The Support of the Scholars

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Imam Muhammad Sharif bin Frey El-Fouda

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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 (huruf 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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لىسم الله الرحمن الرحيم
القصيد والشطبة سلماء تسلموا السلم
велиد البحر

أقسم الله أن هذا أخبرًا بإمتنان

فأرسله من الأدباء من الجرحاء

على سيدنا محمد وعلى جمهور المؤمنين

والله وحده إجمعين ورضي الله تعالى عن محمد عليه وصافه...

والعلماء العاملين والأطباء العاملين...

وقد ببادر يوم الدين أما بعد وإذ اجتهدا...

العلماء نازعًا أشياء الله لما عواه عليه ونما صبر...

حمد الله وحمد العلماء لثاني وثاني ...

والصوم والغسل وهم مستمرون في اجتهاد...

وهم ذلك يظهرون...

وهم يحملون...

ومتقدم بهما إياكم ويستعينوا بالله...
عُمَدَةُ اﻝْعُﻠَمَاءِ
بسم الله الرحمن الرحيم. صلى الله على سيدنا محمد وأليه وصليه وسلم تسليماً.

قال الابن الفقير المضطر لرحمة ربي: "أَحْمَدُ اللَّهِ بِرَبِّ الْعَالَمِينَ" وأُفْلِحَ الصلاة وأُتْمِمَ التَّسليم على سيدنا محمد وعلى آله وصحبه أجمعين ورضي الله تعالى عن السادات التابعين والعلماء العامليين والأمة الأربعة المُحققين ومُقالِيِّهم إلى يوم الدين، أمّا بعدُ: فهذا كتاب:

عمدة العلماء

نافع بن شاه الله لمن عول عليه، وإنَّما سميَّاه عمدة العلماء لأنَّ ما نورِدَنا فيه إلا آيات الكتاب وأحاديث السنةِ وهما معتمدَه في إختيادِه واستنباطِهِ، ولذلك وقَعَهُ للصلوب إِِذْ كُل مَن تمسك بهما لا يضلُّ، وفي الموطَّن قال صلى الله عليه وسلم: ((يتركُ فيكم أمرين، أن تضلوا ما تمسكون بهما: كتاب الله وسنة رسوله)).


هذه جملة أَبْوَاب هذا الكتاب، وكل من قيم جميع ما يحتاج إليه في كل باب من هذه الأبواب في الأيات والأحاديث، وهو العالم، وأورد في هذا الكتاب إن شاء الله تعالى ما يعْلَمُ أن يَكن سلطاً لَّهُ تَوَّرُهُ بِصِبْرِهِ إِلَّا طلب كل ما يحتاج إليه في الدين في كل باب من هذه الأبواب في الآيات والأحاديث، إن لم يجد ما يطلبه من هذا الكتاب فهو مندرج.

وبالله التوفيق.
الباب الأول

في بيان دين الإسلام وأقسام علومه

فأقول وبالله التوفيق إعلم وفقنا الله وياكل أن الدين الذي أنت به نبأنا مصباح صلى الله عليه وسلم لأنه أصول وفرع، فأما أصوله فهو الإيمان والعلم المصحح للإيمان الذي هو علم أصول الدين، وأما فروعه فهي على قسمين: فروع ظاهرة وفروع باطن، وأما الفروع الظاهرة فهي الإسلام والعلم المصحح للإيمان والهدى الذي هو علم الحقيقة، فالإيمان والإسلام والإحسان هي الدين جميعه، ولذلك قال عليه الصلاة والسلام مخاطبًا لأخيائه: (إله جبريل أتاكم يعلمكم دينكم)، بعد أن سألته عن حقيقةها وفسرها كما في حديث مسلم، ولفظ رواية البخاري: (إن هذا جبريل جاء لعلم الناس دينهم).

وهذه العلوم الثلاثة المصححة لها هي علوم الدين، وهي المارد بقوله عليه الصلاة والسلام كما في حديث ابن ماجة: (طلب العلم فرضًا على كل مسلم)، وليس المارد بهذه العلم كما قال العلماء رضي الله عنهم إلا علم المعاملة والمعاملة التي كلفنا بها ثلاثة أفرام: إعتقد وفعل وترك، وقد تكلل بتعليم هذه العلوم الثلاثة، الأول بالأول والثاني بالثاني والثالث بالثالث.

وبالله التوفيق
الباب الثاني

في بيان آيات أصول الدين

فأقول وبالله التوفيق إعلم أن الله تعالى أثبت جميع أصول الدين في القرآن: إلاهياتها ونبياتها وسمعتها.

الإيمان على الإجماع والتثقيف

لأنه تعالى أثبت الإيمان على الإجماع بقوله تعالى: "إِنَّ أُمَوَّمِنَّ أُذُنَّ أَمْلَأِ بِاللَّهِ وَرَسُولِهِ، وَقَوْلُهُ تَعَالَى: "إِنَّ أُمَوَّمِنَّ أُذُنَّ أَمْلَأِ بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يُرْتَبِبَ" الآية، وَقَوْلُهُ تَعَالَى: "فَرَءَوْا أَمَّنَأَ بِاللَّهِ وَأَنْزُلَ إِلَيْنَا وَمَا أَنْزَلَ إِلَى إِبْرَاهِيمَ وَاسْمَعِينَ وَإِسْمَعِيْلَ وَإِسْحَاقَ وَيَعْقُوبَ وَ إِبْرَاهِيمَ وَاسْمَعِينَ وَإِسْحَاقَ وَيَعْقُوبَ وَ ﴿لَوْلَآ يُسَاءَ الْظَّنُّ يِهَ مَا لَمْ يُظْهَرْ كَفُّرُهُ بِالْقُوْلِ أَوْ بِالْفَعْلِ بِقَوْلِهِ تَعَالَى: "وَلَا تَقُولُواْ لِمَنْ لَقَى إِلَيْكُمُ السَّلَمُ لَسْتُمْ مُؤْمِنِينَ".

الإلهيات

وأثبت حدوث العالم بقوله تعالى: "وَهُوَ الَّذِي يَبْدِعُ الْخَلْقَ ثُمَّ يُعِيدُهُ، وَأَثْبَتَ كُونَهُ وَاجِبَ الْوَجْوُد" بقوله تعالى: "ذَلِكَ بَلْ أَنَّ الْهَيَا خَلْقًا لَا يَمَوتُ"، وَأَثْبَتَ كُونَهُ قَدِيمًا بِقَوْلِهِ تَعَالَى: "ذَلِكَ الْ إِنَّهُ كَمِثْلِهِ شَيْءٌ، وَأَثْبَتَ كُونَهُ غَنِيًا بِقَوْلِهِ تَعَالَى: "وَذَلِكَ اللَّهُ الْعَلِيمُ الْحَكِيمُ، وَأَثْبَتَ كُونَهُ حَيًا بِقَوْلِهِ تَعَالَى: "فَفَعَّلْهَا لَا يُرِيدُهَا، وَأَثْبَتَ كُونَهُ عَالِمًا بِقَوْلِهِ تَعَالَى: "إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرُ، وَأَثْبَتَ كُونَهُ مَثِلًا بِقَوْلِهِ تَعَالَى: "فَقَالَ لَمْ يَرْيَ، وَأَثْبَتَ كُونَهُ غَنِيًا بِقَوْلِهِ تَعَالَى: "وَهُوَ الْخَلْقُ، وَأَثْبَتَ كُونَهُ جَمِيعًا بِقَوْلِهِ تَعَالَى: "عَلِيمًا وَرَأِيًا، وَأَثْبَتَ كُونَهُ مَتَكِلًا بِقَوْلِهِ تَعَالَى: "وَكُلُّ الْأَرْضِ مَوسِى تَكْلِيماً، وَأَثْبَتَ كُونَهُ مُخَافِرًا في الفعل، والّذين بِقَوْلِهِ تَعَالَى: "وَرَبِّيَ خَلَقْتَ مَا يَشَاءَ وَخَتَمَتْ".
النبيَّات

وأتَّبَت صدق الرسول يُقُولُ مُعاَلَي: «صدقة المُرسلين»، وأتَّبَت أمانتهم يُقُولُ مُعاَلَي: في حُكَمُهُم: «إِنَّكُم رَسُولٌ أمينٌ»، وأتَّبَت تَبَيِّنُهُم الرسالة يُقُولُ مُعاَلَي: «أَلَّذِين يَبْغُونُ رُسُلَاتِ اللَّهِ»، وأتَّبَت كَوْنُهُم يُتَزَوجُون يُقُولُ مُعاَلَي: «وَجَعَلْنَا لَهُم أَزْوَاجٌ وَذَرَّىٰ»، وأتَّبَت كَوْنُهُم يَأْكُلُون الطَّعَامَ وَبَيِّنَوْنَ وَيَشْتَرُون يُقُولُ مُعاَلَي: «يَأْكُلُون الطَّعَامَ وَيَشْتَرُون في الأسواق».

السمعَات

وأتَّبَت المَلائِكَة يُقُولُ مُعاَلَي: «الخَمْدُ لِلَّهِ فَاطِرُ السَّمَاوَاتِ والأَرْضِ جَاحل المِلاَكَة رَسَلًا أُولًا أَجْنِحَةٍ»، وأتَّبَت كُون المَؤْتِ بِالأَجِل يُقُولُ مُعاَلَي: «فَإِذَا جَاءَ أَجْلَهُمْ لَا يُسَتَّأَخْرُونْ سَاعَةً وَلَا يَسْتَقَدُّمُونَ»، وأتَّبَت تَبَيِّنُ المُؤْمِنِين عند سَوَالِ السَّيَّار يُقُولُ مُعاَلَي: «أَتِّبَتَ اللَّهُ أَذْنَينَ أَمْنَأً بِالْقُولِ الثَّانِي بِفِي الْحُيَوَّةِ الدُّنْيَا وَالْأَخْرَى»، وأتَّبَت عَدَدُ الْقُرْن يُقُولُ مُعاَلَي: وَلَوْ تَرَى إِذ الْطَّلَامُون فِي غَرْمَاتِ الْمَؤْتِ والمَلائِكَة بَيْسَطْوَا أَيْدَيْهِمْ أُخْرِجُوا أنَفُسُكُم الْحَيُوَّة تَحْرُون عَذَابٌ الْحُيُوَّة، وأتَّبَت نَعْمَهُ يُقُولُ مُعاَلَي: فَأَمَّا إِن كَانَ مِنَ الْمَفْرِيقينْ فَرَوْح وَرَجْحَان وَجَنَّةٌ نَعْمَى وَأَمَّا إِن كَانَ مِن أَصْحَابِ الْيَمِينِ فَسَلَامُ اللَّه مَن أَصْحَابِ الْيَمِينِ، وأتَّبَت أَبْعَث بِقُولِهِ مُعاَلَي: إِنَّ السَّاعَة أَتْبَىْ لَا رِبَّ فِيهَا وَأَنَّ اللَّهَ يَبْعُث مِن فِي الْقُرْنِ، وأتَّبَت أَحْشَر بِقُولِهِ مُعاَلَي: وَحَشْرُهُمْ قَلِمٌ نَفَازِد مِنْهُمْ أَحْدَا، وأتَّبَت إِبْنَاء الْكُتُبَ بِقُولِهِ مُعاَلَي: فَأَمَّا مِن أَوْتِيِّ كَتَبَهُ بِيَمِينِهِ، فِي حَقِّ المُؤْمِنِينَ، وَبِقُولِهِ مُعاَلَي: وَأَمَّا مِن أَوْتِيِّ كَتَبَهُ بِشَمَالِهِ، فِي حَقِّ الْكَافِرِينَ، وأتَّبَت وَزْنِ الأَجْلَامِ بِقُولِهِ مُعاَلَي: وَالْوَزْنُ يُؤْمِنُ بِالْحَقِّ، وَأتَّبَت الْقُرْنِ بِقُولِهِ مُعاَلَي: فَأَهْدُوهُمْ إِلَى صَرَاطٍ الْجَحِيمِ، وأتَّبَت النَّافِر بِقُولِهِ مُعاَلَي: إِنَّا أَعْطَانَا لِلطَّالِمِينَ نَارًا، وأتَّبَت الْكُوشُر بِقُولِهِ مُعاَلَي: إِنَّا أَعْطَانَا لِلطَّالِمِينَ نَارًا، وأتَّبَت الْجَنَّة بِقُولِهِ مُعاَلَي: وَجَزَّاهُمْ بِمَا صَبَرُواْ جَنَّةً وَخَرِيرًا، وأتَّبَت الشَّفَاعَة بِقُولِهِ مُعاَلَي: عَسَى أَن يُبَعَّدَ رَبِّكَ مَقَامًا مَحْمُودًا، وَبِقُولِهِ مُعاَلَي: وَلَسْفَنَ يُعْطِيكُ رَبِّكَ فَتَرَضَى وَبِقُولِهِ مُعاَلَي: لاَ يُشْفَعُون إِلَّا لَمْ يَرْضَى، وَأتَّبَت رَوْعَةِ المُؤْمِنِين لَهُ مُعاَلَي: وَجَوَّةٌ يَوْمَئِذٍ نَافِضًا إِلَى رَبِّهَا نَازِحًا».
فهذة أصول الدين إلاهياث ونبي их وسميعه. قد أثبتها الله تعالى كلها في القرآن العظيم. وكل ما لم نذكر منها فهو مندرج فيها، ويجب على كل مكلف أن يعتقدها كما جاءت. وبالله التوفيق.
الباب الثالث

في بيان أحاديث أصول الدين

فأقول وبالله التوفيق إعلَم أيضاً أن النبي صلى الله عليه وسلم أثبت أصول الدين أيضاً في

سنته عليه الصلاة والسلام.

