Shar'ah* and *Ḥaqīqah* attracted many followers to him.

Shaykh Ibrāhīm Inyās was born into a highly religious family of 'Abdullāh Inyās in a village called Tayba Niasseme, Sin Saloun District in the Republic of Senegal.<sup>36</sup> His ancestor came from Morocco and later settled in Senegal. His father's name was Al-hājj-'Abdullāh bn. Muhammad bn Madnab bn Bakr bn Muhammad al-Amīn bn Samb bn Rida<sup>37</sup>, all of whom lived and died in Senegal except the latter who died in Morocco<sup>38</sup>. Some of the writers of biography of Shaykh Ibrāhīm Inyās submit that his ancestors have link to the Prophet through Rida.<sup>39</sup> However; Busoeri submits that the lineage traces its descendancy to 'Uqbah bn Nafi', one of the celebrated companions of the Prophet through Abdu'l Qudūs bn 'Aqīl bn 'Amr<sup>40</sup>.

Concerning the date of his birth, two variant opinions have been expressed. A view that tends to be most appropriate and acceptable to the majority of *Tijānis* of Ibrāhīmiyah has it that he was born in the 1318AH/1900C.E.<sup>41</sup> The other view that was expressed in the translator's note of *Kashful- Libās* puts his date of birth at 1320 A.H./1902.C.E.<sup>42</sup> The latter view is supported by Busoeri and others.<sup>43</sup>

Shaykh Ibrāhīm Inyās was widely acclaimed and accepted as a prominent figure and spiritual leader of *Tijāniyyah* brotherhood for the sublime degree of learning and mystical experiences that he so admirably attained. He was a scholar who excellently contributed to the promotion of scholarship of Islām and *Taşawwuf*. His erudition and scholarship were unanimously attested to by his contemporaries.

Ibrāhīm Inyās was brought up in a religious family and an organised environment that encouraged scholarship and spiritual training. He started his educational career with the study of Qur'ān under the tutelage of his father Al-Hājj, 'Abdullāhi.<sup>44</sup> Having completed the recitation and memorization of the Qur'ān in *Warsb* styles of reading, he studied other branches of Islāmic knowledge. These include *Fiqh* (Islāmic Jurisprudence), *Ḥadīth*, *Tafsīr* (Exegesis) Arabic Grammar, Literature, *Sirah* (Islāmic History) *'Arud* (poetry and prose), among others.<sup>45</sup>

Regarding the vast knowledge and training he received from his father, he writes that:

He trained me by means of these Ahmad litanies to acquire *Tarbiyah* and learning in which I received rare benefits, blessed secrets, glory of God and spiritual experiences. He was a good instructor in the *Tariqah* with unlimited authorisations of spiritual chains of transmission from its leading folk.<sup>46</sup>

Based on the above assertion, some of the disciples of Shaykh Ibrāhīm Inyās uphold and maintain that he (Ibrāhīm) did not study under any scholar except his father, Al-Hājj 'Abdullāh. However, Maigari debunks this view by listing some personalities who were in the list of teachers of Shaykh Ibrāhīm.<sup>47</sup> Busoeri also supports Maigari by asserting that Shaykh Ibrāhīm Inyās benefited from certain scholars before he became a vast and erudite scholar.<sup>48</sup> But Solagberu corroborates on the former opinion that he did not study under any scholar except his father.

He buttresses his opinion by making reference to a paper presented by Shaykh Nadhir Inyās (d. 1998) at the 11<sup>th</sup> International Conference held at Azhar University, Cairo in Egypt between 4<sup>th</sup> and 9<sup>th</sup> March 1988 which reads thus: “Diligent Ibrāhīm Inyās was a clever and brilliant child. He has quest for knowledge due to systematic instructions he received from his father, a competent scholar”<sup>49</sup>

Here, the researcher supports the opinion that Shaykh Ibrāhīm Inyās acquired knowledge and had become a vast scholar in Islāmic realms and *Taşawwuf* through the instruction of his father, based on the submission of Ibrāhīm Inyās himself. However, this does not mean that he (Ibrāhīm) might have not shared one or two experiences with other scholars, apart from his father. To buttress this, a source has it that he received some *Şūfi Ijazab* training under some notable authorities of Şufism. Among these were Muhammad Mahmūd As-Singuti bn al-Saghīr, a native of Mauritania and Ahmad Sukayrij of Morocco who had up to six hundred *Ijazāt* from six hundred different *Shuyukh*.<sup>50</sup>

