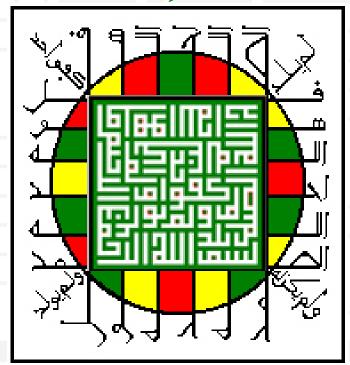
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قُوتُ الْعَارِفِينَ

فِي شَرْحٍ عَلَى كِتَابِ أُصُولِ الدِّينِ لِلشَّيْخِ بْنِ فُودُي مُجَدِّدِ الدِّيْنِ



Institute of Islamic-Africae Studies International

الشَّيْخِ أَبِي اَلْفَا عُمَر مُحَمَّدٍ شَرِيْفٍ بْنِ فَرِيْدٍ الْقَادِرِيِّ

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The Palace of the Sultan of Maiurno Maiurno, Sennar, Sudan

Book design by Muhammad Shareef

The ornate design on the cover is the hatumere' of the Qur'anic chapter called al-Ikhlaas and comprises the essence of tawheed (Divine Unity) where Allah ta'ala says: "Say: He Allah is One. Allah is the Eternally Self Subsistent. He neither begets, nor was He begotten, and there is none like Him." These five statements can be read in five directions representing: [1] the five fundamental principles of Islam; [2] the fifth of the spoils of war; [3] the five People of the House: Muhammad, Ali, Fatima, al-Hassan and al-Hussayn; [4] the five Vicegerents: Abu Bakr, Umar, Uthman, Ali, al-Hassan and Muhammad ibn Abdullahi al-Mahdi; and [5] the five Spiritual Poles: Shaykh Abd'l-Qaadir, Shaykh Ahmad ar-Rufai', Shaykh Ibrahim ad-Dasuqi, Shaykh Ahmad al-Badawi, and Shehu Uthman ibn Fuduye'. The design also represents the Wu Xing (five elements) and their correspondence with the five organs (the heart, the lungs, the liver, the kidneys, and the spleen), the five colors (red, black, green, gold and white), the five elements (metal, water, wood, fire and earth), and the five forces (rising/falling; drilling/penetrating; expanding/contracting; opening/closing; and round/smooth).

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بِشِيهِ وَاللهِ وَصِحبه وسلى الله على سيدنا مجد وأله وصحبه وسلم تسليما

اَلْحَمْدُ لِلّهِ اللّذِي هُوَ مُنْتَهَى الْحَمْدِ وَمُبْتَدَاهِ، وَاَلَّذِي خَلَّقَ جَمِيْعَ الْمَخْلُوْقَاتِ مِنَ الْعِدَمِ إِلَى الْوُجُوْدِ لِيَعْرِفُوهُ وَلِيَعْبَدُوهُ، وَصَلَاةُ اللهِ وَسَلَامُهُ عَلَى اللّذِيْنَ أَصْطَفَاهُ وَأَخْتَارَ لَنَا مِنْهُمْ مِنْ أَكْرَمِهِم الْوُجُوْدِ لِيَعْرِفُوهُ وَلِيَعْبَدُوهُ، وَصَلَاةُ اللهِ وَسَلَامُهُ عَلَى الّذِيْنَ أَصْطَفَاهُ وَأَخْتَارَ لَنَا مِنْهُمْ مِنْ أَكْرَمِهِم عَلَيْهِ وَأَشْرَفِهِم لِدَيْهِ سَيِّدِنَا مُحَمَّدٍ وَعَلَى أَلِهِ وَأَصْحَابِهِ أَفْضَلُ الصَّلَاةِ وَأَتَّمُ التَّسْلِيْمِ وَعَلَى الَّذِيْنَ إِبِّبَاعَهُ فَي طَرِيْقِ سُئَتِهِ إِلَى يَوْمِ الدِّيْنِ.

أَمَّا بَعْدُ: فَإِنْ عِلْمَ التَّوْحِيْدِ أَشْرَفُ الْعُلُوْمِ وَأَسَاسُ الشَّرِيْعَةِ، فَالْإِيْمَانُ بِاللهِ وَتَوْحِيدُهُ وَمَعْرَفَتُهُ سَبَّبٌ أَنْزَلَ اللهُ تَعَالَى الْكُتُبَ وَبَعَثَ الرُّسُلَ، وَبِالتَّوْحِيْدِ وَالْمَعْرِفَةِ يَدْخُلُ صَاحَبُهُ فِي الْجَنَّةِ اَلَّتِي هِي سَبَّبٌ أَنْزَلَ اللهُ تَعَالَى الْكُتُبَ وَبَعَثَ الرُّسُلَ، وَبِالتَّوْحِيْدِ وَالْمَعْرِفَةِ يَدْخُلُ صَاحَبُهُ فِي الْجَنَّةِ اللّهِ هِي الْجَنَّةُ الْمُطُوْبَةُ لْلسُعَدَاءِ، كَمَا قَالَ رَسُولُ اللهِ ﷺ: ((مَن مَاتَ يَشْهَدُ أَن لاَ إِلَهَ إِلاَّ اللهَ دَخَلَ الْجَنَّةَ))، فَلِذَلِكَ قَالَ عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ الْأَخْضَرِيُّ فِي مُخْتَصَرِهِ: "أَوَّلُ مَا يَجِبُ عَلَى المُكَلَّفِ تَصِدِيحُ إِيمَانِهِ"، وَقَالَ السَّيِدُ إِبْنُ عَاشَرِ فِي الْمُرْشِدِ الْمُعِيْنِ لَهُ:

الَّوَّلُ وَاجِبٍ عَلَى مَنْ كُلِّفًا * مُمَكِّنًا مِنْ نَظَرٍ أَنْ يَعْرِفًا اللَّهَ وَالرُّسُلَ بالصِّفَاتِ * مِمًّا عَلَيْهِ نَصَبَ الآيَاتِ"

أَيِّ أَوْلُ الشَّيْءِ وَاحِبٌ عَلَى كُلِّ الْمُكَلِّفِيْنَ مَعْرِفَةُ اللهِ وَرَسُولِهِ وَجَمِيْعِ مَا جَاءَ بِهِ مِنْ بَابِ الْإِيْمَانِ كَمَا بَيْتِهَا فِي الْآيَاتِ الْفُرْآئِيَّةِ وَالْأَحَادِيْنِ الصَّحِيْحِ النّبَوِيَّةِ، قَالَ تَعَالَى: ﴿وَالْكِنَ اللّهِ مَنَ عَمْرٍ أَمْنَ اللهِ قَالَ رَسُولُ اللهِ عَنْ عَمْرٍ اللّهِ عَنْ عُمْرٍ الْخَرِ وَالمَلاَئِكَةِ وَالكُتْبِ وَالنّبِيئِينَ ﴾، وقال رَسُولُ اللهِ عَنْ كَثْبِهِ وَلسَّرِهِ))، قَالْإِيْمَانُ هُو أُصُولُ الدِيْنِ وَأَسَاسُهُ وَهُو مَعْرِفَةُ اللهِ وَالنَّصْدِيْقُ بِوجُوْدِهِ وَتُومِنَ بِاللّهِ وَالنَّصْدِيْقُ بِوجُودِهِ وَتُومِنَ بِاللّهِ وَالنَّصْدِيْقُ بِوجُودِهِ وَتُومِنَ اللّهِ وَالنَّصْدِيْقُ بِوجُودِهِ وَتُومِنَ بِاللّهِ وَالنَّصْدِيْقُ بِوجُودِهِ وَتُومِنَ اللّهُ وَالنَّصْدِيْقُ بِوجُودِهِ وَتُومِنَ اللّهُ وَالنَّصْدِيْقُ بِوجُودِهِ وَتَوْمِنَ اللّهُ وَالنَّصْدِيْقُ بِوجُودِهِ وَتَعْمَلِ اللهِ وَالنَّصْدِيْقُ بِوجُودِهِ اللهِ وَالنَّصْدِيْقُ بِوجُودِهِ وَالتَّصْدِيْقُ بِوجُودِهِ وَالتَّصْدِيْقُ بِوجُودِهِ اللهِ وَالنَّمْ وَالتَّصْدِيْقُ بِوجُودِهِ وَالتَّصْدِيْقُ بِوجُودِهِ وَالتَّصْدِيْقُ بِوجُودِهِ وَالتَّصْدِيْقُ بِاللهِ وَالْمَعْلَى وَالْمَعْرَبِ وَمَا يَقَعَ فِيهِ وَالتَّصْدِيْقُ بِاللّهِ بَاللّهِ بَاللّهِ بَاللّهِ بَاللّهِ اللّهِ عَنِ الللهِ كَالْيُومِ الْالْحِرِ وَمَا يَقَعَ فِيهِ وَالتَّصْدِيْقُ بِاللّهِ بَاللّهِ مَا اللّهُ عَلْمُ اللهُ عَلَالِهِ وَالْمَعْرَانِ وَالْجَلّةِ وَالنَّالِ وَعَيْرِ ذَلِكَ مِنُ اللّهِ عَنِ الللهِ كَالْيُومِ الْالْمُودِ وَالْمَعْرَانِ وَالْمَعْرِفُونَ مَا الْمُعْرُومُ اللهِ عَنِ الللهِ عَنِ الللهِ عَلَى الللهِ الللهِ اللهِ اللهِ عَلَى الللهِ عَنْ اللهِ عَلَى الللهِ اللهِ عَلَى الللهِ عَلَى الللهِ الللهِ عَلَى الللهِ الللهِ الللهِ عَلَى الللهُ عَلَى الللهُ اللهُ عَلَى الللهُ اللهُ عَلَى الللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ عَلَى الللهُ اللهُ اللهِ الللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ

"وَأَفْضَلُ الْعُلُومِ أَصْلُ الدِّينِ * وَفَضْلُهُ يَظْهَرُ يَوْمُ الدِّينِ "

أَيِّ يَظْهَرُ فَضْلُ عِلْمِ أُصُوْلِ الدِّيْنِ فِي الْآخِرَةِ لِأَنَّ بِهِ يَقْبِلُ سَائِرَ عَمَالِ الْعِبَادِ فِي ذَلِكَ الْمَيْدَانِ وَبِدُونِهِ لَا يَقْبِلُ مِنْهُمْ شَيْئاً، فَسُمِيَ الْإِيْمَانُ وَعِلْمُ التَّوْجِيْدِ أُصُوْلَ الدِّيْنِ لِأَنَّهُ أَسَاسُهُ الَّذِي الْمَيْدَانِ وَبِدُونِهِ لَا يَقْبِلُ مِنْهُمْ شَيْئاً، فَسُمِيَ الْإِيْمَانُ وَعِلْمُ التَّوْجِيْدِ أُصُوْلَ الدِّيْنِ لِأَنَّهُ أَسَاسُهُ اللَّذِي الْمُعَالِي وَعَلَى اللَّهِ السَّيِدُ الشَّيْدُ الشَّيْدُ الشَّيْدُ عَلِيٍّ بْنُ مَيْمُوْنَ: "قَالَ تَعَالَى: ﴿ أَفَمَنْ أَسَسَ بُنْيَانَهُ عَلَى شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ عَلَى تَقْوَى مِنَ اللهِ وَرِضْوَانٍ خَيْرٌ أَم مَّنْ أَسَّسَ بُنْيَانَهُ عَلَى شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ

جَهَنَّمَ ﴿ فَتَقُوى اللهِ وَرِضُوانُهُ مَعْرِفَتُهُ ، فَرِضُوانُهُ فِي مَعْرِفَتِهِ ، وَعِدَمُ رِضْوَانِهِ فِي الْجَهْلِ بِهِ ، وَمَعْنَى مَعرِفِتِهِ أَيِّ مَا يَجِبُ للهِ عَالَى وَمَا يَسْتَجِيْلُ عَلَيْهِ وَمَا يَجُوْرُ لَهُ ، وَمَا يَجِبُ لِرَسُولِ اللهِ ﴿ وَمَا يَعْرِفَةِ اللهِ وَرَسُولِ اللهِ ﴿ وَمَا يَحِبُ عَلَيْهِ مِنْ مَعْرِفَةِ اللهِ وَرَسُولِهِ سَاغَ لَهُ يَسْتَجِيْلُ عَلَيْهِ مِنْ مَعْرِفَةِ اللهِ وَرَسُولُهِ سَاغَ لَهُ أَنْ يَتَعَلَّمَ مَا أَمَرَ بِهِ اللهُ وَرَسُولُهُ ﴿ فَيَجِبُ إِذَنْ عَلَى الطَّالِبِ وَالْمُعَلَّمِ وَالْعَارِفِ أَنْ يُقَدِّمَ مَعْرَفَةَ أُصُولِ الدِيْنِ إِذْ هُو مُقَدِّمٌ شَرْعًا ، وَالْمُقَدِّمُ شَرْعًا يَجِبُ تَقْدِيْمَهُ طَبَعًا وَعَادَةً وَعُرْفًا ، وَهِيَ الْعَقِيْدَةُ الْوَاجِبَةُ عَلَى لللهِ وَرَسُولِهِ وَجَمِيْعِ مَا جَاءَ بِهِ عَنْ رِبّهِ.