الإيمان علِّي الإجمال والتفاصيل

وأثبت الإمام على الإجمال بقوله كما في صحيح البخاري عن معاذ: (ما من أحد يشهد أن
لا إله إلا الله وأن محمداً رسول الله صللا إليه رحمة الله على الأنوار)، يعني ناز الخُلود، وقوله في
رواية مسلم عن أبي هريرة: (أمرت أن أُقابل الناس حتى يشهدوا أن لا إله إلا الله ويؤمنوا بي ويباه جلث
هه)، وفصَّل أركانه بقوله كما في حديث مسلم عن عمر بن الخطاب: (إن تؤمن بإله ومالكته
وكتبه ورسالته واليوم الآخر وتوثين بالقدر خبيبري وش_que)، وثبت أن كل من أسلم لا يُفْكُر ولا يُساء
هه ما لم يظهر كفره بالقول أو الفعل بقوله كما في صحيح البخاري عن عمر: (أمرت أن أُقابل
الناس حتى يشهدوا أن لا إله إلا الله وأن محمداً رسول الله ويُقيموا الصلاة ويؤمنوا الزكوة، فإذا فعلوا
ذلك عصموا مثباً دماءهم وأموالهم إلا يحق الإيمان وحسابهم على الله) يعني في أمر سرايرهم.

الإلهيات

وأثبت خذوث العالم كما في صحيح البخاري عن عمر بن الخطاب مسلم: (كان الله ولم يكن
شيء غيبات)، وثبت كونه واجب الوجود بقوله: (الحَقَّ) كما في ع أسماء الحسن كنا رواة الترمذي
وغيره من حديث أبي هريرة وأثبت كونه قديماً بقوله: (الأول)، وثبت كونه نافقة بقوله: (الباقي)
وصَلَّى: (الأخير)، وثبت كونه مخالفًا لخلقه بقوله: (القدوس السلاطين)، وثبت كونه غني بقوله:
(الغني)، وثبت كونه واحدًا بقوله: (الواحد الأوحد الورد)، وثبت كونه قادراً بقوله: (ال قادر
المقدّر)، وثبت كونه مريداً بقوله: (القدوس المؤكد)، وثبت كونه عالماً بقوله: (العلمين)، وثبت
كونه حياً بقوله: (الحي)، وأثبت كونه سماياً نضيراً بقوله: (السماع البصيرة)، هذا كله في رواية
التّرمِذي من حديث أبي هريرة، فثبت: قد ورد وصفه عز وجل بالقيد في حديث أبي هريرة لكن من

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SANKORE KUNJAKA
رواية ابن ماجة، وقد ورد فقال: لما يُريد في حديث الحاكم في مستدركه، وأثبت عليه الصلاة والسلام كونه عرّ وجلّ مُكتَفاً بقوله: ((ما منكم من أحدٍ إلا سيَكلمونه ربيّة فينّه وبيّنة ترجمان ولا جواب يحجبه)). كما في صحيح البخاري عن عديّ ابن حاتم، وأثبت أيضًا عليه الصلاة والسلام كونه عرّ وجلّ مُختاراً بقوله: ((المقدم الموجز)). كما مر ذلك في حديث الترمذي في عد الأسماه الحسن.

النبيّات

وأثبت أيضًا عليه الصلاة والسلام صدقته في كل ما أخبره بقوله: ((نعم فإنّي لا أقول فيهما إلا حقًا)) جوابًا لعبد الله بن عمر لى قال له: يا رسول الله، أو أثبت كّلما أسّمته منبّه في الغضب والرضى رواه أبو داود، وأثبت أمانته عليه الصلاة والسلام بقوله: (أي كلما من يغفل إن لم أعلم؟) لما قال له: أعلم، كما في صحيح البخاري عن أبي سعيد الخدري، وأثبت تبليغ الرسالة عليه الصلاة والسلام بقوله لأصحابه: (ألا هل يبلغون؟) فقالوا: نعم، قال: ((اللهوم أشهد، فلتبليغ الشاهد الغائب)). كما في صحيح البخاري عن أبي بكر رضي الله عنه، وأثبت أيضًا عليه الصلاة والسلام جواز الأغراض البشرية بقوله: (والله آتي لأحسّاكم لله وأثبَّتم له لكي أصمع وأظفر وأصلن وأزروج النساء، فما زَّرَب عن سني فليس مدني)). كما في صحيح البخاري عن أبي، فقلت: وإثباته عليه الصلاة والسلام الصدق والأمانة والتبلُب وجوام الأغراض البشرية لنصبه عين إثباته ذلك بجميع إخوانه من الرسل بجامع النبوة.
وأثبت أيضاً عليه الصلاة والسلام الامام على قوله: ((إذا تعاشقون فيكم ملاكيك باللilik وملاكيك بالبهاره)), كما في صحيح البخاري عن أبي هريرة، وأثبت كون المؤت بالأهل بقوله: (وكلى إلى أجل مسمى), كما في حديث أسماء بنت زيد في قصة موت ابن إبن إبن إثني عليه الصلاة والسلام رؤاه البخاري في صحيحه، وأثبت سؤال القدر بقوله: (إن العبد إذا وضع على قبره وتولى عنه أصحابه، أتاه ملكان، فبُعذبا، فيقولان له: ما كننت تقول في هذا النبي مهتم صلى الله عليه وسلم؟ فإن المؤمن فيقول أشهد أنه عبد الله ورسوله، وأما الكافر والمذاق، فيقول لا أذري)), كما في صحيح البخاري عن ابن سهيل، وفي رواية لأبي داود: (فيقول له: من زكى وما دينك وما هذا الرجل الذي يعتلك؟ فيقول: فقد كان الزاخ المويل، رضي الله صلى الله عليه وسلم، يقول الكافر في الثالث لا أذري)), وفي رواية الترمذي: (يقول لأخدهما المتكز واللائر الكبير)، وأثبت عذاب الفطر ونعيمة ويعت الأموات بقوله: (أن أحدهم إذا مات عرض عليه مقعدة بالغدابة والعشي إن كان من أهل الجنة فإن أهل الجنة فإن كان من أهل النار فإن كان من أهل النار قبالة هذا مقعدة حتى يبتكع الله يوم القيامة), كما في صحيح البخاري عن ابن عمر، وأثبت عذاب الفطر أيضاً بقوله: (عذاب الفطر حق)، كما في صحيح البخاري عن عائشة، وأثبت الميزان بقوله: (كلمتان خفيفتان على السنان تثبتان في الميزان خبينتان إلى الرحمن: سبحانه الله ويلهده سبحانه الله العظيم), كما في صحيح البخاري عن أبي هريرة، وأثبت صحف الملائكة بقوله: (إن الله سيخلص رجلاً من أمتى على رؤوس الخالقين يوم القيامة، فيبشر عليه تسعين سنة، كل سجل مثل مد البصر، ثم يقول أتكر من هذا شنتأ؟ أظلمك كتابي الحافظون؟ فيقول: لا يا ربي، فيقول: أبيض على طول، أظلمك عذائنا، فيقول: لا يا زرك، لا يأتي ربي، فيقول: بل إلى ربي إحدى خمسة، فإنه لا يظلم عليك اليوم، فتختر بطاقة فيها أنت أن لا إليه إلا الله وأنت أن معمداً عليه ورسوله، فيقول أحضر وزرك، فيقول: يا ربي ما هذه البطاقة من هذه السجلات، فالله لا يظلم قال: فتوضعت السجلات في كفة والبطاقة في كفة فتملك السجلات وتغلبت البطاقة، فلا يترك مع اسم الله شيء)، كما رواه النورذي عن عبد الله بن عمرو، وأثبت أيضاً عليه الصلاة وسلام الصراط بقوله: (بيضب حسر جاهز فأكون أول من يجيز)، كما في صحيح البخاري عن أبي هريرة وقوله كما في صحيح مسلم: (بلى أنت جسر أذق من الشعرة وأحد من السيف)، وأثبت الكبائر.
بقوله: ((خوسيه خديمة شرير، ما وَأَيِّضَ مِن الْلَّبَنَ وَرِيحَةٌ أَطْيَبُ مِن الْمُسْكَ وَكِيْزَاءَةُ كُلُّ جُوُم السّماء من شَرْبٍ مَّنْهُ فَا لَا بَطْمُ أَنْبَاءُ)، كَمَا في صِحْي النَّبَّارِي عَن عَبْدِ اللَّهِ بْنِ عُمَرٍ، وأَثَبَتَ الجْنَةُ وَالْثَّارِ بقوله: ((ما من شَيْءٍ كَانُتُ لم أرُهُ إِلَّا رَأْيَتِهُ في مَمَاِيْ هَذَا حَتَّى الجَنَّةُ والّثَّارٍ)، كَمَا في صِحْي البَخارِي في بَاب صِلَاة التَّسْوِيَةَ مِن حَدِيث أَسْمَاءٍ، وأَثَبَتَ الشَّفَاعةَ بِقوله: ((شفاعتي لأَهل الكِبَارِ من أَمْثَي وَمِن لَّمْ يَكُن مِن أَهْل الكِبَارِ فَمَا لَهُ وَالشَّفاعةَ)، رَوَاهُ التَّرمِذِيَّ عَن جَابِرٍ، وأَثَبَتَ رؤُيَّةُ المؤسِّسين لِلّهِ تَعَالَى بِقوله: ((إِنَّمَا سَتَرْوَن رَبُّكَ جَلَّ مَثَلُهُ عِيَانًا)، كَمَا في صِحْي البَخارِي عَن جَابِرٍ بْنِ عَبْدِ اللَّهِ رضي الله عَنْهُ.

وَأَحَادِيث عَلِم أَصْوَل الْذِّين مَثْوَاتَهُ وَإِنَّمَا أَقْصَرْنَا عَلَى إِبَرادٍ بَغْضَهَا أَخْتِصَارًا.

وَبِللهِ التَّوْفيقُ.
الباب الرابع
في بيان أئمة فروع الدين الظاهرة

الطهارة

واتبعت الاستنبارًا، قال الله تعالى في مذج أهل فئة: فيه رجال يجيبون أن يطهروا والله يحب الطهرين، واتبعت النماذج الطاهرة: قال الله تعالى: (وأنزلنا من السماء ماء طهوراً)، وقال الله تعالى: (وبنزل علىكم من السماء ماء ليطهركم به)، وأنت الفضل: قال الله تعالى: (إن كنت جدبًا فاطهروا)، وقال تعالى: (بباليها الذين أمنو لا ترجوا الصلوة وأنتم سكرى حتى تعلمون ما تقولون ولا حنينة إلا عابري سبيل حتى تفتنوا)، وأنت البصوض: قال الله تعالى: (يا باليها الذين أمنو إذا فنتم إلى الصلاة فغسلو وجوهكم وأيديكم إلى المرافق وأمسحوا بروسكم وأركحكم إلى الكعبة)، وأنت البيت: قال الله تعالى: (فإن كنت مرضى أو على سفر أو جاهد أحد منكم من الغالب أو أستمتع النساء فلم تجدوا ماء فليمموا صعباً طيباً فالمسيحو يوجوهكم وأيديكم منه)، وأنت الحض: قال الله تعالى: (استطيعونك عن المحيض فل هو أدى فاعترفوا النساء في المحيض).

الصلاة

واتبعت أوقات الصلاة: قال الله تعالى: (فسجد الله حين تمسون وحين تصبحون وله الخنجر في السماءات وأرض وعشيًا وحين تطهر، وقال الله تعالى: (أم الصلاة إذلوك الشمس إلى غضب الله وزاران الفجر إن فرمان الفجر كان مشهودًا)، وأنت الأذان: قال الله تعالى: (وإذا ناديت님 إلى الصلاة اخذوها هزوا ولجأوا)، وقال الله تعالى: (يا باليها الذين أمنو إذا تودي للصلاة من يؤمن الجماعة).

