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الشَّيْخِ عُثْمَانَ بْنِ فُؤَادِي

تَعَمَّدَهُ اللَّهُ بِرَحْمَتِهِ آمِينَ

نساخه وترحمه الفقير الى الله تعالى

الشيخ أبو الفاء عمر محمد شريف بن فريد القادري الفودي

عفا الله عنه وغفر لشيخه ووالديه وأهله وأولاده آمين

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Cover design: *Surat al-Fatiha* written in the *Barnawi* script developed in the northeastern region of the Central *Bilad's-Sudan* (Northern Nigeria, Niger, Chad, Kumasi in northern Ghana, and Dar Fur in western Sudan). The design framing the *surat* is a multiple *hatumere'* design utilizing the Golden Ratio as a basis for the color pattern. Five colors representing the 5 elements: *fire, earth, water, air* and *iron* create the qualities of the paranormal square. The 28 day lunar calendar and the 30 day solar calendar are indicated as well as the 14 disconnected letters known as the illuminated letters (*huruuf anwaar*) which begin 29 *Quranic* chapters. Thus, this piece is an *awfaaq* or *ziyaarij* using color, letters and the Sacred Word. It is 3.5 ft X 2 ft.

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بسم الله الرحمن الرحيم صلى الله على سيدنا محمد
وعلى آله وصحبه وسلم تسليماً ^{قال} العبد الفقير المذنب
لرحمة ربه عثمان بن محمد بن عثمان المقر وقابله
بودة محمد بن الله بن صفة أمين الحمد لله رب العالمين
وأفضل الصلوات وأتم التسليم على سيدنا محمد وعلى
آله وصحبه أجمعين ورضي الله تعالى عن السادات
التابعين والعلماء العالمين والائمة الخيرة المستهديين
ومفاد يوم اليوم الذي أبا بعد وهذا كتابه عمدة
العلماء نابعاً من الله لمن عول عليه وأما سميت
عمدة العلماء لأنها ما أوردنا فيه الآيات الكتاب
وأما دية السنة وهما معتمد في اجتهد
واستنباطهم والدالك وجوه النصوابه اذ كل
من تمسك بهما لا ينزل وفي الموكلا فالله
عليه وسلم تركت فيكم أمرين لا تغضوا عليهما

الورقة 1 من المخطوطة عمدة العلماء للشيخ عثمان بن فودي من مخازن حيدر محمد في مدينة تنبكت المبارك

Folio 1 from the manuscript Umdat'l-Ulama of Shehu Uthman ibn Fuduye' from the archives Haidar Muhammad in the blessed city of Timbuktu

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا.

قَالَ الْعَبْدُ الْفَقِيرُ الْمُضْطَرُّ لِرَحْمَةِ رَبِّهِ **عُثْمَانُ بْنُ مُحَمَّدٍ بْنُ عُثْمَانَ** الْمَعْرُوفُ بِإِبْنِ فُودِي تَعَمَّدَهُ اللَّهُ بِرَحْمَتِهِ أَمِينَ، ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ وَأَفْضَلُ الصَّلَاةِ وَأَتَمُّ التَّسْلِيمِ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ وَرَضِيَ اللَّهُ تَعَالَى عَنِ السَّادَاتِ التَّابِعِينَ وَالْعُلَمَاءِ الْعَامِلِينَ وَالْأَيِّمَةِ الْأَرْبَعَةِ الْمُجْتَهِدِينَ وَمُقَلِّدِيهِمْ إِلَى يَوْمِ الدِّينِ، أَمَّا بَعْدُ: فَهَذَا كِتَابُ:

عُمْدَةُ الْعُلَمَاءِ

نَافِعٌ إِنْ شَاءَ اللَّهُ لِمَنْ عَوَّلَ عَلَيْهِ، وَإِنَّمَا سَمَّيْنَاهُ **عُمْدَةَ الْعُلَمَاءِ** لِأَنَّا مَا أوردْنَا فِيهِ إِلَّا آيَاتُ الْكِتَابِ وَأَحَادِيثُ السُّنَّةِ وَهُمَا مُعْتَمَدُهُمْ فِي إِجْتِهَادِهِمْ وَإِسْتِنْبَاطِهِمْ، وَلِذَلِكَ وَفَّقُوا لِلصَّوَابِ إِذْ كُلُّ مَنْ تَمَسَّكَ بِهِمَا لَا يَضِلُّ، وَفِي الْمَوْطَأِ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا: كِتَابَ اللَّهِ وَسُنَّةَ رَسُولِهِ)).

وَأوردْنَا فِي هَذَا التَّأْلِيفِ الْمُبَارَكِ سَبْعَةَ أَبْوَابٍ: **الْبَابُ الْأَوَّلُ**: فِي بَيَانِ دِينِ الْإِسْلَامِ وَأَقْسَامِ عُلُومِهِ، **الْبَابُ الثَّانِي**: فِي بَيَانِ آيَاتِ أُصُولِ الدِّينِ، **الْبَابُ الثَّلَاثُ**: فِي بَيَانِ أَحَادِيثِ أُصُولِ الدِّينِ، **الْبَابُ الرَّابِعُ**: فِي بَيَانِ آيَاتِ فُرُوعِ الدِّينِ الظَّاهِرَةِ، **الْبَابُ الْخَامِسُ**: فِي بَيَانِ أَحَادِيثِ فُرُوعِ الدِّينِ الظَّاهِرَةِ، **الْبَابُ السَّادِسُ**: فِي بَيَانِ آيَاتِ فُرُوعِ الدِّينِ الْبَاطِنَةِ، **الْبَابُ السَّابِعُ**: فِي بَيَانِ أَحَادِيثِ فُرُوعِ الدِّينِ الْبَاطِنَةِ.

هَذِهِ جُمْلَةُ أَبْوَابِ هَذَا الْكِتَابِ، وَكُلُّ مَنْ فَهَمَ جَمِيعَ مَا يُحْتَاجُ إِلَيْهِ فِي كُلِّ بَابٍ مِنْ هَذِهِ الْأَبْوَابِ فِي الْآيَاتِ وَالْأَحَادِيثِ وَحَفِظَهُ وَهُوَ عَالِمٌ، وَأوردُ فِي هَذَا الْكِتَابِ إِنْ شَاءَ اللَّهُ تَعَالَى مَا يَكْفِي أَنْ يَكُنْ سَلَمًا لِمَنْ نَوَّرَ اللَّهُ بَصِيرَتَهُ إِلَى طَلَبِ كُلِّ مَا يَحْتَاجُ إِلَيْهِ فِي الدِّينِ فِي كُلِّ بَابٍ مِنْ هَذِهِ الْأَبْوَابِ فِي الْآيَاتِ وَالْأَحَادِيثِ، إِنْ لَمْ يَجِدْ مَا يَطْلُبُهُ مِنْ هَذَا الْكِتَابِ فَهُوَ مُنْدرَجٌ.

وَبِاللَّهِ التَّوْفِيقُ



البَابُ الْأَوَّلُ

فِي بَيَانِ دِينِ الْإِسْلَامِ وَأَقْسَامِ عُلُومِهِ

فَأَقُولُ وَبِاللَّهِ التَّوْفِيقُ إِعْلَمْ وَفَقْنَا اللَّهَ وَإِيَّاكَ أَنَّ الدِّينَ الَّذِي أَتَى بِهِ نَبِيُّنَا مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَهُ أُصُولٌ وَفُرُوعٌ، فَأَمَّا أُصُولُهُ فَهِيَ **الْإِيمَانُ** وَالْعِلْمُ الْمُصَحَّحُ لِلْإِيمَانِ الَّذِي هُوَ عِلْمُ أُصُولِ الدِّينِ، وَأَمَّا فُرُوعُهُ فَهِيَ عَلَى قِسْمَيْنِ: فُرُوعٌ ظَاهِرَةٌ وَفُرُوعٌ بَاطِنَةٌ، وَأَمَّا الْفُرُوعُ الظَّاهِرَةُ فَهِيَ **الْإِسْلَامُ** وَالْعِلْمُ الْمُصَحَّحُ لِلْإِسْلَامِ وَالَّذِي هُوَ عِلْمُ الشَّرِيعَةِ، وَأَمَّا الْفُرُوعُ الْبَاطِنَةُ فَهِيَ **الْإِحْسَانُ** وَالْعِلْمُ الْمُصَحَّحُ لِلْإِحْسَانِ وَالَّذِي هُوَ عِلْمُ الْحَقِيقَةِ، فَالْإِيمَانُ وَالْإِسْلَامُ وَالْإِحْسَانُ هِيَ الدِّينُ جَمِيعُهُ، وَلِذَلِكَ قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مُخَاطِبًا لِأَصْحَابِهِ: ((فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ))، بَعْدَ أَنْ سَأَلَهُ عَنْ حَقِيقَتِهَا وَفَسَّرَهَا كَمَا فِي حَدِيثِ مُسْلِمٍ، وَلَفْظُ رِوَايَةِ الْبُخَارِيِّ: ((إِنَّ هَذَا جِبْرِيلُ جَاءَ لِيُعَلِّمَ النَّاسَ دِينَهُمْ)).

وَهَذِهِ الْعُلُومُ الثَّلَاثَةُ الْمُصَحَّحَةُ لَهَا هِيَ عُلُومُ الدِّينِ، وَهِيَ الْمُرَادُ بِقَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ كَمَا فِي حَدِيثِ ابْنِ مَاجَةَ: ((طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ))، وَلَيْسَ الْمُرَادُ بِهَذَا الْعِلْمُ كَمَا قَالَ الْعُلَمَاءُ رَضِيَ اللَّهُ عَنْهُمْ إِلَّا عِلْمُ الْمُعَامَلَةِ، وَالْمُعَامَلَةُ الَّتِي كُلفْنَا بِهَا ثَلَاثَةُ أَقْسَامٍ: اِعْتِقَادٌ وَفِعْلٌ وَتَرْكٌ، وَقَدْ تَكَلَّلَ بِتَعْلِيمِ هَذِهِ الْعُلُومِ الثَّلَاثَةِ، الْأَوَّلُ بِالْأَوَّلِ وَالثَّانِي بِالثَّانِي وَالثَّلَاثُ بِالثَّلَاثِ.

وَبِاللَّهِ التَّوْفِيقُ



البَابُ الثَّانِي

فِي بَيَانِ آيَاتِ أُصُولِ الدِّينِ

فَأَقُولُ وَبِاللَّهِ التَّوْفِيقُ إِعْلَمَنَّ أَنَّ اللَّهَ تَعَالَى أَثْبَتَ جَمِيعَ أُصُولِ الدِّينِ فِي الْقُرْآنِ: الْإِهْيَاتِهَا وَنَبَوِيَّاتِهَا وَسَمْعِيَّاتِهَا.

الإِيمَانُ عَلَى الإِجْمَالِ وَالتَّفْصِيلِ

لَأَنَّهُ تَعَالَى أَثْبَتَ **الإِيمَانَ عَلَى الإِجْمَالِ** بِقَوْلِهِ تَعَالَى: ﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ﴾، وَبِقَوْلِهِ تَعَالَى: ﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا﴾ الْآيَةَ، وَبِقَوْلِهِ تَعَالَى: ﴿قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ﴾، **وَفَصْلَ أَرْكَانِهِ** بِقَوْلِهِ تَعَالَى: ﴿وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ﴾، وَأَثْبَتَ **مَنْ أَسْلَمَ لَا يُكْفَرُ وَلَا يُسَاءُ الظَّنُّ بِهِ** مَا لَمْ يَظْهَرْ كُفْرُهُ بِالْقَوْلِ أَوْ بِالْفِعْلِ بِقَوْلِهِ تَعَالَى: ﴿وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا﴾.

الْإِهْيَاتِ

وَأَثْبَتَ **حُدُوثَ الْعَالَمِ** بِقَوْلِهِ تَعَالَى: ﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ﴾، وَأَثْبَتَ كَوْنَهُ **وَاجِبَ الْوُجُودِ** بِقَوْلِهِ تَعَالَى: ﴿ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ﴾ وَأَثْبَتَ كَوْنَهُ **قَدِيمًا** بِقَوْلِهِ تَعَالَى: ﴿هُوَ الْأَوَّلُ﴾، وَأَثْبَتَ كَوْنَهُ **بَاقِيًا** بِقَوْلِهِ تَعَالَى: ﴿وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ﴾، وَأَثْبَتَ كَوْنَهُ **مُخَالَفًا لَخَلْقِهِ** بِقَوْلِهِ تَعَالَى: ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾، وَأَثْبَتَ كَوْنَهُ **غَنِيًّا** بِقَوْلِهِ تَعَالَى: ﴿وَاللَّهُ الْغَنِيُّ﴾، وَأَثْبَتَ كَوْنَهُ **وَاحِدًا** بِقَوْلِهِ تَعَالَى: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾، وَأَثْبَتَ كَوْنَهُ **قَادِرًا** بِقَوْلِهِ تَعَالَى: ﴿إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾، وَأَثْبَتَ كَوْنَهُ **مُرِيدًا** بِقَوْلِهِ تَعَالَى: ﴿فَعَالٌ لِّمَا يُرِيدُ﴾، وَأَثْبَتَ كَوْنَهُ **عَالِمًا** بِقَوْلِهِ تَعَالَى: ﴿إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾، وَأَثْبَتَ كَوْنَهُ **حَيًّا** بِقَوْلِهِ تَعَالَى: ﴿هُوَ الْحَيُّ﴾، وَأَثْبَتَ كَوْنَهُ **سَمِيعًا بَصِيرًا** بِقَوْلِهِ تَعَالَى: ﴿أَسْمِعْ وَارَى﴾، وَأَثْبَتَ كَوْنَهُ **مُتَكَلِّمًا** بِقَوْلِهِ تَعَالَى: ﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾، وَأَثْبَتَ كَوْنَهُ **مُخْتَارًا فِي الْفِعْلِ وَالتَّرَكِّ** بِقَوْلِهِ تَعَالَى: ﴿وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ﴾.

النَّبِيُّاتُ

وَأُثْبِتَ **صَدَقَ الرِّسْلُ** بِقَوْلِهِ تَعَالَى: ﴿وَصَدَقَ الْمُرْسَلُونَ﴾، وَأُثْبِتَ **أَمَانَتُهُمْ** بِقَوْلِهِ تَعَالَى فِي حِكَايَةِ قَوْلِهِمْ: ﴿إِنِّي لَكُمْ رَسُولٌ أَمِينٌ﴾، وَأُثْبِتَ **تَبْلِيغُهُمُ الرِّسَالَةَ** بِقَوْلِهِ تَعَالَى: ﴿الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ﴾، وَأُثْبِتَ **كَوْنَهُمْ يَتَزَوَّجُونَ** بِقَوْلِهِ تَعَالَى: ﴿وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً﴾، وَأُثْبِتَ **كَوْنَهُمْ يَأْكُلُونَ الطَّعَامَ وَيَبْيِعُونَ وَيَشْتَرُونَ** بِقَوْلِهِ تَعَالَى: ﴿يَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ﴾.

السَّمْعِيَّاتُ

وَأُثْبِتَ **الْمَلَائِكَةُ** بِقَوْلِهِ تَعَالَى: ﴿الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةَ رُسُلًا أُولَى أَجْنَحَةٍ﴾، وَأُثْبِتَ كَوْنَ **الْمَوْتِ بِالْأَجَلِ** بِقَوْلِهِ تَعَالَى: ﴿فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ﴾، وَأُثْبِتَ **تَثْبِيتَ الْمُؤْمِنِينَ عِنْدَ سُؤَالِ الْقَبْرِ** بِقَوْلِهِ تَعَالَى: ﴿يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَالْآخِرَةِ﴾، وَأُثْبِتَ **عَذَابَ الْفَقِيرِ** بِقَوْلِهِ تَعَالَى: ﴿وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيَهُمْ أَخْرِجُوا أَنْفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ﴾، وَأُثْبِتَ **نَعِيمَهُ** بِقَوْلِهِ تَعَالَى: ﴿فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّةُ نَعِيمٍ وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ﴾، وَأُثْبِتَ **الْبَعْثَ** بِقَوْلِهِ تَعَالَى: ﴿إِنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ﴾، وَأُثْبِتَ **الْحَشْرَ** بِقَوْلِهِ تَعَالَى: ﴿وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا﴾، وَأُثْبِتَ **إِبْتَاءَ الْكُتُبِ** بِقَوْلِهِ تَعَالَى: ﴿فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ﴾، فِي حَقِّ الْمُؤْمِنِينَ، وَبِقَوْلِهِ: ﴿وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ﴾، فِي حَقِّ الْكَافِرِينَ، وَأُثْبِتَ **وَزْنَ الْأَعْمَالِ** بِقَوْلِهِ تَعَالَى: ﴿وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ﴾، وَأُثْبِتَ **الصِّرَاطَ** بِقَوْلِهِ تَعَالَى: ﴿فَأَهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ﴾، وَأُثْبِتَ **النَّارَ** بِقَوْلِهِ تَعَالَى: ﴿إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا﴾، وَأُثْبِتَ **الْكُوفَرَ** بِقَوْلِهِ تَعَالَى: ﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ﴾، وَأُثْبِتَ **الْجَنَّةَ** بِقَوْلِهِ تَعَالَى: ﴿وَجَزَائِهِمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا﴾، وَأُثْبِتَ **الشَّفَاعَةَ** بِقَوْلِهِ تَعَالَى: ﴿عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا﴾ وَبِقَوْلِهِ تَعَالَى: ﴿وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى﴾ وَبِقَوْلِهِ تَعَالَى: ﴿وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَى﴾، وَأُثْبِتَ **رُؤْيَا الْمُؤْمِنِينَ لَهُ تَعَالَى فِي الْآخِرَةِ** بِقَوْلِهِ تَعَالَى: ﴿وَجُوهٌ يَوْمَئِذٍ نَاصِرَةٌ إِلَى رَبِّهَا نَاطِرَةٌ﴾.

فَهَذِهِ أُصُولُ الدِّينِ الْإِهْيَاطُهَا وَنَبَوِيَّاتُهَا وَسَمْعِيَّاتُهَا. قَدْ أَثْبَتَهَا اللَّهُ تَعَالَى كُلَّهَا فِي الْقُرْآنِ الْعَظِيمِ،
وَكُلُّ مَا لَمْ نَذْكُرْ مِنْهَا فَهُوَ مُنْدرَجٌ فِيهَا، وَيَجِبُ عَلَى كُلِّ مُكَلَّفٍ أَنْ يَعْتَقِدَهَا كَمَا جَاءَتْ.

وَبِاللَّهِ التَّوْفِيقُ



SANKHORE'



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البَابُ الثَّالِثُ

فِي بَيَانِ أَحَادِيثِ أُصُولِ الدِّينِ

فَأَقُولُ وَبِاللَّهِ التَّوْفِيقُ إِعْلَمَ أَيْضًا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَثْبَتَ أُصُولَ الدِّينِ أَيْضًا فِي سُنَّتِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ.

الإِيمَانُ عَلَى الإِجْمَالِ وَالتَّفْصِيلِ

وَأُثْبِتُ **الإِيمَانُ عَلَى الإِجْمَالِ** بِقَوْلِهِ كَمَا فِي صَحِيحِ الْبُخَارِيِّ عَنْ مُعَاذٍ: ((مَا مِنْ أَحَدٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صِدْقًا إِلَّا حَرَّمَهُ اللَّهُ عَلَى النَّارِ))، يَعْنِي نَارَ الْخُلُودِ، وَبِقَوْلِهِ فِي رِوَايَةِ مُسْلِمٍ عَنْ أَبِي هُرَيْرَةَ: ((أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَيُؤْمِنُوا بِي وَبِمَا جِئْتُ بِهِ))، **وَفَصَّلَ أَرْكَانَهُ** بِقَوْلِهِ كَمَا فِي حَدِيثِ مُسْلِمٍ عَنْ عُمَرَ بْنِ الْخَطَّابِ: ((أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ))، وَأُثْبِتُ **أَنْ كُلُّ مَنْ أَسْلَمَ لَا يُكْفَرُ وَلَا يُسَاءُ الظَّنُّ بِهِ** مَا لَمْ يَظْهَرْ كُفْرُهُ بِالْقَوْلِ أَوْ الْفِعْلِ بِقَوْلِهِ كَمَا فِي صَحِيحِ الْبُخَارِيِّ عَنْ عُمَرَ: ((أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ وَحِسَابُهُمْ عَلَى اللَّهِ)) يَعْنِي فِي أَمْرِ سَرَائِرِهِمْ.

الْإِلَاهِيَّاتُ

وَأُثْبِتُ **حُدُوثَ الْعَالَمِ** كَمَا فِي صَحِيحِ الْبُخَارِيِّ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ بِقَوْلِهِ: ((كَانَ اللَّهُ وَلَمْ يَكُنْ شَيْءٌ غَيْرُهُ))، وَأُثْبِتُ كَوْنَهُ **وَاجِبَ الْوُجُودِ** بِقَوْلِهِ: ((الْحَقُّ)) كَمَا فِي عَدِّ أَسْمَاءِ الْحُسْنَى كَمَا رَوَاهُ التِّرْمِذِيُّ وَغَيْرُهُ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ وَأُثْبِتُ كَوْنَهُ **قَدِيمًا** بِقَوْلِهِ ((الْأَوَّلُ))، وَأُثْبِتُ كَوْنَهُ **بَاقًا** بِقَوْلِهِ: ((الْبَاقِي)) وَبِقَوْلِهِ: ((الْآخِرُ))، وَأُثْبِتُ كَوْنَهُ **مُخَالَفًا لِخَلْقِهِ** بِقَوْلِهِ: ((الْقُدُّوسُ السَّلَامُ))، وَأُثْبِتُ كَوْنَهُ **غَنِيًّا** بِقَوْلِهِ: ((الْغَنِيُّ))، وَأُثْبِتُ كَوْنَهُ **وَاحِدًا** بِقَوْلِهِ: ((الْوَاحِدُ الْأَحَدُ الْفَرْدُ))، وَأُثْبِتُ كَوْنَهُ **قَادِرًا** بِقَوْلِهِ: ((الْقَادِرُ الْمُفْتَدِرُ))، وَأُثْبِتُ كَوْنَهُ **مُرِيدًا** بِقَوْلِهِ: ((الْمُقَدِّمُ الْمُؤَخِّرُ))، وَأُثْبِتُ كَوْنَهُ **عَالِمًا** بِقَوْلِهِ: ((الْعَلِيمُ))، وَأُثْبِتُ كَوْنَهُ **حَيًّا** بِقَوْلِهِ: ((الْحَيُّ))، وَأُثْبِتُ كَوْنَهُ **سَمِيعًا بَصِيرًا** بِقَوْلِهِ: ((السَّمِيعُ الْبَصِيرُ))، هَذَا كُلُّهُ فِي رِوَايَةِ التِّرْمِذِيِّ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ، قُلْتُ: قَدْ وَرَدَ وَصْفُهُ عَزَّ وَجَلَّ **بِالْقَدِيمِ** فِي حَدِيثِ أَبِي هُرَيْرَةَ لَكِنْ مِنْ

رَوَايَةِ ابْنِ مَاجَةَ، وَقَدْ وَرَدَ **فَعَالٌ لَمَّا يُرِيدُ** فِي حَدِيثِ الْحَاكِمِ فِي مُسْتَدْرِكِهِ، وَأُثْبِتَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ كَوْنُهُ عَزَّ وَجَلَّ **مُتَكَلِّمًا** بِقَوْلِهِ: ((مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيَكَلِّمُهُ رَبُّهُ لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجَمَانٌ وَلَا حِجَابٌ يَحْجُبُهُ))، كَمَا فِي صَحِيحِ الْبُخَارِيِّ عَنْ عَدِيِّ ابْنِ حَاتِمٍ، وَأُثْبِتَ أَيْضًا عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ كَوْنُهُ عَزَّ وَجَلَّ **مُخْتَارًا** بِقَوْلِهِ: ((الْمُقَدَّمُ الْمُوَحَّرُ)) كَمَا مَرَّ ذَلِكَ فِي حَدِيثِ التِّرْمِذِيِّ فِي عَدِّ الْأَسْمَاءِ الْحُسْنَى.

النَّبَوِيَّاتُ

وَأُثْبِتَ أَيْضًا عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ **صِدْقَهُ فِي كُلِّ مَا أَخْبَرَهُ** بِقَوْلِهِ: ((نَعَمْ فَإِنِّي لَا أَقُولُ فِيهِمَا إِلَّا حَقًّا)) جَوَابًا لِعَبْدِ اللَّهِ بْنِ عَمْرٍو لَمَّا قَالَ لَهُ: يَا رَسُولَ اللَّهِ أَوْ أَكُتِبُ كُلَّمَا أَسْمَعُهُ مِنْكَ فِي الْغَضَبِ وَالرَّضَى رَوَاهُ أَبُو دَاوُدَ، وَأُثْبِتَ **أَمَانَتَهُ** عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ بِقَوْلِهِ لِذِي الْخُوَيْصِرَةِ: ((وَيْلَكَ! مَنْ يَعْدِلُ إِنْ لَمْ أَعْدِلْ؟)) لَمَّا قَالَ لَهُ: أَعْدِلْ، كَمَا فِي صَحِيحِ الْبُخَارِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، وَأُثْبِتَ **تَنْبِغَهُ الرَّسَالَةَ** عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ بِقَوْلِهِ لِأَصْحَابِهِ: ((أَلَا هَلْ بَلَّغْتُ؟))، فَقَالُوا: نَعَمْ، قَالَ: ((اللَّهُمَّ أَشْهَدْ، فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ)) كَمَا فِي صَحِيحِ الْبُخَارِيِّ عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ، وَأُثْبِتَ أَيْضًا عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ **جَوَازَ الْأَعْرَاضِ الْبَشَرِيَّةِ** بِقَوْلِهِ: ((وَاللَّهِ إِنِّي لَأَخْشَاكُمْ لِلَّهِ وَأَتَّقَاكُمْ لَهُ لَكِنِّي أَصُومُ وَأَفْطِرُ وَأُصَلِّي وَأَرْقُدُ وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي))، كَمَا فِي صَحِيحِ الْبُخَارِيِّ عَنْ أَنَسٍ، قُلْتُ: وَابْتِائُهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ الصِّدْقَ وَالْأَمَانَةَ وَالتَّبْلِيغَ وَجَوَازَ الْأَعْرَاضِ الْبَشَرِيَّةِ لِنَفْسِهِ عَيْنُ ابْتِائِهِ ذَلِكَ بِجَمِيعِ إِخْوَانِهِ مِنَ الرُّسُلِ بِجَامِعِ النُّبُوَّةِ.