قَالَ الشَّيْحُ إِنْ أَبِي الْعِزِ فِي شَرْحِهِ عَلَى عَقِيْدَةِ الطَّحَاوِيَّةِ: "فَإِنَّهُ لَمَا كَانَ عِلْمُ أُصُوْلِ الدِّيْنِ أَشْرَفُ الْعُلُوم، إِذْ شَرَفَ الْعِلْمُ بَشَرْفِ الْمَعْلُوم، وَهُوَ الْفِقْهُ الْأَكْبَرُ بِالنِّسْبَةِ إِلَى فِقْهِ الْفُرُوع، وَلَا قَالَهُ وَجَمَعَهُ فِي أَوْرَاقِ مِنْ أُصُوْلِ الدِّيْنِ: الْفِقْهَ وَلِهَذَا سُمِى الْإِمْامُ أَبُو حَنِيْفَةِ رَحْمَةُ اللهِ عَلَيْهِ مَا قَالَهُ وَجَمَعَهُ فِي أَوْرَاقِ مِنْ أُصُوْلِ الدِّيْنِ: الْفِقْةَ الْأَكْبَرَ وَحَاجَةَ الْعِبَادِ إِلَيْهِ فَوْقَ كُلِّ ضَرُوْرَةُهُمْ إِلَيْهِ فَوْقَ كُلِّ ضَرُوْرَةٍ، لِأَنَّهُ لَا حَيَّاةٌ لِلْقُلُوب، وَلَا طَمَأْنِيْنَةٌ، إِلَّا بِأَنْ تَعْرَفَ رَبَّهَا وَمَعْبُوْدَهَا وَفَاطِرَهَا، بِأَسْمَائِهِ وَصِفَّاتِهِ وَأَفْعَالِهِ، وَيَكُونُ مَعَ وَلَا طَمَأْنِيْنَةٌ، إِلَّا بِأَنْ تَعْرَفَ رَبَّهَا وَمَعْبُودَهَا وَفَاطِرَهَا، بِأَسْمَائِهِ وَصِفَّاتِهِ وَأَفْعَالِهِ، وَيَكُونُ مَعَ وَلَا طَمَأْنِيْنَةٌ، إِلَّا بِأَنْ تَعْرَفَ رَبَّهَا وَمَعْبُودَهَا وَفَاطِرَهَا، بِأَسْمَائِهِ وَصِفَّاتِهِ وَأَفْعَالِهِ، وَيَكُونُ مَعَ ذَلِكَ كُلُّهُ أَحَبٌ إِلَيْهَا مِمَا سِوَاهُ، وَيَكُونُ سَعِيَهَا فِيْمَا يُقَرِّبُهَا إِلَيْهِ دُونَ غَيْرِهِ مِنْ سَائِر خَلْهِهِ".

وَلِذَلِكَ سُمِى هَذَا الْعِلْمَ أَصُولَ الدِّيْنِ، قَالَ الشَّيْحُ الْمُصَنَّفُ عُثْمَانُ بِنُ فُوْدُي رَحِمَهُ اللهُ عَلَيْهِ وَسَلَّمَ لَهُ أَصُولُ وَهُوَ الْإِيمَانُ وَالْعِلْمُ المُصَحِّحُ لِلإِيمَانِ الَّذِي هُوَ عِلْمُ أَصُولُ وَهُوَ الْإِيمَانُ وَالْعِلْمُ المُصَحِّحُ لِلإِيمَانِ الَّذِي هُوَ عِلْمُ أَصُولُ الدِّينِ"، فَيَتَقَرَعُ مِنْهُ فَرَعَانِ: الْفُرُوعُ الظَّاهِرُ وَهُوَ الْإِسْلَامُ وَالْعِلْمُ الْمُصَحِّحُ لَهُ هُوَ عِلْمُ الشَّرِيْعَةِ وَالْقِلْهِ، وَالْفِلْمُ الْمُصَحِّحُ لَهُ هُوَ عِلْمُ الشَّرِيْعَةِ وَالْقِلْهِ، وَالْفُلُوعُ الْبَالِمُ الْمُصَحِّحُ لَهُ هُوَ عِلْمُ الشَّرِيْعَةِ وَالتَّصَوُّفِ، فَلَا يَعْمَعُوا الْعُلَمَاءُ عَلَى أَنَّ أَوَّلَ الْوَاجِبَاتِ عَلَى الْمُسَرِّعِ الْمُعَلِقِيْقِ وَالتَّصَوُّفِ، فَلَا يَعْمَعُوا الْعُلَمَاءُ عَلَى أَنَّ أَوْلَ الْوَاجِبَاتِ عَلَى عَلَى الْمُعَلِيْقِ وَمَا يَسْتَوْلِ فِي مِعْزَاجِ الْعَلَمَاءُ عَلَى أَنَّ أَوْلَ الْوَاجِبَاتِ عَلَى عَلَى الْمُولِ الْمُسَلِّمُ وَلَا الْمُلْعِبَانُ اللهِ الْمُعَلِّمِ الْمُعَلِّى الْمُعَلِّمِ الْمُعَلِيثُ تَصْحِيْحُ الْإِيمَانِ، قَلْمُ الشَّيْحِ الْمُسَلِّمُ اللَّوْلِي الْبُولِيقِياتُ، وَهَذَا الْقِسْمُ الثَّولِي الْمُعَلِي الْمُعْلَى وَمَا يَسْتَحِيلُ عَلَيْهِ وَمَا يَسْتَحِيلُ عَلَيْهِم وَمَا يَهُومُ الثَّانِي النَّبُويَّاتُ، وَهَذَا الْقِسْمُ الثَّانِي النَّبُولِي الْمُعْلِى الْمُعَلِي الْمُعْلِى الْمُعْلِى الْمُعَلِي الْمُولُ الْمُعْلِي الْمُولُ الْمُسَلِّمُ اللهُ مَن اللهُ مُولِ الْمَعْلِ الْمُعْلِى وَعِلْمُ النَّالِي وَعِلْمُ النَّاكِمُ وَمَا الْمُعْتَقِومُ الْمُعَلِي الْمُعْلِي أَلْمُ وَالسَلامُ مِن الْأَمُولِ الْمُعَلِي الْمُولُ الدِينِ وَعِلْمِ الْمُعْلِى الْمُعْلِى الْمُعْلِى وَاللَّهُ اللهُ الْمُعْلِى الْمُولُ الدِّينِ وَعِلْمُ اللَّهُ هَذَا الْمُتَابُولُ الْمُولُ الْقِينُ وَسَمًا وَاللَّهُ اللَّهُ مُولِ اللْمُعَلِي وَالْمُولُ اللَّيْنِ وَسَمَّاهُ أَلْمُولُ اللَّهِ مُلَالُ الْمُولُ اللْمُعَلِي وَالْمُ اللَّهُ اللْمُولُ اللَّهِ مُنَا اللَّهُ وَلِي الْمُعْلِي وَالْمُلْمُ اللَّهُ اللْمُعْمِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُعَلِي الْمُعَلِي الْمُعَلِي اللْمُعَلِي اللْمُعَلِي الْمُعْلِى الْمُعَلِي الْمُل

وَقَدْ الْتَقَيْثُ مُصَادِفَةً هَذَا الْكِتَابَ وَحِيْنَ كُنْتُ مُرَاهِقًا فِي السِّنِ، فَقَدْ تَرْجَمَتْهُ حِيْئَذِذِ سَيِّدَةُ عَائِشَةَ التَّرْجُمَانِ بِيُّولِي مِنْ لُغَّةِ الْعَرَبِيَّةِ إِلَى الْإِنْجِلِيْزِيَّةِ، فَهُوَ أَوَّلُ الْكِتَابِ قَرَأْتُ فِي عِلْمِ التَّوْجِيْدِ، وَقَالَ سَيِّدِي الشَّيْخُ مُحَمَّدٌ الْأَمِيْنُ بْنُ آدَمِ الْخَطِيْبِ رَحْمَةُ اللهِ عَلَيْهِ وَأَفَادَنَا بِبَرَكَتِهِ: "أَنَّ الشَّيْخَ عُثْمَانَ وَقَالَ سَيِّدِي الشَّيْخُ مُحَمَّدٌ الْأَمِيْنُ بْنُ آدَمِ الْخَطِيْبِ رَحْمَةُ اللهِ عَلَيْهِ وَأَفَادَنَا بِبَرَكَتِهِ: "أَنَّ الشَّيْخَ عُثْمَانَ

بْنَ فُوْدُيَ صَنَّفَ هَذَا الْكِتَابَ فِي بِدَايَّةِ أَمْرِهِ إِذَا وَجَدَ أَكْثَرَ النَّاسِ جَاهِلُوْنَ عَنْ عِلْمِ أُصُوْلِ الدِّيْنِ، فَهُوَ كِتَابَ أُصُوْلِ الدِّيْنِ لِيَتْبِثُ عَوَّامَ الْمُسْلِمِيْنَ عَلَى مَا هُوَ يَكُفِي لَهُمْ فِي هَذَا الْفَنِ، فَهُوَ كِتَابُ الْمُبَادِيُّ فِي عَقِيْدَةِ الْعَوَّامِ وَالْمُبْتَدِيْنَ، وَلَكِنَ مُنْدَرِجٌ فِيْهِ الْقُوْتُ وَالْمَشْرَبُ لِلْوَاصِلِيْنَ وَالْعَارِفِيْنَ، وَلَكِنَ مُنْدَرِجٌ فِيْهِ الْقُوْتُ وَالْمَشْرَبُ لِلْوَاصِلِيْنَ وَالْعَارِفِيْنَ فِي وَمَقْصُودِي إِنْ شَاءَ اللهُ تَعَالَى أَنْ أَجْمَعَ شَرْحاً عَلَى هَذَا الْكِتَابِ الْمُبَارِكِ مُسَمَّى قُوْتَ الْعَارِفِيْنَ فِي وَمَقْصُودِي إِنْ شَاءَ اللهُ تَعَالَى أَنْ أَجْمَعَ شَرْحاً عَلَى هَذَا الْكِتَابِ الْمُبَارِكِ مُسَمَّى قُوْتَ الْعَارِفِيْنَ فِي شَرْحاً عَلَى كِتَابِ أُصُولِ الدِيْنِ.

فَهَا هُنَا نُقَدِّمُ لَكُمْ كِتَابَ أُصُوْلِ الدِّيْنِ لِنُوْرِ الزَّمَانِ مُجَدَّدِ الدَّيْنِ إِمَامِ الْأَوْلِيَّاءِ سَيْفِ الْحَقِّ أَمِيْرِ الْمُوْمِنِيْنَ الشَّيْخِ عُثْمَانِ بْنِ فُوْدُيَ تَغَمَدَهُ اللهُ تَعَالَى فِي رَحْمَتِهِ آمِيْنَ وَافَادَنَا بِبَرَكَتِهِ إِلَى يَوْمِ الدِّيْنِ، لِيُسْتَفَادُ إِنْ شَاءَ اللهُ تَعَالَى مِنْهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ الْعَلِيِّ الْعَظِيْمِ.



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In the name of Allah the Beneficent the Merciful, may Allah send blessings upon our master Muhammad, his family, Companions and given them abundant peace.

All praises are due to Allah who is the goal and source of all praises, who created all of creation from pure non existence and brought them into existence in order to know Him and to worship Him. Blessings of Allah and His peace be upon those He have chosen, and who chose for us from among them, the most noble of them to Him and the most honorable of them to Him, our master Muhammad, and upon his family and Companions, with the best blessings and most perfect peace, and upon those who follow him in the Path of his Living *Sunna*.

To continue: Indeed the science of Divine Unity is the most honorable of the sciences and the foundation of the *shari`a*. For belief in Allah, His Divine Unity and knowledge of Him is the sole reason Allah ta`ala revealed His Heavenly Books and sent the Messengers. By means of the Divine Unity and knowledge of Him, its possessor will enter into the Garden which is the ultimate goal for spiritual bliss; as the Messenger of Allah, may Allah bless him and grant him peace said: "Whoever dies and testified that there is no deity except Allah, will enter the Garden." It is for this reason that Abd'r-Rahman ibn Muhammad al-Akhdari said in his Mukhtasar: "The first that is obligatory upon the responsible person is the rectification of his belief." *Sidi* Ibn `Aashir said in his al-Murshid'l-Mu`een:

"The first of the obligations upon the one made responsible
Who is well established in his discernment is to know
Allah and the Messengers by means of the attributes
From which the clear signs have been established."

That is to say, that the first element which is obligatory upon every responsible person is to know Allah, His Messenger and everything which he came with in the realm of sound faith, as it has been clarified in the Qur'anic verses, and sound prophetic traditions. Allah ta'ala says: "However, true righteousness is for the one who believes in Allah, the Last Day, the Angels, the Heavenly Books and the Prophets." The Messenger of Allah, may Allah bless him and grant him peace said as it was related by Muslim on the authority of Umar ibn al-Khataab when he was asked about the reality of faith: "It is that you believe in Allah, His Angels, His Heavenly Books, His Messengers, and the Last Day; and that you believe in the decree, its good and evil." Thus, belief is the source of the religion and its foundation. It comprises knowledge of Allah, and acceptance of His Absolute Existence and that He is described with the Attributes of Perfection, and is free of all attributes of defect. It comprises acceptance of the existence of the Angels and that they are as Allah ta'ala described them: "...honored servants." It comprises acceptance of the Heavenly Books, that they are the Speech of Allah, and what they contain is the Truth. It comprises acceptance of the Messengers, that they are truthful in all that they conveyed from Allah, regarding the Last Day, and what will occur during It, such as death, the Reckoning, the Scales, the Garden, the Fire, and others than these from the matters of the Unseen. It comprises acceptance of the fact that Allah ta'ala knows the destinies of all things and their allotted times before their existence, then He causes them to exist based upon His prior knowledge of them; and that every created thing comes into existence from His Knowledge, Power and Will.

This constitutes what is known from the religion based upon decisive proofs, and it is upon this that the earlier ancestors from the Companions and the best of the *Tabi`uun* adhered to. It is for this reason, that our scholars designated this science and made it the most superior and important of the sciences of the religion. The erudite

jurists of the Black Lands, *Shaykh* Abdullahi ibn Fuduye` said in his <u>Manan'l-Manaan</u>:

"The most superior of the sciences is the foundation of the religion

Its superiority will be made manifest on the Day of Judgment."

That is to say, that the superiority of the science of the foundation of the religion will manifest in the Hereafter because by means of it all of the remaining deeds of the servants will be accepted in that realm, and without it nothing will be accepted from them. Belief and the science of Divine Unity are called the foundation of the religion because it is its basis upon which the religion is constructed.