Shaykh Ibrāhīm received the absolute authorization and some documents entrusted to Sayyid Singuti by his father which contain the usage of the *Asrār* (the secret names of Allāh). It is important to stress here that Al-Hājj ʿAbdullāh was the foremost and most senior among scholars who guided Shaykh Ibrāhīm Inyās on the knowledge of Islāmic Şufism. However, al-Hājj ʿAbdullāh realised that he might not have the grace of a very long life with Ibrāhīm. He, therefore, handed over the secrets of the path to As-Singuti to give them to young Ibrāhīm of which he fulfilled in 1922 when Al-Hājj ʿAbdullāh died.<sup>51</sup>

Equally, other great and leading figures of Şufism with *Ijazab* that had link of *Zilzilab* not longer and far between them and Shaykh Ahmad Tijāni (the founder of the order) who also gave their *Ijazab* to Shaykh Ibrāhīm include the followings, Shaykh ʿAbdullāh bn Al-Alawī, Sayyid Muhammad Al-kabīr bn Ahmad bn Miḥan bn Al-ʿAbbās Al-Alawī, Shaykh Muhammad Saʿīd bn Ahmad bn Al-Hāfiz.<sup>52</sup> In a nutshell, Shaykh Ibrāhīm obtained the two *Ijazab* in the order viz-a-viz- *Ijāzatul Taqdim* and *Ijāzatu'l Mutlaq*. *Ijāzatul Taqdim* is the type of *Ijazab* that limited the receiver only to introduce *Taşawwuf*, initiate and train the intending *Muridun* (novices). It also allows the receiver to lead the *Zāwiyah*<sup>53</sup>. While *Ijāzatu'l Mutlaq* is the highest peak of permission or license in *Tariqab* which qualifies the receivers to have autonomy to carry out all the responsibilities of the *Muqadam*, for example, he can initiate, lead the *Zawiyah* and appoint whoever is capable as a *Muqadam* among the *Muridun*<sup>54</sup>.

Shaykh Ibrāhīm died in one of the hospitals in London on Sunday, 15<sup>th</sup> *Rajab* 1395 A.H., which is equivalent to 27<sup>th</sup> July, 1975.<sup>55</sup> He died at the age of 75 and was buried in his home town Kawlakh according to Islāmic rites.<sup>56</sup> He was survived by seventy-five children. Almost all of them (both males and females) memorized the whole of the Glorious al-Qurʿān.<sup>57</sup> His death was a great lost for the Muslim *Ummah* throughout the world.

#### 4.0 Shaykh Ibrāhīm Inyās Between *Sharīʿah* and *Ḥaqīqah*

According to Ibrāhīm Inyās, *Sharīʿah* is the fundamental important path to the reality (*At-Taşawwuf*). Nevertheless, without full participation of *Sharīʿah* (*Tariqab*), *Şūfi* would not attain the experiential level of certainty that leads to the ultimate reality of God<sup>58</sup>. In other words, *Sharīʿah* is the physical aspect of Islām which connotes the law that teaches how one should behave in a manner pleasing to God in this life so as to be resident in paradise in the hereafter, while *Ḥaqīqah* is the spiritual aspect of Islām that explains the meanings of the laws and ideas that provides intellectual justification for sticking to the reality of God with other spiritual realms. In furtherance, *Sharīʿah* and *Ḥaqīqah* give explanations on the physical and spiritual phenomena and lift the veil of appearance to peep into the reality behind them<sup>59</sup>.

Ibrāhīm Inyās agrees with other orthodox *Şūfi* masters in his book titled *Rūḥu l- Adab* that *Sharīʿah* and *Ḥaqīqah* are mutually corroborated and not antithetical to each other. They argued that the primary sources of the *Sharīʿah* and *Ḥaqīqah* are the noble Qurʿān and *Sunnah* of the Prophet. These two sources are the determinant sources for legality and illegality of issues in Islām.<sup>60</sup> Moreover, he, Ibrāhīm Inyās and other *Sūfi* masters acknowledge that the *Kashf* (illumination) which is attained after the acquisition of *ʿilmul-Ḥaqīqah* (knowledge of reality) neither negates in any way anything in the principle of Islāmic law (*Sharīʿah*) nor determines the legality or illegality of a matter in Islām but rather affirms the reason and wisdom behind the principles of the Islāmic law. Based on this, the *Şūfis* uphold the view that the revelation has ended with the Prophet Muhammad and no human being can claim that angels reveal any revelation or law to him<sup>61</sup>. Therefore, *Ḥaqīqah* is only a confirmation of what the *Sharīʿah* dictates so that the Muslims would be able to understand it in a broader perspective.