السَّمْعِيَّاتُ

وَأُثْبِتَ أَيْضًا عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ **الْمَلَانِكَةُ** بِقَوْلِهِ: ((يَتَعَاقِبُونَ فِيكُمْ مَلَائِكَةُ بِاللَّيْلِ وَمَلَائِكَةُ بِالنَّهَارِ))، كَمَا فِي صَحِيحِ الْبُخَارِيِّ عَنْ أَبِي هُرَيْرَةَ، وَأُثْبِتَ **كَوْنُ الْمَوْتِ بِالْأَجَلِ** بِقَوْلِهِ: ((وَكُلُّ إِلَى أَجَلٍ مُّسَمًّى))، كَمَا فِي حَدِيثِ أُسَامَةَ بْنِ زَيْدٍ فِي قِصَّةِ مَوْتِ ابْنِ ابْنَتِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ رَوَاهُ الْبُخَارِيُّ فِي صَحِيحِهِ، وَأُثْبِتَ **سُؤَالَ الْقَبْرِ** بِقَوْلِهِ: ((إِنَّ الْعَبْدَ إِذَا وُضِعَ عَلَى قَبْرِهِ وَتَوَلَّى عَنْهُ أَصْحَابُهُ، أَتَاهُ مَلَكَانِ، فَيَقْعِدَانِهِ، فَيَقُولَانِ لَهُ: مَا كُنْتَ تَقُولُ فِي هَذَا النَّبِيِّ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَأَمَّا الْمُؤْمِنُ فَيَقُولُ أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ، وَأَمَّا الْكَافِرُ وَالْمُنَافِقُ، فَيَقُولُ لَا أَدْرِي))، كَمَا فِي صَحِيحِ الْبُخَارِيِّ عَنْ أَنَسٍ، وَفِي رِوَايَةٍ لِأَبِي دَاوُدَ: ((فَيَقُولُ لَهُ: مَنْ رَبُّكَ؟ وَمَا دِينُكَ؟ وَمَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ؟ فَيَقُولُ الْمُؤْمِنُ: رَبِّي اللَّهُ وَدِينِي الْإِسْلَامُ وَالرَّجُلُ الْمُبْعُوثُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَيَقُولُ الْكَافِرُ فِي الثَّلَاثِ لَا أَدْرِي))، وَفِي رِوَايَةِ التِّرْمِذِيِّ: ((يُقَالُ لِأَحَدِهِمَا الْمُنْكَرُ وَلِلْآخَرِ النَّكِيرُ))، وَأُثْبِتَ **عَذَابَ الْقَبْرِ** وَنَعِيمَهُ وَبِعَثَ الْأَمْوَاتِ بِقَوْلِهِ: ((إِنَّ أَحَدَكُمْ إِذَا مَاتَ عُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ فَمِنْ أَهْلِ الْجَنَّةِ وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ فَيُقَالُ هَذَا مَقْعَدُكَ حَتَّى يَبْعَثَكَ اللَّهُ يَوْمَ الْقِيَامَةِ))، كَمَا فِي صَحِيحِ الْبُخَارِيِّ عَنْ ابْنِ عُمرَ، وَأُثْبِتَ عَذَابَ الْقَبْرِ أَيْضًا بِقَوْلِهِ: ((عَذَابُ الْقَبْرِ حَقٌّ))، كَمَا فِي صَحِيحِ الْبُخَارِيِّ عَنْ عَائِشَةَ، وَأُثْبِتَ **الْمِيزَانَ** بِقَوْلِهِ: ((كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ ثَقِيلَتَانِ فِي الْمِيزَانِ حَبِيبَتَانِ إِلَى الرَّحْمَانِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ))، كَمَا فِي صَحِيحِ الْبُخَارِيِّ عَنْ أَبِي هُرَيْرَةَ، وَأُثْبِتَ **صُحُفَ الْمَلَانِكَةِ** بِقَوْلِهِ: ((إِنَّ اللَّهَ سَيُخَلِّصُ رَجُلًا مِنْ أُمَّتِي عَلَى رُؤُوسِ الْخَلَائِقِ يَوْمَ الْقِيَامَةِ، فَيَنْشُرُ عَلَيْهِ تِسْعَةَ وَتِسْعِينَ سِجْلًا، كُلُّ سِجْلٍ مِثْلُ مَدِّ الْبَصَرِ، ثُمَّ يَقُولُ أَتَنْكِرُ مِنْ هَذَا شَيْئًا؟ أَظْلَمَكَ كَتَبْتَنِي الْحَافِظُونَ؟ فَيَقُولُ: لَا يَا رَبِّ، فَيَقُولُ: أَفَلَاكَ عُذْرٌ؟ فَيَقُولُ: لَا يَا رَبِّ، فَيَقُولُ: بَلَى إِنَّ لَكَ عِنْدَنَا حَسَنَةً، فَإِنَّهُ لَا ظُلْمَ عَلَيْكَ الْيَوْمَ، فَتَخْرُجُ بِطَاقَةٍ فِيهَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، فَيَقُولُ احْضُرْ وَزَنِّكَ، فَيَقُولُ: يَا رَبِّ مَا هَذِهِ الْبِطَاقَةُ مَعَ هَذِهِ السَّجَلَاتِ؟ فَقَالَ: إِنَّكَ لَا تَظْلَمُ، قَالَ: فَتَوْضَعُ السَّجَلَاتُ فِي كِفَّةٍ وَالْبِطَاقَةُ فِي كِفَّةٍ فَطَاشَتِ السَّجَلَاتُ وَثَقَلَتِ الْبِطَاقَةُ، فَلَا يَنْقُلُ مَعَ اسْمِ اللَّهِ شَيْءٌ))، كَمَا رَوَاهُ التِّرْمِذِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، وَأُثْبِتَ أَيْضًا عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ **الصِّرَاطَ** بِقَوْلِهِ: ((وَيَضْرِبُ جِسْرُ جَهَنَّمَ فَأَكُونُ أَوَّلَ مَنْ يُجِيزُ))، كَمَا فِي صَحِيحِ الْبُخَارِيِّ عَنْ أَبِي هُرَيْرَةَ وَيَقُولُهُ كَمَا فِي صَحِيحِ مُسْلِمٍ: ((بَلَّغْنِي أَنَّ الْجِسْرَ أَدْقُ مِنَ الشَّعْرَةِ وَاحِدٌ مِنَ السَّيْفِ))، وَأُثْبِتَ **الْكُوفَرُ**

بِقَوْلِهِ: ((حَوْضِي مَسِيرَةُ شَهْرٍ، مَاؤُهُ أَبْيَضُ مِنَ اللَّبَنِ وَرِيحُهُ أَطْيَبُ مِنَ الْمِسْكِ وَكَيْزَانُهُ كَنْجُومِ السَّمَاءِ مَنْ شَرِبَ مِنْهُ فَلَا يَظْمَأُ أَبَدًا))، كَمَا فِي صَحِيحِ الْبُخَارِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، وَأُثْبِتَ **الْجَنَّةَ وَالنَّارَ** بِقَوْلِهِ: ((مَا مِنْ شَيْءٍ كُنْتُ لَمْ أَرَهُ إِلَّا رَأَيْتُهُ فِي مَقَامِي هَذَا حَتَّى الْجَنَّةَ وَالنَّارَ))، كَمَا فِي صَحِيحِ الْبُخَارِيِّ فِي بَابِ صَلَاةِ الْكُسُوفِ مِنْ حَدِيثِ أَسْمَاءَ، وَأُثْبِتَ **الشَّفَاعَةَ** بِقَوْلِهِ: ((شَفَاعَتِي لِأَهْلِ الْكِبَائِرِ مِنْ أُمَّتِي وَمَنْ لَمْ يَكُنْ مِنْ أَهْلِ الْكِبَائِرِ فَمَا لَهُ وَلِلشَّفَاعَةِ))، رَوَاهُ التِّرْمِذِيُّ عَنْ جَابِرٍ، وَأُثْبِتَ **رُؤْيَا الْمُؤْمِنِينَ لَهُ تَعَالَى** بِقَوْلِهِ: ((إِنَّكُمْ سَتَرُونَ رَبَّكُمْ جَلَّ ثَنَاؤُهُ عَيْنًا))، كَمَا فِي صَحِيحِ الْبُخَارِيِّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ.

وَأَحَادِيثُ عِلْمِ أَصُولِ الدِّينِ مُتَوَاتِرَةٌ وَإِنَّمَا أَقْتَصَرْنَا عَلَى إِيرادِ بَعْضِهَا إِيْخْتِصَارًا.
وَبِاللَّهِ التَّوْفِيقُ.



البَابُ الرَّابِعُ فِي بَيَانِ آيَاتِ فُرُوعِ الدِّينِ الظَّاهِرَةِ

الطَّهَارَةُ

وَأُثِّبَتْ **الِاسْتِيزَاءُ**، قَالَ اللَّهُ تَعَالَى فِي مَدَحِ أَهْلِ قُبَاءَ: ﴿فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ﴾، وَأُثِّبَتْ **الْمَاءُ الطَّاهِرُ**: قَالَ اللَّهُ تَعَالَى: ﴿وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا﴾، وَقَالَ اللَّهُ تَعَالَى: ﴿وَيُنْزِلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ﴾، وَأُثِّبَتْ **الْغُسْلُ**: قَالَ اللَّهُ تَعَالَى: ﴿وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا﴾، وَقَالَ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا﴾، وَأُثِّبَتْ **الْوُضُوءُ**: قَالَ اللَّهُ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ﴾، وَأُثِّبَتْ **التَّبَيُّمُ**: قَالَ اللَّهُ تَعَالَى: ﴿وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ مِنْهُ﴾، وَأُثِّبَتْ **الْحَيْضُ**: قَالَ اللَّهُ تَعَالَى: ﴿وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَى فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ﴾.

الصَّلَاةُ

وَأُثِّبَتْ **أَوْقَاتُ الصَّلَاةِ**: قَالَ اللَّهُ تَعَالَى: ﴿فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ﴾، وَقَالَ اللَّهُ تَعَالَى: ﴿أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنِ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾، وَأُثِّبَتْ **الْأَذَانُ**: قَالَ اللَّهُ تَعَالَى: ﴿وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوءًا وَلَعِبًا﴾، وَقَالَ اللَّهُ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ﴾.

وَأُثِّبَتْ **شُرُوطُ الصَّلَاةِ**: قَالَ اللَّهُ تَعَالَى فِي شَأْنِ الطَّهَارَةِ: ﴿إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾، وَقَالَ فِي شَأْنِ **إِسْتِقْبَالِ الْقِبْلَةِ**: ﴿قُلْ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ﴾، وَقَالَ فِي شَأْنِ **سِتْرِ الْعَوْرَةِ**: ﴿خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ﴾، وَقَالَ فِي شَأْنِ **تَرِكِ الْكَلَامِ**: ﴿وَقُومُوا لِلَّهِ قَانِتِينَ﴾.

وَأُثِّبَتِ **الصَّلَاةُ**: قَالَ اللَّهُ تَعَالَى: ﴿فَأَقِمْوَا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْفُوتًا﴾، وَأُثِّبَتِ **قِضَاءُ الْفَوَائِدِ**: قَالَ اللَّهُ تَعَالَى: ﴿وَأَقِمْ الصَّلَاةَ لِذِكْرِي﴾، وَأُثِّبَتِ **السَّهْوُ**: قَالَ اللَّهُ تَعَالَى: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾، وَقَالَ تَعَالَى: ﴿وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ﴾، وَأُثِّبَتِ **صَلَاةُ الْمُسَافِرِ**: قَالَ اللَّهُ تَعَالَى: ﴿وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ﴾، وَأُثِّبَتِ **الْجُمُعَةُ**: قَالَ اللَّهُ تَعَالَى: ﴿إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ﴾، وَأُثِّبَتِ وَأُثِّبَتِ **صَلَاةُ الْخَوْفِ**: قَالَ اللَّهُ تَعَالَى: ﴿وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا * وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ﴾ الْآيَةُ، وَقَالَ تَعَالَى: ﴿فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ﴾، وَأُثِّبَتِ **صَلَاةُ الْعَبِيدِ**: قَالَ اللَّهُ تَعَالَى: ﴿فَصَلِّ لِرَبِّكَ وَانْحَرْ﴾، وَقَالَ تَعَالَى: ﴿قَدْ أَفْلَحَ مَنْ تَزَكَّى * وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى﴾، وَأُثِّبَتِ **صَلَاةُ الْجَنَائِزِ**: قَالَ اللَّهُ تَعَالَى: ﴿وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ﴾، أَيْ خَارِجُونَ عَنِ الْإِيمَانِ، وَدَلَّتِ الْآيَةُ عَلَى أَنَّ غَيْرَهُمْ يُصَلِّ عَلَيْهِمْ.

الزَّكَاةُ

وَأُثِّبَتِ **الزَّكَاةُ**: قَالَ اللَّهُ تَعَالَى: ﴿وَاتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ﴾، وَقَالَ تَعَالَى: ﴿وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ * يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كَنْزْتُمْ لِأَنْفُسِكُمْ فَدُوفُوا مَا كُنْتُمْ تَكْنِزُونَ﴾، وَأُثِّبَتِ **زَكَاةُ الْفِطْرِ**: قَالَ اللَّهُ تَعَالَى: ﴿قَدْ أَفْلَحَ مَنْ تَزَكَّى * وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى﴾.

الصِّيَامُ

وَأُثْبِتَ **الصَّوْمُ**: قَالَ اللَّهُ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾، وَأُثْبِتَ **الإِعْتِكَافُ**: قَالَ اللَّهُ تَعَالَى: ﴿وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ﴾.

الحَجُّ

وَأُثْبِتَ **الحَجُّ**: قَالَ اللَّهُ تَعَالَى: ﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾.

الزَّكَاةُ وَالذَّبْحُ

وَأُثْبِتَ **الزَّكَاةُ**: قَالَ اللَّهُ تَعَالَى: ﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبْعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ﴾، وَقَالَ تَعَالَى: ﴿فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ﴾، وَقَالَ تَعَالَى: ﴿يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَمَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلَّبِينَ يَعْلَمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾.

الْيَمِينُ وَالنَّذْرُ

وَأُثْبِتَ **الْيَمِينُ**: قَالَ اللَّهُ تَعَالَى: ﴿لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَوْ هَلِيكُمُ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ﴾، وَأُثْبِتَ **النَّذْرُ**: قَالَ اللَّهُ تَعَالَى: ﴿وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ﴾، وَقَالَ تَعَالَى: ﴿يُوفُونَ بِالنَّذْرِ﴾، وَقَالَ تَعَالَى: ﴿وَلْيُوفُوا نُذُورَهُمْ﴾.

الْجِهَادُ

وَأُثِّبَتِ **الْجِهَادُ**: قَالَ اللَّهُ تَعَالَى: ﴿إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ * الثَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الْآمِرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ﴾.

النِّكَاحُ وَمَا تَعَلَّقَ عَلَيْهِ

وَأُثِّبَتِ **النِّكَاحُ**: قَالَ اللَّهُ تَعَالَى: ﴿فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلَاتٍ وَرِبَاعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَى أَلَّا تَعُولُوا * وَآتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً﴾، وَأُثِّبَتِ **الطَّلَاقُ**: قَالَ اللَّهُ تَعَالَى: ﴿يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ﴾، وَقَالَ تَعَالَى: ﴿الطَّلَاقُ مَرَّتَانٍ فَاِمْسَاكِ بِمَعْرُوفٍ أَوْ تَسْرِحِي بِإِحْسَانٍ﴾، وَقَالَ تَعَالَى: ﴿فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ﴾، وَأُثِّبَتِ **الْخُلْعُ**: قَالَ اللَّهُ تَعَالَى: ﴿وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ﴾، وَأُثِّبَتِ **الرَّجْعَةُ**: قَالَ اللَّهُ تَعَالَى: ﴿وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا﴾، وَأُثِّبَتِ **الْإِنْبِلَاءُ**: قَالَ اللَّهُ تَعَالَى: ﴿لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ * وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ﴾، وَأُثِّبَتِ **الظُّهَارُ**: قَالَ اللَّهُ تَعَالَى: ﴿وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَا ذَلِكَ تَوْعَظُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ * فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَا فَمَنْ لَمْ يَسْتَطِعْ فَاِطْعَامُ سِتِّينَ مِسْكِينًا﴾، وَأُثِّبَتِ **الِّلْعَانُ**: قَالَ اللَّهُ تَعَالَى: ﴿وَالَّذِينَ يَزْمُونَ أَرْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ * وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ وَيَدْرَأُ عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ * وَالْخَامِسَةُ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ﴾، وَأُثِّبَتِ **الْعِدَّةُ**: قَالَ اللَّهُ تَعَالَى: ﴿وَالْمُطَلَّاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ﴾، وَقَالَ تَعَالَى: ﴿وَاللَّائِي يَنْسَنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةٌ

أَشْهُرٍ وَاللَّائِي لَمْ يَحِضْنَ وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ ﴿١٠﴾ وَقَالَ تَعَالَى: ﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا﴾، وَأُثِّبَ **الرِّضَاعُ**: قَالَ اللَّهُ تَعَالَى: ﴿وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ﴾، وَقَالَ تَعَالَى: ﴿وَأُمَّهَاتُكُمُ اللَّائِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُم مِّنَ الرِّضَاعَةِ﴾.

النَّفَقَةُ وَالْبَيْعُ

وَأُثِّبَ **النَّفَقَةُ**: قَالَ اللَّهُ تَعَالَى: ﴿لِيُنْفِقْ ذُو سَعَةٍ مِّن سَعَتِهِ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ﴾، وَقَالَ تَعَالَى: ﴿وَإِنْ كُنَّ أُولَاتٍ حَمْلٌ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ﴾، وَأُثِّبَ **الْبَيْعُ**: قَالَ اللَّهُ تَعَالَى: ﴿وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا﴾، وَقَالَ تَعَالَى: ﴿إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ﴾، وَقَالَ تَعَالَى: ﴿لَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَن تَرَاضٍ مِّنْكُمْ﴾.

الْأَحْكَامُ وَالْأَفْضِيَّةُ وَالْمِيرَاثُ

وَأُثِّبَ **أَحْكَامُ الدِّمَاءِ**: قَالَ اللَّهُ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَى بِالْأُنْثَى فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبَاعْ بِالْمَعْرُوفِ وَأَدَاءٍ إِلَيْهِ بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ فَمَنْ اعْتَدَى بِعَدْوٍ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ﴾، وَقَالَ تَعَالَى: ﴿وَكُتِبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ﴾، وَأُثِّبَ **الْحُدُودُ**: قَالَ اللَّهُ تَعَالَى فِي بَيَانِ حَدِّ الزِّنَا: ﴿الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِئَةَ جَلْدَةٍ﴾، وَقَالَ تَعَالَى فِي بَيَانِ حَدِّ الْقَذْفِ: ﴿وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءٍ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ * إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾، وَقَالَ تَعَالَى فِي بَيَانِ حَدِّ السَّرِقَةِ: ﴿وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ * فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾، وَقَالَ تَعَالَى فِي بَيَانِ حَدِّ الْحِرَابَةِ: ﴿إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِّنْ خِلَافٍ أَوْ يُنْفَوْا

مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ * إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ، وَأُثْبِتَ **الْأَقْصِيَّةُ**: قَالَ اللَّهُ تَعَالَى: ﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ﴾، وَقَالَ تَعَالَى: ﴿يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ﴾، وَأُثْبِتَ **الشَّهَادَةُ**: قَالَ اللَّهُ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلَوُّوا أَوْ نَعِرْضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا﴾، وَأُثْبِتَ **الْمِيرَاثُ**: قَالَ اللَّهُ تَعَالَى: ﴿لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا﴾، وَقَالَ تَعَالَى: ﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ مِّنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾.

السَّلَامُ وَالِاسْتِئْذَانُ

وَأُثْبِتَ **السَّلَامُ**: قَالَ اللَّهُ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّىٰ تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا ذَلِكَ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾، وَقَالَ تَعَالَى: ﴿وَإِذَا حُيِّيتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا﴾، وَقَالَ اللَّهُ تَعَالَى: ﴿وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾.

وَبِاللَّهِ التَّوْفِيقُ



البَابُ الْخَامِسُ

فِي بَيَانِ أَحَادِيثِ فُرُوعِ الدِّينِ الظَّاهِرَةِ

الطَّهَارَةُ

أَثَبْتُ **الإِسْتِيزَاءَ** وَفِي صَحِيحِ الْبُخَارِيِّ عَنْ ابْنِ عَبَّاسٍ قَالَ مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقَبْرَيْنِ فَقَالَ ((إِنَّهُمَا لَيُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي كَبِيرٍ أَمَّا أَحَدُهُمَا فَكَانَ لَا يَسْتَتِرُ مِنَ الْبَوْلِ، وَأَمَّا الْآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ))، وَأَثَبْتُ **الْمَاءَ الطَّاهِرَ** قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمَا فِي حَدِيثِ ابْنِ مَاجَةَ: ((إِنَّ الْمَاءَ لَا يُنَجِّسُهُ شَيْءٌ إِلَّا مَا غَلَبَ عَلَى رِيحِهِ وَطَعْمِهِ وَلَوْنِهِ))، وَفِي رِوَايَةٍ: ((خَلَقَ اللَّهُ الْمَاءَ طَاهِرًا لَا يَنْجِسُهُ شَيْءٌ إِلَّا مَا غَيَّرَ لَوْنَهُ أَوْ طَعْمَهُ أَوْ رِيحَهُ)). وَأَثَبْتُ **الْغُسْلَ** وَفِي صَحِيحِ الْبُخَارِيِّ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ((إِذَا جَلَسَ بَيْنَ شُعْبَيْهَا الْأَرْبَعِ ثُمَّ جَهَّزَهَا فَقَدْ وَجَبَ الْغُسْلُ)) وَفِي رِوَايَةٍ لِمُسْلِمٍ فِي حَدِيثِ مُطَرٍّ ((وَإِنْ لَمْ يُنْزَلْ))، وَفِي صَحِيحِ الْبُخَارِيِّ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ بَدَأَ بِغَسْلِ يَدَيْهِ ثُمَّ يَتَوَضَّأُ كَمَا يَتَوَضَّأُ لِلصَّلَاةِ ثُمَّ يَدْخُلُ أَصَابِعَهُ فِي الْمَاءِ فَيَخْلَلُ بِهَا أَصُولَ شَعْرِهِ ثُمَّ يَصُبُّ عَلَى رَأْسِهِ الْمَاءَ ثَلَاثَ غَرَفَاتٍ بِيَدَيْهِ ثُمَّ يُفِيضُ الْمَاءَ عَلَى جِلْدِهِ كُلِّهِ، وَأَثَبْتُ **الْوُضُوءَ** وَفِي صَحِيحِ الْبُخَارِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ((لَا تُقْبَلُ صَلَاةٌ مَنْ أَحْدَثَ حَتَّى يَتَوَضَّأَ))، وَفِي صَحِيحِ الْبُخَارِيِّ أَيْضًا حَدَّثَنَا مُوسَى قَالَ حَدَّثَنَا وَهَيْبٌ عَنْ عَمْرِو بْنِ أَبِيهِ قَالَ شَهِدْتُ عَمْرُو بْنَ أَبِي حَسَنِ سَأَلَ عَبْدَ اللَّهِ بْنَ زَيْدٍ عَنْ وَضُوءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَعَا بِتَوْرٍ مِنْ مَاءٍ فَتَوَضَّأَ لَهُمْ وَضُوءَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَكْفَأَ عَلَى يَدِهِ مِنَ التَّوْرِ فَعَسَلَ يَدَيْهِ ثَلَاثًا ثُمَّ أَدْخَلَ يَدَهُ فِي التَّوْرِ فَمَضْمَضَ وَاسْتَنْشَقَ وَاسْتَنْتَرَّ ثَلَاثَ غَرَفَاتٍ ثُمَّ أَدْخَلَ يَدَهُ فَعَسَلَ وَجْهَهُ ثَلَاثًا ثُمَّ أَدْخَلَ يَدَهُ فَعَسَلَ يَدَيْهِ مَرَّتَيْنِ إِلَى الْمَرْفِقَيْنِ ثُمَّ أَدْخَلَ يَدَهُ فَمَسَحَ رَأْسَهُ فَأَقْبَلَ بِهِمَا وَادْبَرَ مَرَّةً وَاحِدَةً ثُمَّ غَسَلَ رِجْلَيْهِ إِلَى الْكَعْبَيْنِ، وَأَثَبْتُ **النِّيمَةَ** وَفِي صَحِيحِ الْبُخَارِيِّ عَنْ عَمَارٍ أَنَّهُ قَالَ لِعُمَرَ تَمَعَكْتُ فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ((يَكْفِيكَ الْوَجْهُ وَالْكَفَّانِ))، قَالَ عَمَارٌ فَضَرَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ الْأَرْضَ فَمَسَحَ وَجْهَهُ وَكَفَّيْهِ، وَفِي صَحِيحِ الْبُخَارِيِّ أَيْضًا عَنْ عِمْرَانَ بْنِ حُصَيْنٍ الْخُرَاعِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى رَجُلًا مُعْتَزِلًا لَمْ يُصَلِّ فِي الْفُؤْمِ فَقَالَ ((يَا فُلَانُ مَا يَمْنَعُكَ أَنْ تُصَلِّيَ فِي الْفُؤْمِ)) فَقَالَ يَا رَسُولَ اللَّهِ أَصَابَتْنِي جَنَابَةٌ وَلَا مَاءَ قَالَ ((عَلَيْكَ بِالصَّعِيدِ فَإِنَّهُ يَكْفِيكَ))، وَفِي صَحِيحِ الْبُخَارِيِّ أَيْضًا عَنْ عَمْرِو بْنِ الْعَاصِ أَنَّهُ اجْتَنَبَ فِي

لَيْلَةٍ بَارِدَةٍ فَنَتِمَّ وَتَلَى: ﴿وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا﴾ فَذَكَرَ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يُعْتَفَ، وَأُثْبِتَ **الْحَيْضُ** فِي صَحِيحِ الْبُخَارِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِلنِّسَاءِ: ((مَا رَأَيْتُمْ مِنْ نَاقِصَاتِ عَقْلٍ وَدِينٍ أَذْهَبَ لِلْبَّ الرَّجُلِ الْحَازِمِ مِنْ إِحْدَاكُنَّ)) قُلْنَا: وَمَا نُفْصَانُ دِينِنَا وَعَقْلُنَا يَا رَسُولَ اللَّهِ؟، قَالَ: ((الَيْسَ شَهَادَةُ الْمَرْأَةِ مِثْلَ نِصْفِ شَهَادَةِ الرَّجُلِ))، قُلْنَا: بَلَى، قَالَ: ((فَذَلِكَ مِنْ نُفْصَانِ عَقْلِهَا))، قَالَ: ((الَيْسَ إِذَا حَاضَتْ لَمْ تُصَلِّ وَلَمْ تَصُمْ))، قُلْنَا: بَلَى، قَالَ: ((فَذَلِكَ مِنْ نُفْصَانِ دِينِهَا))، وَأُثْبِتَ **الِإِسْتِحَاضَةُ** فِي صَحِيحِ الْبُخَارِيِّ عَنْ عَائِشَةَ قَالَتْ: قَالَتْ فَاطِمَةُ ابْنَةُ أَبِي حُبَيْشٍ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا رَسُولَ اللَّهِ إِنِّي لَا أَطْهَرُ أَفَادَعُ الصَّلَاةَ؟، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((لَا إِنَّمَا ذَلِكَ عِرْقٌ وَلَيْسَ بِالْحَيْضَةِ فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَانْزُكِي الصَّلَاةَ فَإِذَا ذَهَبَ قَدْرُهَا فَاغْسِلِي عَنْكَ الدَّمَ وَصَلِّي)).

الصَّلَاةُ

وَأُثْبِتَ **أَوْقَاتُ الصَّلَاةِ** فِي صَحِيحِ الْبُخَارِيِّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الظُّهْرَ بِالْهَاجِرَةِ وَالْعَصْرَ وَالشَّمْسُ نَقِيَّةً وَالْمَغْرِبَ إِذَا وَجِبَتْ وَالْعِشَاءَ أَحْيَانًا وَأَحْيَانًا إِذَا رَأَوْهُمْ اجْتَمَعُوا عَجَلٌ وَإِذَا رَأَوْهُمْ أَبْطَأُوا آخَرَ وَالصُّبْحَ كَانُوا أَوْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيهَِا بَعَلَسٍ، وَأُثْبِتَ **الْأَذَانُ** فِي صَحِيحِ الْبُخَارِيِّ عَنْ أَنَسٍ قَالَ أَمَرَ بِلَالٌ أَنْ يَشْفَعَ الْأَذَانَ وَيُوتِرَ الْإِقَامَةَ. وَأُثْبِتَ **شُرُوطُ الصَّلَاةِ** قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ فِي شَأْنِ **الطَّهَارَةِ**: ((لَا تُقْبَلُ صَلَاةٌ بِغَيْرِ طَهْوٍ)) رَوَاهُ التِّرْمِذِيُّ عَنْ ابْنِ عُمرَ، وَقَالَ فِي شَأْنِ **إِسْتِقْبَالِ الْقِبْلَةِ** لِأَبِي هُرَيْرَةَ: ((اسْتَقْبِلِ الْقِبْلَةَ فَكَبِّرْ)) أَوْ رَدَّهُ الْبُخَارِيُّ فِي صَحِيحِهِ عَنْ أَبِي هُرَيْرَةَ، وَقَالَ فِي شَأْنِ **سِتْرِ الْعَوْرَةِ** فَقَدْ وَرَدَ فِي صَحِيحِ الْبُخَارِيِّ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ نَهَى عَنْ اشْتِمَالِ الصَّمَاءِ وَأَنْ يَحْتَبِيَ الرَّجُلُ فِي ثَوْبٍ وَاحِدٍ لَيْسَ عَلَى فَرْجِهِ مِنْهُ شَيْءٌ، وَفِيهِ أَيْضًا أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ لَقَدْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الْفَجْرَ فَيَشْهَدُ مَعَهُ نِسَاءٌ مِنَ الْمُؤْمِنَاتِ مُتَلَفَعَاتٍ مُرُوطِهِنَّ ثُمَّ يَرْجِعْنَ إِلَى بُيُوتِهِنَّ مَا يَعْرِفُهُنَّ أَحَدٌ، وَقَالَ فِي شَأْنِ **تَرْكِ الْكَلَامِ** فَقَدْ قَالَ زَيْدُ بْنُ أَرْقَمَ كُنَّا لَنَتَكَلَّمُ فِي الصَّلَاةِ حَتَّى نَزَلَتْ: ﴿وَقُومُوا لِلَّهِ قَانِتِينَ﴾ فَأَمَرْنَا بِالسُّكُوتِ وَنَهَيْنَا عَنِ الْكَلَامِ، رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

وَأُثْبِتَ **الصَّلَاةُ** فِي صَحِيحِ الْبُخَارِيِّ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ فَرَضَ اللَّهُ الصَّلَاةَ حِينَ فَرَضَهَا رَكْعَتَيْنِ رَكْعَتَيْنِ فِي الْحَضَرِ وَالسَّفَرِ فَأُفِرَّتْ صَلَاةُ السَّفَرِ وَزِيدَ فِي صَلَاةِ الْحَضَرِ، وَزَادَ أَحْمَدُ فِي مُسْنَدِهِ: إِلَّا الْمَغْرِبَ فَإِنَّهَا كَانَتْ ثَلَاثًا، وَفِي حَدِيثِ أَبِي هُرَيْرَةَ فِي قِصَّةِ الْأَعْرَابِيِّ: ((إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ ثُمَّ أَقْرَأْ مَا تيسَّرَ مَعَكَ مِنَ الْقُرْآنِ ثُمَّ ارْكَعْ حَتَّى تَطْمِئِنَّ رَاكِعًا ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا ثُمَّ اسْجُدْ حَتَّى تَطْمِئِنَّ سَاجِدًا ثُمَّ أَفْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا))، وَأُثْبِتَ **قَضَاءُ الْفَوَائِتِ** فِي صَحِيحِ الْبُخَارِيِّ فِي بَابِ قَضَاءِ الصَّلَاةِ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ((مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّ إِذَا ذَكَرَهَا لَا كَفَّارَةَ لَهَا إِلَّا ذَلِكَ)) وَأُثْبِتَ **السَّهْوُ** فِي صَحِيحِ الْبُخَارِيِّ فِي بَابِ السَّهْوِ عَنْ عَبْدِ اللَّهِ ابْنِ بُحَيْنَةَ أَنَّهُ قَالَ صَلَّى لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكْعَتَيْنِ مِنْ بَعْضِ الصَّلَوَاتِ ثُمَّ قَامَ فَلَمْ يَجْلِسْ فَقَامَ النَّاسُ مَعَهُ، فَلَمَّا قَضَى صَلَاتَهُ وَنَظَرْنَا تَسْلِيمَهُ كَبَّرَ قَبْلَ التَّسْلِيمِ فَسَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ ثُمَّ سَلَّمَ، وَفِي صَحِيحِ الْبُخَارِيِّ أَيْضًا فِي رِوَايَةٍ أُخْرَى عَنْ أَبِي هُرَيْرَةَ قَالَ: صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الظُّهْرَ رَكْعَتَيْنِ، فَقِيلَ: صَلَّيْتَ رَكْعَتَيْنِ، فَصَلَّيْتَ رَكْعَتَيْنِ ثُمَّ سَلَّمَ ثُمَّ سَجَدَ سَجْدَتَيْنِ، وَأُثْبِتَ **صَلَاةُ الْمُسَافِرِ** فِي صَحِيحِ الْبُخَارِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ فَكَانَ يُصَلِّي رَكْعَتَيْنِ رَكْعَتَيْنِ حَتَّى رَجَعْنَا إِلَى الْمَدِينَةِ، وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((لَا تَقْصُرُوا الصَّلَاةَ فِي أَقَلِّ مِنْ مَكَّةَ إِلَى عُسْفَانَ وَهُوَ أَرْبَعَةُ بُرْدٍ)) رَوَاهُ الدَّارَقُطْنِيُّ وَصَحَّحَهُ ابْنُ حُدَيْفَةَ، وَأُثْبِتَ **الْجُمُعَةُ** فِي صَحِيحِ الْبُخَارِيِّ عَنْ رِبِيعَةَ بِنِ الْحَارِثِ إِنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ بَيِّدَ أَنَّهُمْ أُوْتُوا الْكِتَابَ مِنْ قَبْلِنَا ثُمَّ هَذَا يَوْمُهُمُ الَّذِي فَرَضَ اللَّهُ عَلَيْهِمْ فَاخْتَلَفُوا فِيهِ فَهَذَا اللَّهُ لَهُ فَالْنَّاسُ لَنَا فِيهِ تَبَعٌ الْيَهُودُ غَدًا وَالنَّصَارَى بَعْدَ غَدٍ)).