واتبعت شروط الصلاة: قال الله تعالى في شأن الطهارة: (إن الله يحب التوابين ويحب المنطيبين)، وقال في شأن استقبال الخيلة: (قول وجهك شتر المسجد الحرام وحين ما كنت فولوا وجهكم شتره)، وقال في شأن سفر الغورة: (خذوا زينتم عند كل مسجد)، وقال في شأن تكاليف الكلام: (وقوموا لله قاتين).
وأثبت الصلاة: قال الله تعالى: 
"فأقموا الصلاة إن الصلاة كانت على المؤمنين كتبًا موفقًا"، وأثبت قضاء الفواتن: قال الله تعالى: 
"وأقم الصلاة ليذكرك"، وأثبت السهر: قال الله تعالى: 
"أлект كان لكم في رسول الله أسوة حسنة"، وقال تعالى: 
"واتبعوه إلَّا أن تقتصروا من الصلاة"، وأثبت صلاة المسافر: قال الله تعالى: 
"وإذا ضررتم في الأرض فليس عليكم جناح أن تقتصروا من الصلاة"، وأثبت الجماعة: قال الله تعالى: 
"إذا نودى للصلاة من بيوت الجماعة فاسعوا إلى ذكر الله وذروا البيع"، وأثبت وأثبت صلاة الخوف: قال الله تعالى: 
"إذا ضررتم في الأرض فليس عليكم جناح أن تقتصروا من الصلاة إن خفتم أن يقتلكم الذين كفروا إن الكافرين كانوا لكم عدوًا مبينًا".

وإذا كنت فيهم فاقمتم لهم الصلاة فلتتهم طائفة منهم معك ولتأخذوا أسلحتهم فإذا سجدو فليكونومن وراكم ولتأتي طائفة أخرى لم يصلوا فليصلوا معك ولتأخذوا جهدكم وأسلحتهم الآية، وقال تعالى: 
"فإن حظتم فرجاً أو ركباً فإذا أنتم فاذكرنوا الله كما علمكم ما لم تكنو تعاملون"، وأثبت صلاة العبدين: قال الله تعالى: 
"فصل لزيك وأنجز"، وقال تعالى: "قد أفلح من تركى وذكر اسم ربي فصلى، وأثبت صلاة الجنانين: قال الله تعالى: 
"ولا تصل على أحد منهم مات أبدا ولا تقم على قبره إنهم كفروا بالله ورسوله وماتو هم فاسقون هؤلاء خارجون عن الإيمان، وذلت الأيمن على أن غيرهم يصل عليهم".

الزكاة
وأثبت الزكاة: قال الله تعالى: 
"وأولا الزكاة وأofiِضوا الله قريناً حسناً وما تقدموا لأنفسكم من خير تجدوه عند الله"، وقال تعالى: 
"والذين يمرون الذهب والفضة ولا يفقوها في سبيل الله فليسهم بعذاب أليم ، يوم يحمى عليها في نار جهنم فتكون بها جهادهم وجنبهم وظهرهم هذا ما كنتم تكثروا ما كنتم تكثروا"، وأثبت زكاة الفطر: قال الله تعالى: "فقد أفلح من تركى وذكر اسم ربي فصلى".
الصيام

واتبَ الصُّومَ: قالَ اللَّهُ تَعَالَى: ﴿ياَ اَيُّهَا الْدُّنِيَّةُ أَمْنِونَ كُتِبَ عَلَيْكُمُ الصَّيْامُ كَمَا كُتِبَ عَلَى الْذِّينَ مِن قَبْلُكُمْ لَعَلَّهُمْ يَتَّبِعُونَ، واتبَتَ الأَعْطَافُ﴾، واتبَتَ الإِعْتِكافُ: قالَ اللَّهُ تَعَالَى: ﴿وَلْيَدْعُوكُمْ وَهُمْ يَدْعُونَ لَعَلَّهُمْ يَتَّبِعُونَ الأَطْعَامَ مِنَ الْحِيَبِّيِّ السَّفِيرِ مِنَ الْفَجْرِ ثُمَّ أَنْبَأُوا الصَّيْامَ إِلَى اللَّيْلِ وَلَأَيْتِيَ اَلْيَمِينَ﴾.

الحج

واتبَ الْحَجِّ: قالَ اللَّهُ تَعَالَى: ﴿وَلِيْلَهُ عَلَى النَّاسِ حَجَّ الْبَيْتِ مِنْ أَسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾.

الذُّكَاءُ والذَّبْخَة

واتبَ الْذُّكَاءُ: قالَ اللَّهُ تَعَالَى: ﴿وَخُصْصِيَّ عَلَيْكُمُ الْمَيْتَةُ وَلَحْمُ الْخَيْنِزَرِ وَمَا أُهِلْ عَلَيْكُمُ اَلْمَيْتَةُ وَكُلُواْ وَاَشْرَبُواْ ﻋَتَّارَيْنَهُ وَأَنْتُمْ عَاكُفُونَ فِي اَلْمُسَائِدِ﴾.

الْيَمِينُ وَالْذُّنُورُ

واتبَ الْيَمِينِ: قالَ اللَّهُ تَعَالَى: ﴿لَا يَوَاحِذُكُمُ اللَّهُ بِالْغَلُوِّ فِي أَيْمَانِكُمْ وَلَكِنْ يَوَاحِذُكُمْ بِمَا عَقِدْتُمْ الأَيْمَانَ فَكَفَاً أَيْمَانَهَ تُطِعُ وَأَيْمَانَ مِنْ أُوْسَطِ مَا تُطِعُونَ أَهْلِكُمْ وَأَيْمَانَكُمْ أَوْ كْسَوُتِهِمْ أَوْ تُخْرِي رَقْبَةٍ فَمُ آمُرْتُكُمْ إِذَا حَلَّتِ ﺑِذَكَأَتِهِمْ وَحَفِظُواْ أَيْمَانَكُمْ﴾، واتبَتَ الذُّنُورُ: قالَ اللَّهُ تَعَالَى: ﴿وَأَنْتُمْ لَيْسُواْ نَذَرُواْ، وَأَنْتُمْ لَيْسُواْ نَذَرُواْ، وَأَنْتُمْ لَيْسُواْ نَذَرُواْ، وَأَنْتُمْ لَيْسُواْ نَذَرُواْ، وَأَنْتُمْ لَيْسُواْ نَذَرُواْ، وَأَنْتُمْ لَيْسُواْ نَذَرُواْ﴾.
الجهاد
وأثبت الجهاد: قال الله تعالى: "إن الله أشترى من المؤمنين أنفسهم وأموالهم بأن لهم الجنة يقابلون في سبيل الله يقاتلون وجندًا وعذابًا عنا عليهم حقًا في الآخرة والجنة والطهر ومن أوفي بهم من الله فاستبشروا ببعضهم الذي بعث به وذلك هو الفوز العظيم. إن الشهيدون الناجون الحامدون السائحون الزاخون الساجدون الأمرون بالمعروف والناهون عن المكروه والخافتون لحذو الله ويشتر المؤمنين".

التكاية وما تلقّع عليه
أشهر والألفتي لم يحضر وأوليات الأعمال أجلهن أن يضمن حملهن، وقال تعالى: "وأَلَّذِينَ يَتَوَفَّونَ منكم ويدرون أزواجاً يترتصرون بأنفسهم أربعة أشهر وعشراً، وأثبت الاضطاع: قال الله تعالى: "وأولادات يرضعن أولادهن حولين كاملين"، وقال تعالى: "أُمَّهَاتُكم اللائي أرضعنكنكم وأخواتكم من الرضاعة".

النقعة والبيع

وأثبت النقعة: قال الله تعالى: "ليفقذ ذو سعة من سعته ومن فجر عليه رزقه فلينقذ مما آتاه الله"، وقال تعالى: "إِن كَنْ أَنَّ أَوَّلَاتَ حَمْلٍ فَأَفْرَقُوا عَلَيْهِنَّ حَتَّى يضمن حملهن"، وقال أنبياء: "وَإِن ﻛُنِّي ﻓِى ﺛَلَاثِ نَيْمٍ ﺒِﺄَنْفُﺳِهِنَّ وَأَثْبَتْ، ﴿أَوْلَادَكُمْ وَأَخواتكُم ﻤَندَكُمْ وَأَرْبَعَةَ ﺷَهُورٍ وَإِلَى ﻤَنْ أَيْدِيهِمْ وَأَرْجُلُهُمْ أَوْ ﻤَنْ ﺛَبَتْ أَوْ ﻤَنَاوَى أَوْ ﺛُمَأَوَى ﻤَنَافِضَةَ أَوْ ﻤَنَفَوْى وَرَسُولُ ﷺ يَسْعَوْنَ فِي الْأَرْضِ ﻓَسَادًا أَن يُقَتَّلُوا أَوْ ﻤَضْلُبَ أَوْ ﻤَاكلَ أوْ ﻤَفْقَدُونَ".

الأحكام والأقضية والميراث

وأثبت أحكام الدمار: قال الله تعالى: "يا أيها الذين آمنوا كتب عليكم القصاص في القتلى الحرف والعبد والعبد بالعبد والأدنى بالأنثى فمن غضب فمن أحسنه بثوب وأداه إليه بإحسان ذلك تخفيف من رجم ورحمة فمن اعتدي بعد ذلك فله عذاب اليتيم"، وقال تعالى: "وَإِن ﻛُنَّ أَوْلَادَكُمْ وَأَخواتكُم ﻤَندَكُمْ وَأَرْبَعَةَ ﺷَهُورٍ وَإِلَى ﻤَنْ أَيْدِيهِمْ وَأَرْجُلُهُمْ أَوْ ﻤَنَاوَى أَوْ ﻤَنَاوَى ﻤَنَافِضَةَ أَوْ ﻤَنَفَوْى وَرَسُولُ ﷺ يَسْعَوْنَ فِي الْأَرْضِ ﻓَسَادًا أَن يُقَتَّلُوا أَوْ ﻤَضْلُبَ أَوْ ﻤَاكلَ أوْ ﻤَفْقَدُونَ".
من الأرض ذلك لهم خطيء في الذنوب ولهما في الآخرة عذاب عظيم

*ال настоящее*: قال الله تعالى: "إن الله يأمركم أن تؤثروا عليهم فاعلموا أن الله عفو رحب بين الناس أن تتحكموا بالعدل"، وقال تعالى: "يا داوود إذا جعلت ذلك خليقة في الأرض فاحكم بين الناس بالحق ولا تتبع الهواء فيضلك عن سبيل الله إن الذين يضلون عن سبيل الله لهم عذاب عظيم من الأرض ذين تابوا من أهلها وإذا حكمتم بين الناس بالحق واما الذين أثبتم وقتادوا يا داوود إن الله جليل العقول وكريم الحليم.

*ال настоящее*: قال الله تعالى: "يا أيها الذين آمنوا كوثروا قولائما بالفيض شهداء الله وله على أنفسكم أو الولد وزوجاته والأقربيين إن كنتم غنيا أو فقيرا فان الله أولى بهما فلا تتبغوا الهدى أن تعدلوا وإن تظروا أو تعرضوا فإن الله كان بما تعملون خيرا"، وأثبت المبراة: قال الله تعالى: "لرجل جنود مستجيبين رضوان الله عليهم"، وقال تعالى: "يوصيكم الله في أولادكم للذكّر مثل حظ الأشتيين فإن كان نساء فوق أثنتين فلهما ثنتا ما ترك وإن كانت واحدة فلها النصف وأربعة لكل واحدة منهما السدس مما ترك إن كان له ولد فإن لم يكن له ولد وورثة أبواه فالأمة الثالث فكان له أخوه فلهم السدس من بعد ووصي يوصي بها أو ديني آباؤكم وأبناؤكم لا تتزرون هؤلاء أقرب لكم نفعا فيضيضة من الله إن الله كان علينا حكيماً.

السلام والاستدعا

*ال настоящее*: قال الله تعالى: "يا أيها الذين آمنوا لا تخجلوا بيونيت عن يوينكم حتى تستأنسا وتشملوا على أهلها ذلك خير لكم لعلكم تكلون"، وقال تعالى: "إذا حينتم بحية فحيوا بأحسن منها أو ردوها إن الله كان على كل شيء حسيبا"، وقال الله تعالى: "إذا بلغ الأطفال منكم الخلق فليستأنفوا كما استأنف الذين من قبلهم كذلك يبين الله لكم آياته والله عليم حكيم.