The knower of Allah, Sidi Shaykh Ali ibn Maymuun said: "Allah ta`ala says: 'Is the one who constructed his house upon the foundation of fearful awareness of Allah and His pleasure better or one who constructed his house upon the foundation of a crumbling overhanging precipice such that it topples with him into the Fire of Hell?' For fearful awareness of Allah, and His pleasure are knowledge of Him, for His pleasure is in knowing Him. The absence of His pleasure is in being ignorant of Him. Thus, the meaning of 'knowing Him' is awareness of what is necessary with regard to Allah ta`ala, what is impossible regarding Him, what is conceivable regarding Him, and what is necessary regarding the Messenger of Allah, may Allah bless him and grant him peace, what is impossible for him and what is conceivable for him. For when the student first knows what is obligatory upon him regarding knowledge of Allah, and His Messenger, then he will be naturally led to what is incumbent upon him to know from what Allah and His Messenger has commanded him."

It is thus, incumbent upon the student, the teacher and the knower of Allah, to place as a priority the knowledge of the foundation of the religion, since it is what is given priority in the *shari'a*. That which has priority in the *shari'a*, it is then obligatory to be given priority in nature, custom and convention. These are the obligatory beliefs which are incumbent upon every responsible person regarding the rights of Allah, His Messenger and all that he came with from Him.

Shaykh Ibn Abu'l-`Izza said in his commentary upon the <u>`Aqeedat't-Tahaawiyya</u>: "The science of the foundation of the religion is the most noble of the sciences, because the nobility of a science is ennobled by what that science encompasses. It is the immense jurisprudence (al-fiqh 'l-akbar') with respect to the jurisprudence of the branches, and it was for this reason that the *Imam* Abu Hanifa, may the mercy of Allah be upon him named it such and gathered it in pages from the foundation of the religion, when he said: 'It is the immense jurisprudence and the key concern of the servants which is above all other concerns; and their main necessity which is above all other necessities.' This is because there is no reviving of the hearts, no blessing and no tranquility except after knowing the worshipped Lord and Originator of creation by His Names, Attributes and Actions. Thus, the entirety of this science by itself becomes more beloved to the seeker than any other. And thus the one who rushes to it and draws near to Allah by means of it, is more beloved and near to Him than the remainder of His creation."

It is for this reason that this science is called 'the Foundation of the Religion'. The author *Shehu* Uthman ibn Fuduye', may the mercy of Allah be upon him said in his <u>Umdat'l-'Ulama</u>: "Realize that the *deen* which Muhammad may Allah bless him and grant him peace came with has its foundations (*usuul*) and its branches (*furu'u*). As for its foundations, it is *al-imaan* and the science that verifies *al-imaan* is the foundation of the religion (*usuul d-deen*)." There thus, branches off from this root or foundation two branches: an outward branch which is Islaam and the knowledge

which corroborates it is the science of the *shari`a* and jurisprudence; and an inward branch which is Ihsaan and the knowledge which corroborates it is the science of the *haqeeqa* and spiritual purification. Thus, Islaam and Ihsaan cannot be made sound except by first rectifying Imaan. For this reason the scholars are agreed that the first obligation upon all responsible people is the rectification of their faith.

The Shehu may Allah be merciful to him, also said in his Mi'raaj '1-'Awaam regarding the meaning of the name 'the foundation of the religion': "It is the science of Divine Unity and is divided into three divisions. The first division concerns Divinity (ilaahiyaat) and revolves around what is necessary (waajib) for Allah ta'ala, what is impossible (yastaheel) to Him and what is conceivable (yajuuz) for Him. The second division concerns prophetic (nabawiyaat) and revolves around what is necessary (waajib) for the Messengers upon them be blessings and peace, what is impossible (yastaheel) to them and what is conceivable (yajuuz) for them. The third division concerns the after-life (sam'eeyaat) and revolves around what the Messenger upon them be blessings and peace transmitted regarding the matters of the Unseen (mughayyabaat)."

He also said in his <u>Fat'h 'l-Basaa'ir</u>: "Realize that the science of divine unity (fann't-tawheed) is divided into two divisions:

- [1] the foundations of the religion (usuul'd-deen); and
- [2] the science of scholastic theology (`ilm'l-kalaam).

The foundation of the religion (usuul'd-deen) is apart of the individual obligations (furuud'l-`ayaan) and the science of scholastic theology (`ilm'l-kalaam) is apart of the collective obligations (furuud'l-kifaaya)." From all the above we know that the science of the foundation of the religion is among the most important of the sciences which the beginner should be preoccupied with. And it is for this reason that the Shehu, may Allah be merciful to him composed this concise and succinct handbook, and named it The Foundation of the Religion (Usuul'd-Deen).

I first came across this text when I was still a teenager, when it had first been translated then by *Sayyida* A'isha at-Turjumaan Bewley from Arabic into English. It was thus the first book that I had read on the science of Divine Unity. My spiritual master, *Shaykh* Muhammad al-Amin ibn Adam al-Khateeb, may Allah be merciful to him and provide us with his *baraka* once said: "*Shehu* Uthman ibn Fuduye' composed this text during the beginning of his affair when he discovered that most of the people were ignorant of the science of the foundations of the religion.

Thus, he composed the <u>Kitaab Usuul 'd-Deen</u> in order to establish the common among the Muslims firmly upon what will suffice them with in this discipline. Thus, it is a fundamental text regarding the doctrine of beliefs of the common people and the beginner." However, subsumed in this text is the nourishment and drink of those who have attained spiritual arrival and the knowers of Allah. It is my intention, Allah ta'ala willing of composing a commentary upon the blessed book called <u>Quut'l-'Aarifeen Fee Sharh 'Ala Kitaab Usuul'd-Deen</u> (the Nourishment of the Knowers of Allah Regarding a Commentary Upon the Book 'the Foundation of the Religion').

So, here we present to you the <u>Kitaab Usuul 'd-Deen</u> of the Light of the age, the renewer of the religion, the *Imam* of the *awliyya*, the Sword of Truth, the *Amir'l-Mu'mineen Shehu* Uthman ibn Fuduye', may Allah ta'ala engulf him in His mercy Amen and benefit us by his *baraka* on the Day of Judgment. We present it so that it can be of benefit Allah willing for those whom He will from His servants; and there is no power or might besides Allah the Exalted the Mighty.

Shaykh Muhammad Shareef bin Farid 19th Dhu'l-<u>Hijja</u>, 1431 [November 25, 2010] In the land about which the master of existence said: "Seek knowledge even in China."



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SANKORE'

كِتَابُ

أُصُولِ الدِّينِ

فَأَقُوْلُ وَبِاللهِ التَّوْفِيْقُ أَجَازَنِي سَيِّدِي الشَّيْخُ مُحَمَّدٌ الْأَمِيْنُ بْنُ آدَمٍ الْخَطِيْبِ عَنْ وَالِدِهِ الْإِمَامِ آدَمٍ كَرِيَعنْغَ الْخَطِيْبِ عَنْ سَيِّدِهِ الشَّيْخِ مُوْسَى الْمُهَاجِرِ عَنْ سَيِّدِهِ الشَّيْخِ الْإِمَامِ عَلِيِّ دِنْبُ بْنِ أَبِي بَكْرٍ مَعْلَمِي عَنْ سَيِّدِي الْمُصَنَّفِ الشَّيْخِ عُثْمَانٍ بْنِ فُوْدُيَ رَحِمَهُ اللهُ تَعَالَى اَلَّذِي قَالَ:

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بِسْم اللهِ الرَّحْمَنِ الرَّحِيم، صَلَّى اللهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسلَّمَ تَسْلِيماً.

قَالَ الْعَبْدُ الْفَقِيرُ الْمُضْطَرُ لِرَحْمَةِ رَبِّهِ عُثْمَانُ بْنِ مُحَمَّدٍ بْنِ عُثْمَانَ الْمَعْرُوفُ بِإِبْنِ فُودِي تَغَمَّدَهُ اللهُ بِرَحْمَتِهِ أَمِينَ: ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِين ﴾ وَالصَّلاةُ وَالسَّلامُ عَلَى رَبُّولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، أَمَّا بَعْدُ فَهَذَا:

كِتَابُ أُصُولِ الدِّينِ

نَافِعٌ إِنْ شَاءَ اللهُ لِمَن عَوَّلَ عَلَيْهِ، فَأَقُولُ، وَبِاللهِ التَّوْفِيقُ:

الْعَالَمُ كُلُهُ مِنْ عَرْشِهِ إِلَى فُرْشِهِ حَادِثٌ، وَصَانِعُهُ اللهُ تَعَالَى، وَهُوَ تَعَالَى وَاجِبُ الْوُجُودِ، قَدِيمٌ لاَّ أَوَّلَ لَهُ، بَاقٍ لا آخِرَ لَهُ، مُخَالِفٌ لِّلْحَوَادِثِ، مَا هُوَ بِجِرْمٍ وَلا صِفَةِ للْوُجُودِ، قَدِيمٌ لاَّ أَوَّلَ لَهُ، بَاقٍ لا آخِرَ لَهُ، مُخَالِفٌ للْمُحَالِقِ فِي الأَزَلِ قَبْلَ الْعَالَمِ، غَنِيٌّ عَنِ للْجِرْمِ، وَلا جِهَةَ لَهُ وَلا مَكانَ لَهُ، بَلْ هُوَ كَانَ كَمَا كَانَ فِي الأَزَلِ قَبْلَ الْعَالَمِ، غَنِيٌّ عَنِ الْمُحَلِّ وَالْمُخَصِّصِ، وَاحِدٌ فِي ذَاتِهِ وِفِي صِفَاتِهِ وَفِي أَفْعَالِهِ، قَادِرٌ بِقُدْرَةٍ، مُرِيدٌ بِإِرَادَةٍ، الْمُحَلِّ وَالْمُخَصِّصِ، وَاحِدٌ فِي ذَاتِهِ وِفِي صِفَاتِهِ وَفِي أَفْعَالِهِ، قَادِرٌ بِقُدْرَةٍ، مُرِيدٌ بِإِرَادَةٍ، عَالِمٌ بِعِلْمٍ، حَيٍّ بِحَيَاةٍ، سَمِيعٌ بِسَمْعٍ، بَصِيرٌ بِبَصَرٍ، مُتَكَلَّمٌ بِكَلامٍ، مُخْتَارٌ فِي فِعْلِهِ وَتَرْكِهِ، وَالْكَمَالُ الْإِلَهِيُ كُلُّهُ وَاجِبٌ لَّهُ، وَالنَّقْصُ الَّذِي هُوَ ضِدُ الْكَمَالِ الْإِلَهِيِّ كُلُّهُ مُسْتَحِيلٌ عَلَيْهِ مُنْ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلِيهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْكُمَالِ الْعِلْمَ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْ

وَرُسُلُهُ كُلُّهُمْ مِن آدَمَ إِلَى مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمِ صَادِقُونَ أُمَنَاءٌ مُبَلِّغُونَ مَا أُمِرُواْ بِإِبْلاغِهِ لِلْخَلْقِ، وَالْكَمَالُ الْبَشَرِيُّ كُلُّهُ وَاجِبٌ لَّهُمْ، وَالنَّقْصُ الْبَشَرِيُّ كُلُّهُ مُسْتَحِيلٌ عَلَيْهِمْ، وَيَجُوزُ فِي حَقِّهِمْ الأَكْلُ وَالشَّرْبُ وَالنِّكَاحُ وَالْبَيْعُ وَالشِّرَآءُ وَالْمَرَضُ مُسْتَحِيلٌ عَلَيْهِمْ، وَيَجُوزُ فِي حَقِّهِمْ الأَكْلُ وَالشَّرْبُ وَالنِّكَاحُ وَالْبَيْعُ وَالشِّرَآءُ وَالْمَرَضُ الَّذِي لاَ يُؤَدِّي إِلَى نَقْصٍ فِي مَرَاتِبِهِمْ.

وَالْمَلائِكَةُ كُلُّهُمْ مَعْصُومُونَ لا يَعْصُونَ الله مَا أَمَرَهُمْ، وَيَفْعَلُونَ مَا يُؤْمَرُونَ، وَالْمُثُبُ السَّمَاوِيَّةُ كُلُّهَا حَقِّ نُورَانِيُّونَ لَيْسُواْ بِذُكُورٍ وَلا بِإِنَاثٍ، لاَّ يَأْكُلُونَ وَلا يَشْرَبُونَ، وَالْكُتُبُ السَّمَاوِيَّةُ كُلُّهَا حَقِّ وَصِدْقٌ، وَالْمَوْتُ بِالْأَجَلِ حَقِّ، وُسُؤَالُ مُنْكَرٍ وَنَكِيرٍ لِّلْمَقْبُورِ وَغَيْرِهِ حَقِّ، وَعَذَابُ الْقَبْرِ وَضِدْقٌ، وَالْمَوْتُ بِالْأَجَلِ حَقٌ، وَسُؤَالُ مُنْكَرٍ وَنَكِيرٍ لِلْمَقْبُورِ وَغَيْرِهِ حَقٌ، وَعَذَابُ الْقَبْرِ حَقٌ وَنَعِيمُهُ حَقٌ، وَيَوْمُ الْقِيَامَةِ حَقٌ، وَبَعْثُ الأَمْوَاتِ فِي ذَلِكَ الْيَوْمِ حَقٌ، وَيَوْمُ النَّالِ مَقٌ، وَيَوْمُ النَّالِ حَقٌ، وَالْحِسَابُ فِي ذَلِكَ الْيَوْمِ فَي مَكَانٍ وَاحِدٍ حَقٌ، وَإِيتَآءُ الْكُتُبِ حَقٌ، وَوَزْنُ الْأَعْمَالِ حَقٌ، وَالْحِسَابُ حَقٌ، وَالْحِسَابُ حَقٌ، وَالْحِسَابُ حَقٌ، وَالْحَرَاطُ حَقٌ، وَالْكَوْتَرُ حَقٌ، وَالنَّالُ حَقٌ، وَدَوَامُ النَّارِ مَعَ أَهْلِهَا حَقٌ، وَالْجَنَّةُ عَلَى فِي الْآخِرَةِ حَقٌ، وَلُولَا مَا لَكُتُ بُعُهُمْ مِنِينَ لَهُ تَعَالَى فِي الْآخِرَةِ حَقٌ، وَكُلُّ مَا حَقٌ، وَكُلُّ مَا حَقٌ، وَدُوامُ الْجَنَّةِ مَعَ أَهْلِهَا حَقٌ، وَرُؤْيَةُ الْمُؤْمِنِينَ لَهُ تَعَالَى فِي الْآخِرَةِ حَقٌ، وَكُلُّ مَا حَقٌ، وَكُلُ مَا حَقٌ، وَكُلُّ مَا لَكُونَةُ مَعَ أَهْلِهَا حَقٌ، وَكُلُّ مَا حَقً، وَكُلُ مَا عَلَيْهِ وَسَلَّم حَقٌ.