وَأُثْبِتَ **صَلَاةُ الْخَوْفِ** فِي صَحِيحِ الْبُخَارِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: "عَزَّوْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلَ نَجْدِ فَوَارِئِنَا الْعَدُوِّ وَفَصَافِقُنَا لَهُمْ فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي لَنَا فَقَامَتْ طَائِفَةٌ مَعَهُ وَأَقْبَلَتْ طَائِفَةٌ عَلَى الْعَدُوِّ فَارْكَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهِمْ رَكْعَةً وَسَجَدَ سَجْدَتَيْنِ ثُمَّ انْصَرَفُوا مَكَانَ الطَّائِفَةِ الَّتِي لَمْ تُصَلِّ فَجَاءَ وَرَكَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهِمْ رَكْعَةً وَسَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ فَقَامَ كُلُّ وَاحِدٍ مِنْهُمْ فَارْكَعَ لِنَفْسِهِ رَكْعَةً وَسَجَدَ سَجْدَتَيْنِ"، وَزَادَ ابْنُ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((وَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَلْيُصَلُّوا قِيَامًا وَرُكْبَانًا)).

وَأُثِّبَتْ **صَلَاةُ الْعِيدَيْنِ** فِي صَحِيحِ الْبُخَارِيِّ عَنِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ دَخَلَ أَبُو بَكْرٍ وَعِنْدِي جَارِيَتَانِ مِنْ جَوَارِي الْأَنْصَارِ تُعْنِيَانِ بِمَا تَقَاوَلَتِ الْأَنْصَارُ يَوْمَ بُعَاثَ قَالَتْ: "وَلَيْسَتْا بِمُعْنِيَتَيْنِ فَقَالَ أَبُو بَكْرٍ: "أَمْزَامِيرُ الشَّيْطَانِ فِي بَيْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟" وَذَلِكَ فِي يَوْمِ عِيدٍ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((إِنَّ لِكُلِّ قَوْمٍ عِيدًا وَهَذَا عِيدُنَا))، وَفِي صَحِيحِ الْبُخَارِيِّ عَنِ الْبَرَاءِ قَالَ خَطَبَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ النَّحْرِ قَالَ: ((إِنَّ أَوَّلَ مَا نَبْدَأُ بِهِ فِي يَوْمِنَا هَذَا أَنْ نُصَلِّيَ ثُمَّ نَرْجِعَ فَنُحَرِّرَ، فَمَنْ فَعَلَ ذَلِكَ فَقَدْ أَصَابَ سُنَّتَنَا))، وَأُثِّبَتْ **صَلَاةُ الْجَنَائِزِ** فِي صَحِيحِ الْبُخَارِيِّ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: "نَعَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى أَصْحَابِهِ النَّجَاشِيَّ، ثُمَّ تَقَدَّمَ فَصَفُّوا خَلْفَهُ فَكَبَّرَ أَرْبَعًا".

الزَّكَاةُ

وَأُثِّبَتْ **الزَّكَاةُ** فِي صَحِيحِ الْبُخَارِيِّ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((مَنْ آتَاهُ اللَّهُ مَالًا، فَلَمْ يُؤَدِّ زَكَاتَهُ مُثَّلَ لَهُ يَوْمَ الْقِيَامَةِ شُجَاعًا أَفْرَعًا، لَهُ زَبِيبَتَانِ، يُطَوِّفُهُ يَوْمَ الْقِيَامَةِ، ثُمَّ يَأْخُذُ بِلَهْرِمَتَيْهِ يَعْنِي شِدْقَيْهِ، ثُمَّ يَقُولُ: "أَنَا مَالُكَ، أَنَا كَنْزُكَ، ثُمَّ تَلَا ﴿لَا يَحْسِبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ﴾))، وَأُثِّبَتْ **زَكَاةُ الْفِطْرِ** فِي صَحِيحِ الْبُخَارِيِّ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ فَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَكَاةَ الْفِطْرِ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ عَلَى الْعَبْدِ وَالْحُرِّ، وَالذَّكَرِ وَالْأُنْثَى، وَالصَّغِيرِ وَالْكَبِيرِ مِنَ الْمُسْلِمِينَ، وَأَمَرَ بِهَا أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلَاةِ.

الصَّيَّامُ

وَأُثِّبَتْ **الصَّوْمُ** فِي صَحِيحِ الْبُخَارِيِّ عَنْ مُحَمَّدِ بْنِ زِيَادٍ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((صُومُوا لِرُؤُوسِهِ، وَأَفْطِرُوا لِرُؤُوسِهِ، فَإِنْ غُمَّ عَلَيْكُمْ فَأَكْمِلُوا عِدَّةَ شَعْبَانَ ثَلَاثِينَ))، وَأُثِّبَتْ **الْإِعْتِكَافُ** فِي صَحِيحِ الْبُخَارِيِّ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَعْتَكِفُ الْعَشْرَ الْأَوَّلَ مِنْ رَمَضَانَ حَتَّى تَوَفَّاهُ اللَّهُ، ثُمَّ اعْتَكَفَ أَزْوَاجُهُ مِنْ بَعْدِهِ.

الحَجُّ

وَأُثْبِتَ **الحَجُّ** فِي صَحِيحِ الْبُخَارِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ كَانَ الْفَضْلُ رَدِيفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَاءَتْ امْرَأَةٌ مِّنْ خَتَمٍ، فَجَعَلَ الْفَضْلُ يَنْظُرُ إِلَيْهَا وَتَنْظُرُ إِلَيْهِ وَجَعَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْرِفُ وَجْهَ الْفَضْلِ إِلَى الشَّقِّ الْأَخْرِ، فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ فَرِيضَةَ اللَّهِ عَلَى عِبَادِهِ فِي الْحَجِّ أَدْرَكَتْ أَبِي شَيْخًا كَبِيرًا، لَا يَثْبُتُ عَلَى الرَّاحِلَةِ، أَفَأَحْجُّ عَنْهُ؟ قَالَ ((نَعَمْ))، وَذَلِكَ فِي حَجَّةِ الْوَدَاعِ.

الذَّكَاةُ وَالذَّبْحُ وَالصَّيْدُ

وَأُثْبِتَ **الذَّكَاةُ** فِي صَحِيحِ الْبُخَارِيِّ عَنْ عَبَايَةَ بْنِ رِفَاعَةَ بْنِ رَافِعٍ عَنْ جَدِّهِ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ لَيْسَ لَنَا مَدَى، فَقَالَ: ((مَا أَنْهَرَ الدَّمَ وَذَكَرَ اسْمُ اللَّهِ فَكُلْ، لَيْسَ الظُّفْرُ وَالسِّنُّ، أَمَّا الظُّفْرُ فَمُدَى الْحَبَشَةِ، وَأَمَّا السِّنُّ فَعَظْمٌ))، وَنَدَّ بَعِيرٌ فَحَبَسَهُ، فَقَالَ: ((إِنَّ لِهَذِهِ الْإِبِلِ أَوَابِدَ كَأَوَابِدِ الْوَحْشِ فَمَا غَلَبَكُمْ مِنْهَا فَاصْنَعُوا هَكَذَا))، وَأُثْبِتَ **الصَّيْدُ** فِي صَحِيحِ الْبُخَارِيِّ أَيْضًا عَنْ أَبِي ثَعْلَبَةَ الْخُسَنِيِّ قَالَ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ: "يَا رَسُولَ اللَّهِ إِنَّا بِأَرْضِ أَهْلِ الْكِتَابِ، فَنَأْكُلُ فِي أَنْبِيتِهِمْ، وَبِأَرْضِ صَيْدٍ، أَصِيدُ بِقَوْسِي، وَأَصِيدُ بِكَلْبِي الْمُعَلِّمِ، وَبِكَلْبِي الَّذِي لَيْسَ بِمُعَلِّمٍ"، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((أَمَّا مَا ذَكَرْتَ أَنتَ بِأَرْضِ أَهْلِ كِتَابٍ فَلَا تَأْكُلُوا فِي أَنْبِيتِهِمْ، إِلَّا أَنْ لَا تَجِدُوا بُدًّا، فَإِنْ لَمْ تَجِدُوا بُدًّا فَاعْسِلُوهَا وَكُلُّوا، وَأَمَّا مَا ذَكَرْتَ أَنْكُمْ بِأَرْضِ صَيْدٍ، فَمَا صِدَّتْ بِقَوْسِكِ، فَادْكُرِ اسْمَ اللَّهِ وَكُلْ، وَمَا صِدَّتْ بِكَلْبِكَ الْمُعَلِّمِ، فَادْكُرِ اسْمَ اللَّهِ وَكُلْ، وَمَا صِدَّتْ بِكَلْبِكَ الَّذِي لَيْسَ بِمُعَلِّمٍ، فَادْرَكَتْ ذَكَاتُهُ، فَكُلْهُ)).

الْيَمِينُ وَالنَّذْرُ

وَأُثِّبَتِ **الْيَمِينُ** فِي صَحِيحِ الْبُخَارِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَدْرَكَ عُمَرَ بْنَ الْخَطَّابِ وَهُوَ يَسِيرُ فِي رَكْبٍ يَخْلِفُ بِأَبِيهِ فَقَالَ: ((أَلَا إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تَخْلِفُوا بِآبَائِكُمْ، مَنْ كَانَ حَالِفًا فَلْيَخْلِفْ بِاللَّهِ، أَوْ لِيَصْمُتْ))، وَفِي صَحِيحِ مُسْلِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ سُلَيْمَانُ بْنُ دَاوُدَ: "لَأُطِيفَنَّ اللَّيْلَةَ عَلَى سَبْعِينَ امْرَأَةً تَلِدُ كُلُّ امْرَأَةٍ مِنْهُنَّ غُلَامًا يُقَاتِلُ فِي سَبِيلِ اللَّهِ، فَقِيلَ لَهُ قُلْ: إِنْ شَاءَ اللَّهُ، فَلَمْ يَقُلْ، فَأَطَافَ بِهِنَّ فَلَمْ تَلِدْ مِنْهُنَّ إِلَّا امْرَأَةً وَاحِدَةً نَصَفَ إِنْسَانٍ، قَالَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((لَوْ قَالَ: إِنْ شَاءَ اللَّهُ، لَمْ يَحْنَثْ وَكَانَ دَرَكًا لِحَاجَتِهِ))، وَأُثِّبَتِ **النَّذْرُ** فِي صَحِيحِ الْبُخَارِيِّ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِيعْهُ، وَمَنْ نَذَرَ أَنْ يَعْصِيَهُ فَلَا يَعْصِهِ)).

الْجِهَادُ

وَأُثِّبَتِ **الْجِهَادُ** فِي صَحِيحِ الْبُخَارِيِّ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((لَا هِجْرَةَ بَعْدَ الْفَتْحِ وَلَكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتَنْفِرْتُمْ فَاَنْفِرُوا)).

النِّكَاحُ وَمَا تَعَلَّقَ عَلَيْهِ

وَأُثِّبَتِ **النِّكَاحُ** فِي صَحِيحِ الْبُخَارِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ دَخَلْتُ مَعَ عَلْقَمَةَ وَالْأَسْوَدِ عَلَى عَبْدِ اللَّهِ فَقَالَ عَبْدُ اللَّهِ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَبَابًا لَا نَجِدُ شَيْئًا فَقَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((يَا مَعْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُ لِلْبَصَرِ، وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ وَجَاءٌ))، وَأُثِّبَتِ **الطَّلَاقُ** فِي صَحِيحِ الْبُخَارِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَ عُمَرَ بْنَ الْخَطَّابِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((مُرَهُ فَلْيُرَاجِعْهَا، ثُمَّ لِيُمْسِكْهَا حَتَّى تَطْهَرَ ثُمَّ تَحِيضَ، ثُمَّ تَطْهَرَ، ثُمَّ إِنْ شَاءَ أُمْسَكَ بَعْدُ وَإِنْ شَاءَ طَلَّقَ قَبْلَ أَنْ يَمَسَّ، فَبِتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ أَنْ تُطَلَّقَ لَهَا النِّسَاءُ))، وَفِي صَحِيحِ الْبُخَارِيِّ عَنِ عُرْوَةَ بْنِ الزُّبَيْرِ أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّ امْرَأَةً رِفَاعَةَ الْقُرْطِيَّ جَاءَتْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ:

يَا رَسُولَ اللَّهِ إِنَّ رِفَاعَةَ طَلَّقَنِي فَبِتَّ طَلَاقِي، وَإِنِّي نَكَحْتُ بَعْدَهُ عَبْدَ الرَّحْمَنِ بْنَ الزَّيْبِرِ الْفَرُظِيَّ، وَإِنَّمَا مَعَهُ مِثْلُ الْهُدْبَةِ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((لَعَلَّكَ تُرِيدِينَ أَنْ تَرْجِعِي إِلَيَّ رِفَاعَةَ، لَا، حَتَّى يَذُوقَ عُسَيْلَتِكَ وَتَذُوقِي عُسَيْلَتَهُ))، وَأُثْبِتَ **الْخُلْعُ** وَفِي **صَحِيحِ الْبُخَارِيِّ** عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: "جَاءَتِ امْرَأَةُ ثَابِتِ بْنِ قَيْسِ بْنِ شَمَّاسٍ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ: يَا رَسُولَ اللَّهِ مَا أَنْقِمَ عَلَيَّ ثَابِتٍ فِي دِينٍ وَلَا خُلُقٍ، إِلَّا أَنِّي أَخَافُ الْكُفْرَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((فَتَرَدِّينَ عَلَيْهِ حَقِيقَتَهُ)) فَقَالَتْ نَعَمْ، فَردَّتْ عَلَيْهِ، وَأَمَرَهُ ففَارَقَهَا، وَأُثْبِتَ **الرَّجْعَةُ** وَفِي **صَحِيحِ الْبُخَارِيِّ**: "طَلَّقَ ابْنُ عُمَرَ امْرَأَتَهُ وَهِيَ حَائِضٌ، فَسَأَلَ عُمَرَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَرَهُ أَنْ يُرَاجِعَهَا، ثُمَّ يُطَلِّقُ مِنْ قَبْلِ عِدَّتِهَا، قُلْتُ: "فَتَعُدُّ بِتِلْكَ التَّطْلِيقَةِ؟" قَالَ: "أَرَأَيْتَ إِنْ عَجَزَ وَاسْتَحَمَقَ؟"، وَأُثْبِتَ **الْإِبِلَاءُ** وَفِي **صَحِيحِ الْبُخَارِيِّ** عَنْ حُمَيْدِ الطَّوِيلِ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: أَلَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ نِسَائِهِ، وَكَانَتْ انْفَكَّتْ رِجْلُهُ فَأَقَامَ فِي مَشْرُبَةٍ لَهُ تِسْعًا وَعَشْرِينَ، ثُمَّ نَزَلَ فَقَالُوا: يَا رَسُولَ اللَّهِ آلَيْتَ شَهْرًا؟"، فَقَالَ: ((الشَّهْرُ تِسْعٌ وَعَشْرُونَ))، وَأُثْبِتَ **الظَّهَارُ** وَفِي **صَحِيحِ الْبُخَارِيِّ**: وَقَالَ لِي إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ أَنَّهُ سَأَلَ ابْنَ شِهَابٍ عَنْ ظَهَارِ الْعَبْدِ فَقَالَ: "تَحْوِ ظَهَارِ الْحُرِّ، قَالَ مَالِكٌ: "وَصِيَامُ الْعَبْدِ شَهْرَانِ"، وَقَالَ الْحَسَنُ بْنُ الْحَرِّ: "ظَهَارُ الْحُرِّ وَالْعَبْدِ مِنَ الْحُرَّةِ وَالْأَمَةِ سَوَاءٌ"، وَقَالَ عِكْرِمَةُ: "إِنْ ظَاهَرَ مِنْ أُمْتِهِ فَلَيْسَ بِشَيْءٍ إِنَّمَا الظَّهَارُ مِنَ النِّسَاءِ"، وَفِي **الْعَرَبِيَّةِ** لِمَا قَالُوا أَى فِيمَا قَالُوا، وَفِي بَعْضٍ مَا قَالُوا، وَهَذَا أَوْلَى، لِأَنَّ اللَّهَ لَمْ يَدُلَّ عَلَى الْمُنْكَرِ وَقَوْلِ الزُّورِ، **قُلْتُ** وَظَاهَرُ تِلْكَ الْآيَةِ الْمُتَقَدِّمَةِ فِي شَأْنِ الظَّهَارِ نَزَلَتْ فِي قِصَّةِ خَوْلَةَ بِنْتِ ثَعْلَبَةَ زَوْجَةِ أَوْسِ بْنِ الصَّامِتِ عَلَى أَصَحِّ مَا قِيلَ فِي ذَلِكَ، وَأُثْبِتَ **الِّلَّغَانُ** وَفِي **صَحِيحِ الْبُخَارِيِّ** عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ هِلَالَ بْنَ أُمَيَّةَ قَذَفَ امْرَأَتَهُ، فَجَاءَ فَشَهِدَ وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((إِنَّ اللَّهَ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ، فَهَلْ مِنْكُمَا تَائِبٌ)) ثُمَّ قَامَتْ فَشَهِدَتْ، وَأُثْبِتَ **الْعِدَّةُ** وَفِي **صَحِيحِ الْبُخَارِيِّ** عَنْ الْحَسَنِ أَنَّ مَعْقِلَ بْنَ يَسَارٍ كَانَتْ أُخْتُهُ أُخْتُه تَحْتَ رَجُلٍ فَطَلَّقَهَا، ثُمَّ خَلَى عَنْهَا حَتَّى انْقَضَتْ عِدَّتُهَا، ثُمَّ خَطَبَهَا، فَحَمَى مَعْقِلٌ مِنْ ذَلِكَ أَنْفًا، فَقَالَ: "خَلَى عَنْهَا وَهُوَ يَقْدِرُ عَلَيْهَا، ثُمَّ يَخْطُبُهَا فَحَالَ بَيْنَهُ وَبَيْنَهَا، فَأَنْزَلَ اللَّهُ: ﴿وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَلَا تَعْضُلُوهُنَّ﴾ إِلَى آخِرِ الْآيَةِ، فَدَعَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَرَأَ عَلَيْهِ، فَتَرَكَ الْحَمِيَّةَ وَاسْتَقَادَ لِأَمْرِ اللَّهِ، وَفِي **صَحِيحِ الْبُخَارِيِّ** أَيْضًا عَنْ أُمِّ حَبِيبَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لَا يَحِلُّ لِامْرَأَةٍ مُسْلِمَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُحِدَّ فَوْقَ ثَلَاثَةِ أَيَّامٍ، إِلَّا عَلَى زَوْجِهَا أَرْبَعَةَ أَشْهُرٍ

وَعَشْرًا))، وَأُثْبِتَ **الرِّضَاعُ** وَفِي صَحِيحِ الْبُخَارِيِّ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَيْهَا وَعِنْدَهَا رَجُلٌ، فَكَأَنَّهُ تَغَيَّرَ وَجْهُهُ، كَأَنَّهُ كَرِهَ ذَلِكَ، فَقَالَتْ إِنَّهُ أَخِي، فَقَالَ: ((انْظُرْنَ مَا إِخْوَانُكُمْ، فَإِنَّمَا الرِّضَاعَةُ مِنَ الْمَجَاعَةِ))، وَرَوَى الْبُخَارِيُّ وَمُسْلِمٌ عَنْ عَائِشَةَ فَقَالَتْ عَائِشَةُ: يَا رَسُولَ اللَّهِ لَوْ كَانَ فُلَانٌ حَيًّا لِعَمَّهَا مِنَ الرِّضَاعَةِ دَخَلَ عَلَيَّ؟" قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((نَعَمْ إِنَّ الرِّضَاعَةَ تُحَرِّمُ مَا تُحَرِّمُ الْوِلَادَةُ)).

النَّفَقَةُ وَالْبَيْعُ

وَأُثْبِتَ **النَّفَقَةُ** وَفِي صَحِيحِ الْبُخَارِيِّ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((خَيْرُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهْرِ غِنَى، وَأَبْدَأُ بِمَنْ تَعُولُ))، وَقَالَ أَيْضًا عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((أَفْضَلُ دِينَارٍ يُنْفَقُهُ الرَّجُلُ دِينَارٌ يُنْفَقُهُ عَلَى عِيَالِهِ وَدِينَارٌ يُنْفَقُهُ الرَّجُلُ عَلَى دَابَّتِهِ فِي سَبِيلِ اللَّهِ وَدِينَارٌ يُنْفَقُهُ عَلَى أَصْحَابِهِ فِي سَبِيلِ اللَّهِ)) رَوَاهُ مُسْلِمٌ، وَقَالَ أَيْضًا عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((كَفَى بِالْمَرْءِ إِثْمًا أَنْ يُضَيِّعَ مَنْ يَقُولُ)) رَوَاهُ أَبُو دَاوُدَ، وَأُثْبِتَ **الْبَيْعُ وَالشِّرَاءُ وَالْإِقْتِضَاءُ** وَفِي صَحِيحِ الْبُخَارِيِّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((رَحِمَ اللَّهُ رَجُلًا سَمَحًا إِذَا بَاعَ، وَإِذَا اشْتَرَى، وَإِذَا اقْتَضَى))، وَسُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ الْكَسْبِ أَطْيَبُ؟ قَالَ: ((عَمَلُ الرَّجُلِ بِيَدِهِ وَكُلُّ بَيْعٍ مَبْرُورٍ)) أَخْرَجَهُ التِّرْمِذِيُّ مِنْ حَدِيثِ رِفَاعَةَ بْنِ رَافِعٍ رَضِيَ اللَّهُ عَنْهُ وَصَحَّحَهُ الْحَاكِمُ.

الْأَحْكَامُ وَالْأَقْضِيَّةُ

وَأُثْبِتَ **أَحْكَامُ الدِّمَاءِ** وَفِي صَحِيحِ الْبُخَارِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ يَهُودِيًّا رَضَّ رَأْسَ جَارِيَةٍ بَيْنَ حَجَرَيْنِ، فَقِيلَ لَهَا: مَنْ فَعَلَ بِكَ هَذَا أَفْلَانٌ أَوْ أَفْلَانٌ؟ حَتَّى سُمِّيَ الْيَهُودِيُّ فَأَوْمَأَتْ بِرَأْسِهَا، فَجِئَءَ بِالْيَهُودِيِّ فَأَعْتَرَفَ، فَأَمَرَ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرُضَ رَأْسُهُ بِالْحِجَارَةِ، وَقَدْ قَالَ هَمَّامٌ بِحَجَرَيْنِ.

وَأُثْبِتَ **الْحُدُودَ** وَفِي **صَحِيحِ الْبُخَارِيِّ فِي بَيَانِ حَدِّ الزَّنا** عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ قَالَ: "سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُ فِيمَنْ زَنَى وَلَمْ يُحْصَنْ جُلْدَ مِائَةٍ وَتَعْرِيبَ عَامٍ". وَفِي **صَحِيحِ الْبُخَارِيِّ فِي بَيَانِ حَدِّ الزَّنا أَيْضًا لِلْمُحْصِنِ** عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ أَنَّ رَجُلًا مِنْ أَسْلَمَ أَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَدَّثَهُ أَنَّهُ قَدْ زَنَى، فَشَهِدَ عَلَى نَفْسِهِ أَرْبَعَ شَهَادَاتٍ، فَأَمَرَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فُرْجَمَ، وَكَانَ قَدْ أُحْصِنَ، وَفِي **صَحِيحِ الْبُخَارِيِّ فِي بَيَانِ حَدِّ الْقَذْفِ** عَنْ أَبِي هُرَيْرَةَ قَالَ سَمِعْتُ أَبَا الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((مَنْ قَذَفَ مَمْلُوكَهُ وَهُوَ بَرِيءٌ مِمَّا قَالَ، جُلِدَ يَوْمَ الْقِيَامَةِ، إِلَّا أَنْ يَكُونَ كَمَا قَالَ))، وَفِي **صَحِيحِ الْبُخَارِيِّ أَيْضًا فِي بَيَانِ حَدِّ السَّارِقِ** عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((تُقَطَّعُ يَدُ السَّارِقِ فِي رُبْعِ دِينَارٍ))، وَفِي **صَحِيحِ الْبُخَارِيِّ أَيْضًا فِي بَيَانِ حَدِّ الْحَرَابَةِ** عَنْ أَنَسٍ قَالَ قَدِمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَفَرٌ مِنْ عُكْلٍ، فَاسْتَلَمُوا فَاجْتَنَبُوا الْمَدِينَةَ، فَأَمَرَهُمْ أَنْ يَأْتُوا إِبِلَ الصَّدَقَةِ، فَيَشْرَبُوا مِنْ أَبْوَالِهَا وَالْبَانِهَا، فَفَعَلُوا فَصَحُّوا، فَارْتَدُّوا وَقَتَلُوا رُعَاتِهَا وَاسْتَأْفَوْا، فَبَعَثَ فِي آثَارِهِمْ فَأَتَى بِهِمْ، فَقَطَّعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ وَسَمَرَ أَعْيُنَهُمْ، ثُمَّ لَمْ يَحْسِمَهُمْ حَتَّى مَاتُوا.

وَأُثْبِتَ **الْأَقْضِيَّةَ** وَفِي **صَحِيحِ الْبُخَارِيِّ بَابُ إِذَا قَضَى الْحَاكِمُ بَجُورٍ أَوْ خِلَافِ أَهْلِ الْعِلْمِ فَهُوَ رَدٌّ** حَدَّثَنَا، مُحَمَّدٌ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَالِدَ بْنَ الْوَلِيدِ إِلَى بَنِي جَذِيمَةَ فَلَمْ يُحْسِنُوا أَنْ يَقُولُوا أَسْلَمْنَا، فَقَالُوا صَبَأْنَا صَبَأًا، فَجَعَلَ خَالِدٌ يَقْتُلُ وَيَأْسِرُ، وَدَفَعَ إِلَى كُلِّ رَجُلٍ مِمَّا أُسِيرَهُ، فَأَمَرَ كُلَّ رَجُلٍ مِمَّا أَنْ يَقْتُلَ أُسِيرَهُ، فَقُلْتُ وَاللَّهِ لَا أَقْتُلُ أُسِيرِي وَلَا يَقْتُلُ رَجُلٌ مِنْ أَصْحَابِي أُسِيرَهُ، فَذَكَرْنَا ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: ((اللَّهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ خَالِدُ بْنُ الْوَلِيدِ))، مَرَّتَيْنِ.

وَأُثْبِتَ **الشَّهَادَةَ** وَفِي **صَحِيحِ الْبُخَارِيِّ فِي بَابِ مَا قِيلَ فِي شَهَادَةِ الزُّورِعِنَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((أَلَا أُنبِّئُكُمْ بِأَكْبَرِ الْكِبَائِرِ))، ثَلَاثًا، قَالُوا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: ((الِإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ))، وَجَلَسَ وَكَانَ مُتَكِنًا فَقَالَ: ((أَلَا وَقَوْلُ الزُّورِ))، قَالَ فَمَا زَالَ يُكْرِّرُهَا حَتَّى قُلْنَا لَيْتَهُ سَكَتَ، وَأُثْبِتَ **الْمِيرَاثَ** وَفِي **صَحِيحِ الْبُخَارِيِّ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((الْحَقُّوا الْفَرَائِضَ بِأَهْلِهَا، فَمَا تَرَكَتِ الْفَرَائِضُ فَلَاوَلَى رَجُلٍ ذَكَرَ))**.**

السَّلَامُ وَالِاسْتِئْذَانُ

وَأُثْبِتَ **السَّلَامَ** فِي صَحِيحِ الْبُخَارِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ الْإِسْلَامِ خَيْرٌ؟ قَالَ: ((تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ))، وَأُثْبِتَ الْإِسْتِئْذَانُ فِي صَحِيحِ الْبُخَارِيِّ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ اطَّلَعَ رَجُلٌ مِنْ جُحْرِ فِي حُجْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِدْرَى يَحْكُ بِهِ رَأْسَهُ فَقَالَ: ((لَوْ أَعْلَمَ أَنَّكَ تَنْتَظِرُ لَطَعَنْتُ بِهِ فِي عَيْنِكَ، إِنَّمَا جُعِلَ الْإِسْتِئْذَانُ مِنْ أَجْلِ الْبَصَرِ)).