ويا الله التوفيق
الباب الخامس
في بيان أحاديث فروع الذين ظاهرة

الطهارة

أثبت الاستناد وفي صحيح البخاري عن ابن عباس قال: مَرُّ النبي صلى الله عليه وسلم بفَتَرِين
 فقال: (إنهم ليبذلبا، وما يعذبان في كبير، أما أحدهما فكان لا يستجر من البول، وأما الآخر فكان يمشى بالحماية)، وأثبت أهل الطهارة قال صلى الله عليه وسلم كما في الحديث إن ما جاء: (إن الله لا يُحَمَّشَ شيءًا إلا ما غلبه على رجله وطعنه وزُوَّنه)، وفي رواية: (خلق الله الماء طهراً لا يُجَسَّم
 شيءًا إلا ما غير لونه أو غلبه أو ريحه). وأثبت الغسل وفي صحيح البخاري عن أبي هريرة عن النبي صلى الله عليه وسلم قال: (إذا جلس بين شعبها الأولين ثم جهدها فقد وجب الغسل) وفي رواية
 لمصلين في الحديث بطر: (إِذَا لم يُنْبِنَّ)، وفي صحيح البخاري عن عائشة رضي الله عنها أن النبي صلى الله عليه وسلم كان إذا فَغَسَلَ من الخذاء بدأ يمضغ بفَتَرَين، ثم يضغ بفَتَرَين، ثم يغسل
 بالماء على جذع كلهه، وأثبت الوضوء وفي صحيح البخاري عن أبي هريرة قال صلى الله عليه وسلم: (لا تقبل صلة من أخذت حديث حتى يتوضأ)، وفي صحيح البخاري أيضًا حدثت مؤسسة
 قال حدثنا وهب بن عمر، وعن أبيه قال شهدت عمر بن أبي حسان سأل عبد الله بن رَيْدَة عن وضوء رسول الله صلى الله عليه وسلم فدعا بثور من ماء فقتضى لفهم ووضوء النبي صلى الله عليه وسلم فاكتبه عليه ثديه ثم يَتَوضَأَ، وأما عند يَدَه من الثور فعضل ثديه ثلاثثم أدخل يده في الثور فمضجع واستشرث واستثور ثلاث غرفات ثم أدخل يده فعضل وجهه ثلاث ثم أدخل يده فعضل يدته ورُجِلَه إلى الكعبة، وأثبت النبي صلى الله عليه وسلم عن عمر أنه قال: لعمر تمتعك فأثبت النبي صلى الله عليه وسلم قال: (بِيَأتِكَ الوجه والكتف)، قال عمر فصارت النبي صلى الله عليه وسلم بيده الأرض فمضغ وجهه وكتفيه،وفي صحيح البخاري أيضًا عن عمر بن حصين الخزاعي أن رسول الله صلى الله عليه وسلم رأى رجلًا مُعَنَّى لم يصل في القُوَم فقال: (إِيَّا ذُنُوبَنَّ مَا يَتَمَكَّنَّ أَنْ تُصْلِّى فِي الصُّلَاحِ) فقال يا رسول الله أصابتني جنابة ولا ماء
 قال: (عليك بالصعيد فإليك يكفيفك)، وفي صحيح البخاري أيضًا عن عمر بن العاص أنه أُجِبَ في
لا يُلقّون أنفسهم إن الله كان يُكمّم من أجله صلّى الله عليه وسلم ولم يعفّه، وأتيت الحُنْضَر وفي صحيح البخاري عن أبي سعيد بن الجدر أن النبي صلى الله عليه وسلم قال لله من إخادمُه,) فلَنَّا: وما نُفِضّان ديننا وعلّمنا يا رسول الله؟، قال: (الناس شهادة المرأة مثل صعف شهداء الرجل,) فلَنَّا: بل، قال: (فذلك من نُفِضّان عفلُنها,) قال: (الناس إذا حاضرون لم تصل ولم يصم،) فلَنَّا: بل، قال: (فذلك من نفِض كان يهِب,) واتّبعت الاستحسانة وفي صحيح البخاري عن عائشة، قال: فاطمة بُنَى أبي خبيش برسول الله صلى الله عليه وسلم، يا رسول الله إذا لا أطرع أفادغ الصلاة؟ فكل رسل الله صلى الله عليه وسلم: (لا أطعكم، وإن أنتم أkiyeّة حزينة فأنصِرُوك الصلاة فإذا ذهب قدرها فاحسب على الادمان وصلّى).<br><br>الصلاة واتّبعت أوقات الصلاة وفي صحيح البخاري عن جابر بن عبد الله، كان النبي صلى الله عليه وسلم يعثّر الطهير بالهجرة والعصر والمغرب إذا وجبت والعشاء أحياناً وأحياناً إذا رأى، أجامعته عجل، وإذا رأى طهير أطلق، والصُّبح كانوا أو كان النبي صلى الله عليه وسلم يصليها بغير بغل، واتّبعت الأزدان وفي صحيح البخاري عن أنس قال: أمر بلال أن يُظفّع الأذان ولَوِّن الإقامة، واتّبعت شروط الصلاة قال: عليه الصلاة والسلام في شأن الطهارة: (لا تقبل صلاة بغير طهير) زواه الترمدي عن ابن عمر، وقال في شأن استقبال القبلة لأبي هزيمة: (أنتِقبِل القبلة فكن) أوّدَّت البخاري في صحيحه عن أبي هزيمة، وقال في شأن سنن الإجزاء فقد ورد في صحيح البخاري عن أبي هزيمة أنه عليه الصلاة والسلام من اشتمال الصمء وأن يختبئ الرجل في ثوب واحد ليس على فرجه شيء، وفيه أيضًا أن عائشة رضي الله عنها قالت، لقد كان رسول الله صلى الله عليه وسلم يُランス ويُصبح في الفجر فيشيد معه بناء من المؤمنين متّعّم بمرطنة ثم يرجع إلى بيته، ما يعرفه أحد، وقال في شأن تزك الكَلَام فقد قال راقي بن أوقل كنّا نتكلم في الصلاة حتى نزلت، وقوموا لله قانتين، فأتمروا بالسُكوت ونهبنا عن الكَلَام، زواه البخاري وسلم.
وَأَنْبِيَ الصَّلاةُ وَفِي صَحِيحِ البَخْرِيِّ عَنْ عَائِشَةُ أُمَّ الْمُوْمِينِينَ قَالَتْ فَرُضَ اللَّهُ الصَّلاةَ حِينَ فَرُضَها رَكْعَتَيْنَ رَكْعَتَيْنَ فِي الْحَصِّرَ وَالْسَّفَرِ فَأَقْبَلَ صَلاةَ الْفَجْرِ وَزَادَ أَحْمَدَ فِي سَمِّيَّ: إِلَّا أَمْغِرَةُ فَإِنَّهَا كَانَتْ ثَلَاثَةً، وَفِي حُدِّيْثِ أَبِي هُزَيْرَةٍ فِي قِصْةِ الْأَعْرَابِيِّينَ: (إِذَا قُمْتَ إِلَى الصَّلاةِ فَكِبْرُ ثُمَّ أَقْرَا مَا تِبَّسَرُ مَعِكَ ثُمَّ أَرْكَعْ حَتَّى تَطْمِئَنَّ رَكَعَةٌ ثُمَّ أَرْعَفْ حَتَّى تَعْتَلَّ قَائِمًا ثُمَّ أَسْجُدْ حُتَّى تَطْمِئَنَّ سَجَدًا ثُمَّ أَقْفَ أَذْلِكَ فِي صَلاةَ كُلِّهَا)ّ، وَأَنْبِيَ فَضَاءَ الْفَوَائِدِ وَفِي صَحِيحِ البَخْرِيِّ عَنْ أَبِي بُكْرَةَ بْنِ اَلسَّلَّامِ عَنْ أَبِي هُرَيْرَةَ، وَأَنْبِيَ صَلاةَ الْفَجْرِ، وَزَادَ أَحْمَدَ فِي سَمِّيَّ: إِلَّا أَمْغِرَةُ: فَرَقَ وَزِيْدَ فِي صَلاةِ الْحَضْرِ، وَزَادَ أَحْمَدَ فِي سَمِّيَّ: إِلَّا أَمْغِرَةُ: فَرَقَ وَزِيْدَ فِي صَلاةِ الْحَضْرِ، وَزَادَ أَحْمَدَ فِي سَمِّيَّ: إِلَّا أَمْغِرَةُ: فَرَقَ وَزِيْدَ فِي صَلاةِ الْحَضْرِ.
وَأَثْبَتَ صَلاَةُ الْعَيْدَيْنِ وَفي صَحِيحِ الْبْخَارِيِّ عَنْ عَائِشَةَ رضِيَ اللهُ عَنْهَا قَالَتْ: "حَبَّ بُكْرٍ"، فَقَالَ أَبُو بُكْرٍ: "أَمزَرَ اَلسَّيِّئَةَ فِي بَيْتِ رَسُولِ اللَّهِ صَلِّي اللهُ عَلَيهِ وَسَلَّمَ؟" وَذَلِكَ فِي يَوْمِ عِيدٍ، قَالَ رَسُولُ اللَّهِ صَلِّي اللهُ عَلَيهِ وَسَلَّمَ «إِنَّ اللَّهَ وَمَلَائِكَةَهُ وَالْمُلْكُ وَكُلُّ شَيْءٍ إِلَيْهِ وَعَلَى هُمْ ﺍْسَرَاءُ»، فَقَالَ أَبُو بُكْرٍ: "فِي يَوْمِ عِيدٍ تَصَلِّي اللَّهُ عَلَيهِ وَسَلَّمَ؟" قَالَ: "وَذَلِكَ فِي يَوْمِ عِيدٍ"، "وَأَثْبَتَ صَلاَةُ اَلسَّيِّئَةِ وَفي صَحِيحِ الْبْخَارِيِّ رَضِيَ اللهُ عَنْهَا قَالَتْ: "دَخَلَ أَبُو بَكْرٍ ﻋَنْ اَلْبُخَارِيِّ ﻋَنْ أَبِي عُمَرَ رَضِيَ اللهُ عَنْهُمَا، فَقَالَ: "أَنَا ﻋَزَازُ اَلسَّيِّئَةِ، أَنَا ﺗَنْهَرَ، فَمَنْ فَعَلَ ذَلِكَ فَقَدْ أَصَابَ"، وَأَثْبَتَ صَلاَةُ كَلِمَتِ اَلْبُخَارِيِّ عَنْ أَبِي هَرَى رضِي اللهُ عَنْهُ قَالَ، "عِيْدَةُ رضِي اللهُ عَنْهَا، ثُمَّ تَصَلِّي اللَّهُ عَلَيهِ وَسَلَّمَ إِلَى أَصْحَابِهِ، أَمْرَ بِهِمْ فَصُدُّواُ خَلَفَهُ فَكِيرُ أَزْبَعًا".

الْزَكَاةُ

وَأَثْبَتَ الْزَكَاةُ وَفي صَحِيحِ الْبْخَارِيِّ عَنْ أَبِي هَرَيْرَةَ رضِي اللهُ عَنْهُ قَالَ، "وَأَثْبَتَ صَلاَةَ اَلْبُخَارِيِّ عَنْ أَبِي عُمَرَ رَضِي اللهُ عَنْهُمَا، فَقَالَ: "أَنَا ﻋَزَازُ اَلسَّيِّئَةِ، أَنَا ﺗَنْهَرَ، فَمَنْ فَعَلَ ذَلِكَ فَقَدْ أَصَابَ"، وَأَثْبَتَ صَلاَةُ كَلِمَتِ اَلْبُخَارِيِّ عَنْ أَبِي هَرَى رضِي اللهُ عَنْهُ قَالَ، "عِيْدَةُ رضِي اللهُ عَنْهَا، ثُمَّ تَصَلِّي اللَّهُ عَلَيهِ وَسَلَّمَ إِلَى أَصْحَابِهِ، أَمْرَ بِهِمْ فَصُدُّواُ خَلَفَهُ فَكِيرُ أَزْبَعًا".