This means that *Shar'ah* is the only way (*Tariqah*) that can lead man to attain *Haqiqah* (the reality of religious duties). In other words, *Haqiqah* is the explanation of the principles of Islāmic law (*Shar'ah*) and its justification in the real form.

In the light of this, Shaykh Ibrāhīm Inyās reported his master, Shaykh Ahmad Tijāni, the founder of *Tariqatul Tijāniyyah* to have said: *Tariqah* (*Haqiqah*) is to follow the commandment of God and abstain from the prohibition in the public and private based on what He (Allāh) is pleased with not what appeals to one's whims and caprices.<sup>62</sup>

Shaykh Ahmad Tijāni further says: If you hear anything being ascribed to me measure it with (the scale) of *Shar'ah* if it conforms work with it, but when it does not conform then drop it.<sup>63</sup>

In another account, Shaykh Ahmad Tijāni was asked, if people could lie against him. He replied in the affirmative and continued, if you heard anything about me, measure it with the yardstick of *Shar'ah*. If it corresponds accept, if otherwise, discard it.<sup>64</sup> Another *Ṣūfi* leader, Abu'l Qāsim Al-Junayd corroborates the view of Shaykh Ibrāhīm Inyās and Shaykh Ahmad Tijāni by stating that: "Our *Tariqah* is strictly based on the Divine scripture and tradition of the Prophet."<sup>65</sup> In the same vein, non-*Ṣūfi* theologians such as Imām 'Al-Alūsī submit that *Haqiqah* in *Ṣūfism* is not different to *Shar'ah*. He says:

As for the speech of *Ṣūfi* leaders, it is a form of indications to exact meaning which appears above that of an intended one that may be manifested. And that is as a result of their high level of faith and erudition. They do not believe that the apparent meaning is not the basis and that the hidden meaning is the intended. This is the belief of *Bāṭiniyyah* group, the infidels who have used it as a means of negating the Sunnah totally. Our masters are excluded from such belief. How will that not be? And they urge people to memorize the apparent or manifest meaning saying "it is imperative in the first instance as nobody can get the meaning without understanding the apparent meaning. And who ever claims to understand the exoteric meaning of the Qur'ān without understanding the apparent meaning is like someone claiming to have entered the house without reaching the door."<sup>66</sup>

*Haqiqah* (reality), as the inner dimension of *Shar'ah* (Islāmic law), has even been testified to by Imām Mālik, the founder of Maliki school of law in Islām. Imām Mālik submits that:

He who learns jurisprudence (*Shar'ah*) and neglects *Haqiqah* becomes a reprobate. He who learns *Haqiqah* (*Ṣūfism*) and neglects jurisprudence becomes an apostate. And he who combines both attains realisation of the truth.<sup>67</sup>

However, Jazā'ir<sup>68</sup> debunks the above statement and affirms that it is not a genuine statement of Imām Mālik. He quoted Mālik to have said that:

Whoever introduces or invents *Bid'ah* into Islām and takes it as *Sunnah* (a tradition of the Prophet ﷺ), he is treacherous to the Prophet's message.

Conversely, Al-Qatāhāni<sup>69</sup> refuted the view of Jazā'ir, by affirming that the statement is not only credited to Imām Mālik but also confirmed the authenticity of the connotation of *Haqiqah* in Islām. He justified that *Haqiqah* is the inner dimension of *Shar'ah*. He argued further that there are a number of 'Imām Mālik's students who have quoted the statement to the credit of their teacher. However, we would mention a few such as Zuriqāni and Qatahāni. These as well as many others quoted and attributed to Imām Mālik in their explanatory notes on *Izzīyah fī Fiqhī'l-Mālik* and *Aynul 'ilm*, respectively. He further gives another instance where Ibn Khaldūn has quoted it as that of Imām Mālik. This could be found in a work titled *Shifā' As-sā'il liṭabādhibil Masā'il*.<sup>70</sup>

Also, Imām Shāfi', the pioneer of *Usūlu'l-Fiqh*, is another scholar who is reported to have said in his book titled *Dimān Imām Shāfi'*:

Be either a *Ṣūfi* or a jurist

Neither neglect one for the other

Whoever is a jurist and not a *Ṣūfi* (esoteric)

Is a transgressor who tastes not with his soul the piety of Allāh.