حِفْظُ الْأَعْضَاءِ الظَّاهِرَةِ مِنَ الْمَعَاصِي

وَمِنْ الْفُرُوعِ الظَّاهِرَةِ حِفْظُ الْأَعْضَاءِ الظَّاهِرَةِ مِنَ الْمَعَاصِي وَنَبْدُ بِذِكْرِ الْآيَاتِ النَّاهِيَةِ عَنْهَا ثُمَّ نُسَبِّحُ الْأَحَادِيثَ النَّاهِيَةَ عَنْهَا.

الآيَاتُ فِي حِفْظِ الْأَعْضَاءِ الظَّاهِرَةِ

الْآيَاتُ النَّاهِيَةُ عَنْهَا قَالَ اللَّهُ تَعَالَى: ﴿وَدَرَوْا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ﴾، وَقَالَ تَعَالَى: ﴿قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ﴾.

وَحِفْظُ الْأُذُنِ مِنْ اسْتِمَاعِ كُلِّ لَغْوٍ قَالَ تَعَالَى: ﴿وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ﴾.

وَحِفْظُ الْعَيْنَيْنِ مِنَ النَّظَرِ إِلَى الْحَرَامِ قَالَ تَعَالَى: ﴿قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ﴾.

وَحِفْظُ اللِّسَانِ عَنِ الْغِيبَةِ وَمِنْ كُلِّ مَا لَا يَجُوزُ قَالَ تَعَالَى: ﴿وَلَا يَغْتَابَ بَعْضُكُم بَعْضًا﴾، وَقَالَ

تَعَالَى: ﴿وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَى﴾، وَقَالَ تَعَالَى: ﴿وَلْيَقُولُوا قَوْلًا سَدِيدًا﴾.

وَحِفْظُ الْيَدَيْنِ مِنَ السَّرِقَةِ قَالَ تَعَالَى: ﴿وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا

مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ * فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ﴾.

وَحِفْظُ الْبُطْنِ مِنْ أَكْلِ الْحَرَامِ قَالَ تَعَالَى: ﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي

بُطُونِهِمْ نَارًا وَسَيَصْلُونَ سَعِيرًا﴾، وَقَالَ تَعَالَى: ﴿وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ﴾.

وَحِفْظُ الْعَوْرَةِ مِنَ الزَّنى وَاللَّوْاطِ قَالَ تَعَالَى: ﴿وَلَا تَقْرَبُوا الزَّنى إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا﴾،

وَقَالَ تَعَالَى فِي ذِمِّ قَوْمٍ لُوطٍ فِي ابْنَيْنِ الرَّجَالِ: ﴿أَتَيْنَكُم لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ

تَجْهَلُونَ﴾.

وَحَفِظَ الرَّجُلَيْنِ مِنْ مَشْيِ الْمُخْتَالِ وَمِنْ مَشْيِ إِلَى كُلِّ مَعْصِيَةٍ قَالَ تَعَالَى فِي حِكَايَةِ قَوْلِ لُقْمَانَ: ﴿وَأَقْصِدْ فِي مَشْيِكَ﴾، وَقَالَ تَعَالَى: ﴿وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا﴾، وَالرُّكْبَانُ وَالْمُشَاةُ إِلَى الْمَعَاصِي خِيَلُ إِبْلِيسَ وَرَجُلُهُ قَالَ تَعَالَى لِإِبْلِيسَ أَمْرًا لَهُ أَمَرَ تَهْدِيدٍ أَوْ إِهَانَةٍ: ﴿وَأَجْلِبْ عَلَيْهِمْ بِخِيْلِكَ وَرَجِلِكَ﴾.

الْأَحَادِيثُ فِي حِفْظِ الْأَعْضَاءِ الظَّاهِرَةِ

الْأَحَادِيثُ النَّاهِيَةُ عَنْهَا أَيْضًا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((لَا أَحَدَ أُغَيِّرُ مِنَ اللَّهِ، وَلِذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ)) رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ وَالتِّرْمِذِيُّ عَنْ أَبِي هُرَيْرَةَ.

وَحَفِظَ الْأَذْنَ مِنْ اسْتِمَاعِ كُلِّ لَغْوٍ وَلَهْوٍ وَغِنَاءٍ، وَفِي صَحِيحِ الْبُخَارِيِّ وَمُسْلِمٍ وَالنَّسَائِيِّ عَنْ عَائِشَةَ قَالَتْ: "دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعِنْدِي جَارِيتَانِ تُغْنِيَانِ بِغِنَاءٍ بُعَاثٍ، فَاضْطَجَعَ عَلَى الْفِرَاشِ وَحَوَّلَ وَجْهَهُ، فَدَخَلَ أَبُو بَكْرٍ فَأَنْتَهَرَنِي، وَقَالَ: "مِزْمَارُ الشَّيْطَانِ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟" فَأَقْبَلَ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: ((دَعُهُمَا))، فَلَمَّا غَفَلَ غَمَزْتُهُمَا فَخَرَجَتَا وَكَانَ يَوْمَ عِيدٍ يَلْعَبُ السُّودَانُ بِالْأَدْرَقِ وَالْحِرَابِ فِيمَا سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَإِمًّا قَالَ: ((تَشْتَهَيْنِ تَنْظُرِينَ))، فَقُلْتُ نَعَمْ فَأَقَامَنِي وَرَأَاهُ خَدَى عَلَى خَدِّهِ وَهُوَ يَقُولُ: ((دُونَكُمْ يَا بَنَى أَرْفَدَةَ))، حَتَّى إِذَا مَلْتُ قَالَ: ((حَسْبُكَ))، قُلْتُ نَعَمْ، قَالَ: ((فَادْهَبِي، بَلَّغْنِي أَنَّ اللَّهَ تَعَالَى يَقُولُ يَوْمَ الْقِيَامَةِ: أَيْنَ الَّذِينَ كَانُوا يُنْزَهُونَ أَسْمَاعَهُمْ عَنِ اللَّهِ وَمَزَامِيرِ الشَّيْطَانِ أُدْخِلُوا فِي رِيَاضِ الْمِسْكِ ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَسْمِعُوهُمْ حَمْدِي وَأَخْبِرُهُمْ أَن لَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ)).

وَحَفِظَ الْعَيْنَيْنِ مِنَ النَّظَرِ إِلَى الْأَجْنَبِيَّةِ وَأَخْرَجَ مُسْلِمٌ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ عَنْ جَرِيرٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ نَظَرَةِ الْفَجَاءَةِ فَقَالَ: ((اصْرِفْ بَصْرَكَ))، وَأَخْرَجَ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ عَنْ بُرَيْدَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((يَا عَلِيُّ لَا تُتْبِعِ النَّظْرَةَ النَّظْرَةَ فَإِنَّ لَكَ الْأُولَى وَلَيْسَتْ لَكَ الْآخِرَةُ)).

وَحَفِظَ اللِّسَانَ مِنَ اللَّغَنِ وَالسَّبِّ وَالْفَحْشِ وَأَخْرَجَ التِّرْمِذِيُّ عَنْ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((لَيْسَ الْمُؤْمِنُ بِالطَّعَّانِ وَلَا اللَّعَّانِ وَلَا الْفَاحِشِ وَلَا الْبَذِيءِ))، وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِمُعَاذٍ فَأَخَذَ بِلِسَانِهِ قَالَ: ((كُفَّ عَلَيْكَ هَذَا))، فَقُلْتُ: يَا نَبِيَّ اللَّهِ وَإِنَّا لَمُؤَاخِذُونَ بِمَا نَتَكَلَّمُ

بِهِ؟"، فَقَالَ: ((تَكَلِّتَكَ أُمُّكَ يَا مُعَاذُ! وَهَلْ يَكُوبُ النَّاسُ فِي النَّارِ عَلَى وُجُوهِهِمْ أَوْ عَلَى مَنَاخِرِهِمْ إِلَّا حَصَائِدُ السِّنَنِ؟)).

وَحِفْظُ الْيَدَيْنِ مِنَ السَّرِقَةِ وَأَخْرَجَ الْبُخَارِيُّ وَمُسْلِمٌ وَالنَّسَائِيُّ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لَعَنَ اللَّهُ السَّارِقَ، يَسْرِقُ الْبَيْضَةَ فَتَقْطَعُ يَدُهُ، وَيَسْرِقُ الْحَبْلَ فَتَقْطَعُ يَدُهُ)).

وَحِفْظُ الْبُطْنِ عَنِ الْحَرَامِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((أَيُّهَا النَّاسُ إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ، فَقَالَ: ﴿يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ﴾، وَقَالَ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾، ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: "يَا رَبَّ يَا رَبَّ"، وَمَطْعَمُهُ حَرَامٌ وَمَشْرَبُهُ حَرَامٌ وَمَلْبَسُهُ حَرَامٌ وَغَذَى بِالْحَرَامِ فَأَنَّى يُسْتَجَابُ لِذَلِكَ؟))، رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

وَحِفْظُ الْعُورَةِ مِنَ الزِّنَى وَرَوَى مُسْلِمٌ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ: قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((أَنْ تَدْعُوَ لِلَّهِ نِدَاءً وَهُوَ خَلْقَكَ))، قَالَ: ثُمَّ أَيٌّ قَالَ: ((أَنْ تَقْتُلَ وَلَدَكَ مَخَافَةَ أَنْ يَطْعَمَ مَعَكَ))، قَالَ: ثُمَّ أَيٌّ قَالَ: ((أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ))، وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ نَزَلَتْ آيَةُ الْمُتَلَاعِنِينَ ((أَيُّمَا امْرَأَةٍ أَدْخَلْتَ عَلَى قَوْمٍ مِنْ لَيْسَ مِنْهُمْ فَلَيْسَتْ مِنَ اللَّهِ فِي شَيْءٍ وَلَنْ يُدْخِلَهَا اللَّهُ جَنَّتَهُ وَأَيُّمَا رَجُلٍ جَدَدَ وَلَدَهُ وَهُوَ يَنْظُرُ إِلَيْهِ احْتَجَبَ اللَّهُ مِنْهُ وَقَضَحَهُ عَلَى رُءُوسِ الْأَوَّلِينَ وَالْآخِرِينَ)) رَوَاهُ أَبُو دَاوُدَ وَالنَّسَائِيُّ وَابْنُ حَبَّانَ فِي صَحِيحِهِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ.

وَحِفْظُ الرَّجُلَيْنِ مِنْ مَشْيِ الْمُخْتَالِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((خَرَجَ رَجُلٌ مِمَّنْ كَانَ قَبْلَكُمْ فِي حُلَةٍ لَهُ يَخْتَالُ فِيهَا فَأَمَرَ اللَّهُ الْأَرْضَ فَأَخَذَتْهُ فَهُوَ يَتَجَلَّجَلُ فِيهَا أَوْ قَالَ يَتَلَجَّلُ فِيهَا إِلَى يَوْمِ الْقِيَامَةِ)) أَخْرَجَهُ التِّرْمِذِيُّ.

وَبِاللَّهِ التَّوْفِيقُ



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البَابُ السَّادِسُ

فِي بَيَانِ آيَاتِ فُرُوعِ الدِّينِ الْبَاطِنَةِ مِنْ صِفَاتِ الْقَلْبِ الْمُهْلِكَاتِ وَالْمُنْجِيَاتِ

التَّخْلِي مِنَ الْقَلْبِ كُلِّ الصِّفَاتِ الْمَذْمُومَةِ

وَمِنْ تِلْكَ الْفُرُوعِ الْبَاطِنَةِ تَطْهِيرُ الْقَلْبِ مِنْ جَمِيعِ الْمُهْلِكَاتِ الْبَاطِنَةِ: قَالَ اللَّهُ تَعَالَى: ﴿وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ﴾، وَمِنْ تِلْكَ الْمُهْلِكَاتِ الْعُجْبُ وَقَالَ تَعَالَى: ﴿وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْنًا﴾، وَقَالَ تَعَالَى: ﴿فَلَا تَزْكُوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى﴾، وَمِنْ تِلْكَ الْمُهْلِكَاتِ أَيْضًا الْكِبْرُ قَالَ تَعَالَى: ﴿سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ﴾، وَقَالَ تَعَالَى: ﴿كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُنْكَبِرٍ جَبَّارٍ﴾، وَقَالَ تَعَالَى: ﴿إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ﴾، وَمِنْ تِلْكَ الْمُهْلِكَاتِ أَيْضًا الْغَضَبُ قَالَ تَعَالَى: ﴿إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ الْحَمِيَّةَ الْجَاهِلِيَّةَ﴾، مِنْ تِلْكَ الْمُهْلِكَاتِ أَيْضًا الْحَسَدُ قَالَ تَعَالَى: ﴿أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ﴾، وَمِنْ تِلْكَ الْمُهْلِكَاتِ أَيْضًا الْبُخْلُ قَالَ تَعَالَى: ﴿وَمَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلْ عَنِ نَفْسِهِ﴾، وَمِنْ تِلْكَ الْمُهْلِكَاتِ أَيْضًا الرِّيَاءُ قَالَ تَعَالَى: ﴿قَوْلٌ لِلْمُصَلِّينَ * الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ * الَّذِينَ هُمْ يُرَاؤُونَ﴾، وَقَالَ تَعَالَى: ﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾، وَمِنْ تِلْكَ الْمُهْلِكَاتِ أَيْضًا حُبُّ الْجَاهِ قَالَ تَعَالَى: ﴿تِلْكَ الدَّارُ الْأَخْرَى نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ﴾، وَمِنْ تِلْكَ الْمُهْلِكَاتِ أَيْضًا الْأَمَلُ قَالَ تَعَالَى: ﴿ذَرَهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ﴾، وَمِنْ تِلْكَ الْمُهْلِكَاتِ أَيْضًا إِسَاءَةُ الظَّنِّ بِالْمُسْلِمِينَ قَالَ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا﴾، إِنَّتَهَى مَا أَرَدْنَا إِيرَادَهُ مِنْ آيَاتِ صِفَاتِ الْقَلْبِ الْمُهْلِكَاتِ فَهَذِهِ الْعَشْرَةُ مِنَ الْمُهْلِكَاتِ مِنْ أَصُولِ مَذْمُومَاتِ الْأَخْلَاقِ فَمَنْ قَلَعَهَا مِنْ صُدُورِهِ هَدَمَ فُرُوعَهَا بِإِذْنِ اللَّهِ تَعَالَى.

التَّحَلِّي لِلْقَلْبِ كُلِّ الصِّفَاتِ الْمَحْمُودَةِ

وَنُرِيدُ أَيْضًا أَنْ نُورِدَ آيَاتِ صِفَاتِ الْقَلْبِ الْمُنْجِيَاتِ **أَوَّلَهَا التَّوْبَةُ** قَالَ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا﴾، وَقَالَ تَعَالَى: ﴿وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾، **وَمَنْ تِلْكَ الْمُنْجِيَاتِ أَيْضًا الْإِخْلَاصُ** قَالَ تَعَالَى: ﴿فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ﴾، وَقَالَ تَعَالَى: ﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ﴾، **وَمَنْ تِلْكَ الْمُنْجِيَاتِ أَيْضًا الصَّبْرُ** قَالَ تَعَالَى: ﴿وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾، **وَمَنْ تِلْكَ الْمُنْجِيَاتِ أَيْضًا الزُّهْدُ** قَالَ تَعَالَى: ﴿وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا﴾، **وَمَنْ تِلْكَ الْمُنْجِيَاتِ أَيْضًا التَّوَكُّلُ** وَقَالَ تَعَالَى: ﴿وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾، وَقَالَ تَعَالَى: ﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾، **وَمَنْ تِلْكَ الْمُنْجِيَاتِ أَيْضًا تَفْوِضُ الْأَمْرِ إِلَى اللَّهِ تَعَالَى** قَالَ تَعَالَى فِي حِكَايَةِ قَوْلِ مُؤْمِنٍ أَلِ فِرْعَوْنَ: ﴿وَأَفَوِّضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ﴾، **وَمَنْ تِلْكَ الْمُنْجِيَاتِ أَيْضًا الرِّضَى بِقَضَاءِ اللَّهِ تَعَالَى عَزَّ وَجَلَّ** قَالَ تَعَالَى: ﴿مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِن بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ﴾، وَقَالَ تَعَالَى: ﴿مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ * لَكِنَّا لَا تَأْسُوا عَلَى مَا فَاتَكُمْ﴾، **وَمَنْ تِلْكَ الْمُنْجِيَاتِ أَيْضًا التَّقْوَى** قَالَ تَعَالَى: ﴿وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ﴾، **وَمَنْ تِلْكَ الْمُنْجِيَاتِ أَيْضًا الْخَوْفُ** قَالَ تَعَالَى: ﴿وَخَافُونَ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾، **وَمَنْ تِلْكَ الْمُنْجِيَاتِ أَيْضًا الرَّجَاءُ** قَالَ تَعَالَى: ﴿يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾، فَهَذِهِ الْعَشْرَةُ مِنَ الْمُنْجِيَاتِ مِنْ أَصُولِ مَحْمُودَاتِ الْأَخْلَاقِ فَمَنْ أَثْبَتَهَا فِي قَلْبِهِ أَثْبَتَ فُرُوعَهَا بِإِذْنِ اللَّهِ تَعَالَى.

وَبِاللَّهِ التَّوْفِيقُ.



البَابُ السَّابِعُ

فِي بَيَانِ أَحَادِيثِ فُرُوعِ الدِّينِ الْبَاطِنَةِ أَيْضًا مِّنْ صِفَاتِ الْقَلْبِ الْمُهْلِكَاتِ وَالْمُنْجِيَاتِ

التَّخْلِي مِنَ الْقَلْبِ كُلِّ الصِّفَاتِ الْمَذْمُومَةِ

وَنُورِدَ أَيْضًا أَحَادِيثُهَا فِي هَذَا الْبَابِ كَمَا أَوْرَدْنَا آيَاتِهَا فِي الْبَابِ الَّذِي قَبْلَهُ وَنُرَتَّبُهَا أَيْضًا كَمَا رَتَّبْنَاهَا هُنَاكَ إِنْ شَاءَ اللَّهُ تَعَالَى.

مِنْهَا الْعَجَبُ أَخْرَجَ الْبُخَارِيُّ وَمُسْلِمٌ عَنْ مُحَمَّدُ بْنُ زِيَادٍ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ قَالَ النَّبِيُّ أَوْ قَالَ أَبُو الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((بَيْنَمَا رَجُلٌ يَمْشِي فِي حُلَّةٍ، تُعْجِبُهُ نَفْسُهُ مُرَجَّلٌ جُمَّتَهُ، إِذْ خَسَفَ اللَّهُ بِهِ، فَهُوَ يَتَجَلَّجَلُ إِلَى يَوْمِ الْقِيَامَةِ)).

وَمِنْهَا الْكِبَرُ أَخْرَجَ مُسْلِمٌ وَأَبُو دَاوُدَ وَابْنُ مَاجَةَ وَاللَّفْظُ لَهُ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((يَقُولُ اللَّهُ سُبْحَانَهُ الْكِبْرِيَاءُ رِدَائِي وَالْعِظَمَةُ إِزَارِي فَمَنْ نَارَعَنِي وَاحِدًا مِنْهُمَا أَلْقَيْتُهُ فِي النَّارِ)).

وَمِنْهَا الْغَضَبُ وَفِي صَحِيحِ الْبُخَارِيِّ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَوْصِنِي"، قَالَ: ((لَا تَغْضَبْ))، فَرَدَّدَ مِرَارًا، قَالَ: ((لَا تَغْضَبْ)).

وَمِنْهَا الْحَسَدُ وَفِي صَحِيحِ مُسْلِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((لَا تَحَاسَدُوا وَلَا تَتَّاجِسُوا وَلَا تَبَاغَضُوا وَلَا تَدَابَرُوا)) الْحَدِيثُ بِطَوْلِهِ، وَأَخْرَجَ أَبُو دَاوُدَ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِيَّاكُمْ وَالْحَسَدَ فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ)).

وَمِنْهَا الْبُخْلُ وَأَخْرَجَ التِّرْمِذِيُّ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((السَّخِيُّ قَرِيبٌ مِنَ اللَّهِ قَرِيبٌ مِنَ الْجَنَّةِ قَرِيبٌ مِنَ النَّاسِ بَعِيدٌ مِنَ النَّارِ وَالْبَخِيلُ بَعِيدٌ مِنَ اللَّهِ بَعِيدٌ مِنَ الْجَنَّةِ بَعِيدٌ مِنَ النَّاسِ قَرِيبٌ مِنَ النَّارِ وَلَجَاهِلٌ سَخِيٌّ أَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ عَابِدٍ بِخِيلٍ)).

وَمِنْهَا الرِّيَاءُ وَرَوَى ابْنُ مَاجَةَ عَنْ شَدَّادِ بْنِ أَوْسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((إِنَّ أَخَوْفَ مَا أَتَخَوَّفُ عَلَى أُمَّتِي الْإِشْرَافُ بِاللَّهِ أَمَا إِنِّي لَسْتُ أَقُولُ يَعْبُدُونَ شَمْسًا وَلَا قَمَرًا وَلَا وَثَنًا وَلَكِنْ أَعْمَالًا لِغَيْرِ اللَّهِ وَشَهْوَةً خَفِيَّةً))، وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((تَعَوَّدُوا بِاللَّهِ مِنْ جُبِّ الْحُزَنِ))، قَالُوا: يَا رَسُولَ اللَّهِ وَمَا جُبُّ الْحُزَنِ؟ قَالَ: ((وَادٍ فِي جَهَنَّمَ تَتَعَوَّدُ مِنْهُ جَهَنَّمَ كُلُّ يَوْمٍ مِائَةً

مَرَّةً)) قُلْنَا: "يَا رَسُولَ اللَّهِ وَمَنْ يَدْخُلُهُ؟" قَالَ: ((الْقَرَاءُ الْمُرَاوُونَ بِأَعْمَالِهِمْ))، رَوَاهُ التِّرْمِذِيُّ عَنْ أَبِي هُرَيْرَةَ، وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((مَنْ طَلَبَ الْعِلْمَ لِيُجَارِيَ بِهِ الْعُلَمَاءَ أَوْ لِيُمَارِيَ بِهِ السُّفَهَاءَ أَوْ يَصْرِفَ بِهِ وُجُوهَ النَّاسِ إِلَيْهِ أَدْخَلَهُ اللَّهُ النَّارَ))، رَوَاهُ التِّرْمِذِيُّ عَنْ كَعْبِ بْنِ مَالِكٍ.

وَمِنْهَا حُبُّ الْجَاهِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((مَا ذَنْبَانِ جَائِعَانِ أُرْسِلَا فِي غَنَمٍ بِأَفْسَدَ لَهَا مِنْ حِرْصِ الْمَرْءِ عَلَى الْمَالِ وَالشَّرَفِ لِدِينِهِ))، رَوَاهُ التِّرْمِذِيُّ عَنْ كَعْبِ بْنِ مَالِكٍ الْأَنْصَارِيِّ.

وَمِنْهَا حُبُّ الْمَالِ لِلْإِفْتِخَارِ وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((يَهْرُمُ ابْنُ آدَمَ وَتَشِبُّ مِنْهُ اثْنَتَانِ الْحِرْصُ عَلَى الْمَالِ وَالْحِرْصُ عَلَى الْعُمْرِ))، رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ وَالتِّرْمِذِيُّ عَنْ أَنَسٍ، وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((لَوْ كَانَ لِابْنِ آدَمَ وَادِيَانِ مِنْ مَالٍ لَا يَتَغَيَّ ثَلَاثًا، وَلَا يَمْلَأُ جَوْفَ ابْنِ آدَمَ إِلَّا التُّرَابُ، وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ))، رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ وَالتِّرْمِذِيُّ أَيْضًا عَنْ أَنَسٍ.

وَمِنْهَا الْأَمَلُ رَوَى الْبُخَارِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَنْكِبِي فَقَالَ: ((كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ، أَوْ عَابِرُ سَبِيلٍ))، وَكَانَ ابْنُ عُمَرَ يَقُولُ: "إِذَا أُمْسَيْتَ فَلَا تَتَنَظَّرِ الصَّبَاحَ، وَإِذَا أَصْبَحْتَ فَلَا تَتَنَظَّرِ الْمَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ لِمَرْضِكَ، وَمِنْ حَيَاتِكَ لِمَوْتِكَ".

وَمِنْهَا إِسَاءَةُ الظَّنِّ بِالْمُسْلِمِينَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمَا فِي حَدِيثٍ رَوَاهُ ابْنُ مَاجَةَ عَنْ جَابِرٍ: ((إِذَا ظَنَنْتُمْ فَلَا تُحَقِّقُوا، وَإِذَا حَسَدْتُمْ فَلَا تَبْغُوا، وَإِذَا تَطَيَّرْتُمْ فَاْمُضُوا، وَعَلَى اللَّهِ فَتَوَكَّلُوا، وَإِذَا وَرَنْتُمْ فَأَرْجِحُوا))، انْتَهَى مَا أَرَدْنَا إِيرَادَهُ مِنْ أَحَادِيثِ صِفَاتِ الْقُلُوبِ الْمُهْلِكَاتِ.

التَّحَلِّيُ لِلْقَلْبِ كُلِّ الصِّفَاتِ الْمَحْمُودَةِ

وَنُورِدُ أَيْضًا أَحَادِيثَ صِفَاتِ الْقَلْبِ الْمُنْجِيَاتِ إِنْ شَاءَ اللَّهُ تَعَالَى.

وَمِنْهَا التَّوْبَةُ مِنْ جَمِيعِ الْكِبَايِرِ وَالصَّغَائِرِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((وَاللَّهِ إِنِّي لَأَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً))، رَوَاهُ الْبُخَارِيُّ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ.

وَمِنْهَا الْإِخْلَاصُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِامْرِئٍ مِمَّا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا

أَوْ امْرَأَةً يَتَزَوَّجُهَا، فَهَجَرْتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ))، رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ.

وَمِنْهَا الصَّبْرُ وَفِي صَحِيحِ الْبُخَارِيِّ عَنْ ثَابِتٍ قَالَ سَمِعْتُ أَنَسًا رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((الصَّبْرُ عِنْدَ الصَّدَمَةِ الْأُولَى))، ((وَالصَّبْرُ ضِيَاءٌ)) كَمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيْضًا فِي حَدِيثٍ رَوَاهُ مُسْلِمٌ عَنْ أَبِي مَالِكٍ الْحَارِثِ بْنِ عَاصِمٍ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ.

وَمِنْهَا الزُّهْدُ رَوَى ابْنُ مَاجَةَ عَنْ أَبِي الْعَبَّاسِ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا رَسُولَ اللَّهِ دُلَّنِي عَلَى عَمَلٍ إِذَا أَنَا عَمَلْتُهُ أَحَبَّنِي اللَّهُ وَأَحَبَّنِي النَّاسُ، قَالَ: ((ازْهَدْ فِي الدُّنْيَا يُحِبَّكَ اللَّهُ وَازْهَدْ فِيمَا فِي أَيْدِي النَّاسِ يُحِبُّوكَ النَّاسُ)).

وَمِنْهَا التَّوَكُّلُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((لَوْ أَنَّكُمْ تَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ تَغْدُو خِمَاصًا وَتَرُوحُ بِطَانًا))، رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ وَالْإِمَامُ أَحْمَدُ وَابْنُ حِبَّانَ فِي صَحِيحِهِ وَالْحَاكِمُ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ.

وَمِنْهَا التَّقْوِيضُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ((مِنْ سَعَادَةِ ابْنِ آدَمَ اسْتِخَارَتُهُ اللَّهَ وَمِنْ سَعَادَةِ ابْنِ آدَمَ رِضَاهُ بِمَا قَضَاهُ اللَّهُ وَمِنْ شِقْوَةِ ابْنِ آدَمَ تَرْكُهُ اسْتِخَارَةَ اللَّهَ وَمِنْ شِقْوَةِ ابْنِ آدَمَ سَخَطُهُ بِمَا قَضَى اللَّهُ عَزَّ وَجَلَّ))، رَوَاهُ أَحْمَدُ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، وَفِي صَحِيحَيْنِ عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((إِذَا أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وُضُوءَكَ لِلصَّلَاةِ، ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الْأَيْمَنِ، ثُمَّ قُلْ: "اللَّهُمَّ أَسْلَمْتُ وَجْهِيَ إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَالْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ، اللَّهُمَّ أَمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ، فَإِنْ مِتُّ مِنْ لَيْلَتِكَ فَأَنْتَ عَلَى الْفِطْرَةِ، وَاجْعَلْهُنَّ آخِرَ مَا تَتَكَلَّمُ بِهِ))، وَزَادَ فِي رَوَايَةِ مُسْلِمٍ: ((وَأِنْ أَصْبَحْتَ أَصَبْتَ خَيْرًا)).

وَمِنْهَا الرِّضَى بِقَضَاءِ اللَّهِ تَعَالَى وَقَدْ تَقَدَّمَ أَنَّهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ قَالَ كَمَا فِي حَدِيثٍ رَوَاهُ التِّرْمِذِيُّ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ: ((مِنْ سَعَادَةِ ابْنِ آدَمَ رِضَاهُ بِمَا قَضَى اللَّهُ لَهُ وَمِنْ شِقَاوَةِ ابْنِ آدَمَ تَرْكُهُ اسْتِخَارَةَ اللَّهَ وَمِنْ شِقَاوَةِ ابْنِ آدَمَ سَخَطُهُ بِمَا قَضَى اللَّهُ لَهُ))، وَفِي صَحِيحِ مُسْلِمٍ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ: ((وَاسْتَعِنْ بِاللَّهِ وَلَا تَعْجِزْ وَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ لَوْ أَنِّي فَعَلْتُ كَانَتْ كَذَا وَكَذَا، وَلَكِنْ قُلْ قَدَرُ اللَّهِ وَمَا شَاءَ فَعَلَ فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ)).