الْصَّيْامُ

وَأَثْبَتَ الصَّيَامُ وَفي صَحِيحِ الْبْخَارِيِّ عَنْ مُحَمَّدٍ ﻣَنْ زَيْادٍ قَالَ "سَمَعْتُ أُبَا هَرَيْرَةَ ﻋَنْهُ ﺍْسَرَاءُ"، وَأَثْبَتَ الْإِعْتِكافُ وَفي صَحِيحِ الْبْخَارِيِّ عَنْ عَائِشَةَ رضِي اللهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ صَلِّي اللهُ عَلَيهِ وَسَلَّمَ كَانَ يُعْتِفَكُ ﻣِنْ عَشِرَاءِ اِلْعَشَرِ اِلْأَوَارِ، ﺑِعْلَامِ ﺑِنِيَاءِهِ ﺑِهِ، ثُمَّ اِعْتِفَكَ ﺃُرْوَاءُهُ مِنْ بَعْدِهِ.
الحج

وأثبت الحج في صحيح البخاري عن عبد الله بن عباس قال كان الفضل رديف رسول الله صلى الله عليه وسلم فجاءت إمرأة من حرم، فجعل الفضل ينظر إليها وتنظر إليه وجعل النبي صلى الله عليه وسلم يخرج من حرم. فقالت يا رسول الله إن قريبة الله على عباده فيه الحج أدركن أبي شيخاً كبيراً، لبيب على الزلاقة، فألحح عنه؟ قال (نعم)، وذلك في حجة الوداع.

الذكاة والذبح والصياد

وأثبت الذكاة وفي صحيح البخاري عن عبادة بن رفاعة بن رافعة عن جده أنه قال: يا رسول الله ليس لنا مدّى، فقال: (ما أنهر الدم وذكر اسم الله فكل، ليس الظفر والسن، أما الظفر فمدّى الحبشة، وأما السن فعظم)، ونذر بعبرة وعلن، فقال: (إن لهذه الأيل أولاد كأولاد الوحش فما غلبت منها فاصنعوا هكذا)، وأثبت الصيد في صحيح البخاري أيضا عن أبي ثعلبة الخشتئ قال أثبت النبي صلى الله عليه وسلم فقلت: يا رسول الله إذا أرض أهل الكتاب فتأكل في آبئهم، وأيضاً صيد، أصيب بقوسي، وأصيب بكليب المعلم، ويكليبي الذي ليس بعلم، فقال النبي صلى الله عليه وسلم: (أما ما ذكرت أنك بأرض أهل الكتاب فلا تأكلوا في آبئهم، إلا أن لا تجدوا بدأ، فإن لم تجدوا بدأ فاغسلوها وكلوا)، وأما ما ذكرت أنك بأرض صين، فما صدت بقوسي، فذكر اسم الله وكل، وما صدت بكليب المعلم، فذكر اسم الله وكل، وما صدت بكليبي الذا ليش بعلم، فأدركت ذكاته، فكله).
الإيمان والثناء

وأثبت النبي ﷺ في صحيح البخاري عن عبد الله بن عمر رضي الله عنهما أن رسول الله صلى الله عليه وسلم أدرك لسانه ﷺ وأثبته صحيحاً و-objectイベント化ィーーターァー目標了としている。なぜなら、この文は、神が私たちに与えられた右のことを意識し、それを実行することを求めており、同時に我々の信頼を証明しているからです。なぜなら、私たちが実行することを疑うと、神の意図を理解したり、それを実行することを棄てたりし、望むことを達成することを諦めたりすることがあるからです。なぜなら、私たちが実行することを疑うと、神の意図を理解したり、それを実行することを棄てたりし、望むことを達成することを諦めたりすることがあるからです。
يا رسول الله إن رفاعة طلقةً فقت في طلاق، وإلى نكح بعده عقبة الرحمون بن الأزهر فيطر، وإنما مغة مثل الدنيا، قال رسول الله صلى الله عليه وسلم: (إلا تعلم ندب أن ترجعي إلى رفاعة، لا حتى يذوق عضلتك وتذوقي عضيتك). وأثبت النجع في صحيح البخاري عن ابن عباس رضي الله عنهما قال: جاءت امرأة ثابت بن قيس بن شماس إلى النبي صلى الله عليه وسلم فقالت: يا رسول الله ما أنتم على ثابت في دين ولا خلق، إلا أن أخاف الكفر، قال رسول الله صلى الله عليه وسلم:

(فترذذ على حديثه) فقالت نعم، فردت عليه، وأمره فقررها، وأثبت الزجعة. وفي صحيح البخاري:

"طلق ابن عمر أمرتاه وهي خائص، فسأل عمر النبي صلى الله عليه وسلم فأمره أن يراجعها، ثم يطلق من قبل عبديتها، قال: أرأيت أن عجز واستحمقه؟ وأثبت الإبلاء و في صحيح البخاري عن حمزة الطويل أن سمع أن بني مالك يقول: إلى رسول الله صلى الله عليه وسلم من يسائه، وكانت النفك رجلة فأقام في مشرفة لئذبها، ومضى، ثم نزل قالوا: يا رسول الله آلت شهاراً، فقال: (الشهر كف عشرون)، وأثبت الظهار. وفي صحيح البخاري: وقال لي إسماعيل: حذرك مالك أنه سأل ابن شهاب عن ظاهر الغد فقال: تحو ظاهر الحز، قال مالك: "وصيام العبد شهاراً"، وقال الحسن بن الحز: "ظهار الحز والعبيد من الحجرة والأمة سواء"، وقال عكرمة: "إن ظاهر من أمته فلا يشئ فإنه ظاهر من النساء"، وفي العربية لما قالوا أى فيما قالوا، وفي بعض ما قالوا، وهذا أولى، لأن الله لم يذل على المنكرو وزول الرجل، قلت، وظاهر تلك الأية المتقدمة في شأن ظهارة نزلت في قصة خولة بنت ثغيلة زوجة أوس بن الصامت على أصح ما قال في ذلك. وأثبت اللعنان. وفي صحيح البخاري عن ابن عباس رضي الله عنهما أن هلال بن أمية قدف امرأته، فها فشعده ونبي صلى الله عليه وسلم يقول: (إن لله يعلم أن أحدكم كان، فهل منكم إحدكم تنبأ) ثم قام فشهدت، وأثبت العدة. وفي صحيح البخاري عن الحسن أن معقل بن يسار كانت أخته أخته تحت رجل فالقفط، ثم خلَّنها، حتى أفسدت عبادتها، ثم خطبتها، فحكم معقل من ذلك أفاد، فقال: خلَّن عنها وهو يقدر عليها، ثم يخطبها فحل بينهما، فإنازل الله: (إذا طلقتم النساء فبلغن أجلهن فلا تضطهرونها) إلى آخر الآية، فدعا رسول الله صلى الله عليه وسلم فقرأ عليه، فترك الحميزة واستقاء لأمر الله. وفي صحيح البخاري أيضا عن أم حبيبة أن النبي صلى الله عليه وسلم قال: (لا يحل لامرأة مسلمة تنم بقله وآبئهم الآخر أن تجد فوق ثلاثة أيام، إلا على زوجها أربعة أشهر).
وَأَثْبَتَ الْرَّضَايَ وأَثْبَتَ الْرَّضَايَ وَفِي صَحِيحِ الْبَيْخَارِي عَنْ عَائِشَةَ رضي الله عنها أنَّ الْبَيْنَ صَلَى الله عليه وسلم دَخَلَ عَلَيْهَا وَعِندَهَا رَجُلٌ وَأَثْبَتَ ْوَأَثْبَتَ الْرَّضَايَ وَفِي صَحِيحِ الْبَيْخَارِي عَنْ عَائِشَةَ رضي الله عنها أنَّ الْبَيْنَ صَلَى الله عليه وسلم دَخَلَ عَلَيْهَا وَعِندَهَا رَجُلٌ، وَأَثْبَتَ الْرَّضَايَ وَفِي صَحِيحِ الْبَيْخَارِي عَنْ عَائِشَةَ رضي الله عنها أنَّ الْبَيْنَ صَلَى الله عليه وسلم دَخَلَ عَلَيْهَا وَعِندَهَا رَجُلٌ وَأَثْبَتَ الْرَّضَايَ وَفِي صَحِيحِ الْبَيْخَارِي عَنْ عَائِشَةَ رضي الله عنها أنَّ الْبَيْنَ صَلَى الله عليه وسلم دَخَلَ عَلَيْهَا وَعِندَهَا رَجُلٌ وَأَثْبَتَ الْرَّضَايَ وَفِي صَحِيحِ الْبَيْخَارِي عَنْ عَائِشَةَ رضي الله عنها أنَّ الْبَيْنَ صَلَى الله عليه وسلم دَخَلَ عَلَيْهَا وَعِندَهَا رَجُلٌ وَأَثْبَتَ الْرَّضَايَ وَفِي صَحِيحِ الْبَيْخَارِي عَنْ عَائِشَةَ رضي الله عنها أنَّ الْبَيْنَ صَلَى الله عليه وسلم دَخَلَ عَلَيْهَا وَعِندَهَا رَجُلٌ وَأَثْبَتَ الْرَّضَايَ وَفِي صَحِيحِ الْبَيْخَارِي عَنْ عَائِشَةَ رضي الله عنها أنَّ الْبَيْنَ صَلَى الله عليه وسلم دَخَلَ عَلَيْهَا وَعِندَهَا رَجُلٌ وَأَثْبَتَ الْرَّضَايَ وَفِي صَحِيحِ الْبَيْخَارِي عَنْ عَائِشَةَ رضي الله عنها أنَّ الْبَيْنَ صَلَى الله عليه وسلم دَخَلَ عَلَيْهَا وَعِندَهَا رَجُلٌ وَأَثْبَتَ الْرَّضَايَ وَفِي صَحِيحِ الْبَيْخَارِي عَنْ عَائِشَةَ رضي الله عنها أنَّ الْبَيْنَ صَلَى الله عليه وسلم دَخَلَ عَلَيْهَا وَعِندَهَا رَجُلٌ وَأَثْبَتَ الْرَّضَايَ وَفِي صَحِيحِ الْبَيْخَارِي عَنْ عَائِشَةَ رضي الله عنها أنَّ الْبَيْنَ صَلَى الله عليه وسلم دَخَلَ عَلَيْهَا وَعِندَهَا رَجُلٌ وَأَثْبَتَ الْرَّضَايَ وَفِي صَحِيحِ الْبَيْخَارِي عَنْ عَائِشَةَ رضي الله عنها أنَّ الْبَيْنَ صَلَى الله عليه وسلم دَخَلَ عَلَيْهَا وَعِندَهَا رَجُلٌ وَأَثْبَتَ الْرَّضَايَ وَفِي صَحِيحِ الْبَيْخَارِي عَنْ عَائِشَةَ رضي الله عنها أنَّ الْبَيْنَ صَلَى الله عليه وسلم دَخَلَ عَلَيْهَا وَعِندَهَا رَجُلٌ وَأَثْبَتَ الْرَّضَايَ وَفِي صَحِيحِ الْبَيْخَارِي عَنْ عَائِشَةَ رضي الله عنها أنَّ الْبَيْنَ صَلَى الله عليه وسلم دَخَلَ عَلَيْهَا وَعِندَهَا رَجُلٌ وَأَثْبَتَ الْرَّضَايَ وَفِي صَحِيحِ الْبَيْخَارِي عَنْ عَائِشَةَ رضي الله عنها أنَّ الْبَيْنَ صَلَى الله عليه وسلم دَخَلَ عَلَيْهَا وَعِندَهَا رَجُلٌ وَأَثْبَتَ الْرَّضَايَ وَفِي صَحِيحِ الْبَيْخَارِي عَنْ عَائِشَةَ رضي الله عنها أنَّ الْبَيْنَ صَلَى الله عليه وسلم دَخَلَ عَلَيْهَا وَعِندَهَا رَجُلٌ وَأَثْبَتَ الْرَّضَايَ وَفِي صَحِيحِ الْبَيْخَارِي عَنْ عَائِشَةَ رضي الله عنها أنَّ الْبَيْنَ صَلَى الله عليه وسلم دَخَلَ عَلَيْهَا وَعِندَهَا رَجُلٌ وَأَثْبَتَ الْرَّضَايَ وَفِي صَحِيحِ الْبَيْخَارِي عَنْ عَائِشَةَ رضي الله عنها أنَّ الْبَيْنَ صَلَى الله عليه وسلم دَخَلَ عَلَيْهَا وَعِندَهَا رَجُلٌ وَأَثْبَتَ الْرَّضَايَ وَفِي صَحِيحِ الْبَيْخَارِي عَنْ عَائِشَةَ رضي الله عنها أنَّ الْبَيْنَ صَلَى الله عليه وسلم دَخَلَ عَلَيْهَا وَعِندَهَا رَجُلٌ وَأَثْبَتَ الْرَّضَايَ وَفِي صَحِيحِ الْبَيْخَارِي عَنْ عَائِشَةَ رضي الله عنها أنَّ الْبَيْنَ صَلَى الله عليه وسلم Dَخَلَ عَلَيْهَا وَعِندَهَا رَجُلٌ.
وأتّبت الحدوذ وفي صحيح البخاري في بيان حذ الزّنّا عن زيد بن خالد الْجَهْنِي قال: "سمعت
النبي صلى الله عليه وسلم يأتي فيمّ رَتْب وَلَمْ يُحْصَن جَلِّدٌ مَّا وَتَغْرَبَ عَالِمً. ومن صحيح البخاري
في بيان حذ الزّنّا أيضاً للمُحَصَّن عن جابر بن عبّد الله الأنصاري أن زجلاً من أسلم أني رسول الله
صلى الله عليه وسلم فحدثه أنه قد رأى، فشهد على نفسه بِإِثْنَيْ أَرْبَعٍ شهدات، فأمر به رسول الله صلى الله
عليه وسلم فرَحٌ، وكان قد أحصَن، وفي صحيح البخاري في بيان حذ الزّنّا عن أبي هريرة قال
سمعت أبا القاسم صلى الله عليه وسلم يقول: (من قُدِّف مملوكة وهو يَرَى منا قال، جَعَل يَوْم القيامة
لأنّ يكون كما قال)، وفي صحيح البخاري أيضا في بيان حذ الزّنّا عن عائشة عن النبي صلى
الله عليه وسلم قال: (الثّانِج بُيّن السّراق في زَمَّع دِيْنَار)، وفي صحيح البخاري أيضا في بيان حذ
الْحَرَابِيَّة عن أنس قال قد على النبي صلى الله عليه وسلم نثر من عَلُو، فأسلموا فاجتُوّوا الميّتة،
فأُمِّرُهم أن يأوا إِيّ إِلَى الصِّدَقَة، ففيَّرُوا من أَبْوَالها وأتِببها، ففعلوا فصخْوا، فائرَتْهُا وقُتِلْهُا وسعَافوا،
فبعد في أُثْرِهِمْ فأتْيٌ بِهِمْ، فقَطَع أَيْدِيهِم وَأَرْجُلْهُم وَسُمُرْ أَعْيُنَهُمْ، ثُمَّ لم يُخْسِمَهُمْ حَتَّى مَاتَهُا.
وأتّبت الأوضاع في صحيح البخاري باب إذا قضى الحاكم يجبر أو خلاف أهل العلم فهُو رّ
هدّاها، محمّد حذّاثاً عبد الزَّرّاق أُخَرِّبنا مُعَمّر عن الزُّرْقَي عن سامِل عن أبيه قال: بِعَتْ النبِي صلى الله
عليه وسلم خالد بن الوليد إلى بَنِي خَيْبِة فلَمْ يُحِسِّنْهُمْ أن يَقُولْهُا أَسَلُّمْنَا، فقالوا صبتُنا صباً، فجعل
خالد يَقُتْل ويُبَاسِر، ودفع إلى كلّ رَجُلٍ مَا أَسَيرَهُ، فآمر كلّ رجلٍ منا أَسَيرَهُ، فقبلت والله لأُتَّلِن
أَسِيرِي ولا يَقُولُ رجلٍ من أَصْحَابي أَسَيرَهُ، فذَكَّرْنَا ذِلْلٌ النبِي صلى الله عليه وسلم فقال: ((اللَّهُمَّ إِلَيْكَ أَبَرّ
إِلَيْكَ مِمَّا صَنَعَ خَالِدُّ الْبَلَدِ))، مُرْتِينَ.
وأتّبت الشهادة وفي صحيح البخاري في باب ما قبل في شهادة الزور عن عبد الرحمن بن أبي
بَكْرِة عن أبيه رضي الله عنه قال: قال النبي صلى الله عليه وسلم: ((أَلَّا أَتَبْنِكُمْ بِأَكْبَرَ الْكِبَاتِ)). ثلَاثًا،
قالوا: بَلَّى يَا رَسُول اللَّهِ، قال: ((الإِسْتِرَالَ اللَّهُ، وَعَفُوقُ الْوَالِدِينَ)), وَجَلَّسِ، وكان مَنْكِنَّهُمْ قَالُوا: ((أَلَّا
وَقُولُ الْوَرَّورَ)), قال: فَمَا زَالَ يَكُرِّرُهَا حَتَّى قَالَ لَنْيَبُهَا سَكَتَ، وأتّبت المُبَارَك في صحيح البخاري عن ابن
عَيْبَات عن النبي صلى الله عليه وسلم قال: ((أَلَحْفَوْا الفَرَائِضَ إِبَالَها، فَما تَرِكَتُ الفَرَائِضَ فَلاْوَلُي رَجُلٍ
ذِكَّرْ())).
السلام والإستثداء