فَهَذِهِ أُصُولِ الدِّينِ إِلَهِيَّاتُهَا وَنَبَوِيَّاتُهَا وَسَمْعِيَّاتُهَا، قَدْ أَثْبَتَهَا اللهُ تَعَالَى كُلَّهَا فِي الْقُرْآنِ الْعَظِيمِ، وَيَجِبُ عَلَى كُلِّ مُكَلَّفٍ أَن يَعْتَقِدَهَا كَمَا جَاءَتْ، وَإِعْتِقَادُ جَمِيْعِ هَذِهِ الْقُرْآنِ الْعَظِيمِ، وَيَجِبُ عَلَى كُلِّ مُكَلَّفٍ أَن يَعْتَقِدَهَا كَمَا جَاءَتْ، وَإِعْتِقَادُ جَمِيْعِ هَذِهِ الْأَصُولِ فِي حَقِّ الْعَلْمِ فِي حَقِّ الْخَاصَّةِ لِعُسْرِ وُقُوفِهِمْ عَلَى الْأَدِلَةِ، الْأَصُولِ فِي حَقِّ الْخَاصَةِ لِعُسْرِ وُقُوفِهِمْ عَلَى الْأَدِلَةِ، قَالَهُ عِنْ الدِّينِ سُلْطَانُ الْعُلَمَاءِ فِي قَوَاعِدِ الْأَحْكَامِ فِي إصلاحِ الْأَثَامِ، قَالَ: "وَلِذَلِكَ كَانَ قَالَهُ عِنْ اللهُ عَلَيْهِ وَسَلَّمِ لا يُلْزِمُ أَحَداً مِّمَّنْ أَسْلَمَ بِالْبَحْثِ عَن ذَلِكَ، بَلْ كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمِ لا يُلْزِمُ أَحَداً مِّمَّنْ أَسْلَمَ بِالْبَحْثِ عَن ذَلِكَ، بَلْ كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمٍ لا يُلْزِمُ أَحَداً مِّمَّنْ أَسْلَمَ بِالْبَحْثِ عَن ذَلِكَ، بَلْ كَانَ يُعْرَفُهُ عَلَى مَا يُعْلَمُ أَنَّهُ لا اَنْفَكَاكَ لَهُمْ عَنْهُ، وَمَا زَالَ الْخُلَفَاءُ الرَّاشِدُونَ وَالْعُلَمَاءُ اللهُ عَلَى ذَلِكَ".

قُلْتُ: وَأَمَّا مَن كَانَ مِن أَهْلِ الْبَصِيرَةِ فَيَجِبُ عَلَيْهِ أَن يُعْمِلَ الْفِكْرَ فِي هَذِهِ الأُصُولِ لِيَخْرُجَ مِنَ التَّقْلِيدِ وَيَكُونَ عَلَى بَصِيرَةٍ فِي إِعْتِقَادِهِ لأَنَّ الدِّينَ مَبْنِيٍّ عَلَى الْأُصُولِ لِيَخْرُجَ مِنَ التَّقْلِيدِ وَيَكُونَ عَلَى بَصِيرَةٍ فِي إِعْتِقَادِهِ لأَنَّ الدِّينَ مَبْنِيٍّ عَلَى التَّبَصُرِ لأَهْلِ الْبَصَائِرِ، لا سِيَّمَ إِذَا بَلَغَ الْمَرْءُ مِنْهُم مَقَامَ الدَّعْوَةِ إِلَيْهِ، قَالَ تَعَالى: ﴿ وَلَا سِيَّمَ إِذَا بَلَغَ الْمَرْءُ مِنْهُم مَقَامَ الدَّعْوَةِ إِلَيْهِ، قَالَ تَعَالى: ﴿ وَلَا مَن النَّبَعْنِي ﴾.

وَهُنَا انْتَهَى كِتَابَ أُصُولِ الدِّينِ، اَللَّهُمَّ وَفِقْنَا لإِتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّم، تَمَتْ بِحَمْدِ اللهِ وَحُسْنِ عَوْنِهِ، وَالصَّلاةُ وَالسَّلامُ عَلَى أَشْرَفِ الْمُرْسَلِينَ مُحَمَّدٍ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّم، آمِين ثُمَّ أَمِين.



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The Book of the Foundation of the Religion

I say, and success is with Allah: I was given license by my spiritual master, *Shaykh* Muhammad al-Amin ibn Adam al-Khateeb; on the authority of his father, the *Imam* Adam Kari'angha al-Khateeb; on the authority of his teacher *Shaykh* Musa al-Muhajir; on the authority of his teacher the *Imam*, *Shaykh* Ali Dimbu ibn Abi Bakr Ma'lami; on the authority of our spiritual master, the author, *Shehu* Uthman Dan Fodio, may Allah ta'ala be merciful to him; who said:...

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In the name of Allah the Beneficent, the Merciful, may Allah send blessings upon our master Muhammad, his family and Companions and give them abundant peace.

Says, the poor slave in need of the mercy of his Lord, **Uthman ibn Muhammad ibn Uthman**, known as **Ibn Fuduye**', may Allah engulf him in his mercy Amen: "All praises are due to Allah the Lord of the worlds"; and blessings and peace be upon the Messenger of Allah, may Allah bless him and grant him peace. To continue: this is

The Book of the Foundations of the Religion

It will be of benefit, Allah willing for those who rely upon it. Therefore, I say and success is with Allah:

The entire universe from its Throne to the spread carpet of its earth is in-time creation, and its creator is Allah ta'ala. He, Allah ta'ala, is Necessary Existent, Pre-Eternal, no beginning to Him; Eternally Continuous, no ending to Him. He is unlike in-time created things. He does not have corporeal dimension nor any of the attributes of mass. He does not have a direction or place. Rather, He is now as He was in pre-eternity before the existence of the universe. He is Rich and Independent of location and designation. He is One in His Essence, Attributes and Actions. He is Omnipotent with power, a Willer with volition, All Knowing with knowledge, Ever Living with life, All Hearing with hearing. All Seeing with sight; and Speaking with speech. He is Choosing in doing a thing or leaving it undone. And all Divine Perfections are necessary for Him by right. Conversely, and all deficiencies which are opposite the Divine Perfections are impossible to Him.

And all of His Messengers from Adam to Muhammad, may Allah bless him and grant him peace are all truthful, trustworthy, and delivering what they were ordered to deliver to creation. And all human perfections are necessary for them by right. Conversely all human imperfections are impossible for them. Conceivable for them regarding their rights are eating, drinking, marriage, buying, selling, and sickness as long as the sickness does not lead to deficiency in their prophetic rank.

And all the Angels are infallible, who do not disobey Allah in what He has ordered them, and they do exactly what they have been ordered. They are creatures made of light. They are not male or female and they neither eat nor drink.

All of the Heavenly Books are True and Veracious.

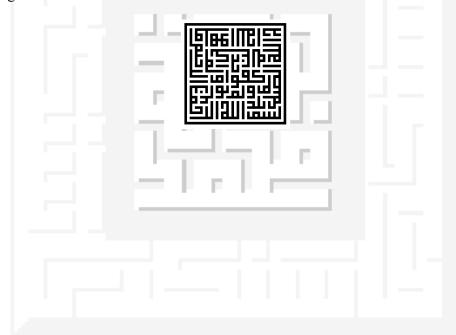
Death at its appointed time is real and true. The questioning of *Munkar* and *Nakeer* for those buried and others is real and true. The punishment of the grave is real and true. The blessing of the grave is real and true. The Day of Standing is real and true. The resurrection of the dead on that Day is real and true. The gathering of mankind on that Day in a singular place is real and true. The giving of books of deeds is real and true. The weighing of actions is real and true. The reckoning is real and true. The Bridge is real and true. The *Kawthar* is real and true. The Fire is real and true. The eternity of the Fire with its inmates is real and true. The Garden is real and true. The eternity of the Garden with its inhabitants is real and true. The Vision of the believers of their Lord the Exalted in the Hereafter is real and true. And everything which Muhammad, may Allah bless him and grant him peace came with is real and true.

These are the foundations of the religion, their divine, prophetic and afterlife. Allah ta'ala has established all of them in the Mighty *Qur'an*. It is obligatory upon every responsible person to believe in them just as they have come. Belief in all of these foundations regarding the common people stands in the place of knowledge with regard the rights of the spiritually elite. This is due to the difficulty of the common people arriving at evidence.

The *Sultan* of the scholars, 'Izza'd-Deen said in his <u>Qawaa'id'l-Ahkaam Fee Islaah'l-Anaam</u>: "It is for this reason that the Messenger of Allah, may Allah bless him and grant him peace did not necessitate anyone who had accepted Islam to delve deeply into those matters. Rather, he firmly established them on what is known and would not be parted from them. Further, the Righteous Caliphs and the rightly guided scholars also continued to confirm them in that."

I say: As for the one who is from among the people of piercing insight, it is obligatory for him to employ his reflection into these foundations, in order that he may emerge from blind following, and be among those who have well researched spiritual insight in his beliefs. This is because the religion is constructed on piercing researched insight for the people of spiritual discernment. Especially, if a person among them attains the station of calling people to Him. Allah ta'ala says: "Say: this is my Way, I invite to Allah by spiritual insight, I and those who follow me."

Here ends the **Book of the Foundation of the Religion**. O Allah make us successful in following the *Sunna* of Your Prophet, Muhammad, may Allah bless him and grant him peace. It is complete with the praise of Allah and the best of His assistance, and blessings and peace be upon the most noble of the Messengers, Muhammad, the Messenger of Allah, may Allah bless him and grant him peace Amen and again Amen.



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SANKORE'



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بِشِيمِ اللَّهِ الرَّحْمَةِ الرَّحِيمِ وَصَلَّى اللهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ.

قَالَ أَفْقَرُ الْعَبْدِ إِلَى مَوْلَاهِ الْغَنِيِّ الْحَمِيدِ أَبُوْ الْفَا عُمَر مجهد شَرِيفٌ بْنُ فَرِيدٍ الْمُذْنِبُ فِي أَعْمَالِهِ الضَّعِيفُ فِي دِينِهِ الْحَقِيرُ فِي أَخْلاقِهِ الْبَلِيدُ فِي عَقْلِهِ الْمَمْسُوخُ فِي شَكْلِهِ الْأَعْجَمُ فِي لِسَانِهِ، ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينِ ﴾، الَّذِي هُوَ وَاجِبُ الْوُجُودِ فِي ذَاتِهِ، ﴿أَحَدُ ﴾ فِي أَسْمَائِهِ وَصِفَاتِهِ وَأَفْعَالِهِ الَّذِي ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ ﴾، ﴿فَاطِر السَّماوَاتِ وَالأَرْضِ جَاعِلِ الْمَلآئِكَةَ رُسُلاً اَوْلِيَ أَجْنِحَةٍ ﴾، وَ﴿الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرهَ الْمُشْرِكُونَ، وَأَفْضَلُ الصَّلَاةِ وَأَتَّمُ التَّسْلِيم عَلَى ﴿ رَسُولٍ كَرِيم ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينِ مُطَاع ثَمَّ أَمِينِ ﴾ ، سَيِّدِنَا مجد وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ، أَمَّا بَعْدَ: فَهَذِهِ الْمَكْتُوبَةُ الْحَاشِيَةُ الْوَجِيزَةُ فِي شَرْح عَلَى كِتَابِ أُصُولِ الدِّينِ لِسَيِّدِي مُحْيِي الدِّينِ وَإِمَامِ الْأَوْلِيَاءِ وَنُورِ الزَّمَانِ وَسَيْفِ الْحَقِّ وَمُجَدَّدِ الدِّينِ وَأَمِيرِ الْمُؤْمِنِينَ الشَّيْخِ عُثْمَان بْنِ فُودُيَ محد بْنِ عُثْمَان، رَحْمَةُ اللهِ عَلَيْهِ وَعَلَيْهِمْ أَجْمَعِينَ، قَالَ سَيِّدِي الشَّيْخُ مِحِد الْأَمِينُ بْنُ آدَمَ الْخَطِيبُ رَحْمَةُ اللهِ عَلَيْهِ وَأَفَادَنَا بِبَرَكَاتِهِ: "أَنَّ الشَّيْخَ عُثْمَان بْنَ فُودُيَ صَنَفَ هَذَا الْكِتَابَ فِي بِدَايَةِ أَمْرِهِ إِذَا وَجَدَ أَكْثَرَ النَّاسِ جَاهِلُونَ عَنْ عِلْمِ التَّوْحِيدِ، فَصَنَفَ كِتَابَ أُصُولَ الدِّينِ لِيَثْبَتُ عَوَامَ الْمُسْلِمِينَ عَلَى مَا هُوَ يَكْفِي لَهُمْ فِي هَذَا الْفَنِّ، فَهُوَ كِتَابُ الْمُبَادِيُّ فِي عَقِيدَةِ الْعَوَام وَالْمُبْتدئِينَ، وَلَكِنَ مُنْدَرِجٌ فِيهِ الْقُوتُ وَالْمَشْرِبُ لِلْوَاصِلِينَ وَالْعَارِفِينَ، فَأَلَفْتُ هَذَا الشَّرْحَ لِأُبَيِّنُ الْمَعْنَى الْمَقْصُودَ لِلطَّالبِينَ وَالْمُبْتَدِئِينَ وَالْمُتَوَسَطِ الْقَاصِدِينِ وَالْوَاصِلِينَ الْمُحَقِّقِينَ فِي هَذَا الْكِتَابِ الْمُبَارَكِ فِي مُقَدِمَةِ عِلْم التَّوْجِيدِ الَّتِي هِيَ وَجَبَتْ عَلَى كُلِّ مُكَلَّفٍ أَن يَعْرَفَهَا، وَسَمَيْتُهُ قُوْتَ الْعَارِفِينَ فِي شَرْحِ عَلَى كِتَابٍ أُصُولِ الدّينِ، وَأَسْأَلَ اللهُ تَعَالَى أَنْ يَجْعَلَهُ خَالِصًا لِوَجْهِهِ الْكَرِيمِ وَأَنْ يَجْعَلَهُ حُجَّةً لَنَا وَلَا عَلَيْنَا يَوْمَ الدِّينِ بِبَرَكَةِ مُصَنَّفِهِ وَبجَاهِ سَيِّدِ الْمُرْسَلِينَ، فَأَقُولُ وَبِاللَّهِ التَّوْفِيقُ أَجَازَنِي سَيِّدِي الشَّيْخُ محد الْأَمِينُ بْنُ آدَمَ الْخَطِيبِ عَنْ وَالِدِهِ الْإِمَامِ آدَمَ كَرِيَعِنْغَ ٱلْخَطِيبِ عَنْ سَيِّدِهِ الشَّيْخِ مُوسَى الْمُهَاجِرِ عَنْ سَيِّدِهِ الشَّيْخِ الْإِمَامِ عَلِيّ بْنِ أَبِي بَكْرِ الْخَطِيبِ عَنْ سَيِّدِي الْمُصَنَّفِ الشَّيْخِ عُثْمَان بْنِ فُودُيَ رَحِمَهُ اللهُ تَعَالَى الَّذِي قَالَ: "بِسْم اللهِ الرَّحْمَن الرَّحِيمِ"، أَيْ مُبْتَدِئاً بِالْبَسْمَلَةِ كَمَا أَفْتَتَحُ كُلُّ الْعُلَمَاءِ مُؤَلَفَاتَهُمْ وَإِمْتِثَالاً بِكِتَابِ اللهِ لَفْظاً وَكِتَابَةً فِي الْفَاتِحَةِ وَجَمِيع السُّور إِلَّا سُوْرَةُ التَّوْبَةِ، وَإِقْتِدَائاً بِقَوْلِهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَمَا رَوَاهُ عَبْدُ الْقَادِرِ الرَّهَاوِيّ فِي