وَمِنْهَا التَّقْوَى قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((أَوْصِيكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ عَبْدًا))، رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ عَنْ أَبِي نَجِيحٍ الْعُرْبَاضِ بْنِ سَارِيَةَ رَضِيَ اللَّهُ عَنْهُ.

وَمِنْهَا الْخَوْفُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((مَنْ خَافَ أَذْلَجَ وَمَنْ أَذْلَجَ بَلَغَ الْمَنْزِلَ أَلَا إِنَّ سِلْعَةَ اللَّهِ غَالِيَةٌ أَلَا إِنَّ سِلْعَةَ اللَّهِ الْجَنَّةُ))، رَوَاهُ التِّرْمِذِيُّ عَنْ أَبِي هُرَيْرَةَ، وَفِي حَدِيثٍ رَوَاهُ التِّرْمِذِيُّ أَيْضًا عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَى شَابٍّ وَهُوَ فِي الْمَوْتِ فَقَالَ: ((كَيْفَ تَجِدُكَ؟))، قَالَ: وَاللَّهِ يَا رَسُولَ اللَّهِ إِنِّي أَرْجُو اللَّهَ وَإِنِّي أَخَافُ ذُنُوبِي، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((لَا يَجْتَمِعَانِ فِي قَلْبِ عَبْدٍ فِي مِثْلِ هَذَا الْمَوْطِنِ إِلَّا أَعْطَاهُ اللَّهُ مَا يَرْجُو وَآمَنَهُ مِمَّا يَخَافُ)).

وَمِنْهَا الرَّجَاءُ وَرَوَى التِّرْمِذِيُّ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللَّهِ مِنَ الْعُقُوبَةِ مَا طَمَعَ فِي الْجَنَّةِ أَحَدٌ وَلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ اللَّهِ مِنَ الرَّحْمَةِ مَا قَنَطَ مِنَ الْجَنَّةِ أَحَدٌ))، **انْتَهَى** مَا أَرَدْنَا لِإِيرَادِهِ مِنْ أَحَادِيثِ صِفَاتِ الْقُلُوبِ الْمُنْجِيَّاتِ وَالتَّحَلِّي مِنَ جَمِيعِ صِفَاتِ الْقُلُوبِ الْمُهْلِكَاتِ وَالتَّحَلِّي بِجَمِيعِ صِفَاتِهِ الْمُنْجِيَّاتِ هُمَا التَّصَوُّفُ الَّذِي لِلتَّحَلُّقِ قَدْ أَوْرَدْنَا أَصْلَهُ مِنَ الْآيَاتِ وَالْأَحَادِيثِ.

التَّصَوُّفُ لِلتَّحَقُّقِ الَّتِي هِيَ عِلْمُ الْحَقَائِقِ وَالْمَعَارِفِ وَالْمُكَاشَفَاتِ

وَنُرِيدُ أَنْ نُورِدَ أَصْلَ التَّصَوُّفِ الَّذِي لِلتَّحَقُّقِ مِنَ الْآيَاتِ وَالْأَحَادِيثِ، **وَأَمَّا أَصْلُهُ مِنَ الْآيَاتِ** فَقَدْ قَالَ تَعَالَى فِي قِصَّةِ مُوسَى وَفَتَاهُ: ﴿فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِمَّا لَدُنَّا عِلْمًا﴾، **وَأَمَّا أَصْلُهُ مِنَ الْأَحَادِيثِ** فَإِنَّهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ قَدْ أَثْبَتَ الْمُحَدِّثِينَ وَبَيَّنَّ أَنَّ عُمَرَ مِنْهُمْ كَمَا فِي صَحِيحِ الْبُخَارِيِّ عَنْ أَبِي هُرَيْرَةَ، وَهَذَا الْعِلْمُ هُوَ غَايَةُ الْعُلُومِ وَهُوَ عِلْمُ الصَّدِيقِينَ وَالْمُقَرَّبِينَ وَالْأَنْبِيَاءِ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ، لَمْ يَتَكَلَّمُوا فِي هَذَا الْعِلْمِ إِلَّا بِالرَّمْزِ وَالْإِيمَاءِ عَلَى سَبِيلِ الْإِجْمَالِ وَالتَّمَثِيلِ عِلْمًا مِنْهُمْ بِقُصُورِ أَفْهَامِ الْخَلْقِ عَنْ إدْرَاكِهِ، وَالْعُلَمَاءُ وَرَثَةُ الْأَنْبِيَاءِ فَمَا لَهُمْ سَبِيلٌ إِلَى الْعُدُولِ عَنْ مَنَهِجِ النَّاسِي وَالْإِفْتِدَاءِ، وَمَنْ كَانَ فِيهِ خَصْلَتَانِ لَمْ يُفْتَحْ لَهُ شَيْءٌ مِنْ هَذَا الْعِلْمِ بِدَعَا أَوْ كِبَرٍ، وَكُلُّ مَنْ كَانَ مُحِبًّا لِلدُّنْيَا أَوْ مُصِرًّا عَلَى هَوًى لَمْ يَتَحَقَّقْ بِهِ، وَقَدْ يَتَحَقَّقُ بِسَائِرِ الْعُلُومِ، وَأَقْلُ عُقُوبَةٍ مَنْ يُنْكِرُهُ أَنْ لَا يُزَرَّقَ مِنْهُ شَيْئًا، وَمَنْ لَمْ يَكُنْ لَهُ نَصِيبٌ مِنْ هَذَا الْعِلْمِ يُخَافُ عَلَيْهِ سُوءُ الْخَاتِمَةِ، وَأَدْنَى النَّصِيبِ مِنْهُ التَّصَدِيقُ بِهِ وَتَسْلِيمُهُ لِأَهْلِهِ.



خَاتِمَةٌ

نَسْأَلُ اللَّهَ حُسْنَهَا لِيَعْلَمَ الْوَاقِفُ عَلَى هَذَا التَّأْلِيفِ أَنَّ مَقْصُودِي فِيهِ أَنْ يَعْرِفَ كُلُّ مَنْ وَقَفَ عَلَيْهِ أَنَّ دِينَ اللَّهَ تَعَالَى مَبْنِيٌّ عَلَى التَّبَصُّرِ، قَالَ تَعَالَى: ﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي﴾، قَالَ أَحْمَدُ زَرُّوقٌ فِي عُمْدَةِ الْمُرِيدِ الصَّادِقِ بَعْدَ إِبْرَادِ هَذِهِ الْآيَةِ، "فَتَبَيَّنَ أَنَّ التَّبَصُّرَ فِي الدِّينِ أَصْلٌ مِّنْ أُصُولِهِ، وَإِنَّ مَنَ أَخَذَ الْأُمُورَ مِنْ رَأْيِهِ فِي عِمَايَةٍ، فَلَيْسَ بِمُتَّبِعٍ لِلشَّارِعِ"، وَعَنِ الثَّوْرِيِّ قَالَ: "الإِسْنَادُ سَلَاخُ الْمُؤْمِنِ، فَإِنْ لَمْ يَكُنْ مَعَهُ سَلَاخٌ فَبِأَيِّ شَيْءٍ يُقَاتِلُ"، وَقَالَ ابْنُ الْمُبَارَكِ: "مَثَلُ الَّذِي يَطْلُبُ أَمْرَ دِينِهِ بِلَا إِسْنَادٍ كَمَثَلِ الَّذِي يَرْقَى السَّطْحَ بِلَا سُلْمٍ، وَقَالَ أَيْضًا: "الإِسْنَادُ مِنَ الدِّينِ لَوْ لَا الإِسْنَادُ لَقَالَ مَن شَاءَ مَا شَاءَ"، **وَهَذَا انْتَهَى كِتَابُ عُمْدَةِ الْعُلَمَاءِ**، ﴿الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنَّ هَذَا اللَّهُ﴾، وَأَفْضَلُ الصَّلَاةِ وَأَتَمُّ التَّسْلِيمِ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ وَرَضِيَ اللَّهُ تَعَالَى عَنِ السَّادَةِ التَّابِعِينَ وَالْعُلَمَاءِ الْعَامِلِينَ وَالْأَيِّمَةِ الْأَرْبَعَةِ الْمُجْتَهِدِينَ وَمُقَلِّدِيهِمْ إِلَى يَوْمِ الدِّينِ.



SANKORE'



'UMDAT 'L-'ULAMA **The Support of the Scholars**

Institute of Islamic-African Studies International

In the name of Allah, the Beneficent the Merciful, may Allah bless our master Muhammad and upon his Family and Companions and give them much peace.

Says the poor slave in need of the mercy of his Lord, **Uthman ibn Muhammad ibn Uthman** (famous as **Ibn Fuduye'**), may Allah engulf him in his mercy, Amen. All praises are due to Allah the Lord of the worlds. Abundant blessings and the most perfect peace be upon our master Muhammad and upon his Family and Companions, all of them. May Allah be pleased with the best of the Followers, the right acting scholars, the four *mujtahid* Imams and upon those who follow them until the Day of Judgment. To continue: This is the book called

The Support of the Scholars

It will be beneficial to whoever relies on it this age. We have named it the '**Support of the Scholars**' because we have only quoted in this book the verses of the Book (*ayat 'l-kitaab*) and the prophetic traditions of the *Sunna* (*ahadeeth'l-sunna*). Essentially it is these two that are the scholars object of reliance in their legal judgment (*ijtihaad*) and their legal deduction (*istinbaat*). Therefore, may you have success at arriving at the truth, everyone who takes hold of the Book and the *Sunna* will never go astray. He may Allah bless him and grant him peace said in the *Muwatta* "I have left with you two matters. Whoever takes hold of them will never go astray. They are the Book of Allah and the *Sunna* of His Messenger."

We have arranged this blessed book into seven chapters **Chapter One** An Explanation of the *Deen* of Islam and the Division of Its Sciences. **Chapter Two** An Explanation of the Verses of the Foundations of the *Deen*. **Chapter Three** An Explanation of the Traditions of the Foundations of the *Deen*. **Chapter Four** An Explanation of the Verses of the Outward Branches of the *Deen*. **Chapter Five** An Explanation of the Traditions of the Outward Branches of the *Deen*. **Chapter Six** An Explanation of the Verses of the Inward Branches of the *Deen*. **Chapter Seven** An Explanation of the Traditions of the Inward Branches of the *Deen*.

This is the sum total of the chapters of this book. Whoever understands all that has been evidenced to him in every chapter from these chapters with its verses and traditions and learns them by heart, he will subsequently be a scholar (*'alim*). Everything that has been evidenced to him from the chapters from these chapters will be sufficient, if Allah wills, for him whose insight has been illumined by Allah in order for him to arrive at everything he needs in the *Deen* from its verses and traditions. If what he desires is not apparent, he will find it subsumed elsewhere in the book.

Success is with Allah



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CHAPTER ONE

An Explanation of the *Deen* of *al-Islam* and the Division of Its Sciences

I say, and success is with Allah and may you and I be among the successful: realize that the *deen* which Muhammad may Allah bless him and grant him peace came with has its foundations (*uṣūl*) and its branches (*furuʿ*). As for its foundations, it is **al-imaan** and the science that verifies *al-imaan* is the foundation of the *deen* (*uṣūl d-deen*). As for its branches, it is divided into two an outward branch and an inward branch. As for its outward branch, it is **al-islam** and the science that verifies *al-islam* is the science of the law (*ʿilm l-shariʿa*). As for the inward branch, it is **al-ihsaan** and the science that verifies *al-ihsaan* is the science of the reality (*ʿilm l-haqiqa*).

Hence, **al-imaan**, **al-islam**, and **al-ihsaan** are an assemblage of the whole of the *deen*. He may Allah bless him and grant him peace said about that speaking to his Companions “Verily it was Jibril. He came to teach you your *deen*.” This was said after he was asked about its reality and he may Allah bless him and grant him peace explained it: as it was related in Saheeh Muslim. In the narration of Imam al-Bukhari it says, “That was Jibril. He came to teach humanity their *deen*.”

These three sciences verify the sciences of the *deen* (*ulum d-deen*). And it is these sciences that were intended by his words may Allah bless him and grant him peace as related in the tradition of Ibn Maja “Seeking knowledge is an obligation upon every Muslim.” And what is meant by this knowledge is only the science of behavior (*ulum l-muʿamila*) as the scholars (may Allah be pleased with them) have said. The behavior that we have been made responsible for is divided into three parts tenets (*al-ʿitiqad*): doing (*fiʿil*): and avoiding (*tark*). These three sciences that we have been made responsible for are understood by **al-imaan**, **al-islam**, and **al-ihsaan**: the first by the first, the second by the second and the third by the third.

Success is with Allah.



CHAPTER TWO

An Explanation of the Verses of the Foundations of the Deen

I say and success is with Allah, realize that Allah ta'ala has established all of the foundations of the Deen in the Qur'an its divine (*ilaahiya*) : its prophetic (*nabawiya*) : and its traditional (*sam'iya*) .

Al-Iman in General

Allah ta'ala has established **belief in general** by His words *"Believe in Allah and His Messenger."* And by His words: *"Verily the believers are those believe in Allah and in His Messengers and thereafter do not doubt."* And by His words: *"Say We believe in Allah and in what has been revealed to us, and in what was revealed to Abraham, Ishmail, Isaaq, Jacob and the Tribes: and in what was given to Moses and Jesus and in everything which was given to the Prophets from their Lord. We make no distinction between them and to Him we have surrendered."* Allah ta'ala has **detailed the pillars of al-Imaan** (*arkaan 'l-iman*) by His words: *"But righteousness is that you believe in Allah, the Last Day, the Angels, the Books and the Prophets."* Allah ta'ala has established that **whoever excepts al-Islam is not to be called disbeliever (kaafir) nor can anyone have an evil opinion of him**, as long as there does not appear from him acts of disbelief (*al-kufr*) by words or deeds, by His words *"Do not say to the one who gives you the greetings of peace, 'You are not a believer'."*

Divine (*ilaahiya*)

Allah ta'ala has established **the creation of the Universe** by His words *"And He is the one who begins creation and then renews it."* He ta'ala has established the fact that His existence is **absolutely necessary** (*waajib 'l-wujuud*) by His words *"That is because Allah, He is the Real (al-Haqq)."* He ta'ala has established the fact that His existence is **eternally before-time** (*qadeem*) by His words: *"He is the First (al-awwal)."* He ta'ala has established the fact that His existence is **eternally continuous after-time** (*baaqi*) by His words *"And rely upon the Living (al-hayy) who will never die."* He ta'ala has established the fact that His existence is **unlike His creation** by His words *"There is nothing like Him."* He ta'ala has established the fact that His existence is **Independently Rich** (*al-ghani*) by His words *"And Allah is the Rich beyond dependence (al-ghani)."* He ta'ala has established the fact that His existence is **One Alone** (*waahid*) by His words *"Say He Allah is One Alone (ahad)."* He ta'ala has established the fact that His existence is **omnipotent** (*qaadir*) by His words *"Verily Allah has power over all things."* He ta'ala has established the fact that He has **will** (*muraad*) by His words *"He does what He wills."* He ta'ala has established the fact that He is **All-Knowing** (*'aleem*) by His words *"Verily Allah knows all things."* He ta'ala has established the fact that He is **Ever Living** (*hayy*) by His words *"He is the Living."* He ta'ala has established the fact that He is **All Hearing** (*sami'u*) and **All Seeing** (*baseer*) by His words *"He hears and sees."* He ta'ala has established the fact that He is a **Speaker** (*muttakallim*) by His words *"And Allah spoke to Moses directly."* He ta'ala has established the fact that **He chooses in doing a thing or leaving it undone** by His words *"And your Lord creates what He wills and He alone chooses."*

Prophetic (*nabawiya*)

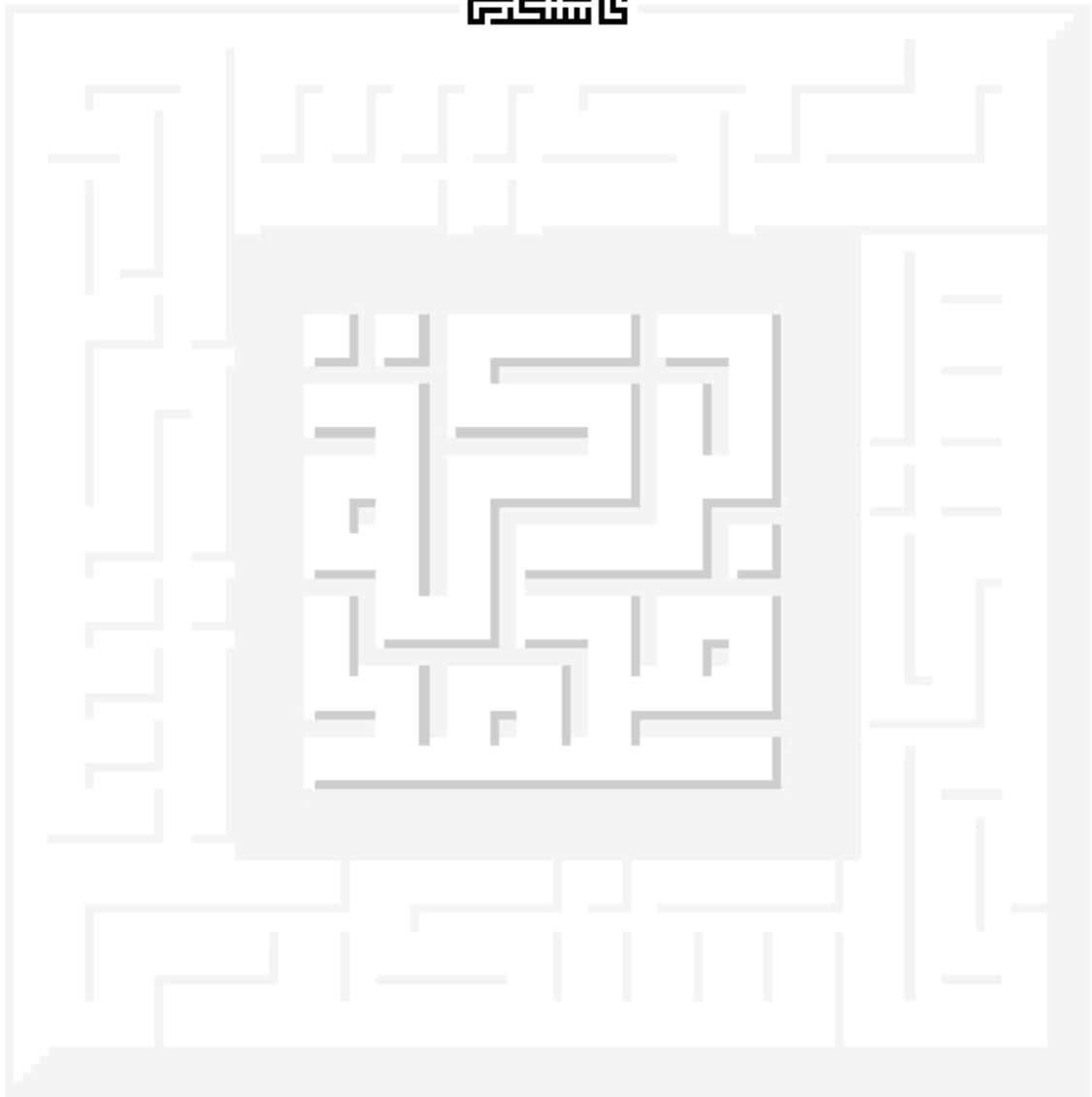
Allah ta'ala has established the **truthfulness** (*as-sidq*) of the Messengers by His words “*And indeed the Messengers told the truth.*” He ta'ala has established their **veracity** (*amaana*) by His words “*Verily I am a trustworthy Messenger to you.*” He ta'ala has established the fact that **they have delivered the message** (*tabligh 'l-risaala*) by His words “*Those who deliver the messages of Allah.*” He ta'ala has established the fact that they **marry** (*yatazawwaj*) by His words “*For We have made for them wives and descendents.*” He ta'ala has established the fact that they **consume food** (*ya'akulu at-ta'am*) and **buy and sell in the markets** (*yabi'una wa yashtaruna*) by His words “*They eat food and they go through the markets.*”

After-Life (*sam'iyat*)

Allah ta'ala has established the existence of **Angels** (*mala'ika*) by His words “*All praises are due to Allah who originated the Heavens and the Earth and made the Angels into messengers, the possessors of wings.*” He ta'ala has established the existence of **death at its appointed time** (*mawt bi'l-ajli*) by His words: “*When their appointed time comes, then they cannot postpone it nor push it forward.*” He ta'ala has established the fact that **the believers will be supported during the questioning of the grave** (*su'aal al-qabr*) by His words “*Allah will support those who believe with a well established pronouncement in this world and the Hereafter.*” He ta'ala has established **the punishment of the grave** (*adhaab 'l-qabr*) by His words “*And when you see those who have been unjust in the hardships of death, and the Angels with outspread hands [saying], 'Come out of the punishment if you can! This Day is the reward of disgrace!'*” He ta'ala has established **the blessing** (*na'im*) **of the grave** by His words “*Then if he is from among those who are brought near, then for him will be refreshments and sweet smells and Gardens of ease. If he, however, is from the Companions of the right-hand, then 'Peace', (safety) for the Companions of the right-hand!*” He ta'ala has established **the Resurrection** (*al-ba'ath*) by His words “*And that the Hour is approaching, there is no doubt in it: and that Allah will resurrect those who are in the graves.*” He ta'ala has established **the Gathering** (*al-hashr*) by His words: “*We will definitely round them up all together, and We will not abandon one of them.*” He has established **the giving of Books** (*ita'a 'l-kutub*) by His words: “*And as for him who will be given his book in his right-hand.*”: regarding the believers. And “*in his left-hand.*”: regarding the disbelievers. He ta'ala has established **the weighing of actions** (*wazn 'l-'amaal*) by His words: “*The Scales on that Day will be precise.*” He ta'ala has established **the Bridge** (*as-siraat*) by His words: “*So usher them to the bridge of Hell!*” He ta'ala has established **the Fire** (*an-naar*) by His words: “*Verily We have prepared the Fire for the unjust!*” He has established **the fountain called al-Kawthar** by His words: “*Verily We have given you al-Kawthar.*” He has established the **Garden of Paradise** (*al-janna*) by His words: “*And they have been rewarded gardens and silk for what they were patient.*” He has established **the Intercession** (*al-shifa'a*) by His words: “*Perhaps your Lord will raise you up to the station of Mahmud.*” And by His words: “*And your Lord will soon give to you and you will be pleasing to Him.*” And by His words: “*No one will give intercession except for him whom Allah is pleased with.*” He has established **the Vision of the Lord by the believers in the Hereafter** by His words: “*Their faces on that Day will be gazing on their Lord in amazement.*”

For these are the foundations of the *Deen* its divine (*ilaahiyaat*): its prophetic (*nabawiyaat*): and its traditional (*sam`iyaat*). Allah has established all of them in the Mighty Qur'an. Whatever you did not find apparently in it, realize that it is subsumed elsewhere in the book. It is obligatory (*yajibu*) upon every responsible person (*mukallaf*) to believe in it as it came to us.

Success is with Allah.



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CHAPTER THREE

An Explanation of the Traditions of the Foundations of the Deen

I say and success is with Allah, realize that the Prophet may Allah bless him and grant him peace has also established the foundations of the *deen* (*uṣūl 'd-deen*) by means of his *Sunna*.

Al-Iman in General

He may Allah bless him and grant him peace has established **belief in general** by his saying as is related in Saheeh al-Bukhari on the authority of Mu'adh "There is no one who bears witness to '**La ilaha illa Allah wa Muhammadan rasul Allah**', sincerely except that Allah makes the Fire forbidden for him." This means the fire of eternity. And also by his words may Allah bless him and grant him peace as related by Abu Hurayra: "I have been commanded to fight the people until they bear witness to '**La ilaha illa Allah**' and they believe in me and in what I came with."

The Pillars of *al-Iman* in Detail

He may Allah bless him and grant him peace has **detailed the pillars** (*fassal arkaan*) of ***al-Iman*** by his words as related in the tradition of Muslim on the authority of Umar ibn al-Khattaab: "It is that you should believe in Allah, His Angels, His Books, His Messengers and the Last Day. And that you should believe in the Decree (*al-qadr*), its good or evil." He may Allah bless him and grant him peace has established the fact that **everyone who has accepted *al-Islam* is not to be called a disbeliever (*kaafir*) and no one is to have an evil opinion of him** as long as there does not appear from him any signs of disbelief (*kufir*) by words or deeds: as related in Saheeh al-Bukhari on the authority of Umar, "I have been commanded to fight the people until they bear witness to '**La ilaha illa Allah wa Muhammadan rasul Allah**', establish the prayer (*as-salat*), and give the poor-due (*az-zakat*). If they do that, then their blood and their wealth is protected from me except by what *al-Islam* demands. And their reckoning is with Allah." This means in the matters that are kept hidden.

Divine (*ilaahiya*)

He may Allah bless him and grant him peace has established **the creation of the Universe** by his words as related in Saheeh al-Bukhari on the authority of 'Umar ibn al-Hussayn: "Allah was, and there did not exist anything with Him." He may Allah bless him and grant him peace has established that Allah's **existence is absolutely necessary** (*wajib 'l-wujud*) by his words: "He is the Real (*al-haqq*)": as related concerning the beautiful names of Allah by Tirmidhi in the tradition of Abu Hurayra. He may Allah bless him and grant him peace has established that Allah's existence is **eternally before-time** (*qadeem*) by his words, "He is the First (*al-awwal*)." He may Allah bless him and grant him peace has established the fact that Allah's existence is **eternally continuous after-time** (*baaqi*) by his words: "He is the Eternally Continuous." And by his words "He is the Last (*al-Akhir*)." He may Allah bless him and grant him peace has established that Allah's existence is **unlike His creation** (*mukhaalifan likhalqihi*) by his words "He is the Holy (*al-Qudus*), the Peace (*as-Salaam*)." He, may Allah bless him and grant him peace has established that Allah's existence is **independently rich** (*ghani*) by his words: "He is Independently Rich (*al-Ghaniyyu*)." He, may Allah bless him and grant him peace has established that Allah is **One Alone** (*waahid*) by his words: "He is the One (*al-Waahid*), the Single (*al-Ahad*), the Unique (*al-Fard*)." He may Allah bless him and grant him peace has established that Allah is **omnipotent** (*qaadir*) by his words: "He is the Powerful (*al-Qaadir*), the Overpowering (*al-Muqtadir*)." He may Allah bless him and grant him peace has established that Allah has

will (*mureedan*) by his words “He is the One who advances (*al-Muqaddimu*) and the One who postpones (*al-Mu’akhiru*).” He may Allah bless him and grant him peace has established that Allah is **All-Knowing** (*aalim*) by his words: “He is the All-Knowing (*al-’Aleem*).” He may Allah bless him and grant him peace has established that Allah is **ever living** (*hayy*) by his words “He is the Living (*al-Hayy*).” He may Allah bless him and grant him peace has established that Allah is **all hearing** (*sami’u*) and **all seeing** (*baseer*) by his words: “He is the All-Hearing (*al-Sami’u*) the All-Seeing (*al-Baseer*).” All the above has been taken from what was related by al-Tirmidhi from the tradition of Abu Hurayra. And I add: that His attribute the Eternal (*al-Qadeem*) was related by Ibn Maja from the tradition of Abu Hurayra. His attribute ‘He does what He wills’ (*fi’aalu limaa yureedu*), has been related by al-Haakim in his Mustadrak. He may Allah bless him and grant him peace has established that Allah the Mighty the Majestic is **a speaker** (*mutakallim*) by his words as related in Saheeh al-Bukhari on the authority of ‘Adi ibn Haatim: “There is none among you except that he speaks to his Lord without any translator nor with any veil between Him and you.” He may Allah bless him and grant him peace has established that Allah the Mighty the Majestic is **a chooser** (*mukhtaar*) by his words as is related in the tradition of al-Tirmidhi concerning the number of the beautiful names of Allah: “He is the Advancer (*al-Muqaddim*) and the One who postpones (*al-Muwakhir*).”

Prophetic (*nabawiya*)

He may Allah bless him and grant him peace has established his **truthfulness** (*as-sidq*) in everything he conveyed by his words as related by Abu Dawuud: “Yes, for verily I do not say anything except the truth.” This was in answer to Abdallah ibn Umar when he asked him may Allah bless him and grant him peace: “O Messenger of Allah! Shall I write down everything that I hear from you, whether it be out of anger or joy?” He may Allah bless him and grant him peace has established his **veracity** (*amaana*) by his words to Dhu’l-Khuwaysira: “Woe to you! Who will be just to you if I am not just to you!” He said this when (Dhu’l-Khuwaysira) said to him may Allah bless him and grant him peace: “Be just!” It was related in Saheeh al-Bukhari on the authority of Abu Sa’id al-Khudri. He may Allah bless him and grant him peace has established the fact that he **delivered the message** (*tabligh ‘l-risaala*) by his words to his Companions as related in Saheeh al-Bukhari on the authority of Abu Bakr: “Have I not delivered the message?” They said: “Indeed!” He may Allah bless him and grant him peace then said: “O Allah bear witness. So let those who have witnessed it deliver it to those who are absent.” He may Allah bless him and grant him peace has established **the permissibility of non-essential human qualities** (*al-a’radd ‘l-bashariyya*) by his words as related in Saheeh al-Bukhari on the authority of Anas: “By Allah, I am more fearful of Allah than you and I am more mindful of my duty to Allah than you. Yet, I fast, break my fast, pray, sleep and marry women. So whoever dislikes my Sunna is not from me.” I say, he may Allah bless him and grant him peace has established the truthfulness, veracity, delivering the message and the permissibility of non-essential human qualities for himself in particular at the same time he established these for his brothers from among the Messengers and with all of the Prophets.