وأُثبت السلام وفي صحيح البخاري عن عبد الله بن عمار أن رجلاً سأل رسول الله صلى الله عليه وسلم: أي الإسلام حبى؟ قال: (نطيع الطاعم، وتقرأ السلام على من عرفت ومن لم يعزف)، وأثبت الاستثداء وفي صحيح البخاري عن سهل بن سعد قال: اطلع رجل من جهر في حجر النبي صلى الله عليه وسلم ومع النبي صلى الله عليه وسلم مدرى يحك أنه رأسه فقال: (إن أعلم أنك تتظر لطعنت في عينك، إنما جعل الاستثداء من أجل البصر).

حفظ الأعضاء الظاهرة من المعاصر

ومن الفروع الظاهرة حفظ الأعضاء الظاهرة من المعاصر ونتيجة ذلك الأيات النافحة عنها فهم نتيب الأحاديث النافحة عنها.

الأيات في حفظ الأعضاء الظاهرة

الأيات النافحة عنها قال الله تعالى: (ونذروا ظاهر الإثم وباطنه)، وقال تعالى: (قل إنما حرمت ريبي الفواحة ما طهر منها وما بطن).

حفظ الأذن من استماع كل لغو قال تعالى: (وإذا سمعوا اللغو أعرضوا عنه).

حفظ العينين من النظر إلى الحرام قال تعالى: (قل للمؤمنين يغصوا من أصبارهم).

حفظ اللسان عن الغيبة ومن كل ما لا يجوز قال تعالى: (ولا يغتب بعصكم بعضا)، وقال تعالى: (وإذا قلت فاغبوا ولو كان ذا قربي، وقال تعالى: وليقولوا قل لا يغبت).

حفظ اليدين من السرقة قال تعالى: (والسارق والسارقة فاقطعا أصيبهما جزاء بما كسبا نكالا من الله والله عزيز حكيم * فمن تاب من بعض طلبه وأصالح فإن الله ينوب عليه إن الله غفور رحيم).

حفظ الطفل من أكل الحرام قال تعالى: (إن الذين يأكلون أموال البيتامي ظلما إنما يأكلون في بطنهم نارا وسنصلون سعيرا)، وقال تعالى: (ولا تأكلوا أموالكم بيدكم بالباطل).

حفظ العورة من الزيني واللواء قال تعالى: (ولا تقربوا الزيني إنما كان فاحشة وساء سيبلا)، وقال تعالى في دم قوم لوط في إناث الرجال: (أنكتم لتآتون الرجال شهوة من دون النساء بل إنكم قوم تجهلون).
وحفظ الرجليين من مشي المختال ومن مشي إلى كل مغصبة قال تعالى في حكايته قول لفمان:
«وأقضِّد في مشيكم»، وقال تعالى: «لا تمش في الأرض مرجحا إلَّا أن تُخرق الأرض» وأن تُبَلّغ الجبال طولاً، والرجلان والمثابة إلى المعاصي خيل إبلين وزجلة قال تعالى إبليس أمرَّ له أَمرٌ تَهديه أو إهانة: «وجَّلُب عليهم باخيك ورجلك».

الأحاديث في حفظ الأغضاء الظاهرة

الأحاديث الناهية عنَّها أيضاً قال رسول الله صلى الله عليه وسلم: (لا أحد أغبر من الله، ولذلك حرم الفواحش ما ظهر منها وما بطن) رواه البخاري ومسلم والترمذي عن أبي هريرة.

وحفظ الأذن من استماع كل لغة ولهو وغناه، وفي صحيح البخاري ومسلم والسني في غاية ذلك.

وحفظ الرحمان أن: «دخل رسول الله صلى الله عليه وسلم وعندى مذبح يحجم الناس بهما، فاستطاع على الفراش وحول وجهه، فدخل أبو بكر فإذتهج، وقال: مأذن الشيطان عند رسول الله صلى الله عليه وسلم فعلى وهم فقال:(اذغمهما) فلمَّا غفل عجزهما فخرجتا وكان يوم عبد يلبس السودان بالدنق والحزاب فإذهم سألت رسول الله صلى الله عليه وسلم said: (فتشهين تظرين) فقالت نعم فأطامنا وراءه خذى على حذده وهو يقول: (ذونكم يا بنى أوفدة) حثي إذا ملئت قال: (حسن بك) فقالت تمم قال: (فاذحمي) بلغني أن الله تعالى يقول يوم القيامة: أبن الذين كانوا يصرخون أسماؤهم عن الله ومزامير الشيطان أدخلوا في رياض المسكن ثم يقول للملاكاء: أسهموه حمدي وأغيرهم أن لا خوف عليهم ولا هم يحزنون.

وحفظ العينين من النظر إلى الأجنبي وأخرج مسلي وأبو ذوؤد والترمذي عن جريج قال: سألت رسول الله صلى الله عليه وسلم عن نظرة الفجاة قال: (استر بصرك) وأخرج أبو ذوؤد والترمذي عن بريدية قال قال رسول الله صلى الله عليه وسلم: (يا علي لا تسب العينان النظرة فإن له الأولى ولا أوثي لك الآخرة).

وحفظ اللسان من اللغه والسبب والفخش وأخرج الترمذي عن ابن مسعود قال قال رسول الله صلى الله عليه وسلم: (إِنَّكِ الْمُؤمِّنَ بِالطَّغْهانِ وَلَا الْفَاسِقِ وَلَا الْفَجَّاحِ وَلَا الْبَيِّدِئِ) وقال صلى الله عليه وسلم لمَّعاه إأخذ بلسانه قال: (كُفُّ عَلَيْكَ هذَا) فقلت: يا نبي الله وأيام لمَّوحدون بما نتكلم.
كان، فقال: (إنك كنت أمتك يا معاذ! وهل يكتم الناس في النار على وجوههم أو على مناصرهم إلا حصانة السنتين؟).

وحفظ اليدين من السرقة وأخرج البداري و وسلم والنسائي عن أبي هريرة عن النبي صلى الله عليه وسلم قال: (إن الله طلب لا يقبل إلا طبباً وإن الله أمر المؤمنين بما أمر به المشرعين، قال: يا أيها الرسل كنوا من الطيوات واعملوا صلاحاً إلى ما تعملون عليه، وقال: يا أيها الذين آمنوا كنوا من طيوات ما رزقتم، ثم ذكر الرجل يطلق السفر أشعت أغبر بعده يذهب إلى السماء: يا رب يا رب، وطمغه حرام ومشروحة حرام وملسة حرام وغذى بالحرام فأي يستجاب لذالك؟)، زواه البداري وسلم.

وحفظ الغيرة من الرضى وزوى الإسلام والمسلمون والنسائي عن عبد الله بن مسعود، قال: قال رجل: يا رسول الله أئذئ البكر عند الله؟، قال: (إني أشعر له إذا و هو خلقك)، قال: ثم أى قال: (أن تقول ولذك مخافة أن يطمتع مكك)، قال: ثم أى قال: (إني نزلت أمنة المتلاقين (أيما أمر رأوا أدخلت على قوم من ليس منهم فلست من الله في شيء ولن يدخلها الله جنتها وأيما رجل جهد وله، وهو ينظر إلى احتجب الله منه وفضحه على رؤوس الأولين والأخرين)، روا أبو ذر، و وسلم.)
الباب السادس
في بيان آيات فروع الذنون الباطنة من صفات القلب المهلكات والمتنجيات

التخلي من القلب كل الصفات المذمومة

الأخلاق للقلب كل الصفات المحمودة

وذهب أيضًا أن نورد أيات صفات القلب المنجيّة أُولى الأنّواع قال تعالى: ﴿ليّن تكن أكثر العينين ﴾ وأنّها ثوابًا إلى الله تعالى، ﴿أنت ما تأتي في أنفسك إلا في كتاب من قبل أن تقرأها إن ذلك على الله يسير∗ كيلاً تأتي على ما فاتك، ﴾ ومن تلك المنجّيّات أنّها الليّاقة قال تعالى: ﴿ومن يطع الله ورسوله يحبش الله ويطهّر إليه رحمته ﴾. ومن تلك المنجّيّات أنّها الخوف قال تعالى: ﴿وخافون إن كنتم مؤمنين، ﴾. ومن تلك المنجّيّات أيضا الزجاج قال تعالى: ﴿يا عبادي الذين أسرفوا على أنفسهم لا تلقنوا من رحمة الله إن الله يغفر الذنوب جميعاً إن هو الغفور الرحيم ﴾. فهؤلاء العشيرة من المنجّيّات من أصول م محمودات الأخلاق فمن أثبتها في قلبه ثواب فروعها بإذن الله تعالى. وبايده الموفيق.
الباب السابع
في بيان أحاديث فروع الدين الباطنة أيضًا من صفات القلب المهمات والمنجيات

التخليل من القلب كل الصفات المذمومة وتورده أيضًا أحاديثها.