الْأَرْبَعِينَ عَنْ أَبِي هُرَيْرَةَ: ((كُلُّ أَمْرٍ ذِي بَالٍ لاَ يَبْدَأُ فِيهِ بِبِسْمِ اللهِ فَهُوَ أَبْتَرُ)) وَفِي رِوَايَةٍ: ((هُوَ أَجْزَمُ))، وَالْكَلَامُ فِي حِكْمَةِ الْبَسْمَلَةِ بَحْرٌ رَوَايَةٍ: ((هُوَ أَجْزَمُ))، وَالْكَلَامُ فِي حِكْمَةِ الْبَسْمَلَةِ بَحْرٌ رَوَايَةٍ. وَلَا بَلِغُواْ إِلَى نِهَايَتِهِ.

وَقَالَ اَلْمُصَنِّفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: "صَلَّى اللهُ عَلَى سَيّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسِلَّمَ تَسْلِيماً" إِمْتِثَالاً بِأَمْرِ اللهِ تَعَالَى فِي قَوْلِهِ تَعَالَى: ﴿يَاأَيُهَا الَّذِينَ أَمَنُواْ صَلُّواْ عَلَيْهِ وَسَلَّمُواْ تَسْلِيمًا ﴾، وَإِقْتِدَائاً بِقَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمَا رَوَاهُ الطَّبَرَانِيُّ فِي الْأَوْسَطِ عَنْ أَبِي هُرَيْرَةَ: ((مَنْ صَلَّى عَلَىَّ فِي كِتَابِ لَمْ تَزِلْ الْمَلَائِكَةُ تَسْتَغْفِرَ لَهُ مَا دَامَ إِسْمِي فِي ذَلِكَ الْكِتَابِ))، فَالصَّلَاةُ أَصْلُ مَعْنَاهُ الدُّعَاءُ وَالْعِبَادَةُ الْمَخْصُوصَةُ لَمَا فِيهَا مِنْ تَحْرِيكِ الصَّلُوينَ، فَمَعْنَى الْحَدِيثِ أَن مَن كَتَبَ الصَّلَاةَ عَلَى النَّبِيِّ ﷺ فِي تَأْلِيفِهِ وَرِسَالَتِهِ وَغَيْرِهِمَا لَمْ تَزَلْ الْمَلَائِكَةُ تَدْعُواْ لَهُ بِالْمَغْفِرَةِ مُدَّةَ بَقَاءِ إِسْم النَّبِيّ صلى الله عليه وسلم مَكْتُوباً فِي هَذَا الْكِتَابِ أَوْ الرِّسَالَةِ، وَفيهِ أَيْضاً قَوْلُهُ عَلَيْهِ الصَّلاةُ وَالسَّلَامُ: ((مَنْ صَلَّى عَلَىً فِي كِتَابِ آهٌ عَلَى مَا يَأْتِي فِيهِ))، وَقَالَ بَعْضُ الْمُتَأْخِرِينَ مِنَ الْعُلَمَاءِ الْمَالِكِيَّةِ كَعَلَامَةِ الشَّيْخِ سَيِّدِي أَحْمدٍ زَرُّوقٍ: "الْخَطَابُ فِي مَعْنَى ذَلِكَ يَحْتَمَلُ أَنْ الْمُرَادَ أَنَّهُ كَتَبَ الصَّلَاةَ عَلَيْهِ فِي كِتَابِهِ أَوْ رسَالَتِهِ، وَيَحْتَمَلُ أَنَّهُ قَرَأَ الصَّلَاةَ عَلَيْهِ الْمَكْتُوبَةَ، وَهُوَ أَوْسَعٌ وَأَرْجَى، وَالْأَوَّلُ أَظْهَرٌ وَأَقْوى، وَالْمُرَادُ بِهَا أَنْ يُقَالَ: "صَلَّى الله عَلَيْهِ وَسَلَّمَ"، وَقَالَ بَعْضُ الْعُلَمَاءِ أَنَّ مَعْنَى الصَّلَاةِ عَلَى النَّبِيِّ ﷺ فِي كِتَابٍ هُوَ أَنْ يَكْتَبَهُ وَيَتَلَفَظَ بِهِ لَيَحْصَلُ لَهُ الثَّوَابُ الْآتِي فِي الْحَدِيثَيْنِ الْمُقَدَّمَيْن، وَقَالَ الشَّيْخُ شِهَابُ الدِّينِ أَحْمَدُ الْخِفَاجِيُّ فِي نَسِيمِ الرّيَاضِ: "وَقَالَ بَعْضُ الْحُفَاظِ: كُنْتُ أَكْنَبُ الْحَدِيثَ فَأَكْتَبُ الصّلاةَ فَقَطْ، فَرَأَيْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي النَّوْم فَقَالَ لِي: ((أَمَا تَتِمُّ الصَّلاةَ فِي كِتَابِكَ؟))، فَمَا كَتَبْتُ بَعْدَ ذَلِكَ إِلاَّ صَلَيْتُ عَلَيْهِ وَسَلَّمْتُ"، فَمَعْنَى "أَلِ مُحَمَّدٍ" أَي أَزْوَاجُهُ وَذُرِيَّتُهُ، وَقيلَ إِتِّبَاعُهُ وَقِيلَ أُمَّتُهُ وَصَحِيحٌ إِنَّهُمْ آلُ بَيْتِهِ الَّذِينَ حُرِمَتْ عَلَيْهِم الصَّدَقَةُ، وعُوِّضوا مِنْهَا الخُمْسُ، وَهِيَ صُلْبَةُ بَنِي هَاشِمَ وَبنِي الْمُطَلَبِ، وَهُمْ اَلَّذِينَ أَصْطَفَاهُمُ اللَّهُ مِنْ خَلْقِهِ بَعْدَ نَبِيِّهِ صَلَوَّاتُ اللهِ عَلَيْهِ وَعَلَيْهِمْ أَجْمَعِينَ، وَفِي الْحَدِيثِ: ((لاَ تَحِلُ الصَّدَقَةُ لِمُحَمَّدٍ وَآلِ مُحَمَّدٍ))، قَالَ إِبْنُ الْأَثِيرِ: وَأَخْتَلَفُ فِي آلِ النَّبِي ﷺ الَّذِينَ لَا تَحِلَّ الصَّدَقَةُ لَهُمْ، فَالْأَكْثَرُ عَلَى أَنَّهُمْ أَهْلُ بَيْتِهِ، أَيْ أَزْوَاجُهُ وَأَوْلُادُهُ، وَعَلَى بْنُ أَبِي طَالِبٍ وَأَوْلَادُهُ وَذُربَّتُهُ مِنْ فَاطِمَةَ بِنْتِ رَسُولِ اللهِ ﷺ، وَجَعْفَرٌ بْنُ أَبِي

طَالِبٍ وَأَوْلاَدُهُ، وَعَقِيلٌ بْنُ أَبِي طَالِبٍ وَأَوْلاَدُهُ، وَالْعَبَّاسُ بْنُ عَبْدِ الْمُطَلَبِ وَأَوْلاَدُهُ، وَقَالَ الْقَاضِي أَبُو الْفَضْلِ عِيَّاضٌ فِي الشِّفَا: وَالْحَارِثُ بْنُ عَبْدِ الْمُطَلَبِ وَأَوْلاَدُهُ، وَقَالَ الْقَاضِي أَبُو الْفَضْلِ عِيَّاضٌ فِي الشِّفَا: المُتَقِقُونَ عَلَى جَوَّازِ الصَّلَاةِ عَلَى غَيْرِ النَّبِي عِنَّ ، وَمِنْهُمْ أَلُهُ كَمَا قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((اللَّهُمَّ أَجْعَلْ صَلَوَاتَكَ وَبَرَكَاتَكَ عَلَى آلِ أَحْمَدٍ)) فَيُرِيدُ نَفْسَهُ أَيْ أَهْلَ اللهُ عَلَيْهِ وَسَلَّمَ: ((اللَّهُمَّ أَجْعَلْ صَلَوَاتَكَ وَبَرَكَاتَكَ عَلَى آلِ أَحْمَدٍ)) فَيُرِيدُ نَفْسَهُ أَيْ أَهْلَ بَيْتِهِ، فَمَعْنَى أَصْحَابِهِ، فَهَذَا دَلِيلٌ عَلَى جَوَازِ الصَّلَاةِ عَلَى عَيْرِ النَّبِي عَلَى السَّلَاةُ عَلَى جَمِيعِ أَصْحَابِهِ، فَهَذَا دَلِيلٌ عَلَى جَوَازِ الصَّلَاةِ عَلَى عَيْرِ النَّبِي عَلَى النَّبِي عَلَى اللهُ عَنْ عَيْرِ النَّبِي عَلَى الْمُولِقُلُهُ عَلَى اللهُ عَنْهُمَا، ذَكَرَهُ مَالِكٌ فِي الْمُوطَآ مِنْ رِوَايَةِ يَحْيَى الْأَنْدَلُسِيِّ ، فَأَصْحَابُ رَسُولِ اللهِ عُهُمُ كُلُّ الرِّجَالِ وَالنِسَاءِ مِنْ الْإِنْسِ مِنْ رِوَايَةِ يَحْيَى الْأَنْدَلُسِيِّ ، فَأَصْحَابُ رَسُولِ اللهِ هُمُ كُلُّ الرِّجَالِ وَالنِسَاءِ مِنْ الْإِنْسِ وَالْجِنِ النَّهِ فَلَى الْمُولُولُ فِي زَمَانِهِ وَلَوْ كَانَتُ صُحُبْتُهُمْ لَهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ وَلِهُ وَالْمَالُولُ فِي زَمَانِهِ وَلَوْ كَانَتُ صُحُبْتُهُمْ لَهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ وَاحِدًا، وَمَاتَ عَلَى مِلَّتِهِ هِ.

وَقَالَ الْمُصَنِفُ الشَّيْحُ رَحْمَةُ اللهِ عَلَيْهِ: قَالَ الْعَبْدُ الْفَقِيرُ الْمُضْطَّرُ لِرَحْمَةِ رَبِّهِ، فَقَالَ اللهَ تَعَالَى: ﴿ وَيَا أَيُهَا النَّاسُ أَنتُمُ الْفُقَرَاءُ إِلَى اللّهِ وَاللّهُ هُوَ الْغَنِيُ الْحَمِيدُ ﴿ قَالَ اللّهَ تَعَالَى: ﴿ وَيَا أَيُهَا النَّاسُ أَنتُمُ الْفُقِرَاءُ إِلَى اللّهِ وَاللّهُ هُو الْغَنِيُ الْحَمِيدُ ﴿ قَالَ اللّهَ يَعْقَورُ إِلَيْ عَنْ الْمُحَيِدُ ﴿ وَهَذَا هُوَ الْعَبْدُ الْمُحْصُ عِنْدَ الْمُحَقِّينَ، فَتَكُونُ حَالُهُ فِي شَيئِيةِ وَهُودِهِ كَمَالِهِ فِي شِيئِيةِ عِدَمِهِ ﴿ وَقَالَ الشَّيْحُ إِبْنُ الْحَاجِ فِي مَعْنَى الْفَقِيرِ: "أَنّهُ عَلَى المُتَعْوِدِ وَكَمَالِهِ فِي شِيئِيةِ عِدَمِهِ ﴿ وَقَالَ الشَّيْحُ إِبْنُ الْحَاجِ فِي مَعْنَى الْفَقِيرِ: "أَنّهُ عَلَى إَسْلَاحٍ نَفْسِهِ خَلَهُ اللّهُ يَعْفِ إِللّهُ عَلَى إِصْلَاحٍ نَفْسِهِ وَأَقْبَلُهُ عَلَى إِصْلَاحٍ نَفْسِهِ وَالْفَقِيرِ وَوَالْمَالُ عَلَى إِلْكُ الْمَثْعُ وَالتَّعَلِيْهِ الْمُثَلِيقِ الْمُعْرِدِةُ لِللّهُ تَعْالَى كَانَ فِي حِيْزِ الْمَثْرُوكِ الْمَطُرُوحِ، وَقَالَ الْوَلِيُ أَبُو يَزِيدٍ الْبُسُطَامِيُ رَحِمَهُ الللهُ: "قَالَ لِي الْمَقْرُوكِ الْمَطُرُوحِ، وَكَالِهِ إِنَّ وَقَالَ الْوَلِيُ أَبُو يَزِيدٍ الْبُسُطَامِيُ رَحِمَهُ اللهُ: "قَالَ لِي الْمَقْيِرُ فَهُو بِمِالِهِ إِنَهُ وَلَا الْوَلِيُ أَبُو يَزِيدٍ الْبُسُطَامِيُ رَحِمَهُ اللهُ: "قَالَ لِي الْمَقْيِرُ فَهُو بِمِالِهِ إِنَّهُ اللّهُ وَلَا الْفَقِيرُ أَبُو يَزِيدٍ الْبُسُطَامِيُ رَحِمَهُ اللهُ: "قَالَ لِي الْمَقْرِولُ الللهُ وَلَا الْفَقِيرُ وَمَوْ اللهُ عَلَى اللهُ الْفَقِيرُ وَلَهُ اللهُ الْفَقِيرُ وَمِهُ اللهُ وَلَا الْفَقِيرُ فَهُ الْهُورِ اللهُ الْفَقِيرُ أَنْ وَلَا الْفَقِيرُ لَا يَمْلَكُ وَلَا الْمُؤْمِدُ الْعَرِيْمَةِ اللهُ الْفَقِيرُ أَنْ اللهُ الْفَقِيرُ أَنْ الْمُؤْمِدُ اللهُ الْفَقِيرُ أَنْ اللهُ الْفَقِيرُ الللهُ الْفُقِيرُ اللهُ الْفُقِيرُ اللهُ الْفَقِيرُ أَنْ اللهُ الْمُؤَامِلُولُ الْمُؤْمِلُولُ الْمُؤْمُولُ الْمُؤْمُ اللهُ الْمُؤْمُولُ الْمُؤْمُ اللهُ الْمُؤْمُ الللهُ الْمُؤْمُ اللهُ ا