After-Life (*sam’iyya*)

He may Allah bless him and grant him peace has also established the existence of **Angels** (*mala’ika*) by his words as related in Saheeh al-Bukhari on the authority of Abu Hurayra: “There come to you Angels by night and Angels by day consecutively.” He may Allah bless him and grant him peace has established death at its appointed time (*mawt bi ‘l-ajli*) by his words as related by al-Bukhari in his Saheeh from the tradition of Usama ibn Zaid on the occasion of the death of the son of his daughter may Allah bless him and grant him peace: “Everything has an appointed time.” He may Allah bless him and grant him peace has established the **questioning of the grave** (*su’aal ‘l-qabr*) by his words as

related in Saheeh al-Bukhari on the authority of Anas: "Verily the slave when he is placed in his grave and his companions go away - there comes to him two Angels. They then sit him up and say to him, 'What did you used to say about that Prophet Muhammad may Allah bless him and grant him peace?' If he is a believer, he will say: 'I bear witness that he is the slave of Allah and His Messenger.' If he is a disbeliever or a hypocrite, he will say, 'I don't know'." In the narration of Abu Dawud he may Allah bless him and grant him peace said: "Then they (the Angels) will say to him, 'Who is your Lord? What is your *deen*? And who is that man who was raised up among you?' Then the believer will say, 'My lord is Allah. My *deen* is al-Islam. And the man who was raised up amongst us is the Messenger of Allah may Allah bless him and grant him peace.' The disbeliever will say to all three questions, 'I don't know.' In the narration from al-Tirmidhi he may Allah bless him and grant him peace said, "It is said that one of them is named *Munkar* and the other one is named *Nakir* ." He may Allah bless him and grant him peace has established **the punishment of the grave** (*'adhaab 'l-qabr*) by his words as related in Saheeh al-Bukhari on the authority of Ibn Umar: "Verily when one of you dies, his eternal resting place is shown to him in the morning and in the evening. If he be among the people of the Garden, then he is from the people of the Garden. If he be among the people of the Fire, then he is among the people of the Fire. It will be said to him, 'This is your resting place until Allah resurrects you on the Day of Judgement'." And He may Allah bless him and grant him peace has also established the punishment of the grave by his words as related in Saheeh al-Bukhari on the authority of A'isha: "The punishment of the grave is true." He may Allah bless him and grant him peace has established **the Scales** (*al-miizaaan*) by his words as related in Saheeh al-Bukhari on the authority of Abu Hurayra: "There are two words which are light upon the tongue, heavy upon the scales and beloved to the *al-Rahmaan*: **Subhaana Allahi wa bi Hamdihi Subhaana Allahi al-'Adheem**." He may Allah bless him and grant him peace has established **the giving of Books by the Angels** (*suhuf 'l-mala'ika*) by his words as related by al-Tirmidhi: "A man from my *Umma* will be recuperated for all to see. Ninety-nine scrolls will welcome him. Each scroll will be as far as the eye can see. Then it will be said to him: 'Do you deny any of these things? Has my recording angels done you an injustice?' He will say: 'No my Lord.' It will be said to him: 'Do you have any excuse to put forward?' He will say: 'No my Lord.' It will be said, 'On the contrary. Verily you have with Us an excellent deed and indeed this Day no injustice will be done to you.' There then will be brought out to him a slip of paper wherein will be written, **Ash hadu an La ilaha illa Allah wa ash hadu anna Muhammadan abduhu wa rasuluhu** (I bear witness that there is no deity except Allah and I bear witness that Muhammad is His slave and Messenger). Then it will be said: 'Take your paper.' He will say: 'O my Lord! What is this slip of paper in comparison to these scrolls. It will be said to him, ' Verily no injustice will be done to you!' Then the scrolls will be placed on the scales and then the slip of paper will be placed upon the scales. The scrolls will be light but the slip of paper will be heavy for there is nothing which is weightier than the name of Allah!" He may Allah bless him and grant him peace has established **the Bridge** (*al-siraat*) by his words as related in Saheeh al-Bukhari on the authority of Abu Hurayra: "The bridge over Hell-Fires will be set up, and I will be the first one to be allowed over it." And it is also established by his words as related in Saheeh Muslim: "The bridge will be extended over the surface of the Hell-Fires: it will be finer than a blade of grass and sharper than a sword." He may Allah bless him and grant him peace has established **the Fountain** (*al-kawthar*) by his words as related in Saheeh al-Bukhari on the authority of Abdallah ibn Umar: "My fountain is as long as a months travel. Its water is as white as milk. Its scent is better than musk and its treasures are as numerous as the stars in the sky. Whoever drinks from it will never be thirsty." He may Allah bless him and grant him peace has established **the Garden** (*al-janna*) and the Fire (*an-naar*) by his words as related in Saheeh al-Bukhari in the section of the eclipse prayer (*salaat 'l-kusuuf*) from the tradition of Asma: "There is nothing which I have not seen before except

that I have just seen it in this place of mine, even the Garden and the Fire." He may Allah bless him and grant him peace has established **the Intercession** (*al-shifaa`a*) by his words as related by al-Tirmidhi on the authority of Jaabir: "My intercession will be for the people from my *Umma* with major sins. Whoever is not among the people of major sins will not receive my intercession." He may Allah bless him and grant him peace has established **the vision of Allah ta`ala by the believers** (*ru'ya 'l-mu'mineen*) by his words as related in Saheeh al-Bukhari on the authority of Jaabir ibn Abdallah (may Allah be pleased with him): "Verily you will see your Lord may His praise be exalted with your own eyes." The traditions (*ahaaadeeth*) of the foundations of the *deen* are continuous and unbroken (*mutawaatir*), thus we have restricted some of it out of the desire to make it more concise.

Success is with Allah.



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CHAPTER FOUR

An Explanation of the Verses of Outward Branches of the Deen

Purification (*at-tahaara*)

I say and success is with Allah, that Allah ta'ala has established **purification** (*al-istibra'a*) as a means of freeing oneself of impurities by His words concerning the people of Quba: *"These are men who love to purify themselves; for Allah loves those who have a care for purity."* He ta'ala has established **pure water** (*al-maa'u 'l-tahir*) by His words: *"And I have sent down pure water from the heavens."* And by His words: *"And water has been sent down to you from the heavens in order that you might purify yourselves with it."* He ta'ala has established the **complete bath** (*al-ghusl*) by His words: *"And when you are in a state of ritual uncleanness purify yourselves."* And by His words: *"O you who believe! Do not come near prayer when you are intoxicated until you know what you are saying. And do not come near prayer while you are in a state of ritual uncleanness until you bath yourselves."* He ta'ala has established **ablution** (*al-wudu'u*) by His words: *"O you who believe! When you stand for prayer, wash your faces and your hands up to the elbows. Wipe your heads and (wash) your feet up to the ankles."* He ta'ala has established **purification with earth** (*at-tayyamum*) by His words: *"Whenever you are sick or on a journey, or when one of you comes from relieving himself, or when you have fondled women - and you cannot find water - then strike high dry earth and wipe your faces and your hands."* He ta'ala has established the rules of **menstruation** (*al-haid*) by His words: *"And they ask you about menstruation. Say It is unclean, so refrain from women during their menstruation."*

Prayer (*as-salaat*)

He ta'ala has established **the times of prayer** (*awqaat 's-salaat*) by His words: *"Then glorify Allah at nightfall and during the early morning hours. Everything in the heavens and the earth sing His praises in the depth of the night and during noonday."* And by His words: *"Stand for prayer when the sun sets, and during the night hours. And read the Qur'an during the dawn for verily the recitation of Qur'an during the dawn is surely witnessed."* He ta'ala has established **the call to prayer** (*al-adhaan*) by His words: *"And when you are called to the prayer, they take it for joke and mockery."* And by his words: *"O you who believe! When you are called to the jumu' prayer."* He ta'ala has established **the conditions of prayer** (*shuruut 's-salaat*) by His words concerning **the matter of purification** (*at-tahaara*): *"Verily Allah loves those who turn in repentance and He loves those who have a care for purity."* He says concerning the matter of facing the qibla (*istiqbal 'l-qibla*): *"So turn your faces in the direction of the Sacred Mosque; and wherever you maybe turn your faces towards it."* He says concerning the matter of covering the private parts (*satri 'l-awra*): *"Take your beautiful clothing at every place of worship."* He says concerning the matter of avoiding speech (*tark 'l-kalaam*): *"Stand before Allah humbly."* He ta'ala has established **the prayer** (*as-salaat*) by His words: *"So establish the prayer, verily the prayer is a timed ordinance for the believers."* He ta'ala has established **making up for what was missed** (*qada'u 'l-fawaa'it*) by His words: *"And establish the prayer in order to remember me."* He ta'ala has established **the rules of forgetfulness** (*as-sahwi*) by His words: *"There has been rooted in the Messenger of Allah a good example for you."* And by His words: *"And follow him so that you maybe guided aright."* He ta'ala has established **the traveling prayer** (*salaat 'l-musaafir*) by His words: *"And when you travel through the earth, there is no harm on you to shorten the prayer - if you fear that those who disbelieve will cause distress for you".* He ta'ala has established **the weekly prayer** (*salaat 'l-jumu'*) by His words: *"And when you are called to the jumu'a*

prayer, then hurry to the remembrance of Allah." He ta`ala has established **the fear prayer** (salaat 'l-khawf) by His words: "When you travel through the earth, there is no harm on you to shorten the prayers - if you fear that those who disbelieve will cause you distress. Verily those who disbelieve are to you an open enemy. When you are among them, establish the prayer and let a group among you stand with you ready with their weapons. When they have prostrated themselves let them go to your rear, and let another group who has not prayed come forward and pray with you ready with their arms." And by His words: "If you are endangered, then (say your prayers) on foot or on horseback." He ta`ala has established **the Eid prayer** (salaat 'l-eid) by His words: "Then pray to your Lord and rejoice." And by His words: "And he has prospered who has given alms: then remembers the name of his Lord and then establishes the prayer." He has established **the deceased prayer** (salaat 'l-janaa'iz) by His words: "Do not pray over any one of them when he dies, ever! And do not stand over their graves. For verily they disbelieved in Allah and His Messenger and they died while they were corrupt." That is they went out of **al-Imaan**. This verse proves that you are to pray over anyone other than the above.

Poor-due (az-zakaat)

Allah ta`ala has established **the poor-due** (az-zakaat) by His words: "And pay the poor-due." And by His words: "And as for those who hoard up gold and silver, and do not spend it in the way of Allah, warn them of a sure punishment. On the Day it shall be heated in the Fires of Hell, then their foreheads, their sides and their backs shall be branded with it. This is what you used to hoard up for yourselves, therefore taste what you have hoarded." Allah ta`ala has established **the zakaat 'l-fitr** by His words: "He has indeed prospered who has given alms: then remembers the name of his Lord and then establishes the prayer"

Fasting (as-sawm)

Allah ta`ala has established **fasting** (al-sawm) by His words: "O you who believe! Fasting has been prescribed for you, just as it was prescribed for those before you, in order that you may have taqwa." Allah ta`ala has established **the retreat** (al-i'tikaaf) by His words: "Do not have intercourse with the women while you are in retreat in the mosque."

Pilgrimage (al-hajj)

Allah ta`ala has established pilgrimage (al-hajj) by His words: "It is obligatory upon people who have the ability to make the pilgrimage to the House for the sake of Allah."

Sacrificed Animals (ad-dhakaat)

Allah ta`ala has established **the slaughtered animals** (al-dhakaat) by His words: "Forbidden for you are dead animals, blood, meat of swine, and what has been sacrificed to other than Allah. You are forbidden the flesh of strangled animals, those beaten or gored to death, those killed by a fall, mangled by a beast of prey except what you have sacrificed." And by His words: "Eat of that which the name of Allah has been mentioned over." And by His words: "They ask you about what is permitted for them. Say: Permitted to you are all good things, as well as that which you have taught the birds and beast of prey to catch, training them as Allah has taught you. Eat of what they catch for you, pronouncing on it the name of Allah. And have fear of Allah, for Allah is swift at reckoning."

Oaths (al-yameen)

Allah ta'ala has established **oaths** (al-yameen) by His words: "Allah will not take you to task for what you advertently swear. But He will take you to task for the oaths which you solemnly swore. The penalty for a broken oath is the feeding of ten needy people from such foods as you normally offer to your own people: or clothing them: or the freeing of one slave. If he cannot afford any of these, he must fast three days. This is expiation for what you have sworn."

Vows (an-nadhr)

Allah ta'ala has established **vows** (an-nadhr) by His words: "You never expend from any expenditure nor make a vow from vows, except that Allah knows it." And by His words: "Those who fulfill their vows." And by His words: "And they fulfill their vows."

Struggle (al-jihad)

Allah has established **the struggle** (al-jihad) by His words: "Verily Allah has purchased from the believers their lives and their wealth, because for them is the Garden. They fight in the way of Allah, they kill and are killed. Such is the true promise which He has promised them in the Torah, the Injil and the Qur'an. And who is more true to his promise than Allah. So rejoice in the pledge which you have made, for that is the mighty achievement. Those who repent, worship and praise [Allah], who fast, bow down and prostrate themselves, who command the good and forbid evil, who keep the limits of Allah and give good news to the believers."

Marriage (an-nikaah)

Allah ta'ala has established **marriage** (an-nikaah) by His words: "Then marry of the women who seem best to you: two, three or four. And if you fear that you cannot do justice to them, marry only one or [the captives] which your right hands possess. This will make it easier for you to avoid injustice. And give the women their dowry as a free gift."

Divorce (at-talaq)

Allah ta'ala has established **divorce** (at-talaq) by His words: "O Prophet! When you divorce the women, divorce them at the end of their waiting period." And by His words: "Divorce may be pronounced twice. Then keep them in good fellowship or let them go with kindness." And by His words: "If he divorces his wife, he cannot remarry her until after she has married another husband."

Khul' Divorce

Allah ta'ala has established **the khul' divorce** by His words: "It is not lawful for you to take anything from them which you have given them, unless you both fear they may not keep the limits of Allah; in which case it is no offense for either of them if the wife ransoms herself."

Renunciation (ar-rajaa`at)

Allah ta'ala has established **renunciation** (ar-rajaa`at) by His words: "In that case their husbands would do well to take them back if they desire reconciliation."

Illaa'u Divorce

Allah ta'ala has established **illaa'u divorce** by His words: *"Those that renounce their women, must wait for four months, then if they change their minds, verily Allah is Forgiving, Merciful. If they decide upon divorce, then Allah is all Hearing and Knowing."*

Oath of Thihaar

Allah ta'ala has established **the oath of al-thihaar** by His words: *"Those who put away their women [by saying they are like the backs of their mothers], then afterwards retract their words shall free a slave before they touch one another. You are enjoined to do this, and Allah is aware of all your actions. He who is unable to do this, let him fast for two consecutive months before they touch one another. He who is unable to do that, must feed sixty needy people."*

Mutual Cursing (al-li'an)

Allah ta'ala has established **mutual cursing (al-li'an)** by His words: *"Those who accuse their wives but do not have witnesses except themselves, he should swear four times by Allah that he is telling the truth; and the fifth oath by calling down the curse of Allah if he be lying. And if the woman swears four times by Allah that he is lying and the fifth oath by calling down the curse of Allah if he is telling the truth, she will be saved from punishment."*

Waiting Period (al-'idda)

Allah ta'ala has established **the waiting period (al-'idda)** by His words: *"Divorced women shall wait, keeping themselves apart three [monthly] courses."* And by His words: *"If you are in doubt concerning those of your women who have ceased menstruating, know that their waiting period is three months. And let the same be for those who are not menstruating. For those carrying a child, their waiting period shall be until they bring forth their burden."* And by His words: *"Those that die and leave behind their wives, they [their wives] shall wait keeping themselves apart for four months and ten days."*

Nursing (ar-rida'i)

Allah ta'ala has established nursing (*rida'i*) by His words: *"The mothers shall nurse their children two whole years."* And by His words: *"And your mothers who nursed you and your sisters who were nursed with you."*

Financial Maintenance (an-nafaqa)

Allah ta'ala has established **financial maintenance (nafaqa)** by His words: *"Let him who has abundance and he whose provision is limited spend of that which Allah has given him."* And by His words: *"And if they are pregnant, then financially maintain them until they give birth."*

Commerce (al-bay'u)

Allah ta'ala has established **business (bay'u)** by His words: *"Allah has made trade permissible but He has forbidden for you ribaa."* And by His words: *"Except in the case when it is actual merchandise which you exchange among yourselves from hand to hand."* And by His words: *"Do not devour one another's wealth wantonly, except if there be trade between you by mutual consent."*

Rules Concerning Homicide (*ahkaam 'l-dimaa*)

Allah ta'ala has established **the rules of homicide** (*ahkaam 'l-dimaa*) by His words: "O you who believe! Retaliation has been prescribed for you in the matter of homicides: the free man for the free man: the slave for the slave: the female for the female." And by His words: "And We have prescribed for them a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth and for wounds there is like retaliation."

Hadd Punishments

Allah ta'ala has established **the huduud** by His words in explanation for **the hadd for fornication**: "The female fornicators and the male fornicators should be whipped each with one-hundred stripes." Allah ta'ala has said in explanation of **the hadd for false accusation** (*al-qadhaf*): "Those who accuse honorable women [*al-muhsinat*] but do not bring four witnesses, whip them with eighty stripes." Allah ta'ala has said in explanation of **the hadd of theft** (*as-sariqa*): "The thief male and female - cut off their hands." Allah ta'ala has said in explanation of **the hadd of war-mongering** (*al-haraba*): "Verily the only recompense for those who make war against Allah and His Messenger and strive after corruption in the land - will be killing, or crucifixion, or their hands and feet cut off on alternate sides, or being expelled from the land."

Legal Judgments (*al-aqdiya*)

Allah ta'ala has established **legal judgments** (*qada'u*) by His words: "Verily Allah has commanded you to restore deposits to their rightful owners, and when you judge between people - judge justly." And by His words: "O Dawud! I have made you a ruler in the earth, so judge between people with the truth, and do not follow whims, for you will be led astray off the path of Allah."

Just Witnesses (*as-shahaada*)

Allah ta'ala has established **testimony** (*shahaada*) by His words: "O you who believe! Be maintainers of justice, bearers of witness of Allah's sake - even though it be against yourselves, your parents or your nearest of kin - whether against the rich or the poor; for Allah is nearer to them than you are. So do not follow passions lest you deviate. And if you distort or obstruct justice, then surely Allah is aware of what you do."

Inheritance (*al-miraath*)

Allah ta'ala has established **inheritance** (*miraath*) by His words: "Unto the men belong a share of that which the parents and near of kin leave: whether it be little or much - a legal share." And by His words: "Allah charges you concerning your children to the male the equivalent of the portion of two females: then if there are more than two females, they shall have two-thirds of what the deceased has left, and if there is one, she shall have the half: and as for his parents, each of them shall have a sixth of what he has left if he has a child, but if he has no child and his two parents inherit him, then his mother shall have the third: but if he has brothers, then his mother shall have the sixth after the payment of a bequest he may have bequeathed or a debt: your parents and your children, you know not which of them is nearer to you in usefulness: this is an ordinance from Allah Surely Allah is Knowing, Wise. And you shall have half of what your wives leave if they have no child, but if they have a child, then you shall have a fourth of what they leave after payment of any bequest they may bequeathed or a debt: and they shall have a fourth of what you leave if you have no child, but if you have a child then they shall have the eighth of what you leave after payment of a bequest you may have bequeathed or a debt: and if a man or a woman leaves property to be inherited by neither parents nor offspring, and he

(or she) has a brother or sister, then each of them two shall have the sixth, but if there are more than that, they shall be sharers in the third after payment of a bequest they may have been bequeathed or a debt that does not harm others: this is an ordinance from Allah and Allah is Knowing, Forbearing."

Greetings and Seeking Permission (as-salaam wa'l-istidhaan)

Allah ta`ala has established **the greetings** (salaam) by His words: "*O you who believe! Do not enter houses other than your own without first announcing yourselves and giving the greetings of 'peace' to its people.*" And by His words: "*When you are greeted with a greeting, return the greetings with one better than it or with one equal to it.*" And by His words: "*When the children reach puberty, then let them ask leave even as those before them asked leave.*"

And Success is with Allah.



Institute of Islamic-African Studies International

CHAPTER FIVE

An Explanation of the Traditions of the Outward Branch of the Deen

Purification (*at-tahaara*)

The Prophet may Allah bless him and grant him peace has established **purification** (*al-istibra*) as a means of freeing oneself of impurities by his words as related in Saheeh al-Bukhari on the authority of Ibn Abass who said the Messenger of Allah may Allah bless him and grant him peace once passed by two graves and said: "Verily these two are being punished but they are not being punished for a major sin. As for the first he used to never free himself of urine. And As for the second he used to go among the people spreading slanderous rumors."

He may Allah bless him and grant him peace has established **pure water** (*al-maa 't-taahir*) by his words as related in the tradition of Ibn Maja: "Pure water is not defiled by anything except what changes its smell, its taste and its color." And in another narration: "Allah created water pure. Nothing contaminates it except what changes its color, its taste and its smell."

He may Allah bless him and grant him peace has established **the complete ritual bath** (*al-ghusl*) by his words as related in Saheeh al-Bukhari on the authority of Abu Hurayra that the Messenger of Allah said: "When a man sits in between the fore-parts of a woman and has sexual intercourse with her, then *ghusl* becomes obligatory." And Muslim added: "Even if he does not emit (sperm)." And in the Saheeh al-Bukhari on the authority of A'isha may Allah be pleased with her said: "When the Prophet may Allah bless him and grant him peace used to make *ghusl*, he used to begin with washing his hands. He would then do ablution (*wuduu'u*) like the ablution for prayer. He would then enter his fingers in the water and then rub them through the roots of his hair. He would then pour three hand fulls of water over his head. He would then run or spread water over his whole body."

He may Allah bless him and grant him peace has established **ablution** (*al-wuduu'u*) by his words as related in Saheeh al-Bukhari on the authority of Abu Hurayra who said that the Messenger of Allah may Allah bless him and grant him peace said: "Allah does not accept the *salaat* of anyone who is impure (*hadath*) until he performs *wudu'u*." Also in Saheeh al-Bukhari it says "Musa reported to us that Wuhayb reported to us on the authority of `Amrin on the authority of his father who said, 'I witnessed Amr ibn Abi Hassan ask Abdallah ibn Zaid about the *wuduu'u* of the Prophet may Allah bless him and grant him peace. He (Abdallah) poured water from the container upon his hands and washed them three times. He then put his hand in the container then rinsed out his mouth and rinsed his nose by sniffing water in it and then blowing it out. He did this with three handfuls of water. Again he put his hand in the container and washed his face three times. He then washed his arms twice up to the elbows. He then put his hands in the water and then wiped his head by bringing them to the front and then to the back of the head once. He then washed his feet with his two hands up to the ankles."

He may Allah bless him and grant him peace has established **purification with earth** (*al-tayyamum*) by his words as related in Saheeh al-Bukhari concerning the story of `Amaar and Umar. `Amaar said, "I rolled myself in the dust and came to the Prophet may Allah bless him and grant him peace who then said, 'Sufficient for you is the face and the hands.' Then `Amaar said, "The Prophet may Allah bless him and grant him peace then struck the earth with his hands and wiped over his face and hands." Also in the Saheeh al-Bukhari it is related on the authority of `Imran ibn Husayn al-Khudhaa'in said: "The Messenger of Allah may Allah bless him and grant him peace saw a man keeping apart and not praying with the people. He then said to him: 'O so-and-so! What keeps you from praying with the people?' He responded, 'I have been affected by ritual impurity (*janaaba*) and there is no water.' He may Allah bless him and grant him peace said: 'Then take to high dry earth, it will be sufficient for you.'" Also in the Saheeh al-Bukhari it is mentioned that: "'Amru ibn al-`Aassi

became ritually impure during a very cold night. He then made *tayyammum* and recited the verse 'Do not kill yourselves. Verily Allah is merciful to you.' This was later related to the Prophet may Allah bless him and grant him peace who did not censure him for that."

He may Allah bless him and grant him peace has established **menstruation** (*al-haid*) by his words as related in Saheeh al-Bukhari on the authority of Abu Sa'id al-Khudri that the Prophet may Allah bless him and grant him peace one day while passing the women on either the day of Eid 'l-Adha or Eid 'l-Fitr he said: "I have not seen anyone more deficient in intelligence and *deen* than you. A cautious man could be led astray by some of you." The women asked: 'O Messenger of Allah! What is the deficiency in our intelligence and our *deen*? He said: "Is not the testimony of a woman equal to one half the testimony of man?" They replied in the affirmative. He said: "This is the deficiency in her intelligence. Is it not true that a woman can neither pray nor fast during her menstruation?" The women replied in the affirmative. He said: "That is the deficiency in her *deen*."

He may Allah bless him and grant him peace has established **the duration of menstruation** (*al-istihaada*) by his words as related in Saheeh al-Bukhari on the authority of A'isha (may Allah be pleased with her) who said that Faatima the daughter of Abu Hubaysh said to the Messenger of Allah may Allah bless him and grant him peace: "O Messenger of Allah! I do not become clean from bleeding. Shall I give up *salaat*?" The Messenger of Allah may Allah bless him and grant him peace said: "No, because it is from a blood vessel and not from the menstruation. So when the real *haid* begins give up your *salaat*. When it has finished, wash the blood off your body and offer *salaat*."

Prayer (*as-salaat*)

He may Allah bless him and grant him peace has established **the times of prayer** (*awqaat 'l-salaat*) by his words as related in Saheeh al-Bukhari on the authority of Jaabir ibn Abdallah who said: "The Messenger of Allah may Allah bless him and grant him peace used to pray the *dhuhr* prayer just after mid-day, and the *asr* prayer when the sun was still bright, the *maghrib* after sunset at its set time and the *'ishaa* at variable times. Whenever he saw the people assembled he would pray earlier and if the people delayed, he would delay the prayer."

He may Allah bless him and grant him peace has established **the call to prayer** (*al-adhaan*) by his words as related in Saheeh al-Bukhari on the authority of Anas who said: "Bilal was ordered to double the *adhaan* and to say the *iqaama* only once."

He may Allah bless him and grant him peace has established **the condition of prayer** (*shuruut 's-salaat*) concerning the matter of purification (*al-tahaara*) by his words as related by al-Tirmidhi on the authority of Umar: "*Salaat* is not accepted except after purification." He may Allah bless him and grant him peace said to Abu Hurayra on his authority as related in Saheeh al-Bukhari concerning the matter facing the *qibla* (*istiqbal 'l-qibla*): "Face the *qibla* and then say, 'Allahu akbar'." He may Allah bless him and grant him peace said concerning the matter of covering the private parts (*satr 'l-awra*) as related in Saheeh al-Bukhari on the authority of Abu Hurayra who said: "He may Allah bless him and grant him peace prohibited wrapping oneself with a garment so that one cannot raise the ends or take one's hand out of it, and he prohibited sitting wearing one garment, with nothing covering his private parts." And concerning this also is what A'isha said as related in Saheeh al-Bukhari: "The Prophet may Allah bless him and grant him peace used to pray *al-fajr* and some of the believing women covered with their veiling sheets used to attend the prayer with him and then they would return to their homes unrecognized." He may Allah bless him and grant him peace said concerning avoiding speech (*tark 'l-kalaam*) as related in Saheeh al-Bukhari on the authority of Zaid ibn Arqam who said: "We used to speak during the *salaat* until Allah revealed: 'And stand humbly before Allah.'" Then we were commanded to be silent and speech during the prayer was prohibited."

He may Allah bless him and grant him peace has established **the prayer** (*salaat*) by his words as related Saheeh al-Bukhari on the authority of A'isha (the mother of the believers) who said: "Allah made the *salaat* obligatory with two *rak'ats*, both, when settled or while traveling. Then the traveling prayer was kept as it was, and an increase was made in the prayer when settled." And Ahmad added in his Musnad: "Except *maghrib* prayer. Verily it is three *rak'ats*." And it has been established also by his words may Allah bless him and grant him peace as related on the authority of Abu Hurayra concerning the story of the Bedouin: "When you stand for prayer, say '*Allahu akbar*'. Then recite what is easiest for you from the Qur'an. Then bow down (*arka*) until you become composed in it. Then rise up until you are standing up straight. Then prostrate until you become composed in it. Then rise up sitting until you are composed in it. Then prostrate until you are composed in it. Then do the same in all the remainder of your *salaat*."

He may Allah bless him and grant him peace has established **making up for what was missed** (*qada 's-salaat*) as related in Saheeh al-Bukhari on the authority of Anas ibn Malik: "Whoever forgets a *salaat*, then he should pray it when he remembers; for there is no atonement for it except that. '*And establish the prayer for My remembrance*'."

He may Allah bless him and grant him peace has established **the rules of forget-fulness** (*al-sahwi*) as related in the chapter concerning forget-fulness in Saheeh al-Bukhari on the authority of Abdallah ibn Buhayna who said: "The Messenger of Allah may Allah bless him and grant him peace prayed with us two *rak'ats* from some of the prayers. He then stood without sitting down in *jalsa* and the people stood with him. When he had finished the prayer we waited for his *salaams*. He said, '*Allahu akbar*' before the *salaams*, then prostrated two times while he was sitting. He then made the *salaams*." And also in the Saheeh al-Bukhari in another narration by Abu Hurayra who said: "The Prophet may Allah bless him and grant him peace prayed *dhuhr* with us, but he only prayed two *rak'ats*. Then someone said: 'You prayed two *rak'ats*'. He then stood and prayed two *rak'ats*, he then made the *salaams* and he then made two prostrations."