منها العجب آخر الخدالي ومسلم عن محمد بن زياد قال: سمعت أبو هزيمة يقول: قال النبي也曾:

(بسم الله الرحمن الرحيم) 

ثم قال: الله يجمع في حلة، تجيهبه نفسه مرجل جمته، إذ خسف

الله به، فهو يتمجج إلى يوم القيامة.

ومنها الأكبر آخر الخدالي وأبو داود وابن ماجة والتلفظ له عن ابن عباس قال: قال رسول الله صلى الله عليه وسلم: (بسم الله الرحمن الرحيم) أخرج مسلم وابن دقیة عن النبي صلى الله عليه وسلم: 

وهمها أصح وفي صحيح البخاري عن أبي هزيمة رضي الله عنه أن رجلاً قال للنبي صلى الله عليه وسلم: أوصني، قال: (لا تغضب) فرد مزاراً، قال: (لا تغضب).

ومهندة الحسن وفي صحيح مسلم عن أبي هزيمة قال: قال رسول الله صلى الله عليه وسلم: (لا تغاضوا ولا تناجزوا ولا تباعضوا ولا تتجاوزوا) الحديث بطوله. وأخرج أبو داود عن أبي هزيمة أن

النبي صلى الله عليه وسلم قال: (إنكم والحسن فإن الحسن يأكل الحسنات كما تأكل النار الحطب).

ومهندة البخل وأخرج الترمذي عن أبي هزيمة عن النبي صلى الله عليه وسلم قال: (السنجف قريب من الله قريب من الجنة قريب من الناس بعيد من النار والبخيل بعيد من الله بعيد من الجنة.

بعيد من الناس قريب من النار ولجاهل سجى أحب إلى الله عز وجل من عابد بخيل).

ومهندة الرؤية وزوو ابن ماجة عن شداد بن أوس قال: قال رسول الله صلى الله عليه وسلم:

(إن أعوذ بما أخوذت عليه أمني الإشراك بإلهي أما إلى نسق أقول يعبدون شمسا ولا قمرا ولا ثنا

ولكن أعمالا لغير الله وشهوة خفيفة)، وقال رسول الله صلى الله عليه وسلم: (تعوذوا بالله من جب

الحزن)، قالوا: يا رسول الله وما جب الحزن؟ قال: (داعي في جهيمة تدعو من جهيم كل يوم مات).
مرَّه)) قَلَّنا: "يا رسول الله ومن يدخله؟" قال: (الإِلْفَرَاءُ الْمَرَأَوْنَ بِأَعْمَالِهِمْ)، رَوَاهُ النَّمَزِيُّ عَنْ أَبِي هُرُيْرَةَ، وقال رسول الله صلى الله عليه وسلم: (من طَلَبَ الْعَلَمَ لِيُجَارِيَهُ، أو الْعَلَمَ يُجَارِيَهُ المسَـفَهاء أو يُصِرَّفَ بِهِ وَجْهَهَا النَّاسَ إِلَيْهُ أَنْخَلَةُ اللهِ النَّارِ)، رَوَاهُ النَّمَزِيُّ عَنْ كَعْبَ بْنِ مَالِكٍ، ومنهَا حُبِّ الَّاجِهِ قَالَ رَسُولُ الله صلى الله عليه وسلم: ((ما ذُنُبُّ جَاهِلٌ أَرْبَلًا فِي غَمِّ يَا رَسُولَ اللهَ)) رَوَاهُ الْبُخَارِي وَمُسْلِمٌ وَالْبُخَرِيُّ أَيْضًا عَنْ أَبِي هُرُيْرَةَ، وقال أَبِي يَسْرَعُ بَنُ بَرَاءُ الْمَرَأَوْنَ عَنْ أَعْمَالِهِمْ، رَوَاهُ النَّمَزِيُّ عَنْ كَعْبَ بْنِ مَالِكٍ،

وَمَنْ تَأَقُّدَ لَهَا مِنِّ حَرْصٍ لِّلْمَالَّ وَالْشَّرْفِ لِذِيـهـ، رَوَاهُ النَّمَزِيُّ عَنْ كَعْبَ بْنِ مَالِكٍ،

وَمِنْهَا حُبِّ الَّاجِهِ قَالَ رَسُولُ الله صلى الله عليه وسلم: (إِنِّي كَانْتُ أَحْيَا إِلَيْهِ أَدْخَلَهُ الْعَلَمَ أَوْ يَصْرِفَ بِهِ وَجْهَهَا النَّاسَ إِلَيْهِ). رَوَاهُ النَّمَزِيُّ عَنْ كَعْبَ بْنِ مَالِكٍ،

وَمَنْ تَأَقُّدَ لَهَا مِنِّ حَرْصٍ لِّلْمَالَّ وَالْشَّرْفِ لِذِيـهـ، رَوَاهُ النَّمَزِيُّ عَنْ كَعْبَ بْنِ مَالِكٍ،

وَمِنْهَا حُبِّ الَّاجِهِ قَالَ رَسُولُ الله صلى الله عليه وسلم: (إِنِّي كَانْتُ أَحْيَا إِلَيْهِ أَدْخَلَهُ الْعَلَمَ أَوْ يَصْرِفَ بِهِ وَجْهَهَا النَّاسَ إِلَيْهِ). رَوَاهُ النَّمَزِيُّ عَنْ كَعْبَ بْنِ مَالِكٍ،

وَمِنْهَا حُبِّ الَّاجِهِ قَالَ رَسُولُ الله صلى الله عليه وسلم: (إِنِّي كَانْتُ أَحْيَا إِلَيْهِ أَدْخَلَهُ الْعَلَمَ أَوْ يَصْرِفَ بِهِ وَجْهَهَا النَّاسَ إِلَيْهِ). رَوَاهُ النَّمَزِيُّ عَنْ كَعْبَ بْنِ مَالِكٍ,

وَمِنْهَا حُبِّ الَّاجِهِ قَالَ رَسُولُ الله صلى الله عليه وسلم: (إِنِّي كَانْتُ أَحْيَا إِلَيْهِ أَدْخَلَهُ الْعَلَمَ أَوْ يَصْرِفَ بِهِ وَجْهَهَا النَّاسَ إِلَيْهِ). رَوَاهُ النَّمَزِيُّ عَنْ كَعْبَ بْنِ مَالِكٍ.

وَمِنْهَا حُبِّ الَّاجِهِ قَالَ رَسُولُ الله صلى الله عليه وسلم: (إِنِّي كَانْتُ أَحْيَا إِلَيْهِ أَدْخَلَهُ الْعَلَمَ أَوْ يَصْرِفَ بِهِ وَجْهَهَا النَّاسَ إِلَيْهِ). رَوَاهُ النَّمَزِيُّ عَنْ كَعْبَ بْنِ مَالِكٍ,

وَمِنْهَا حُبِّ الَّاجِهِ قَالَ رَسُولُ الله صلى الله عليه وسلم: (إِنِّي كَانْتُ أَحْيَا إِلَيْهِ أَدْخَلَهُ الْعَلَمَ أَوْ يَصْرِفَ بِهِ وَجْهَهَا النَّاسَ إِلَيْهِ). رَوَاهُ النَّمَزِيُّ عَنْ كَعْبَ بْنِ مَالِكٍ,

وَمِنْهَا حُبِّ الَّاجِهِ قَالَ رَسُولُ الله صلى الله عليه وسلم: (إِنِّي كَانْتُ أَحْيَا إِلَيْهِ أَدْخَلَهُ الْعَلَمَ أَوْ يَصْرِفَ بِهِ وَجْهَهَا النَّاسَ إِلَيْهِ). رَوَاهُ النَّمَزِيُّ عَنْ كَعْبَ بْنِ مَالِكٍ,

وَمِنْهَا حُبِّ الَّاجِهِ قَالَ رَسُولُ الله صلى الله عليه وسلم: (إِنِّي كَانْتُ أَحْيَا إِلَيْهِ أَدْخَلَهُ الْعَلَمَ أَوْ يَصْرِفَ بِهِ وَجْهَهَا النَّاسَ إِلَيْهِ). رَوَاهُ النَّمَزِيُّ عَنْ كَعْبَ بْنِ مَالِكٍ,

وَمِنْهَا حُبِّ الَّاجِهِ قَالَ رَسُولُ الله صلى الله عليه وسلم: (إِنِّي كَانْتُ أَحْيَا إِلَيْهِ أَدْخَلَهُ الْعَلَمَ أَوْ يَصْرِفَ بِهِ وَجْهَهَا النَّاسَ إِلَيْهِ). رَوَاهُ النَّمَزِيُّ عَنْ كَعْبَ بْنِ مَالِكٍ,

وَمِنْهَا حُبِّ الَّاجِهِ قَالَ رَسُولُ الله صلى الله عليه وسلم: (إِنِّي كَانْتُ أَحْيَا إِلَيْهِ أَدْخَلَهُ الْعَلَمَ أَوْ يَصْرِفَ بِهِ وَجْهَهَا النَّاسَ إِلَيْهِ). رَوَاهُ النَّمَزِيُّ عَنْ كَعْبَ بْنِ مَالِكٍ,

وَمِنْهَا حُبِّ الَّاجِهِ قَالَ رَسُولُ الله صلى الله عليه وسلم: (إِنِّي كَانْتُ أَحْيَا إِلَيْهِ أَدْخَلَهُ الْعَلَمَ أَوْ يَصْرِفَ بِهِ وَجْهَهَا النَّاسَ إِلَيْهِ). رَوَاهُ النَّمَزِيُّ عَنْ كَعْبَ بْنِ مَالِكٍ,

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أو امرأة يُلوَجها، فهوجرئ إلى ما هاجر إليه)، رواة البخاري ومسلم عن عمر بن الخطاب رضي الله عنه.

ومنها الصنبر وفي صحيح البخاري عن ثابت قال سمعت أناساً رضي الله عن النبي صلى الله عليه وسلم، قال: يا رسول الله رضي الله عنه على عمل إذا أنت عملته أحبب الله وأحبب الناس، قال: (أردئ في الدنيا يحبك الله وأزده فيما في أبدى الناس يحبوك الناس).

ومنها الصنبر قال رسول الله صلى الله عليه وسلم: (أن أنك توكَّلون على الله حق توكَّلك لرغمكم كما يزره العين تغدو خيامًا وتزروع بطاً)، رواه الترمذي والنسائي وابن ماجة وإمام أحمد.

وانت جبان في صحيح واحمد عن عمر بن الخطاب رضي الله عنه.

ومنها التفويض قال رسول الله صلى الله عليه وسلم (من سعادة ابن آدم استخارته الله ومن سعادة ابن آدم رضي الله عن النبي صلى الله عليه وسلم، فماذا قضاها الله ومن شفوتا ابن آدم تركه استخارته الله ومن شفوت ابن آدم مخاطبة بما قضى الله عز وجل)، رواه أحمد عن سعد بن أبي وقاص، وفي صحيحين عن النزار بن عزب رضي الله عنه قال قال النبي صلى الله عليه وسلم: (إذا أنتي مضحك فتوضو وضوء للصلاة، ثم اضطجع على شفت الأيمن، ثم فل: اللهم أسلمت وجعلى إليك ووضوعت أمرى إليك، واجب في الذي ترني عينتي ورغبة إليك، لا بلجا ولا منحا مكان إلا إليك اللهم أسلمت بكبايك الذي أنزلت، ونبيك الذي أرسلت، فإن كنت من لياليك فانت على الفطرة، واجب له الآخر ما تكمل به)، ورد في رواية مسلم.

(وإن أصبحت أصيبت خيراً).