Whoever fails to learn jurisprudence cannot be righteous<sup>71</sup>.

Moreover, it was mentioned in a book edited by Al-Ilorī that Imām Hanbalī also endorsed the practice of *Taṣawwuf*<sup>72</sup>. Sharāf Muhammad also reported that:

The theologians and the *Muhaddithūn* of Baghdad requested Imām Hanbalī to give a comment on Muhāsibi's practice of Ṣūfism, a great *Ṣūfi* and theologian of Imām Hanbalī's time. Having observed him, he said his speech touches the hearts of the believers, so thereby, I do not see any *Ṣūfi* of this time who attained the peak he reached in *Ḥaḳīqah* (reality).<sup>73</sup>

He continued in the same report that Imām Hanbalī, having said this, burst into tears because of the inspirational speech of Al-Hārith Muhāsibi on the explanation of *Ḥaḳīqah*.<sup>74</sup> It should be noted here that Imām Hanbalī dissociated himself from Hārith not on the platform of *Ḥaḳīqah* or Ṣūfism but on the issue of *ʿIlmu'l-Kalām*.<sup>75</sup> Imām Fakhr-dīn Ar-Rāzī<sup>76</sup>, in his attempt to analyse Ṣūfism, opined that Ṣūfis are those who comply with religious duties (*Sharʿah*) and they are the best group of human beings. Based on the later submission, *Sharʿah* could be said to be the law that guides the religious duties while *Ḥaḳīqah* is the reality of those religious duties and the two connotations have the same sources which are the glorious Qur'an and *Sunnah*. This can be seen explicitly shown in his *Firiyadt- Tafsiṛ* that *Ṣalāt*, which is one of the fundamental of Islām, is viewed in *Ḥaḳīqah* apart from its *Sharʿah* point of view as standing before Allah with an understanding of the meaning of *Ṣalāt* itself. This is the beginning of *Ṣalāt* according to Shaykh Ibrāhīm Inyās, while constant concentration of mind and presence with God is the end of it. He further says, *Ṣalāt* is so important that *Sūratul Fatiḥah* which is *Sūrah* of *Ṣalāt* starts with *Alḥamduḥillillah* which has eight letters and that denotes eight gates that lead to Paradise. He concludes on this that the *Sūrah* of *Ṣalāt* contains five beautiful names of God which represents five fundamentals of Islām. The names are: *Allah, Rabb, Ar-Raḥmān, Ar-Rabīm* and *Mālik Yawmid-Dīn*, which each represents five fundamental of Islām respectively.<sup>77</sup> The deduction from the above view of Shaykh Ibrāhīm Inyās is that there is relationship between *Ṣalawāt* (prayers) being prescribed by *Sharʿah* and that of *Ḥaḳīqah* because the two involve the observers to have concentration of both body and heart on God. The Prophet was reported to have said that "There is no *Salat* except with presence of the mind". Also, the significance of *Salat* and its connection to other forms of *ʿIbādah* is shown in the opinion of Shaykh Ibrāhīm Inyās and this also in line with prophetic tradition which says: "the first thing that a servant will account for on the day of Judgment is *Ṣalāt*, if it is valid the other acts of *ʿIbādah* are genuine and if it is deprived then all other *ʿIbādah* are not completed"<sup>78</sup>.

Similarly, he says, *Zakāt* which is enjoined on all Muslims with enough means to give two and a half percent of the value of their total wealth annually to the poor and the needy in *Sharʿah* is not different from *Ḥaḳīqah* dimension. Ibrāhīm Inyās adds that *Zakāt* is not only meant to be given out in charity or spent out to the less privileged by the affluent what God endows them but for the poor to remove the impurities and grudges of their mind<sup>79</sup>, this means that the Ṣūfis believe that both rich and the poor are mandated to pay *Zakāt* but in a different form.