He may Allah bless him and grant him peace has established **the traveling prayer** (*salaat 'l-musaafir*) by his words as related in Saheeh al-Bukhari on the authority of Yahya ibn Abi Ishaq who said: "I heard Anas say, 'We traveled with the Prophet may Allah bless him and grant him peace to Mecca and he used to pray two *rak'ats* (for every prayer) until we returned to Madina. The Messenger of Allah said: "Do not shorten your *salaats* for a journey less than Mecca up to Ghusfaan (which is equal to about 48 miles)." It was also narrated by Daruqutni and Ibn Hudhayma verified it.

He may Allah bless him and grant him peace has established **the Friday congregational prayer** (*al-jumu'*) by his words as related in Saheeh al-Bukhari on the authority of Rabi'a ibn al-Haarith that he heard Abu Hurayra say that he heard the Messenger of Allah say: "We are the last and the foremost on the Day of Judgment, though the former nations were given the Books before us. And this was their day in which Allah made worship obligatory upon them. But they differed about it. So Allah guided us to it and all of the people are behind us in this respect: the Jews is tomorrow and the Christians is the after tomorrow."

He may Allah bless him and grant him peace has established **the fear prayer** (*salaat 'l-khawf*) by his words as related in Saheeh al-Bukhari on the authority of Ibn Umar (may Allah be pleased with him) who said: "I took part in a battle (*ghazwa*) with the Messenger of Allah may Allah bless him and grant him peace in Najd. We faced the enemy and arranged ourselves in ranks. Then the Messenger of Allah stood up to lead the prayer and one party stood to pray with him while they faced the enemy. The Messenger of Allah then made the bowing (*ruku*) along with those who were with him and they made two prostrations. The other party took the place of those who had not prayed. The Messenger of Allah then performed one *raka'at* and two prostrations with them and finished it with the *salaams*." Ibn Umar

added, the Prophet may Allah bless him and grant him peace said: "If the enemy is greater than the Muslims, they can pray individually while standing or riding."

He may Allah bless him and grant him peace has established **the two Eid prayers** (*salaat 'l-'eidayn*) by his words as related in Saheeh al-Bukhari on the authority of A'isha (may Allah be pleased with her) who said: "Abu Bakr came to my house while two young Ansari girls were singing beside me the stories of the Ansar concerning the Day of Bu'ath. Though they were yet singing, Abu Bakr said: 'Are musical instruments of Satan in the house of the Messenger of Allah may Allah bless him and grant him peace!?' This was on the day of Eid and the Messenger of Allah may Allah bless him and grant him peace said: "O Abu Bakr! Every people have an eid, this is our Eid!" And by his words may Allah bless him and grant him peace as related in Saheeh al-Bukhari on the authority of al-Bara'a who said: "I heard the Prophet may Allah bless him and grant him peace say in one of his sermons: 'The first thing we begin with on this day (eid) is that we pray. And after returning from the prayer we sacrifice our sacrifices. Whoever does this, has acted in accordance with our Sunna'."

He may Allah bless him and grant him peace has established **the prayer for the deceased** (*salaat 'l-janaa'iza*) by his words as related in Saheeh al-Bukhari on the authority of Abu Hurayra who said: "The Prophet may Allah bless him and grant him peace informed his Companions about the death of an-Nagas. He then went ahead and led the prayer while the people lined in rows behind him and he pronounced '*Allahu akbar*' four times."

Poor-due (az-zakaat)

He may Allah bless him and grant him peace has established **the poor-due** (*al-zakaat*) by his words as related in Saheeh al-Bukhari on the authority of Abu Hurayra: "Whomever Allah awards with wealth, and does not give the *zakaat* on it: then on the Day of Standing his wealth will made like a bald-head poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and say: "I am your wealth, I am your treasure'." Then the Prophet recited the verse "Let not those who are stingy with what Allah has given them from His bounty consider that it is good for them, nay it is evil for them. That which they were stingy with will be wrapped around their necks on the Day of Standing'."

He may Allah bless him and grant him peace has established **the zakaat 'l-fitr** by his words as related in Saheeh al-Bukhari on the authority of Ibn Umar who said: "The Messenger of Allah may Allah bless him and grant him peace made the *zakaat 'l-fitr* obligatory. It was either one *saa`i* of dates or one *saa`i* of barley for the slave as well as the freeman, male and female, young or old from among the Muslims. And he ordered it to be given before the people went to the *salaat*."

Fasting (*as-sawm*)

He may Allah bless him and grant him peace has established **the fasting** (*al-sawm*) by his words as related in Saheeh al-Bukhari on the authority of Muhammad ibn Ziyaad who said: "I heard Abu Hurayra say: 'The Messenger of Allah or Abu'l-Qaasim may Allah bless him and grant him peace said: 'Start fasting on seeing it (the new moon of *Ramadan*) and give up fasting on seeing it (the new moon of *Shawwaal*). And if the sky is overcasts then complete thirty days *Sha'baan*.'"

He may Allah bless him and grant him peace has established **the retreat** (*al-'itikaf*) by his words as related in Saheeh al-Bukhari on the authority of A'isha (the wife of the Prophet) who said: "The Messenger of Allah may Allah bless him and grant him peace used to go into retreat the last ten days of every *Ramadan* till he died and then after him his wives used to go into retreat like that."

Pilgrimage (*al-hajj*)

He may Allah bless him and grant him peace has established **the pilgrimage** (*al-hajj*) by his words as related in Saheeh al-Bukhari on the authority of Abdallah ibn Abaas who said: "Al-Fadl was riding behind the Messenger of Allah may Allah bless him and grant him peace and a woman from the tribe of Khath'am came and al-Fadl started looking at her and she started looking at him. The Prophet turned al-Fadl's face to the other side. The woman said, 'O Messenger of Allah! The obligation of *hajj* which Allah has enjoined upon His slaves has become due on my father and he is old and weak and he cannot sit firm in the caravan. May I perform *hajj* on his behalf?' He replied: "Yes." That happened during the *Hajj 'l-Wida* (the Farewell Pilgrimages) the Prophet."

Sacrificed Animals (*ad-dhakaat*)

He may Allah bless him and grant him peace has established **the sacrificed animals** (*al-dhakaat*) by his words as related in Saheeh al-Bukhari on the authority of Abi Raafi'i on the authority of his grandfather who said: "O Messenger of Allah! We have no knives." He may Allah bless him and grant him peace said: "If the killing tools causes blood to gush out and if the Allah's name is mentioned, then eat. But do not slaughter with a tooth or nail. As for the tooth it is a bone and the nail is a Ethiopian knife."

Hunted Game (*as-sayd*)

He may Allah bless him and grant him peace has established **the hunted game** (*as-sayd*) by his words as related in Saheeh al-Bukhari on the authority of Abi Tha'laba al-Khushani who said: "I came to the Prophet may Allah bless him and grant him peace and said, 'O Messenger of Allah! We are living in the land of the People of the Book, and we take our meals in their utensils, and there is game in that land and I hunt with my bow and with my trained hound and with my untrained hound.' The Prophet may Allah bless him and grant him peace said: "As for your saying that you are in the land of the People of the Book, you should not eat in their utensils unless you find no alternative, in which case you must wash the utensils and then eat from them. As for your saying that you in the land of game, if you hunt something with your bow, mention Allah's name and eat; and if you hunt something with your trained hound, mention Allah's name and eat; and if you hunt something with your untrained hound and get it alive, slaughter it and you can eat of it."

Oaths (*al-yameen*)

He may Allah bless him and grant him peace has established **oaths** (*al-yameen*) by his words as related in Saheeh al-Bukhari on the authority of Abdallah ibn Umar (may Allah be pleased with both of them) who said: 'The Messenger of Allah may Allah bless him and grant him peace met Umar ibn al-Khattab while the later was going with a group of camel-riders, and he was swearing by his father. He said: "Lo! Allah has prohibited you to swear by your fathers, so whoever has to take an oath, he should swear by Allah or keep quiet." It was related in Saheeh al-Bukhari on the authority of Abu Hurayra [the Messenger of Allah] said: 'If he had said, 'Allah willing' he would not have been unsuccessful in his actions."He meant had he swore by Allah."

Vow (*an-nadhr*)

He may Allah bless him and grant him peace has established **the vow** (*an-nadhr*) by his words as related in Saheeh al-Bukhari on the authority of `A'isha (may Allah be pleased with her) that the Prophet may Allah bless him and grant him peace said: "Whoever vowed to be obedient to Allah, must be obedient to Him: and whoever vowed to be disobedient to Allah, should not be disobedient to Him."

Struggle (*al-jihad*)

He may Allah bless him and grant him peace has established **the military struggle** (*al-jihad*) by his words as related in Saheeh al-Bukhari on the authority of Ibn Abaas who said that the Messenger of Allah may Allah bless him and grant him peace said: "There is no emigration after the Conquest, but *jihad* and good intentions, and when you are called upon to fight, then go out and fight."

Marriage (*an-nikaah*)

He may Allah bless him and grant him peace has established **marriage** (*an-nikaah*) by his words as related in Saheeh al-Bukhari on the authority of Abd al-Rahmaan ibn Yazid who said: "I along with Alqama and al-Aswad entered upon Abdallah who said: 'We were with the Prophet may Allah bless him and grant him peace while we were young and had no wealth whatever. So the Messenger of Allah may Allah bless him and grant him peace said: 'O young people! Whoever among you can marry, should marry, because it helps him lower his gaze and guard his modesty, and whoever is not able to marry, should fast, as fasting diminishes his sexual power.'"

Divorce (*at-talaq*)

He may Allah bless him and grant him peace has established **divorce** (*at-talaq*) by his words as related in Saheeh al-Bukhari on the authority of Ibn Umar that he had divorced his wife while she was menstruating during the lifetime of the Messenger of Allah may Allah bless him and grant him peace. Umar ibn al-Khattab asked the Messenger of Allah may Allah bless him and grant him peace about that. The Messenger of Allah may Allah bless him and grant him peace said: "Order him to take her back and keep her till she is clean and then to wait till she gets her next period and becomes clean again, whereupon, if he wishes to keep her, he can do so. And if he wishes to divorce her, he can divorce before having sexual intercourse with her: and that is the prescribed period which Allah has fixed for the women meant to be divorced." It has also been related in the Saheeh al-Bukhari on the authority of `Urwa ibn al-Zubayr that `A'isha informed me: "The wife of Rifa'a al-Quradhi came to the Messenger of Allah may Allah bless him and grant him peace and said: 'O Messenger of Allah! Rifa'a divorced me irrevocably. After him I married Abd'r-Rahmaan ibn al-Zubayr al-Quradhi who proved to be impotent." The Messenger of Allah may Allah bless him and grant him peace said to her: "Perhaps you want to return to Rifa'a? Nay! Not until you and Abd'r-Rahmaan consummate your marriage."

Khulu` Divorce

He may Allah bless him and grant him peace has established **the khulu` divorce** by his words as related in Saheeh al-Bukhari on the authority of Ibn Abaas who said: "The wife of Thabit ibn Qays ibn Shimaas came to the Messenger of Allah may Allah bless him and grant him peace and said, 'O Messenger of Allah! I do not blame Thabit for defects in his character or his religion, but I fear disbelief after Islam.' The Messenger of Allah may Allah bless him and grant him peace said: "Will you give back the garden which your husband has given you?" She said, 'Yes.' Then she returned it to him and he may Allah bless him and grant him peace ordered him to divorce her."

Renunciation (ar-*raja`ati*)

He may Allah bless him and grant him peace has established **renunciation (ar-*raja`ati*)** by his words as related in Saheeh al-Bukhari on the authority of Ibn Umar who divorced his wife while she was menstruating. Umar asked the Prophet may Allah bless him and grant him peace about that and he ordered him to renounce the divorce and let her return."

Illaa'u Divorce

He may Allah bless him and grant him peace has established **the illaa'u divorce** by his words as related in Saheeh al-Bukhari on the authority of Humayd at-Tawil that he heard Anas ibn Malik say: "The Messenger of Allah took an oath that he would abstain from his wives."

Oath of *Thihaar*

He may Allah bless him and grant him peace has established **the oath of *thihaar*** by his words as related in Saheeh al-Bukhari who said that Isma'il said: "Malik informed me that he asked Ibn Shihaab about the *thihaar* of a slave. He said: "It is like the *thihaar* of a free man." Malik then said: "The fasting of a slave is two months."

I say: that the *thihaar* of that above mentioned verse in the section of *thihaar* was revealed concerning Khawla bint Tha'laba the wife of Aws ibn as-Saamit with regard to the most sound opinion about that.

Mutual Cursing (al-*li'an*)

He may Allah bless him and grant him peace has established **mutual cursing (al-*li'an*)** by his words as related in Saheeh al-Bukhari on the authority of Ibn Abaas who said: "Hilal ibn Umayya accused his wife of adultery and came to the Prophet may Allah bless him and grant him peace to testify against her. The Prophet may Allah bless him and grant him peace was saying: "Allah knows that one of you is a liar. Will one of you repent?" Then the lady got up and gave her witness."

Waiting Period (al-*`idda*)

He may Allah bless him and grant him peace has established **the waiting period (al-*`idda*)** by his words as related in Saheeh al-Bukhari on the authority of al-Hassan who said: "The sister of Ma`qil ibn Yasar was married to a man and then that man divorced her and remained away from her till her *`idda* expired. Then he demanded her hand in marriage." It is related in the Saheeh al-Bukhari also on the authority of Umm Habiba that the Prophet may Allah bless him and grant him peace said: "It is not lawful for a lady who believes in Allah and the Last Day to mourn for a dead person for more than three days unless he is her husband for whom she should mourn for four months and ten days."

Nursing (*ar-rida`i*)

He may Allah bless him and grant him peace has established **nursing** (*ar-rida`i*) by his words as related in Saheeh al-Bukhari on the authority of `A'isha (may Allah be pleased with her) that the Messenger of Allah may Allah bless him and grant him peace entered upon her while she was with a man and his face changed as if he disliked that. Then she said: "Verily he is my brother." He may Allah bless him and grant him peace then said: "Look upon your brothers for verily the tie by means of nursing is like the ties of sexual intercourse." It has been related by al-Bukhari and Muslim on the authority of `A'isha (may Allah be pleased with her) that the Prophet may Allah bless him and grant him peace said: "Nursing prohibits what childbirth prohibits."

Financial Maintenance (*an-nafaqa*)

He may Allah bless him and grant him peace has established **financial maintenance** (*an-nafaqa*) by his words as related in Saheeh al-Bukhari on the authority of Abu Hurayra who said that the Messenger of Allah may Allah bless him and grant him peace said: "The best alms is that which you give when you are rich, and you should support your descendents first." He may Allah bless him and grant him peace also said as related by Muslim: "The most excellent thing of this world is a *dinaar* which a man spends upon his family." He may Allah bless him and grant him peace also said as related by Abu Dawud: "Enough as a sin against a person is that he neglects those whom he has been made responsible for."

Buying, Selling and Demanding Repayment (*al-bay`u wa'l-shira'u wa'l-iqtida'u*)

He may Allah bless him and grant him peace has established **buying selling and demanding repayment** by his words as related in Saheeh al-Bukhari on the authority of Jabir ibn Abdallah who said the Messenger of Allah may Allah bless him and grant him peace said: " May Allah be merciful to him who is lenient in his buying, selling and in demanding back his money." It was related by at-Tirmidhi from the tradition of Rifaa`a ibn Raafi`i (may Allah be pleased with him) and it was verified by al-Haakim that the Messenger of Allah may Allah bless him and grant him peace was asked: "Which is the best means of earning a living?" He may Allah bless him and grant him peace said: "The labor which a man does with his own hands and every acceptable commerce."

Rules Concerning Blood Indemnity (*ahkaam ad-dima'i*)

He may Allah bless him and grant him peace has established **the rules concerning blood indemnity** (*ahkaam ad-dima'i*) by his words as related in Saheeh al-Bukhari on the authority of Anas ibn Malik: "A Jew crushed the head of a girl between two stones. It was said to her: "Who has done this two you, such-and such person, or such-and-such person?" When the name of the Jew was mentioned, she nodded her head, agreeing. So the Jew was brought and he confessed. The Prophet may Allah bless him and grant him peace ordered that his head be crushed with the stones." Hammam said: "...with two stones.' "

Hadd Punishment

He may Allah bless him and grant him peace has established **the hadd punishment** by his words as related in Saheeh al-Bukhari explaining the *hadd* of fornication on the authority of Zayd ibn Khaalid al-Juhani who said: "I heard the Prophet may Allah bless him and grant him peace ordering that an unmarried person guilty of fornication, be flogged one-hundred stripes and be exiled for one year."

It is related in Saheeh al-Bukhari also explaining **the hadd of adultery** for the one who is married on the authority of Jabir ibn Abdallah who said: "A man from the tribe of Aslam came to the Prophet may Allah bless him and grant him peace and confessed that he had committed adultery. The man testified against himself four times, then the Messenger of Allah may Allah bless him and grant him peace ordered him to be stoned to death as he was a married man."

It is related in Saheeh al-Bukhari in the chapter concerning **false accusation** (*al-qadhfa*) on the authority of Abu Hurayra who said: I heard Abu'l-Qaasim may Allah bless him and grant him peace say, 'Whoever falsely accuses a slave, while he is innocent of what he says - then [the accuser] will be whipped on the Day of Judgment except if the matter was as he said.'

It is also related in Saheeh al-Bukhari explaining **the hadd of theft** (*as-saariq*) on the authority of `A'isha that the Prophet may Allah bless him and grant him peace said: "The hand should be cut off for stealing a quarter of a *dinaar*."

It is also related in Saheeh al-Bukhari explaining **the hadd of war-mongers** on the authority of Anas ibn Malik who said: "Some people from the tribe of `Ukl came to the Prophet may Allah bless him and grant him peace and embraced Islam. The climate of Medina did not suit them, so the Prophet may Allah bless him and grant him peace ordered them to go to the camel herd used for the alms and to drink their milk and urine. They did so, and after they had recovered from their ailment they reverted from Islam, killed the shepherd of the camels and took the camels away. The Prophet may Allah bless him and grant him peace sent some people in pursuit after them, they were caught and brought back. The Prophet may Allah bless him and grant him peace ordered that their hands and legs be cut off and that their eyes be branded with heated pieces of iron, and that their cut hands and legs be cauterized, till they died."

Legal Judgments (*al-aqdiya*)

He may Allah bless him and grant him peace has established **legal judgments** (*al-aqdiya*) by his words as related in Saheeh al-Bukhari in the chapter concerning if a judge passes a judgment unjustly or a judgment contradicting the People of Knowledge - such a judgment is rejected. "We were informed by Mahmud [who said]: we were informed by Abd'r-Razaaq [who said]: we were informed by Ma`mar on the authority of az-Zuhri on Saalim: on his father: "The Prophet may Allah bless him and grant him peace dispatched Khalid ibn Walid to the Bani Jadhima and those people could not express themselves by saying: '*Aslamnaa*,' [we have embraced Islam], but they said, '*Saba'anaa*,' [we have given up our old religion]. Khalid started killing some of them and taking some as captives. Then he gave a captive to everyone of us, commanding us to kill our captive. I said: "By Allah, I shall not kill my captive and none of my Companions shall kill his captive!" Then we related that to the Prophet may Allah bless him and grant him peace, and he said repeating it twice: "O Allah! I am innocent of the actions of Khalid ibn Walid !"

Just Witnesses (*as-shahaada*)

He may Allah bless him and grant him peace has established **giving witness and testimony** (*as-shahaada*) by his words as related in Saheeh al-Bukhari in the chapter concerning what is said about false witness, on the authority of Abd al-Rahmaan ibn Abi Bakra who said: "The Prophet said three times, 'Shall I inform about the greatest of the major sins!'" They said: "Yes, O Messenger of Allah!" He said: "To join others in worship with Allah and to be undutiful to one's parents." Then the Prophet sat up after he had been reclining and said: "And I warn you against giving false witness." And he kept on repeating that warning until we thought he would not stop."

Inheritance (*al-miraath*)

He may Allah bless him and grant him peace has established **the rules of inheritance** (*al-miraath*) by his words as related in Saheeh al-Bukhari on the authority of Anas ibn Malik who said: "The Prophet may Allah bless him and grant him peace said: 'Give the shares of the inheritance that are prescribed in the *Qur'an* to those who are entitled to receive it. Then whatever remains, should be given to the closest male relative of the deceased.'"

Greetings (*as-salaam*)

He may Allah bless him and grant him peace has established **greetings** (*as-salaam*) by his words as related in Saheeh al-Bukhari on the authority of Abdallah ibn `Amr who said: "A man asked the Messenger of Allah may Allah bless him and grant him peace, 'Which is the best Islam?' He said: "Feeding food [to people] and giving the greetings of 'peace' to those you know and to those you do not know."

Seeking Permission (*al-istidhaan*)

He may Allah bless him and grant him peace has established **seeking permission** (*al-istidhaan*) by his words as related in Saheeh al-Bukhari on the authority of Sahl ibn Sa'd who said the Prophet may Allah bless him and grant him peace said: "Verily! The order of seeking permission to enter has been enjoined because of the wondering gaze."

The Guarding of the Limbs (*hifdh 'l-'adaa'i*) From Disobedience

Included among the Outward Branch is the guarding of the outward limbs (*hifdh 'l-'adaa'i ad-dhaahira*) from disobedience. We will begin by mentioning the verses (*al-ayaat*) which prohibit and then follow this by the traditions (*al-ahaadith*) which prohibit.

The Qur'anic Verses Regarding Guarding the Outward Limbs

Allah ta'ala says: *"Throw off all outward sins as well as inward sins."* And Allah ta'ala says: *"Say Verily what my Lord has made prohibited is vile deeds, those which are apparent and those which are hidden."* Allah ta'ala has established **the guarding of the ears** (*hifdh 'l-udhn*) from listening to all nonsense (*lagwi*) by His words: *"And when they hear nonsense, they turn away from it."* Allah ta'ala has established **the guarding of the eyes** (*hifdh 'l-aynayn*) from looking at forbidden things (*al-haraam*) by His words: *"Say to the believers 'Lower your gaze'."* Allah ta'ala has established **the guarding of the tongue** (*hifdh 'l-lisaan*) from backbiting (*al-gheeba*) and from every utterance which is not permissible by His words: *"Do not slander one another."* And by His words: *"And when you speak, speak justly."* And by His words: *"And speak words which are straight to the point."* Allah ta'ala has established **the guarding of the hands** (*hifdh 'l-yadayn*) from theft (*as-sariqa*) by His words: *"As for the male thief and the female thief, cut off their hands as a punishment for what they have earned, an exemplary punishment from Allah: and Allah is Mighty, Wise. But whoever repents after his transgression and make amends, then surely Allah will turn to him. Surely Allah is Forgiving, Merciful."* Allah ta'ala has established **the guarding of the stomach** (*hifdh 'l-battni*) from eating forbidden things (*al-haraam*) by His words: *"Verily those who devour the property of the orphan unjustly, truly they only swallow fire into their stomachs and they shall enter burning fire."* And by His words: *"And do not devour the wealth of one another wantonly."* Allah ta'ala has established **the guarding of the private-part** (*hifdh 'l-'awra*) from fornication, adultery (*az-zinaa*) and homosexuality (*al-luwaat*) by His words: *"And do not come near to fornication or adultery. Verily it is an abomination."* And by His words criticizing the people of Lot for going after men: *"What! Do you indeed approach men lustfully rather than women!? Nay, you are a people who are barbarian."* Allah ta'ala has established **the guarding of the feet** (*hifdh 'l-rijlayn*) from walking conceitedly (*mukhtaal*) and from walking to every type of disobedience by His words narrating the words of Luqmaan: *"And pursue the right course in your walking."* And by His words: *"And do not walk in the earth exultingly, for you cannot cut through the earth nor reach the mountains in height."* Realize that riding and walking towards disobedience (*al-ma'asi*) is one of the horses of Iblees and his feet. Allah ta'ala says to Iblees commanding him with a threatening command or insult: *"And come against them with your riding horse and on foot."*

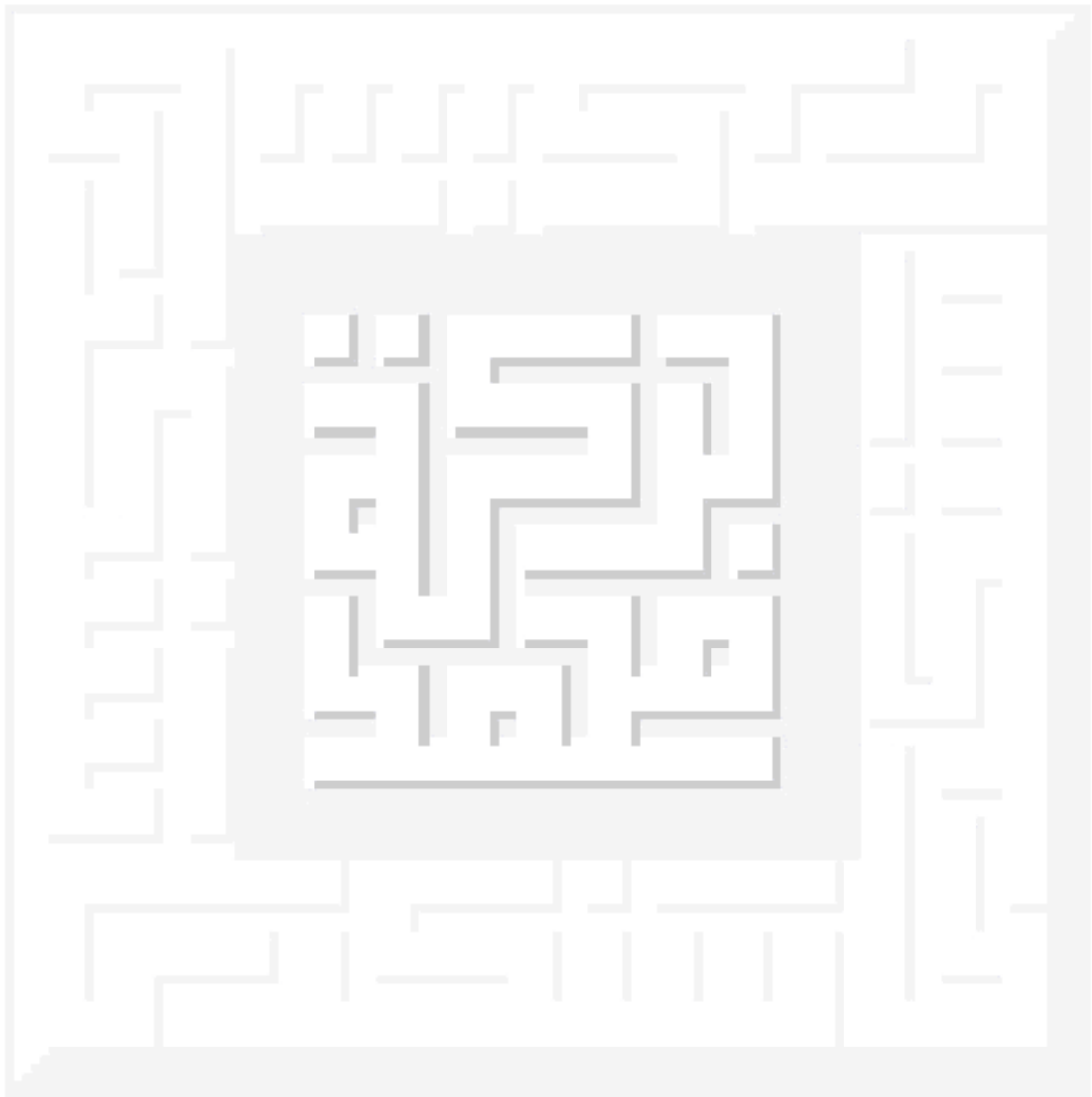
The Prophetic Traditions Regarding Guarding the Outward Limbs

The traditions which prohibit are arranged in the same manner. It is related in Saheeh al-Bukhari, Muslim, and at-Tirmidhi on the authority of Abu Hurayra who said that the Messenger of Allah may Allah bless him and grant him peace said: "There is no one more jealous than Allah. On account of that He has forbidden vile deeds, what is apparent from them and from what is hidden." He may Allah bless him and grant him peace has established **the guarding of the ears** (*hifdh 'l-udhni*) from listening to all nonsense (*lagwi*), trifle speech (*lahwi*) and corrupt singing (*ghinaa*) by his words as related in Saheeh al-Bukhari, Muslim and an-Nisa'i on the authority of 'A'isha (may Allah be pleased with her) who said: "The Prophet may Allah bless him and grant him peace came to me while two girls were singing beside me the songs of Bu'ath. The Prophet may Allah bless him and grant him

peace lay down and turned his face to the other side. Then Abu Bakr came and spoke to me harshly saying, "Musical instruments of Satan in the house of the Messenger of Allah may Allah bless him and grant him peace?" He may Allah bless him and grant him peace turned his face towards him and said: "Leave them." When he [Abu Bakr] became inattentive, I signaled to those girls to go out and they left. It was the Day of 'Id, and the Black people were playing with shields and spears: so either I requested or he may Allah bless him and grant him peace asked me whether I would like to see the display. I replied: 'Yes.' Then he may Allah bless him and grant him peace stood me up behind him and my cheek was touching his cheek and he was saying: "Carry on! O Bani Arfida!": till I got tired. Then he may Allah bless him and grant him peace asked me, "Are you satisfied?" I replied: 'Yes.' "He may Allah bless him and grant him peace then said: "Leave, for it has reached me that Allah ta'ala will say on the Day of Judgment: 'Where are those who used to steer their hearing clear from trifle speech and the musical instruments of Satan? Enter into the gardens of Musk. Then He will say to the Angels let them listen to my praises and inform them that there will be no fear on them nor shall they grieve." He may Allah bless him and grant him peace has established **the guarding of the eyes** (*hifdh 'l-aynayn*) from looking upon strange women (*al-ajnabiya*) by his words as related in Muslim, Abu Dawuud and at-Tirmidhi on the authority of Jabir who said: "I asked the Prophet may Allah bless him and grant him peace about the unexpected gaze." He may Allah bless him and grant him peace said: "Avert your glance." It was related by Abu Dawud and at-Tirmidhi on the authority of Barida who said that the Messenger of Allah may Allah bless him and grant him peace said: "O Ali! Do not follow the first glance with a second glance. For verily the first one is for you and the second one is against you." He may Allah bless him and grant him peace has established **the guarding of the tongue** (*hifdh 'l-lisaan*) from cursing others (*al-li'an*), insulting (*as-sabb*) and obscene language (*al-fuhshi*) by his words as related by at-Tirmidhi on the authority of Ibn Mas'ud who said that the Messenger of Allah may Allah bless him and grant him peace said: "The believer does not defame, nor does he say obscene things, nor does he abuse." And he may Allah bless him and grant him peace said to Mu'adh: "Curb this." And he may Allah bless him and grant him peace took a hold of his tongue. Then Mu'adh said: "O Prophet of Allah! Shall we take a hold of the thing that we must speak with!?" He may Allah bless him and grant him peace then said: "May your mother be bereaved of you! Will the people be thrown on their faces or on their noses in the Fire except for what their tongues have harvested!?" He may Allah bless him and grant him peace has established **the guarding of the hands** (*hifdh 'l-yadain*) from theft (*as-sariqa*) by his words as related by al-Bukhari, Muslim and an-Nisaa'i on the authority of Abu Hurayra who said the Messenger of Allah may Allah bless him and grant him peace said: "Allah curses the thief." He may Allah bless him and grant him peace has established **the guarding of the stomach** (*hifdh 'l-battni*) from forbidden things (*al-haraam*) by his words as related by al-Bukhari and Muslim: "It has been mentioned that a man who had traveled a long journey, unkept and dust covered, extending his hands to the heaven saying: 'O Lord!', while his food is forbidden, his drink is forbidden, his clothing is forbidden and he is supplied with what is forbidden. Will he be answered [in that condition]?" He may Allah bless him and grant him peace has established **the guarding of the private-parts** (*hifdh 'l-awra*) from fornication and adultery (*az-zinaa*) by his words as related by Muslim, at-Tirmidhi and an-Nisaa'i on the authority of Ibn Mas'ud (may Allah be pleased with him) who said: "I asked the Messenger of Allah may Allah bless him and grant him peace which sin is greater with Allah?" He may Allah bless him and grant him peace said: "That you make partners with Allah even though it is He who created you." I then said: "Then what?" He said: "That you kill your child out of fear it will have to be fed with you." I then said: "Then what?" He said: "That you commit adultery with the wife of your neighbor." It has been related by Abu Dawud, an-Nisaa'i and Ibn Hibban in his Saheeh on the authority of Abu Hurayra (may Allah be pleased with him) that the Messenger of Allah may Allah bless him and grant

him peace said: "Whichever woman enters among a people that she does not belong to, she has nothing with Allah." He may Allah bless him and grant him peace has established **the guarding of the feet** (*hifdh 'l-rijlayn*) from walking conceitedly by his words as related by at-Tirmidhi: "A certain man before your time left his home in clothes that made him walk conceited. So Allah ordered the earth to swallow him; for he is reverberating in it till the Day of Judgment."