وَقَالَ اَلْمُصَنِّفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: عُثْمَانُ بْنُ مُحَمَّدٍ بْن عُثْمَانَ، وَهُوَ أَمِيْرُ الْمُؤْمِنِينَ أَبُو مُحَمَّدٍ سَعْدٍ، عُثْمَان بْنُ مُحَمَّدٍ بْنِ عُثْمَان بْنِ صَالِحِ بْنِ هَرُونَ بْنِ مُحَمَّدٍ غُرِطُ بْنِ مُحَمَّدٍ جُبَّ بْنِ مُحَمَّدٍ سَنْبُ بْنِ مَاسِرَانَ بْنِ أَيُّوبَ بْنِ بُوبَ بَابَا بْنِ أَبِي بَكْرِ بْنِ مُوسَى جُكُلِّ بْنِ الْإِمَام دَمْبُبَ التَّرُودِيُّ الْفَلَاتِيُّ السُّودَانِيُّ الْمُجَدِّدُ، الْمَعْرُوفُ فِي لُغَّةِ الْعَرَبِيَّةِ بِإِبْنِ فُودي وفِي لُغَّةِ الْفَلَاتِيَّةِ بِ"بِي فُودِي" وَالْمَشْهُورُ فِي لُغَّةِ الْحَوْسِيّةِ بِ"ضَانْ فُودِيُ"، وَمَعْنَى "ضَانْ" فِي لُغَّةِ الْحَوْسِيَّةِ "إِبْنُ"، وَمَعْنَى فُودُىَ فِي لُغَّةِ الْفَلَاتِيَّةِ "الْفَقِيْهُ" أَي كَانَ وَالدُهُ مُحَمَّدٌ عَالِماً جَلِيلاً الْمَشْهُورُ بِالْعِلْم وَالتَّقْوَى، وَأَمَّا أُمُّ الْمُؤلَفِ فَهِيَ السَّيِّدَةُ حَوَاءَ بِنْتُ السَّيّدَةِ فَاطِمَةَ بِنْتِ مُحَمَّدٍ الشَّرِيفِ بْنِ عَبْدِ الصَّمَدِ بْنِ أَحْمَدٍ الشَّرِيفِ بْنِ عَلِيّ الْيَنْبُعِيّ بْنِ عَبْدِ الرَّزَاقِ بْنِ الصَّالِح بْنِ الْمُبَارَكِ بْنِ أَحْمَدٍ بْنِ أَبِي الْحَسَنِ عَلِيّ الشَّاذَلِيّ بْنِ عَبْدِ اللهِ بْنِ عَبْدِ الْجَبَّارِ بْنِ تَمِيم بْنِ هُرْمُزِ بْنِ حَاتِمْ بْنِ قُصَيْ بْنِ يُوسَفَ بْنِ يُوشَعَ بْنِ وَرْدِ بْنِ بِطَّالٍ بْنِ أَحْمَدٍ بْنِ مُحَمَّدٍ بْنِ عِيْسَى بْنِ مُحَمَّدٍ بْنِ الْحَسَنِ السَّبْطِ بْنِ عَلِيّ بْنِ أَبِي طَالِبٍ وَفَاطِمَةَ الزَّهْرَاءِ بِنْتِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَعَلَى آلِهِ الطَّاهِرِينَ وَأَصْحَابِهِ الْمَرْضِئِينَ، وَوَلَدَ الشَّيْخُ عُثْمَان بْنُ فُودُيَ يَوْمَ اَلْأَحَدِ ثَلَاثَةً مِنْ شَهْرِ صَفَرِ فِي سِنَّةٍ 1168 هِجْرِيَّةٍ [حَوَلِ 15 دِيسِمْبُر فِي سِنَّةٍ 1754 الْمِيْلَادِي] فِي بَلَدٍ يُسَمَى مَرَاطَ، فِي جُنُوبِ نِيجِيرِ الْحَالِي، وَنَشَأَ مِنْ صُغْرِهِ فِي الدَّعْوَةِ إِلَى اللهِ، وَتَبَحَّرَ فِي الْعُلُوم، حَتَّى صَارَ قُطْبَ الْعُلُوم فِي زَمَانِهِ، فَيَجْتَهَدُ الشَّيْخُ عُثْمَان بْنُ فُودُيَ بِالرّيَاضَةِ وَالْمُجَاهَدةِ حَتَّى وَصَلَ بِسَبَبِ إِتِّبَاعِهِ لِلسُّنَّةِ وَإِلْتَزَامِهِ لِأَخْلَقِ الْمُحَمَّدِيَّةِ وَعِشْقِهِ لِلنَّبِيّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ وَمَدَاوَمَتِهِ عَلَى الصَّلَاةِ عَلَيْهِ إِلَى مَقام الْقُطْبَانِيَّةِ الْغَوْثِيَّةِ، فَظَهَرَ لَهُ كَرَمَاتٌ كَثِيرَةٌ حَتَّى صَارَ مَشْهُورًا بَيْنَ النَّاسِ بِمُجَدَّدِ الدِّيْنِ وَنُورِ الزَّمَانِ، وَسُخِرَ لِلشَّيْخِ رَحْمَةُ اللهِ عَلَيْهِ جَمِيعَ الْخَلْق، حَتَّى السُّلَاطِينَ فِي الْبُلْدَانِ، فَصَارَ مِدَارَ الْبَرَكَةِ لِلسُّلَاطِينَ، فَمَا زَالُواْ يَتَخِذُونَهُ وسِيلَةً إِلَى اللهِ تَعَالَى وَطَلَّبُواْ مِنْ كَرَمَاتِ دُعَائِهِ وَيَتَبَرَّكُونَ بِبَرَكَتِهِ، وَقَالَ إِبْنُ الشَّيْخ اَعْنِي السُّلْطَانَ مُحَمَّدُا بَلُ فِي إِنْفَاقِ الْمَيْسُورِ: "فَلَّمَا أَوْضَحَ الشَّيْخُ الطَّرِيقَ، وَأَهْتَدَى إِلَيْهِ أَهْلُ التَّوْفِيقِ، وَسَلَكَ السَّالِكُونَ، وَبَقِىَ أَهْلُ الدُّنْيَا مِنْ عُلَمَاءِ السُّوءِ وَالْمُلُوكِ فِي طُغْيَانِهِمْ يَعْمَهُونَ، فَخَفَّ مِيْزَانَهُمْ، وَبَارَ سُوقَهُمُ، وَسُقِطُواْ عَنْ أَعْيُن الْمُهْتَدِينَ، فَجَعَلَ أُوْلَئِكَ الْمُلُوكُ وَالْعُلَمَاءُ يَؤَذُونَ الْجَمَاعَةَ، وَيَنْهَبُونَ أَمْوَالَهُمْ، وَيَغِرُونَ بِهِمْ سُفَهَاؤُهُمْ، وَيَقْطَعُونَ طُرُقَهُمْ،

وَيَعْتَرِضُونَ لِكُلِّ مَنْ يَنْتَسِبُ إِلَى الشَّيْخ، وَهُوَ وَجَمَاعَتُهُ لَا يَعْتَرضُونَ لَهُمْ، وَلَا يَجْرِيَ عَلَى خَاطِرهِمْ أَنَّهُمْ يَطِيقُونَ ذَلِكَ الْبَتَّةَ، إِذْ غَالِبَ أُوْلَئِكَ الْأَتِّبَاعِ ضُعَافُ النَّاسِ، لَا يَعْرِفُونَ الْعِزَّةَ قَطٌّ"، فَبِسَبِبَّ هَذِهِ الْفِتَّن هَاجَرَ الشَّيْخُ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ مَعَ جَمَاعَتِهِ وَكُلِّ مَنْ أَسْتَمِعَ لَهُ وَأَطَاعَ لَهُ مِنْ طَغَلْ عَامَ 1218 فِي شَهْرِ ذِي الْقَعْدَةِ لِعَشَرِ مَضَّتْ مِنْهُ [حَوَّلِ 1804 الْمِيْلَادِي]، شَرْقًا إِلَى غُدُ، فَأَجْتَمِعُواْ الْجَمَاعَةُ عَلَى نَصَبِ الشِّيْخ أَمِيرًا لَهُمْ، وَإِقَامَةِ الْجِهَادِ فِي سَبِيلِ اللهِ تَعَالَى، فَثَبَتَ اللهُ تَعَالَى الشَّيْخَ وَالْمُسْلِمِينَ مَعَهُ بِالنَّصْرِ وَالظَّفَرِ وَإِقَامَةِ الدِّيْنِ فِي إِثَارِ قَدَّم رَسُولِ اللهِ ﷺ، فَفَتَحُواْ الْمُسْلِمُونَ جَمِيعَ بُلْدَانِ السُّودَانِ الْوُسْطَى، فَصَارَ الْخِلَافَةُ الصَّكُوتِيَّةُ الْعُثْمَانِيَّةُ بِبَرَكَاتِ الشَّيْخ رَحْمَةُ اللهِ عَلَيْهِ أَعْظَمَ دَوْلَةٍ فِي بِلَادِ السُّودَانِ إِلَى يَوْمِ الْقِيَامَةِ، وَتَوَفَى نُوْرُ الزَّمَانِ مُجَدَّدُ الدِّيْنِ أَمِيْرُ الْمُؤْمِنِيْنَ إِمَامُ الْأَوْلِيَاءِ سَيْفُ الْحَقّ الشَّيْخُ عُثْمَانٌ بْنُ فُودُيَ يَوْمَ الْأَحْدِ 3 جُمَادِي الْآخِرَةِ فِي سِنَّةِ 1232 هِجْرِيَّةً [حَوَلَ 20 أَبْرِيْل سِنَّةَ 1817 الْمِيْلَادِي] رَحِمَهُ اللهُ تَعَالَى وَنَوَّرَ ضَرِيْحَهُ، وَأَفَادَنَا مِنْ بَرَكَاتِهِ، وَكَانَ عُمْرُهُ إِذاً ثَلَاثَةٌ وَسِتُونَ سِنِيْنَ كَعَدَّدِ سِنَّةِ رَسُوْلِ اللهِ ﷺ حِيْنَ رَجَع إِلَى رَبِّهِ، فَمِنْ سَبَّبِ جَمِيع تِلْكَ الْبَرَكَاتِ وَالْفُتُوحَاتِ أَنْعَقِدُواْ الْعُلَمَاءُ إِنَّ الشَّيْخَ عُثْمَانِ بْنَ فُودُيَ كَانَ الْحَادِي عَشَرَ مِنَ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ الَّذِينَ يُعْتَدَى بِهِمْ بَاطِنًا وَظَاهِرًا الْجَامِعِينَ بَيْنَ مَرَبَتَى الْعِلْم وَالْوِلَايَّةِ الْفَائِزِينَ بِالسِّيَادَةِ الْبَاطَنِيَّةِ وَالسِّيَاسَةِ الظَّاهِرِيَّةِ، فَكَانَ تَحْتَ سُلْطَانِهَا وَسَائِطُ بَلَدِ السُّودَان كُلُّهَا وَبَعْضُ السَّوَافِلِ وَأَكْثَرُ الْعَوَالِي، وَالْحَمْدُ للهِ عَلَى ذَلِكَ.