In the same vein, *Ṣawm* (fasting) from the *Ḥaḳīqah* dimension is not different from *Sharʿah* perspective. The orthodox Ṣūfis including Shaykh Ibrāhīm Inyās believe that Ramaḍān Fast is most fulfilling and enriching form of spiritual commitment which endeavour to abstain from all evil and sinful acts which consequently make a servant to have a closer relationship with God. *Ḥaḳīqah* illustrates that fasting is not merely abstinence from drinking, eating and sexual intercourse but it is also the abstinence of the eyes, the tongue, hands, feet and the whole part of the body from sin and social vices. Consequently, the servant should not concentrate on any other being save God but if desires other being apart from Allah his/her fasting has become invalid<sup>80</sup>.

Lastly, *Ḥaḳīqah* also attached more important meaning to the performance of *Hajj* (Pilgrimage in Islām). It denotes that *Hajj* is the fulfillment of moral and religious duty and this attracts a lot of rewards from Allah<sup>81</sup>. It also facilitates spiritual growth because the pilgrims will devote and dedicate all their time in worship and this brings them closer to Allah. Nevertheless, *Hajj* serves as an assembly where people meet from different part of the world to worship and share their experiences and encounters of life. The Shaykh submits that *Hajj* is a spiritual journey that the trekker intends to meet with Allah and an assembly which is the replica of the assembly of the day of resurrection and Allah is the controller of that day.<sup>82</sup>

## Conclusion

Attempts have been made in this paper to establish that Shaykh Ibrāhīm Inyās was an exponent of *Sharʿah* and *Ḥaḳīqah*. He harmonized the *Sharʿah* and *Ḥaḳīqah* and filled the gap between the two so that people would realize that the two are in tandem.

Shaykh Ibrāhīm as an orthodox *Ṣūfī* master demonstrated and practiced *Ḥaqīqah* not only as a *Sunnah* of the Prophet but as a precept of religion. Shaykh Ibrāhīm Inyās practised *Shari'ah* and *Ḥaqīqah* as physical and inner aspects of religious teachings, respectively. He showcased the necessity of cultivating beauty, goodness and sincerity in religion so as to attain nearness to God in this life. Shaykh Ibrāhīm Inyās used the lucid language to encode the connotation of *Ḥaqīqah* (reality) and other related connotations to it not only in a Sunnatic way of the Prophet but in religious perspectives which never deviated from *Shari'ah* path.

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- Shaykh Ash-Sayhābi, (n.d), *Al-Jam'atul Islāmīyyah fī dawī' l-Kitāb wa Sunnah (n.p.p)*, 154
- Shiites are the followers of Ali, the fourth caliph of the Prophet (S.A.W). They regarded 'Ali as the only authentic caliph of the Prophet and all other caliphs i.e. Abu-Bakr, 'Umar and 'Uthmān are not genuine caliphs. Shiites have different branches one of which is *Baṭīnīyyah*. The *Baṭīnīyyah* extremely believe in inner meanings of the Glorious Qur'ān which they invented by themselves apart from apparent and general meanings of the Glorious Qur'ān that were known by the generality of Muslims.
- Ṣūfīs* are those who believe that Islām is divided into two organs; the outer organ which is *Sharī'ah* and the inner organ which is *Ḥaqīqah*. They retire from worldly ephemeral and concentrate on remembrance of God in order to reach the ultimate reality of God.
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- The Ṣūfīs who belong to sober school of thought that is *Taşānwufl Islāmi* are the ones who believe that *Sharāb* is the basis of *Ḥaqīqah* and the ultimate goal of Ṣūfism is to achieve *Tawhīd* (Oneness of God), *Ṣūfīs* like *Shaykh Ibrāhīm Niyass* (d. 1975), Abu Qāsim al-Junayd(d.910), Al-Hārith Muhasib (d.857) the teacher of Al- Junayd, Nasr- As-Saraj and the rest of others are belong to this class while the *Ṣūfīs* who are pantheists that is those who believe in *Wabadatu'l Wujūd* - one was all and all was one as the ultimate goal of Ṣūfism which denotes that there is no difference between Creator and creature. Mansūr al-Hallāj (d.) Abul Yazīd Al- Bistāmi (d.874), Dhu- Nun-al-Misri (d.859) and others are the likes of *Ṣūfīs* who belong to this category.
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