And Success is with Allah.



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CHAPTER SIX

An Explanation of the Verses of the Inward Branches of the DEEN

It concerns the attributes of the heart, those which are destructive (*al-muhlikaat*) and those which are redemptive (*al-munjiyaat*).

The Removal from the Heart of Every Blameworthy Trait

And from among these inward branches is **the purification of the heart from every hidden destructive character**. Allah ta'ala says: *"Throw off every apparent sin as well as those which are hidden."*

And among these destructive traits is **conceit** (*al-'ujub*). Allah ta'ala says: *"The day of Hunayn when you exulted in your multitude. But it did not avail you anything."* And He ta'ala says: *"Therefore do not testify to the integrity of yourselves, verily He knows best who has taqwa."*

And among these destructive traits is **pride** (*al-kibr*). Allah ta'ala says: *"I will turn away from my signs those who are arrogant in the earth without right."* And He ta'ala says: *"Like this We stamp upon the heart of every arrogant oppressor."* And He ta'ala says: *"Verily He does not love those who are arrogant."*

And among these destructive traits is **unwarranted anger** (*al-ghadab bi'l-baatil*). Allah ta'ala says: *"When those who disbelieved had set up rage in their hearts - the rage of ignorance."*

And among these destructive traits is **envy** (*al-hasad*). Allah ta'ala says: *"Will you envy the people for that which Allah has given them out of His bounty?"*

And among these destructive traits is **greed** (*al-bukhl*). Allah ta'ala says: *"Whoever is miserly, for he is only miserly against his own soul."* And He ta'ala says: *"Those who are niggardly and command the people to be close-fisted."*

And among these destructive traits is **showing-off** (*ar-riya'a*). Allah ta'ala says: *"Woe to those who pray, those who are forgetful in their prayers, those wish to be seen."* And He ta'ala says: *"And whoever desires the meeting with his Lord, then he should do righteous deeds and never associate anyone with the worship of his Lord."*

And among these destructive traits is **the love of rank** (*hubb 'l-jaah*). Allah ta'ala says: *"This is the home of the Hereafter. We have made it for those who do not desire greatness in the earth."*

And among these destructive traits is **false hope** (*al-amal*). Allah ta'ala says: *"Leave them to eating and enjoying themselves, that false hope may deceive them, for they will soon know."*

And among these destructive traits is **having an evil opinion** (*isa'at 'l-dhann*) **of the Muslims**. Allah ta'ala says: *"O you who believe! Stay away from much suspicion, for verily some suspicion is a sin."*

Here we have finished what we desired to put down from the verses of the destructive attributes of the heart. These ten destructive traits are the roots of blameworthy characteristics. Whoever is successful at uprooting them from his breast will in turn demolish those characteristics which diverge from them with the permission of Allah ta'ala.

The Adornment of the Heart With Every Praiseworthy Trait

We also wish to transmit the *Qur'anic* verses of **the redemptive attributes of the heart**. **The first of these is repentance** (*at-tawba*). Allah ta'ala says: "*O you who believe! Repent to Allah with a sincere repentance.*" And He ta'ala says: "*Repent to Allah all together, O you who believe, so that you may be successful.*"

And among the redemptive traits is sincerity (*al-ikhlaas*). Allah ta'ala says: "*Worship Allah, being sincere to Him in the deen.*" And He ta'ala says: "*We have only commanded them to worship Allah being sincere to Him in the deen.*"

And among these redemptive traits is patience (*as-sabr*). Allah ta'ala says: "*Be patient, verily Allah is with those who are patient.*"

And among these redemptive traits is austerity (*az-zuhud*). Allah ta'ala says: "*And do not strain your eyes after what We have given certain pairs from among them to enjoy from the splendors of this world's life.*"

And among these redemptive traits is reliance on Allah (*at-tawakkal*). Allah ta'ala says: "*And upon Allah let the believers rely.*" And He ta'ala says: "*Whoever relies upon Allah, then He is enough for him.*"

And among these redemptive traits is leaving matters over to Allah (*tafweed* 'l-*'amr ila Allah*). Allah ta'ala says narrating the words of the believers from among the People of Pharoan: "*And I leave the matter over to Allah. Verily Allah sees His slaves.*"

And among these redemptive traits is contentment (*ar-rida'i*). Allah ta'ala says: "*No affliction comes about except by the permission of Allah. Thus whoever believes in Allah, He guides his heart aright.*" And He ta'ala says: "*No affliction befalls on the earth nor on yourselves, except that it is in a Book before We bring it into existence. Surely that is easy with Allah. In order that you may not grieve for what has escaped you.*"

And among these redemptive traits is fearful awareness (*at-taqwa*). Allah ta'ala says: "*Whoever obeys Allah and His Messenger, and dreads Allah and is fearfully aware of Him, these are they who are the achievers.*"

And among these redemptive traits is fear (*al-khawf*). Allah ta'ala says: "*And fear Me if indeed you are believers.*"

And among these redemptive traits is hope (*ar-raja'a*). Allah ta'ala says: "*Do not despair of the mercy of Allah. Verily Allah forgives all sins. For He is the Forgiving, the Merciful.*"

These above ten redemptive traits are the roots of praise-worthy characteristics. Whoever fixes them in his heart has in turn established in himself those traits which branch from them by the permission of Allah ta'ala.

Success is With Allah.



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CHAPTER SEVEN

An Explanation of the Traditions of the Inward Branches of the Deen

This is also concerning the destructive (*al-muhlikaat*) and redemptive (*al-mujiyaat*) attributes of the heart.

The Removal from the Heart of Every Blameworthy Trait

We have supplied the traditions (*al-ahaadith*) in this chapter in the same way as we supplied the verses (*al-ayaat*) in the previous chapter. We have also arranged them in the same way that they were arranged there: if Allah ta'ala wills.

And among them is conceit (*al-'ujub*). It has been related in Saheeh al-Bukhari and Muslim: "There was a man who was walking wearing apparel which made him conceited in himself. He held his head high vaingloriously as he walked, then suddenly Allah made him sink into the ground; for even now he is reverberating in the earth till the Day of Judgment."

And among them is pride (*al-kibr*). It has been related By Muslim, Abu Dawud and in accordance with the expression of Ibn Maja: "Allah ta'ala says, 'Pride is My upper attire and might is My lower garment. Whoever contends with Me in anyone of them I have thrown him in the Fires of Hell, and I do not care.'"

And among them is unwarranted anger (*al-ghaddab bi'l-baatil*). It has been related in Saheeh al-Bukhari on the authority of Abu Hurayra (may Allah be pleased with him): "A man came to the Prophet may Allah bless him and grant him peace and said, 'Give me counsel.' He may Allah bless him and grant him peace said: "Do not get angry." He repeated his request many times, but he may Allah bless him and grant him peace only counseled him with: "Do not get angry." It has been related by an-Nisa'i: "The strong man is not the one who can overpower people, but the strong man is he who can overcome himself when he is angry."

And among them is envy (*al-hasad*). It has been related in Saheeh Muslim on the authority of Abu Hurayra (may Allah be pleased with him) who said in a lengthy tradition that the Messenger of Allah said: "Do not be envious, do not be under cut one another in business, do not be hateful and do not be contradictory." It has been related by Abu Dawud: "Beware of envy, for verily envy eats up good deeds like the fire eats up dry wood."

And among them is greed (*al-bukhl*). It has been related by at-Tirmidhi on the authority of Abu Hurayra (may Allah be pleased with him) who said that the Messenger of Allah may Allah bless him and grant him peace said: "The generous man is close to Allah, near to people, in close proximity to the Garden and far from the Fire. The miser is far from Allah, distant from people, remote from the Garden and nigh to the Fire." He may Allah bless him and grant him peace also said: "The generous ignorant man is more beloved to Allah than a miserly scholar."

And among them is showing off (*ar-riya'a*). It has been related by Ibn Maja in a sound narration on the authority of Shidaad ibn Uways: "Verily the thing I fear most for my *Umma* is associating partners with Allah. But I am not speaking of them worshipping the sun, the moon, nor any idol. I am speaking about doing an act for other than Allah and secret passions." It has been related by Abu Dawuud on the authority of Abu Hurayra that he may Allah bless him and grant him peace said: "Seek refuge from the pit of sorrow." It was said: "What is the pit of sorrow?" He may Allah bless him and grant him peace said: "It is a gorge in the Hell Fires which the Hell Fires seek refuge from more than one-hundred times a day." It was said: "O Messenger of Allah may Allah bless him and grant him peace who will enter it?" He said: "The reciters of the Qur'an who recite to be seen of men." It has been related that the Prophet may Allah bless him and grant him peace said: "Whoever seeks knowledge in

order to dispute with the scholars, or to oppose the incompetent, or to turn the faces of people to him: Allah will enter him into the Fire."

And among them is the love of rank (*ḥubb'l-jaah*). It has been related by at-Tirmidhi on the authority of K'ab ibn Malik that He may Allah bless him and grant him peace said: "The destruction which a person brings upon his *deen* by greedily coveting wealth and honor is like the destruction caused by two hungry wolves sent among sheep."

And among them is the love of wealth (*ḥubb'l-maal*) out of vanity. It has been related by al-Bukhari, Muslim, and at-Tirmidhi on the authority of Anas that he may Allah bless him and grant him peace said: "The son of Adam will become senile and decrepit while there develops in him two things: greed for money and greed for long life." It has also been related by al-Bukhari, Muslim and at-Tirmidhi on the authority of Anas that he may Allah bless him and grant him peace said: "If the son of Adam possessed two valleys full of wealth, he would desire a third - for nothing can fill the belly of the son of Adam except dust. Allah turns in forgiveness to those who repent."

And among them is false hope (*al-amal*). It has been related by al-Bukhari on the authority of Ibn Umar (may Allah be pleased with both of them) who said: "The Messenger of Allah may Allah bless him and grant him peace took hold of my shoulders and said: 'Be in this world as though you were a stranger or one passing through.'" Ibn Umar used to say: "When you go to sleep do not expect to see the morning. And when you wake up in the morning do not expect to see the evening. Take from your health for your sickness, and take from your life for your death."

And among them is having an evil opinion of the Muslims (*isa'at 'l-dhanni bi'l-muslimeen*). It has been related by Ibn Maja that he may Allah bless him and grant him peace said: "When you are suspicious, do not try and verify it. When you are envious, do not covet and do injustice. When you are angry, then depart and upon Allah you should rely. And when you weigh on the scales, be fair."

Here is finished what we desired to put down from the prophetic traditions (*al-ahaadith*) concerning the destructive attributes of the heart.

The Adornment of the Heart With Every Praiseworthy Trait

Now we will also include the traditions of the redemptive attributes of the heart. And among them is repentance (*at-tawba*) from every major and small sin. It has been related by al-Bukhari in his Saheeh on the authority of Abu Hurayra (may Allah be pleased with him) that the Messenger of Allah may Allah bless him and grant him peace said: "By Allah! Surely I seek forgiveness of Allah and turn to Him in repentance more than seventy times a day."

And among them is sincerity (*al-ikhlaas*). It has been related by al-Bukhari and Muslim on the authority of Umar ibn al-Khattab (may Allah be pleased with him) that the Messenger of Allah may Allah bless him and grant him peace said: "Truly every matter is based upon intention. Thus whoever makes emigration for Allah and His Messenger, then his emigration is for Allah and His Messenger. And whoever makes emigration for this world in order to attain it or for some woman in order to marry her, then his emigration is for what he emigrated for."

And among them is patience (*as-sabr*). It has been related in Saheeh al-Bukhari on the authority of Thaabit who said he heard Anas say that the Prophet may Allah bless him and grant him peace said: "Patience during affliction is foremost." And he may Allah bless him and grant him peace also said as is related in a tradition narrated by Muslim on the authority of Abu Malik ibn 'Aasim al-Ash'ari (may Allah be please with him): "Patience is a luminous light."

And among them is austerity (*az-zuhud*). It has been related by Ibn Maja on the authority of Abu'l-Abaas Sahl ibn Sa'd as-Sa'adi (may Allah be pleased with him) who said: "Once a man came to the Prophet may Allah bless him and grant him peace and said: 'O Messenger of Allah! Direct me to an act that if I did it Allah will love and people will love me.' He may Allah bless him and grant him peace said: "Do without in this world and Allah will love you. Do without in what people possess and people will love you."

And among them is reliance (*at-tawakkal*). It has been related by at-Tirmidhi, an-Nasa'i, Ibn Maja, Imam Ahmad, Ibn Hibban in his Saheeh and al-Haakim on the authority of Umar ibn al-Khattab (may Allah be pleased with him) who said that the Messenger of Allah may Allah bless him and grant him peace said: "If you were to rely upon Allah as is His due, He would provide for you in the same way as He provide for the birds. They leave their nest empty and return to their nest with their bellies full."

And among them is leaving matters over to Allah (*at-tafweed*). It has been related that the Messenger Allah may Allah bless him and grant him peace said: "From the good fortunes of the sons of Adam is their seeking Allah's counsel to guide them and being content with whatever Allah has decreed. And from the misfortunes of the sons of Adam is their neglecting seeking Allah's counsel to guide them and being displeased with what Allah has decreed." It has been related in the two Saheeh collections on the authority of al-Bara'a ibn 'Aazib (may Allah be pleased with him) who said that the Messenger of Allah may Allah bless him and grant him peace said: "When you go to your sleeping place, you should make ablution like the ablution for prayer. Then lay upon your right side and say, 'O Allah! I have surrendered my self to You and I have left my concerns over to you. I have turned to You out of terror of You and out of desire for You. There is no refuge nor safety from You except with You. I have believed in Your Book which You revealed and in Your Prophet which You sent.' You should make these the last thing of your words before going to sleep. Then if you die you will die upon the *fitra* [as a Muslim]." In the narration of Muslim he may Allah bless him and grant him peace adds: "...and if you wake up, you will wake up in the best of states."

And among them is contentment (*ar-rida'a*) with what Allah ta'ala has decreed. It has been mentioned previously that he may Allah bless him and grant him peace said as related by at-Tirmidhi: "From the good fortunes of the sons of Adam is their seeking Allah's counsel to guide them and being content with what Allah has decreed. And from the misfortunes of the sons of Adam is their neglecting seeking Allah's counsel to guide them and being displeased with what Allah has decreed." It has been related in Saheeh Muslim in the tradition of Abu Hurayra, he may Allah bless him and grant him peace said: "Seek help from Allah and do not give up hope. And if you are afflicted by anything, do not say, 'If I had done so-and-so it would have been like so-and so.' But rather you should say, 'Allah has decreed it. It is as Allah willed it.' Verily the 'if' opens up against you the actions of Satan."

And among them is fearful awareness (*at-taqwa*). It has been related by Abu Dawud, and at-Tirmidhi on the authority of Abu Najeeth al-'Irbaad ibn Saariya (may Allah be pleased with him) that the Messenger of Allah may Allah bless him and grant him peace said: "I enjoin upon you fearful awareness of Allah the Mighty the Majestic: and hearing and obeying even there is nominated over you a slave."

And among them is fear (*al-khawf*). It is related that the Messenger of Allah may Allah bless him and grant him peace said: "Whoever fears [Allah] has set out on the journey. Whoever has set out on the journey shall reach the camp site. Is not the commodity of Allah expensive and is not His commodity the Garden." It has been related in a tradition related by at-Tirmidhi on the authority of Anas (may Allah be pleased with him) who said: "The Messenger of Allah may Allah bless him and grant him peace enter upon a young man who was at the point of death and said: 'How do you find

yourself?' He said: 'I hope for Allah, O Messenger of Allah! And I fear my sins.' He may Allah bless him and grant him peace said: 'The like of these two characteristics are not joined together in the heart of a slave in this place except that Allah gives him what he hopes for and makes him safe from what he fears.'

And among them is hope (*ar-rajaa'*). It has been related by at-Tirmidhi on the authority of Abu Hurayra (may Allah be pleased with him) who said that he may Allah bless him and grant him peace said: "If the believer knew the extent of the punishments which Allah has prepared, he would never crave Paradise. And if the disbeliever knew the extent of the mercy which Allah has prepared, he would never despair of Paradise."

Here is finished what we wished to put down from the traditions (*al-haadith*) of the redemptive attributes of the heart. Realize, that abandoning (*at-takhali*) all destructive attributes of the heart and endowing (*at-tahali*) oneself with every redemptive attribute thereof - is purification (*at-tasawwuf*) which is for the character (*at-takhalluq*). We have put down its foundations from the verses and the traditions. Thus now we want to put down the foundation of *at-tasawwuf* which is for spiritual realization (*at-tahaqquq*) from the verses (*al-ayaat*) and the traditions (*al-ahaadith*).

Purification for Spiritual Realization (*at-tasawwuf alladhi lil-tahaqquq*) Which is the Science of Divine Reality, Gnosis and Spiritual Unveiling

We wish to transmit the foundation of spiritual purification for divine realization from the *Qur'anic* verses and prophetic traditions. As for its foundation from the *Qur'anic* verses for Allah ta'ala has said concerning the story of Musa and his young disciple: "*Then they discovered a slave from Our slaves whom We had given mercy from Us and whom We had taught knowledge directly from Us.*" **As for its foundation from the traditions (*al-ahaadith*)** for he may Allah bless him and grant him peace established the existence of people who are divinely inspired (*al-muhaddatheen*) [though they are not prophets]: and explained that Umar was from among them: as related in *Saheeh al-Bukhari* on the authority of Abu Hurayra. This special knowledge is the goal of all knowledge. It is the knowledge of the champions of truth (*as-siddiqun*), those who are brought nigh (*al-muqarrabun*) and the Prophets (upon them be peace). They do not speak about this knowledge except by means of enigmas (*ar-ramz*) and hints (*al-iimaa'i*) by way of summerization (*al-ijmaal*) and comparison (*at-tamthil*) as knowledge from them because of the inability of the intellects of mankind to understand it. Since the scholars (*al-ulama'a*) are the inheritors of the Prophets, there is no way for them to relinquish the way of adherence and imitation. Nothing from this knowledge will be opened up to the one who possesses two qualities innovation (*al-bid'a*) and pride (*al-kibr*). And everyone who is in-love with this world or is persistent in following his corrupt passions will never be able to realize or implement this knowledge, even though he may be able to realize and study the rest of the religious knowledge. And the least of punishments against the one who rejects this knowledge is that he will not be endowed with anything from it. And whoever does not have a share of this knowledge it is feared for him an evil ending (*su'u 'l-khaatima*). And the least of shares from this knowledge is belief (*at-tasdeeq*) in it and handing it over to its people (*tasleemuhu li ahlihi*).

Succes is with Allah.



Conclusion (*al-khaatima*)

We conclude (asking Allah for an excellent ending) in order that the one who has come across this publication realize that my intention in it is to inform all who peruse through it - that the *deen* of Allah is built upon research and investigation. Allah ta'ala says: "*Say This is my Way. I and those who follow me call to Allah by intelligent discernment.*" Ahmad Zarruq said in his *'Umdat 'l-Murid as-Saadiq* after furnishing this verse: "This verse explains that research and investigation in the *deen* is the main foundation from its foundation. For whoever takes matters [of the *deen*] from his own opinion blindly, then he is not a follower of the Lawgiver (*as-shaari`a*).\" On the authority of at-Thawri, he may Allah bless him and grant him peace said: "The uninterrupted chain of authority (*al-isnaad*) is the weapon of the believer. For if he has no weapon with him, then with what can he fight?" Ibn 'l-Mubaarak said: "The likeness of the one who seeks to learn matters of the *deen* without an uninterrupted chain of authority (*al-isnaad*) is like the one wants to climb to the roof terrace without stairs ." He also said: "The uninterrupted chain of authority (*al-isnaad*) is apart of the *deen*. If there is no *isnaad* , then whoever wants to can say [about the *deen*] whatever he wants."

Here is finished the book called *'Umdat 'l-'Ulama'a* (The Support of the Scholars). "*All praises are due to Allah who has guided us to this, for we would not have been guided had not Allah guided us*". And the best blessings and most perfect peace be upon our master Muhammad and upon his Family and Companions - all of them. And may Allah ta'ala be pleased with the fortunate *Taabi'un*, the right acting scholars, the four *mujtahid* Imams and those who follow them until the Day of Judgment.



السند السعداء في كتاب عمدة العلماء

بسم الله الرحمن الرحيم والصلاة والسلام على النبي الكريم، قال العبد الفقير أبو الفا عمر محمد شريف بن فريد الحقير المذنب الذليل: الحمد لله ربّ العالمين مجيز الأبرار إلى جنات تجري من تحتها الأنهار والصلاة والسلام على من رفع الله تعالى ذكره وأعلى قدره سيدنا محمد وأله وصحبه ومن سار على منواله، ثم أما بعد فقد أخذتُ إجازة بهذا الكتاب النفيس مسمى بعمدة العلماء روايةً وقراءةً ودرساً وإجازةً من أعظم أشيأخي العلامة الجليل والوالي الكبير الإمام الفقيه الزاهد القدوة عارف بالله فقيه النفس سيدي وسراجي وطريقتي وعمدتي:

الشيخ محمد الأمين ابن آدم كرينغ الخطيب

ابن محمد تكر بن محمد سنّب بن محمد ليلي بن أبي بكر بن سنّب درنيما أمير هادجية، وهو عن والده:

الشيخ آدم كرينغ الخطيب بن محمد تكرر

ابن محمد سنّب بن محمد ليلي بن أبي بكر بن الأمير هادجية محمد سنّب درنيما، وهو عن:

الشيخ موسى المهاجر المجاهد

وهو عن شيخه

الشيخ علي بن أبي بكر الإمام الخطيب الفقيه الوالي

وهو عن شيخه المؤلف

العالم العامل الورع المجاهد الداعي إلى سبيل الله سيف الحق وثور الزمان ومجدد الدين وأمير المؤمنين

الشيخ عثمان بن فودي محمد بن عثمان

بإجازاته من جميع شيوخه في أصل كل الآيات والأحاديث ورد في هذا الكتاب المبارك رحمة الله عليه وعليهم وعلينا أجمعين، وقد أجزتُ السند لكل من قرأ هذا الكتاب المبارك عليّ بنفس السند إلى المصنف أو سمعه مني بنفسه أو وقف على هذا الكتاب لكن بشرط، فإذا الإجازة تصح على هذا عند بعض العلماء كما ذكره السلطان محمد بل بن الشيخ عثمان بن فودي في ترجماته لتبقى هذه الكرامة التي خصت بها هذه الأمة شرفاً لنبيها مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ورحمة الله على مصنفه الشيخ عثمان بن فودي وعلى شيوخ سنده وعلينا أجمعين وأرحم جميع إمة محمد رحمة عامة والصلاة والسلام على سيدنا محمد وأله وصحبه ومن يقلدهم بإحسان إلى يوم الدين وآخر دعوانا ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

The Harmonious Chain of Authority Regarding the Book of the Support of the Scholars

In the name of Allah, the Beneficent the Merciful, and blessings and peace be upon the generous Prophet. Says the needy slave, Abu Alfa Umar Muhammad Shareef bin Farid, the lowly and humiliated sinner: All praises are due to Allah the Lord of the worlds, the One who sanctions the righteous to enter Gardens under which rivers flow; and blessings and peace upon the one whose remembrance Allah ta'ala has exalted and whose rank He has elevated, our master Muhammad, his family, and Companions, and whoever treads upon his method. To continue: I have taken the *ijaaza* in this precious book, named the Support of the Scholars, through narration, recitation, study, and license to transmit from the greatest of my teachers, the majestic scholar, the immense sage, the ascetic jurists, the exemplar *Imam*, the Knower of Allah, master of the self, my spiritual master, my lamp, my spiritual path and my support:

Shaykh Muhammad ibn Adam Kari`angha al-Khateeb

Ibn Muhammad Tukur ibn Muhammad Sanbu ibn Muhammad Leeli ibn Abi Bakr ibn Sanbu

Darneema, the *Amir* of Hadijiya; and he from his father:

Shaykh Adam Kari`angha al-Khateeb ibn Muhammad Tukur,

and he from:

Shaykh Musa al-Muhaajir al-Mujaahid,

And he from

The jurist and sage Shaykh Ali ibn Abu Bakr al-Imam al-Khateeb

And he from his teacher, the author

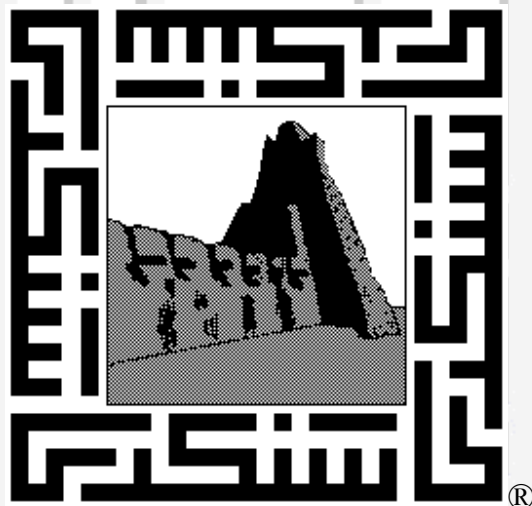
The right acting scholar/warrior, the scrupulously pious, the caller to the Way of Allah, the Sword of Truth, the Light of the Age, the Renewer of the religion, and *Amir`l-Mu`mineen*

Shehu Uthman ibn Fuduye` Muhammad ibn Uthman

With his *ijaaza* from all his teachers regarding the roots of all the *Qur`anic* verses and prophetic traditions, which he transmitted in this blessed book. I have in turn given license to everyone who reads this blessed text to me with the same chain of authority back to its author, or who listens to it from me; or anyone who comes upon this text; since transmitting license in this manner is permissible with some of the scholars as *Sultan* Muhammad Bello ibn *Shehu* Uthman ibn Fuduye` said in his Turjumaat; in order to continue this miraculous connection which has been specified for this *Umma* as an honor to our Prophet Muhammad, may Allah bless him and grant him peace. May the mercy of Allah be upon its author, *Shehu* Uthman ibn Fuduye`, the *shuyuukh* of its chain of transmission, and upon us all together; and may He be merciful to the *Umma* of Muhammad, with a universal mercy; and blessings and peace be upon our master Muhammad, his family, Companions, and those who follow them until the Day of Judgment, and the last of our supplications is: “*All praises are due to Allah the Lord of world.*”

SANKORE'

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