ومنها الرضى بقضاء الله تعالى وقد تقدم أنبأ عليه الصلاة وسلام قال كذا في حدث رواه البخاري عن سعد بن أبي وقاص: (من سعادة ابن آدم رضي الله عن النبي صلى الله عليه وسلم، من شفوتا ابن آدم تركه استخارته الله ومن شفوتا ابن آدم مخاطبة بما قضى الله له)، وفي صحيح مسلم من حدث أبي هريرة: (واسمع بالله ولا تضجر فإن أصابك شيء فلا تقول لى أنى فعلت كان هذا وكذا، ولكن فلن قدر الله وما شاء فعل فإن لى نفتح عمل الشيطان).
ومنها اللقؤ: قال رسول الله صلى الله عليه وسلم: (أوصيكم بن الن两条 والهدى وعلمتكم الناس والجحيم وال天国 والحميم والملامح والجمال والحكيم والعلمين)...

ومنها الخوف: قال رسول الله صلى الله عليه وسلم: (من خائف أذلّ ومن أذلّ بلغ المنزل ألا إن سلّمة الله عليه ومن خائف أن النبي صلى الله عليه وسلم دخل على شام وكان في المؤطور فقال: (كيف تجذب؟))، قال: والله يا رسول الله، أي أرجو الله وأني أخشى ذئبي، فقال رسول الله صلى الله عليه وسلم: (لا يجتمعان في قلب عبد في مثل هذا الموطن إلا أغطاه الله ما يرجو وأمنه مما يخاف).

ومنها الوجهاء وزوى الرزدي عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: (لو علم المؤمن ما عنة الله من الغفوة ما تدع في الجنة أحد وليعلم الكافر ما عند الله من الرحمة ما قلت من الجنة أحد)، إننتيما أردننا لإزادرنه من أحاديث صفات القلب المنجيات والتحلي من جميع صفات القلب المذكاة والتحلي بجميع صفاته المنجيات، هما التصوف الذي للتحليق قد أردننا أصلنا من الآيات والأحاديث.
التصويف للتصويف أنتي هي علم الحقائق والمعرف والمكاسبات

ومن أن نورد أصل التصويف الذي للتصويف من الآيات والأحاديث، وأما أصله من الآيات فقد قال تعالى في قصص موسى وفتاه: «فوجدنا عبادنا أئبنا رحمة من عندها وعلمناه من لدننا علمًا، وأما أصله من الأحاديث فإن الله عليه الصلاة والسلام قد أثبت الحدثين وبيّن أن عمر منهم كما في صحيح البخاري عن أبي هريرة، وهذا العلم هو غاية العلم وهو علم الصدقيين والمعرفين والأثبات عليه الصلاة والسلام، لم يتكلموا في هذا العلم إلا باللزم والإيماء على سبيل الإجماع والتمثيل علمًا منهم يفسّرون أفهام الخلق عن إدراكه، والعلماء ورتبة الأثبات فما لهم سبيل إلى العدول عن منهج التأسي والإفتكاء، ومن كان فيه خصائصه لم يفتح له شيء من هذا العلم بذعة أو كبر، وكل من كان محبًا للدلائل أو مصابًا عليها لم يفتح به، وقد يفتح بسائر العلم، وأقل عقوبة من ينكه أن لا يرزو منه شيئًا، ومن لم يك به نصيب من هذا العلم يخاف عليه سوء الخاتمة، وأدانى التصويب مئة التصويق بيه وتسليمته لأهله،"
خاتمته

تُسَنَّى الله حسنَها ليعلمُ الواقف على هذا التَّالِيف أنّ مقصودي فيه أن يُعرف كلٌ من وقف عليه أنَّ دين الله تعالى مبني على البصيرة، قال تعالى: "قل هذه سبيلي أدعو إلى الله على بصيرة أنا ومن اتبعني"، قال أحمد زروق في عَمَّدة المريد الصادق بعد إيراد هذه الآية، "فَئِنَّ اَن البصيرة في الدَّين أصل من أصوله وإن من أخذ الأمور من رأيه في عَمَّيَة، فليس بمثعب للشارع، وعن الثوري قال: "الإسناد سلاح المؤمن، فإن لم يكن معة سلاح فِيْيًّا شئٍ يقانٍ، وقال ابن المبارك: مثل الذي يطلب أمْر دينه بلا إسناد كمثل الذي يرقى السطح بلا سلم، وقال أيضاً: "الإسناد من الذين لا لا الأسناد لقال من شاء ما شاء، وهذا انتهى كتاب عمدة العلماء، "الحمد لله الذي هذا لهذا وما كُلنا لنهدي كنَّا أن هذا الله"، وأفضل الصلاة وأتِمُّ الشُّفاء على سبئنا محمد وعلى الله وصحبه أجمعين ورضي الله تعالى عن السادة التابعين والعلماء والأئمة الأربعة المُجتهدون ومَثْلِيهم إلى يوم الدين."
`UMDAT 'L-`ULAMA
The Support of the Scholars
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.”


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
I say, and success is with Allah and may you and I be among the successful: realize that the \textit{deen} which Muhammad may Allah bless him and grant him peace came with has its foundations (\textit{usuul}) and its branches (\textit{furru`u}). As for its foundations, it is \textit{al-imaan} and the science that verifies \textit{al-imaan} is the foundation of the \textit{deen} (\textit{usuul 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 \textit{al-islamaa} and the science that verifies \textit{al-islamaa} is the science of the law (\textit{`ilm `l-shari`a}). As for the inward branch, it is \textit{al-ihsaan} and the science that verifies \textit{al-ihsaan} is the science of the reality (\textit{`ilm `l-haqiqa}).

Hence, \textit{al-imaan, al-islamaa}, and \textit{al-ihsaan} are an assemblage of the whole of the \textit{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 \textit{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 \textit{Saheeh Muslim}. In the narration of Imam al-Bukhari it says, “That was Jibril. He came to teach humanity their \textit{deen}.”

These three sciences verify the sciences of the \textit{deen} (\textit{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 (\textit{ulum'l-mu`amila}) 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 (\textit{al-`itiqad}): doing (fi`il); and avoiding (tark). These three sciences that we have been made responsible for are understood by \textit{al-imaan, al-islamaa}, and \textit{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 (baaseer) 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‘iyaat)

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’al 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’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 (nabawiyaaat): 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.
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 (usual '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 arkaam) 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 (kufr) 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 ‘Umran ibn 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 (waajib 'l-wujuud) 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-Ahjad), 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 Over-powering (al-Muqtadir).” He may Allah bless him and grant him peace has established that Allah has
will (mu‘reedan) by his words “He is the One who advances (al-Muqaddimatu) and the One who postpones (al-Mu‘akhiru).” He may Allah bless him and grant him peace has established that Allah is All-Knowing (al-a‘lîm) 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 (al-Hayy).” He may Allah bless him and grant him peace has established that Allah is all hearing (al-Sami‘u) and all seeing (al-Basheer) by his words: “He is the All-Hearing (al-Sami‘u) the All-Seeing (al-Basheer).” 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-Khuwayn: “Woe to you! Who will be just to you if I am not just to you!” He said this when (Dhu’l-Khuwayn) 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’ikatu) 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'au '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-miizaan*) 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 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 (ahadeeth) 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.
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-taahir) 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 bathe yourselves." He ta`ala has established ablation (al-wudu') 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 noontime." 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-musaaafir) 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 endanger, 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-fitri 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-talaaq)

Allah ta’ala has established **divorce** (at-talaaq) 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-raja`at)

Allah ta’ala has established **renunciation** (raja`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 anothers wealth wantonly, except if there be trade between you by mutual consent."
Rules Concerning Homicide (ahkaam 'd-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-aqd iya)

Allah ta’ala has established legal judgments (qad'a' 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.
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-istiibra) 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-qaahir) 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 (wudu'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-wudu'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 salah of anyone who is impure (hadath) until he performs wudu." Also in Saheeh al-Bukhari it says "Musa reported to us that Wuhayb reported to us on the authority of `Amr in on the authority of his father who said, `I witnessed Amr ibn Abi Hassan ask Abdallah ibn Zaid about the wudu 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 (janaaaba) 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-ha'id*) 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 *ha'id* 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-`ahaara*) 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 ones 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 prohibited using prayer *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** (*qad*a'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 **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* 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*."

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-jana‘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 (as-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 an 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-jihaad)

He may Allah bless him and grant him peace has established the military struggle (al-jihaad) 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 jihaad 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-talaaq)

He may Allah bless him and grant him peace has established divorce (at-talaaq) 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`aat)**

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 (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 dinar 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-Qasim 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 dinar."

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-Razzaq [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'anana,' [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-battini) 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, which 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-udhn) 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 (hijdh '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 (hijdh '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 (hijdh '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 (hijdh 'l-battani) 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 (hijdh '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.
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-gabr). 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.
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-mujiyaaat) 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-ghadd ab 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 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 Dawuuud 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 (hubb'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 (hubb'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: "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 Sahil 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-Hakim 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 Najeeh 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-raja’a). 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-bida`) 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 (tasleemuha li ahlihi).

Success 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 عدة العلماء

بسم الله الرحمن الرحيم والصلاة والسلام على النبي الكريم، قال العبد الفقير أبو الفا عمر محمد شريف بن
فريد الحقي المذنب الذليل: الحمد لله رب العالمين مجيد الأبار إلى جنات تجري من تحتها الأنهار والصلاة
و слова على من رفع الله تعالى ذكره وأعلى قدره سيدنا محمد وأله وصحبه ومن سار على منواله، ثم أما بعد فقد
أخذه إجازة بهذا الكتاب النفيس مسما بعينة العلماء رواية وقراءة ودرسًا وإجازة من أعظم أشياخي العلماء الجليل
والوالي الكبير الإمام الفقيه الزاهد القدوة عرف بسنفه النسب سيدي وراسي وطريقي وعمدتي:

الشيخ محمد الأمين أبو دُرُيْخَةِ النَّحْبُي

إبن محمد تكر بن محمد سبب بن محمد ليلي بن أبي بكر بن سبب درنيم أمير هاجية، وهو عن والده:

الشيخ أحمد كرَيْنَغَهُ الخطيب بن محمد تكر

إبن محمد سبب بن محمد ليلي بن أبي بكر بن الأمير هاجية محمد سبب درنيم، وهو عن:

الشيخ موسى المجاهد المجاهد

هو عن رجله

الشيخ علي بن أبي بكير الإمام الخطيب الفقيه الوالي

وهو عن رجله المؤلف

العالم العامل الزوار المهاجد الداعي إلى سبيل الله سيف الحق وثور الزمان ومجد الدين ومثير المؤمنين

الشيخ عثمان بن عثمان بن فودي

بإجازته من جميع شيوخه في أصل كل الآيات والأحاديث ورد في هذا الكتاب المبارك رحمة الله عليه وعليهم
وعلينا أجمعين، وقد أجازه السند لكل من قرأ هذا الكتاب المبارك على بنفس السند إلى المصنف أو سمعه مثلي
نفسه أو بكل من وقف على هذا الكتاب لكن يسر، فإذا إجازته تصبح على هذا عند بعض العلماء كما ذكره
السلطان محمد بن الشيخ عثمان بن فودي في تجربته لتنزّه هذه الكرامة التي خصّصها بها هذه الأمة شرفًا لبنيا
محمدي صلى الله عليه وسلم ورحمة الله على مصنفه الشيخ عثمان بن فودي وعلى الشيخ سنه وعلينا أجمعين
وأرجح جميع إمه محمد رحمة عامة والصلاة والسلام على سيدنا محمد وأله وصحبه ومن يتقابه بإحسان إلى يوم
الدين وأخر دعواة آلحمد لله رب العالمين.

Institute of Islamic-African Studies International
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 \textit{ijaaza} in this precious book, named the \textit{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 \textit{Imam}, the Knower of Allah, master of the self, my spiritual master, my lamp, my spiritual path and my support:

\textit{Shaykh Muhammad ibn Adam Kari`angha al-Khateeb}

Ibn Muhammad Tukur ibn Muhammad Sanbu ibn Muhammad Leeli ibn Abi Bakr ibn Sanbu Darneema, the \textit{Amir} of Hadijiya; and he from his father:

\textit{Shaykh Adam Kari`angha al-Khateeb ibn Muhammad Tukur},

and he from:

\textit{Shaykh Musa al-Muhaajir al-Mujaahid},

And he from:

\textit{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 Renower of the religion, and \textit{Amir’l-Mu`mineen}

\textit{Shehu Uthman ibn Fuduye’ Muhammad ibn Uthman}

With his \textit{ijaaza} from all his teachers regarding the roots of all the \textit{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 \textit{Sultan} Muhammad Bello ibn \textit{Shehu} Uthman ibn Fuduye’ said in his \textit{Turjumaat}; in order to continue this miraculous connection which has been specified for this \textit{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, \textit{Shehu} Uthman ibn Fuduye’, the \textit{shuyuukh} of its chain of transmission, and upon us all together; and may He be merciful to the \textit{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: “\textit{All praises are due to Allah the Lord of world.”}