وَقَالَ الْمُصَنِّفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: تَغَمَّدَهُ الله بِرَحْمَتِهِ أَمِينَ أَي غَمَدَهُ فِيْهَا وَغَمَرَهُ بِهَا، وَرَوَى الطَّبَرَانِيُ عَنْ أُسَامَةٍ بْنِ شُرَيْكٍ أَنَّ النَّبِي شَّ قَالَ: ((مَا أَحَدٌ يَدْخُلُ الْجَنَّةَ بِعَمَلِهِ))، قَالُواْ: وَلَا أَنْتَ؟ قَالَ: ((وَلَا أَنَا إِلاَّ أَن يَتَغَمَّدَنِي اللهُ بِرَحْمَةٍ مِنْهُ))، قَالَ أَبُو عِمَلِهِ))، قَالُواْ: وَلَا أَنْتَ؟ قَالَ: ((وَلَا أَنَا إِلاَّ أَن يَتَغَمَّدَنِي اللهُ بِرَحْمَةٍ مِنْهُ))، قَالَ أَبُو عُبَيْدٍ: قَوْلُهُ: "يَتَغَمَّدَنِي" يَلْبَسَنِي وَيَتَغَشَّانِي وَيَسْتُرنِي بِهَا، وَلَا بُدَّ أَنَّهُ عَلَيْهِ الصَّلاةُ وَالسَّلامُ كَذَلِكَ لِأَنَّ قَالَ اللهُ تَعَالَى فِيْهِ: ﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِلْعَالَمِينِ ﴿، فَإِنْ كَانَ وَالسَّلامُ كَذَلِكَ لِأَنَّ قَالَ اللهُ تَعَالَى فِيْهِ: ﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِلْعَالَمِينِ ﴿، فَإِنْ كَانَ وَالسَّلامُ كَذَلِكَ لِأَنَّ قَالَ اللهُ تَعَالَى فِيْهِ: ﴿ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِلْعَالَمِينِ ﴾، فَإِنْ كَانَ أَشَارَ بِرَحْمَةِ اللهِ تَعَالَى إِلَى نَبِي الرَّحْمَةِ ﴿ فَمَعْنَى قَوْلِهِ: "تَعَمَّدَهُ اللهُ بِرَحْمَةِ اللهِ وَعَمَرَهُ بِسُنَّتِهِ وَفَاضَهُ بِغَيْض أَنْوَارِهِ، وَاللهُ تَعَالَى اعْلَمُ لَعُلَمُ .

وَقَالَ الْمُصَنِّفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ أَمَّا بَعْدُ: قِيْلَ أَنَّهُ فَصْلُ الْخِطَّابِ، وَقِيلَ أَنَّ دَاوُدَ عَلَيْهِ السَّلَامُ أَوَّلُ مَنْ قَالَ "أَمَّا بَعْدُ" كَمَا رَوَاهُ الطَّبَرَانِيُ مَرْفُوعًا مِنْ حَدِيثِ أَبِي مُوْسَى الْأَشْعَرِيّ، وَلَكِنَ فِيْهِ أَقُوالٌ، وَقَالَ أَبُو سَلْمَةٍ: "أَوَّلُ مَنْ قَالَ "أَمَّا بَعْدُ" كَعْبٌ بْنُ لُوسِي، وقِيْلَ أَوَّلُ مَنْ قَالَ النَّبِيُ يَعْقُوبَ عَلَيْهِ السَّلَامُ كَمَا رَوَاهُ الدَّارَقُطْنِيُ، وقِيلً أَوَّلُ مَنْ قَالَهَا النَّبِيُ يَعْقُوبَ عَلَيْهِ السَّلَامُ كَمَا رَوَاهُ الدَّارَقُطْنِيُ، وقِيلً أَوَّلُ مَنْ قَالَهَا النَّبِيُ يَعْقُوبَ عَلَيْهِ السَّلَامُ كَمَا رَوَاهُ الدَّارَقُطْنِيُ، وقِيلً أَوَّلُ مَنْ قَالَهَا يُعْرِبُ بْنُ قَحْطَانَ، وقِيلًا: فَصْلُ الْخِطَّابِ الْفَقْهُ فِي الْقَصَاءِ، وقَالَ أَبُو الْعَبَاسِ: مَعْنَى: أَمَّا بَعْدُ، أَمَّا بَعْدُ مَا مَصَى مِنَ الْكَلَامِ، فَهُو كَذَا وَكَذَا، وقَالَ سِيبَوَيْهِ: اللهِ تَعَالَى وَتَحْمِيدِهِ الْعَبَّاسِ: مَعْنَى: أَمَّا بَعْدُ مَعْنَاهُ أَمَّا بَعْدُ تَسْمِيَّةِ اللهِ تَعَالَى وَتَحْمِيدِهِ وَالْسَلَامِ عَلَى رَسُولِهِ وَاتِبَاعِهِ مِنْ أَهْلِهِ وَصَحْبِهِ وَأُمْتِهِ، فَأَنَّهُ أَمَّا بَعْدُ تَسْمِيَّةِ اللهِ تَعَالَى وَتَحْمِيدِهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِهِ وَاتِبَاعِهِ مِنْ أَهْلِهِ وَصَحْبِهِ وَأُمْتِهِ، فَأَنَّهُ أَمْ بَعْدُ تَسْمِيَّةٍ اللهِ تَعَالَى وَتَحْمِيدِهِ وَالسَّلَامِ عَلَى رَسُولِهِ وَاتِبَاعِهِ مِنْ أَهْلِهِ وَصَحْبِهِ وَأُمْتِهِ، فَأَنَّهُ أَمْ بَعْدُ تَسْمِيَّةٍ اللهِ تَعَلَى وَتَدْمِيدِهِ الْمُعْرَاقِ فَي الْمُعْرِدِةِ فَي الْمُحْرِيثِ مَنْ الْمُعْرَاقِ وَلَا الْمُؤْرِقُ فِي الْمُؤْرِقُ فِي الْمُعْرَاقِ فَي الْمُؤْمِولِهِ وَالْمَابِهُ فِي الْبُولِهِ وَالْمَابِهُ فِي الْمُؤْمِولِهِ وَالْمَابِهُ فَي الْمُؤْمِ وَقَدْ ذَكَرَ فَيْهِ مُمْا لَكُولُهُ فِي الْمُقَادِيثُ وَلَى الْبُولِهِ وَالْمَابِعُولِ الْمَالِهُ فَي الْمُؤْمِولِهُ وَالْمَابِهُ الْمُؤْمِ وَلَهُ اللّهُ مَا مَعْدُهُ وَلَا اللّهُ عَلَى جَوَالِهُ الْمُؤْمِولِهِ وَالْمَالِقُ الْمُؤْمِ وَلَمْ الْمُؤْمِ اللْمُؤْمِ وَالْمُؤْمِ الْمُؤْمِ اللّهُ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ

وَقَالَ الْمُصَنِّفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: ﴿الْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينِ ﴾ وَالصَّلاةُ وَالسَّلامُ عَلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، أَي أَقْتِدَاناً بِالْكِتَابِ الْعَزِيزِ، فَبَدَأَ الْقُرْآنُ بِقَوْلِهِ تَعَالَى: ﴿الْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينِ ﴾، وَإِمْتِثَالًا بِمُقْتَضَى قَوْلِهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ﴿وَلَا مَعْنَاهُ عَلَيْهِ وَسَلَّمَ لَلهُ عَلَيْهِ وَالصَّلَاةِ عَلَيَّ فَهُوَ أَقْطَعُ))، فَقَدْ قَدَّمْنَا مَعْنَاهُ عِنْدَ اللهِ الْعُلَمَاءِ الْمَذْكُورِ.

وَقَالَ ٱلْمُصَنِّفُ الشَّيْحُ رَحْمَةُ اللهِ عَلَيْهِ: فَهَذَا، أَي هَذِهِ كِتَابَةٌ أَوْ هَذِهِ مَجْمُوعَةٌ: كِتَابُ أُصُولِ الدِّينِ لِأَنَّهُ أَسَاسُهُ، فَأَصْلُ الشَّيْءِ هُو كِتَابُ أُصُولِ الدِّينِ لِأَنَّهُ أَسَاسُهُ، فَأَصْلُ الشَّيْءِ هُو أَسْفَلُهُ وَأَسَاسُهُ وَمَصْدَرُهُ وَمَنْشَأَتُهُ وَجَدْرُهُ، فَجَمْعُهُ أُصُولٌ، قَالَ مُجَدِّدُ الدِّينِ أَبُو حَفْسٍ عُمَر الْبَلْقِينِيُّ: "الْأَصْلُ فَهُوَ لُغَةً لِمَعَان: الْمُحْتَاجُ إِلَيْهِ، أَوْ مَا يُبْنَي عَلَيْهِ غَيْرُهُ أَوْ مَا يَسْتَذِدُ وُجُودُهُ إِلَيْهِ مِنْ غَيْرِ تَأْثِيرٍ، أَوْ مَا مِنْهُ الشَّيْءُ، وَاصْطِلَاحًا: الدَّلِيلُ الرَّاجِحُ يَسْتَذِدُ وُجُودُهُ إِلَيْهِ مِنْ غَيْرِ تَأْثِيرٍ، أَوْ مَا مِنْهُ الشَّيْءُ، وَاصْطِلَاحًا: الدَّلِيلُ الرَّاجِحُ وَالصُّوْرَةُ الْمُقَيِّسُ عَلَيْهَا وَالْقُوَاعِدَةُ، وَالْمُرَادُ بِهِ فِي الْأُصُولِ: الدَّلِيلَ"، فَأُصُولُ الدِّينِ هُو وَالصُّوْرَةُ الْمُقَيِّسُ عَلَيْهَا وَالْقُوَاعِدَةُ، وَالْمُرَادُ بِهِ فِي الْأُصُولِ: الدَّلِيلَ"، فَأُصُولُ الدِّينِ هُو قَاعِدُ عَقَائِدِ الدِّينِ، أَي عِلْمُ التَوْجِيدِ أَوْ عِلْمُ الْعَقِيدَةِ الَّذِي وَاجِبٌ عَلَى كُلِّ مُكَلَّفٍ أَنْ أُصُولَ الدِّينِ هُو يَعْرَفَ وَيَعْتَقِدَ بِهِ بِإِسْتِثْتَاءٍ مِنْ ذَلِكَ عِلْمِ الْكَلَامِ، وَذَهَبَ بَعْضُ الْعُلْمَاءُ أَنَّ أُصُولَ الدِّينِ هُو عَلْمُ الْكَلَامِ مَأْخُوذٌ مِنَ الْكِتَابِ وَالسُّلَّةِ وَالْبُرَاهِينَ الْعَقْلِيَّةِ، قَالَ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ فَي فَتْحِ الْبَصَائِرِ: "أَنَّ فَنَ التَوْجِيدِ يَنْقَسِمُ إِلَى قِسْمَيْنِ أُصُولِ الدِّينِ وَعِلْم الْكَلَام،

وَأُصُولُ الدِّينِ مِنْ فُرُوضِ الْأَعْيَانِ وَعِلْمُ الْكَلامِ مِنْ فُرُوضِ الْكِفَايَةِ"، فَمَعْنَى فُرُوضِ الْأَعْيَانِ هِي كُلِّ مُكَلَّفٍ أَن تَعْرَفَ وَتَعْمَلَ بِهَا، وَأَمَّا فُرُوضُ الْمُكَلَّفِينَ يَكْفِي لِسَائِرِهِمْ، فُرُوضُ الْمُكَلَّفِينَ يَكْفِي لِسَائِرِهِمْ، فُرُوضُ الْكِفَايَةِ فَهِيَ الْعُلُومِ وَالْعَمَلِ الَّتِي إِذَا قَامَ بِهَا بَعْضُ الْمُكَلَّفِينَ يَكْفِي لِسَائِرِهِمْ، فَرِوضُ الْكِفْلِ الدِّينِ أَهْمُ الْعُلُومِ عَلَى الْمُكَلَّفِ أَنْ يَعْلَمَ وَيَعْهَمَ لِأَنَّ مِدَارُهُ الْإِيْمَانُ وَالنَّصْدِيقُ بِالْقُلْبِ، فَعِلْمُ أُصُولِ الدِينِ هُوَ أَهْمُ أُمُورِ الدِينِ الَّذِي بِهِ يَدُورُ كُلُّ شَيْءٍ، إِنَّ الْعُلَمَاءَ مِنْ أَهْلِ السُّنَةِ قَدْ يَنْفَسَمَ أُصُولَ الدِينِ فِي تَلَاتَةِ أَقْسَامٍ: إِلَاهِيَّاتٌ، وَأَمَّا الْإِلَاهِيَّاتٌ، وَأَمَّا الْإِلَاهِيَّاتٌ، وَأَمَّا الْإِلَاهِيَّاتُ أَي كُلُّ شَيْءٍ مُتَعَلِّقٌ بِاللهِ عِزَّ وَجَلَّ، فَأَصْلُهُ مِنْ مَعْوفَةٍ مَا الْعُلَمَاءَ مِنْ أَهْلِ السُّنَةِ قَدْ يَنْفَسَمَ أُصُولَ الدِّينِ فِي تَلَاتَةٍ أَقْسَامٍ: إِللهِ عِلَّامُ مِنْ مَعْوفَةٍ مَا الْعُلَمَاءَ مِنْ أَهْلِ اللهَ وَمَا يَسْتَحِيلَ وَمَا يَصْدَرُ مَنْهُ، فَعُو عَايَةُ جَمِيعِ الْعُلُومِ، فَكُلُّ عُلُومِ مِنَ الْعُقَائِدِ وَفُرُوعِ الطَّاهِرِ وَقُرُوعِ النَاطِنِ يَصْدَرُ مِنْهُ، فَعِلْمُ الْإِلَاهِيَّاتِ هُو مَعْرِفَةُ اللهِ تَعَالَى مَعْرِفَةِ اللهِ يَنَ السَّعَولِ وَمَعْرِفَة اللهِ تَعَالَى مَعْرِفَة اللهِ يَعْمَلُومِ وَلَقُولُ اللهَ يُعْولِ الْمُنْ وَمَا يَسْتَحِيلَ وَمَعْرَفَة وَمَعْرَفَة مِنْ السَّمُعِيَّاتُ فَأَمُ اللنَّهُ عِيَّاتُ فَأَلُومِ الْلَهُ فَي أَمُولُ الْمَنْ وَمَا يَسْتَحِيلَ وَمَا يَشْتَولِ وَمَا يَسْتَحِيلَ وَمَا يَحْرَفَة مَا يَجُوزَ لَهُمْ، وَأَمَّا السَّمُعِيَّاتُ فَأَصْلُهُ مِنَ السَّمُ وَهُو مَا سَعْمَ وَهُو مَا سَمْعَ وَهُو مَا سَمِعَ وَهُو مَا يَسْتَحِيلَ وَمَا يَسْتَحِيلَ وَمَا يَحْدِنَ كَالْمُونِ وَمَا السَّمُعِيَّاتُ فَأَصَلُهُ مِنَ السَّمُ وَهُ مَا سَعَرَقَة مَا يَشَعُ وَهُو مَا يَشْتَولِلُ وَمَا يَسْتَحِيلَ وَمَا يَشْتُونَ وَمَا يَسْتَحِيلَ وَمَا يَشْمُونَ وَمَا السَّمُعِيَاتُ فَأَمُ السَّمُ اللَّهُ السَّمُ وَاللَّهُ اللَّهُ اللَّهُ اللَّهُ

وَقَالَ الْمُصَيِّفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: نَافِعٌ إِن شَاءَ اللهُ لِمَن عَوَّلَ عَلَيْهِ، أَي نَافِعٌ فِي دُنْيَاهِ وَآخِرَتِهِ لِمَنْ يَعْتَمَدُ عَلَيْهِ لِأَنَّ بِإِدْرَاكِ عِلْمِ التَّوْجِيدِ يَعْرَفُ الْأَصْلَ الَّذِي اَقَى بِهِ كُلُّ نَبِي مِنْ آدَمٍ عَلَيْهِ السَّلَامُ إِلَى سَيِدِنَا مُحَمَّدٍ ، وَهُوَ عِلْمُ وَحْدَةِ اللهِ وَمَعْرِفَتِهِ، فَلَا عِلْمٌ أَنْفَعُ مِنْ مَعْرِفَةِ اللهِ تَعَالَى فِي الْقُلُوبِ، فَلِذَلِكَ قَدْ رَوَى أَبُو نُعَيْمٍ عَنْ أَنَسٍ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللهِ :: ((العِلْمُ عِلْمَانِ: فَعِلْمُ ثَابِتٌ فِي الْقُلْبِ فَذَاكَ الْعِلْمُ النَّافِعُ هُوَ كُلُّ عُلُومٍ يَدِلُوا النَّافِعُ، وَعِلْمٌ فِي اللهِ وَمَعْرِفَتِهِ وَخَشِيبَةِ، فَكُلُ الْعِلْمُ اللّذِي لَا يَبِلُ إِلَى اللهِ وَمَعْرِفَتِهِ لَا يَنْفَعُ، فَلِذَلِكَ عَلَى عَبَادَةٍ))، فَالْعِلْمُ النَّافِعُ هُوَ كُلُّ عُلُومٍ يَدِلُوا اللهِ وَمَعْرِفَتِهِ وَخَشِيبَةِ، فَكُلُّ الْعِلْمُ الَّذِي لَا يَبِلُ إِلَى اللهِ وَمَعْرِفَتِهِ لَا يَنْفَعُ، فَلِذَلِكَ عَلَى اللهِ وَمَعْرِفَتِهِ وَخَشِيبَةِ، فَكُلُّ الْعِلْمُ الَّذِي لَا يَبِلُ إِلَى اللهِ وَمَعْرِفَتِهِ لَا يَنْفَعُ، فَلِذَلِكَ عَلَى اللهِ وَمَعْرِفَتِهِ وَخَشِيبَةِ، فَكُلُ الْعِلْمُ الَّذِي لَا يَبِلُ إِلَى اللهِ وَمَعْرِفَتِهِ لَا يَنْفَعُ، فَلِدُ لِكَ الْعِلْمُ اللهِ عَلَى اللهِ وَمَعْرِفَتِهِ مَنْ جَابِر بْنِ عَبْدِ اللهِ عَلَى اللهِ قَالَ رَسُولُ اللهِ عَنْ جَابِر بْنِ عَبْدِ اللهِ، وَالطَّبَرَانِيُ عَنْ جَابِر بْنِ عَبْدِ اللهِ، وَالطَّبَرَانِيُ عَنْ جَابِر بْنِ عَبْدِ اللهِ، وَالطَّبَرَانِي عَنْ جَابِر بْنِ عَبْدِ اللهِ، وَالطَّبَرَانِي عَنْ جَابِر بْنِ عَبْدِ اللهِ، وَالطَّبَرَانِي عَنْ جَابِهُ وَلَكُ مَاجَةَ وَإِبْنُ حَبَانٍ وَإِبْنُ مَنْصُولٍ وَالطَّبَرَانِي عَنْ جَابِهِ أَنْ مَاجَةَ وَإِبْنُ حَبَانٍ وَإِبْنُ مَنْصُولُ اللهِ عَلَى اللهِ عَلَى اللهُمْ إِنِي أَنْ الْمَالَى عَلْمَا فَالْ قَالَ وَالْ رَبُولُ الللهُمُ إِنِي أَسُلُولُ اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ اللهُ اللهُ عَلْ وَاللّهُ اللهُ عَلْ اللهُ اللهُ عَلْ اللهُ اللهُ عَلْ الْفَالِكُ الْعَلْمُ الللهُ اللهُ اللهُ الْمُنْ الْعُلْ الْعَلْمُ الْمُؤْدُ اللهُ الللهُ اللهُ اللهُ الله

مِن عِلْمٍ لاَ يَنْفَعُ))، وَنَسْأَلُ اللهِ تَعَالَى أَنْ يَجْعَلَ هَذَا الْكِتَابَ عِلْمًا نَافِعًا لِنَا وَيَثْبِتَ عُلُومَهُ فِي قُلُوبِنَا بِجَاهِ سَيِّدِنَا مُحَمَّدٍ ﷺ.

وَقَالَ الْمُصَنِفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: فَأَقُولُ، وَبِاللهِ التَّوْفِيقُ، أَي أَبْدَاءُ بِأَقْوَالِي فِي هَذَا الْكِتَابِ، وَفِيمَا أَقُولُ لَا تَوْفِيقٌ فِي صَوَابِهِ وَلَا تَوْفِيقٌ فِي تَبْلِيغِهِ إِلَى الْحَلْقِ إِلَى النَّوْفِيقِ مِنَ اللهِ تَعَالَى، إِقْتِدَانًا بِقَوْلِهِ تَعَالَى عَلَى لِسَانِ النِّبِيِّ شُعَيْبٍ عَلَيْهِ الشَّكَمُ: ﴿مَا تَوْفِيقِي إِلاَّ بِاللهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ﴾.

وَقَالَ اَلْمُصَنِفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: الْعَالَمُ كُلُّهُ مِنْ عَرْشِهِ إِلَى فُرْشِهِ حَالِثٌ، أَي كُلُّ شَيْءٍ فِي الْوُجُودِ سِوَى اللهِ تَعَالَى فَهُوَ الْعَالَمُ بِاللَّامِ مَفْتُوحاً، قَالَ اللهُ تَعَالَى: ﴿ اللّهُ خَالِقُ كُلَّ شَيْءٍ سِوَاهُ، فَكُلُما سِوَى ذاتِ اللهِ مِنَ الْوُجُودِ أَيِّ النَّهَ خَالِقُ كُلُّ شَيْءٍ سِوَى اللهِ تَعَالَى مِنْ الْوُجُودِ أَيِّ الْعَالَمِ فَحَادِثٌ، أَي مَخْلُوقٌ، فَالْمَخْلُوقَاتُ كُلُّ شَيْءٍ سِوَى اللهِ تَعَالَى مِنْ عَرْشِهِ إِلَى فَرْشِ الْأَرْضِ وكُلُّ شَيْءٍ بَيْنَهُمَا، فَحَادِثٌ هُو مَوْجُودٌ وُجِدَ مِنْ شَيْءٍ عَيْرِهِ وَعَنْ شَيْءٍ أَي عَنْ سَبَبِ فَاعِلٍ وَمِنْ مَادَّةٍ وَالزَّمَانُ مُتَقَدَّمٌ عَلَى وُجُودٍ، فَحَادِثٌ كُلُّ شَيْءٍ عَلَى وَجُودٍ، فَحَادِثٌ كُلُّ شَيْءٍ اللهِ يَعَالَى عَلَيْهِ بِحُدُوثِ الْعَالَمِ لِأَنَّ بِمَعْرِفَتِهِ شَيْءٍ لَهُ بِدَايَةٌ وَنِهَايَةٌ، فَبَدَأَ الشَّيْخُ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ بِحُدُوثِ الْعَالَمِ لِأَنَّ بِمَعْرِفَتِهِ الْعَالَمِ لَا اللهِ عَلَى اللهِ عَلَى عَرْفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ))، وقَالَ يَعْرِفُ صَانِعَهُ وَخَالِقَهُ، قَالَ رَسُولُ اللهِ عَنَى ((مَن عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ))، وقَالَ الْعَارِفُ مُحَمَّدٌ التَّتَائِقُ مَا الْمَالِكِيُّ فِي مَعْنَى هَذَا الْحَدِيثِ: "أَيِّ مَنْ عَرَفَ نَفْسَهُ بِالْإِفْتِقَالِ الْعَالِمِ مُنْوَلِهِ وَالْمَالِ مُنْولُولُ مُؤْمُولُ اللهِ مُنْولُولُ مُؤْمُولُولًا بِالْعَرِقُ وَالْمَولُولُ مُنْ مَولًا بِالْكَالُولُ مَنْولُ اللهُ الْمَالِكِي مَا الْمَالِكِي وَلَا اللّهِ الْمَالِكِي وَلَا اللهُ الْمَلْكِي وَلَى اللهُ الْمُعْلَولُ مَنْ مُؤْمُولُولُ الْمُعْرِقَةِ صِفَةً الْمُخُلُوقِ لَيْعُرِدٍ وَالْمَالِكِي مَلْولُ مِنْ مَالِكُ وَالْمُولُولُ مُنْ الْمَالِكِي وَالْمَولُ اللهُ اللهُ الْمُعْرِقُةِ صِفَةً الْمُخُلُوقِ التَّغْرِيرِ وَالْأَوْلِ مُعْمُولُ مَنْهُ الْمُالِكُ مَا الْمُؤْلُولُ مَالِكُولُ مُعْرَفُهُ وَالْمُ اللهُ الْمُؤْلِ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ الْمُعْ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ

وَقَالَ اَلْمُصَنِّفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: وَصَائِعُهُ اللهُ تَعَالَى، أَيِّ خَالَقُهُ اللهُ تَعَالَى، فَهُو اللهُ يَبْدَأُ جَمِيْعَ الْمَخْلُوقَاتِ بَخُرُوجِهَا مِنَ الْعِدَمِ إِلَى الْوُجُودِ، فَإِنَّ خَالِقَ الْعَالَمِ كُلِّهِ هُو اللهُ تَعَالَى، فَهُو فَاعِلُ الْكُلِّ وَمُوجِدُهُ وَالْحَافِظُ لَهُ، فَقَالَ تَعَالَى: ﴿وَهُو اللّهِ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ﴾، فَالْعَالَمُ كُلُّهُ حَادِثٌ بِإِيْجَادِ اللهِ تَعَالَى لَا مِنْ شَيْءٍ أَوْ مَوْجُودٍ، فَخَلَقَ اللهُ الْعَالَمَ يُعِيدُهُ ﴾، فَالْعَالَمُ كُلُّهُ حَادِثٌ بِإِيْجَادِ اللهِ تَعَالَى لَا مِنْ شَيْءٍ أَوْ مَن الْعِدَمِ، فَهُو اللهِ يَعْدَلُقَ مِنْ النَّوَابِ أَوْ مِنَ الْعِدَمِ، فَهُو اللّهِ يَعْدَلُقَ مِنْ عَلَى مَنْ الْمَعْدُومِ، أَيِّ أَنَّهُ خَلَقَ الْخُلْقَ مِنَ التَّرَابِ أَوْ مِنَ الْعِدَمِ، فَهُو اللّهِ يَعْدَ أَنْ لَمْ يَكُنْ شَيْئًا، قَالَ مُجَاهِدٌ فِي مَعْنَى هَذِهِ الْأَيَّةِ: عَيْرٍ أَصْلٍ، فَيَنْشَئُهُ ثُمَّ يُحِينُهُ لِلْبَعْثِ، أَوْ يَنْشَئُهُ مِنَ الْمَاءِ ثُمَّ يَعِيْدُهُ مِنْ حَالٍ إِلَى حَالٍ"، لِينَشَئُهُ ثُمَّ يَمِيتُهُ ثُمَّ يُحِينُهُ لِلْبَعْثِ، أَوْ يَنْشَئُهُ مِنَ الْمَاءِ ثُمَّ يَعِيْدُهُ مِنْ حَالٍ إِلَى حَالٍ"، أَنْ لَمْ وَلَادَتِهِ، وَأَمَّا إِعَادَتُهُ فَإِحْيَاؤُهُ بَعْدَ الْمَوْتِ بِالنَّفَخَةِ لَلْهُ عَلَقِ فَي الرَّحَم قَبْلَ وِلَادَتِهِ، وَأَمَّا إِعَادَتُهُ فَإَحْيَاؤُهُ بَعْدَ الْمَوْتِ بِالنَّفَخَةِ فَلِعَاقٍ فِي الرَّحَم قَبْلَ وَلِادَتِهِ، وَأَمَّا إِعَادَتُهُ فَإِحْيَاؤُهُ بَعْدَ الْمَوْتِ بِالنَّفَخَةِ وَلَيْهُ فَيْعَلَقِ فِي الرَّحَم قَبْلَ وَلِادَتِهِ، وَأَمَّا إِعَادَتُهُ فَإِحْدَاللهِ الْمَعْدَ الْمُوتِ بِالنَّفَحَةِ وَلَيْهِ فَيعَلَقِ فِي الرَّحَم قَبْلَ وَلِادَتِهِ، وَأَمَّا إِعَادَتُهُ فَإِحْوالَهُ مَا الْمَوْتِ بِالنَّفَةَ فَالِمُونَ بَعْدَ الْمُؤْتِ بِاللَّهُ الْمُؤْتِ بِاللَّهُ الْمُؤْتِ وَلِهُ اللهُ الْمُؤْتِ اللّهُ الْمُؤْتِ اللهُ اللهُ اللهُ اللهُ اللهُ الْمُؤْتِ اللهُ الْمُؤْتِ اللهُ اللهُ الْمُؤْتِ ا

الثَّانِيَّةِ فِي الصُّورِ لِلْبَعْثِ، فَجَعَلَ مَا عُلِمَ مِنْ اَبْتَدَاءِ خَلْقِهِ دَلِيْلًا عَلَى مَا يُخْفَى مِنْ إِنَّانِيَّةِ فِي الصُّورِ لِلْبَعْثِ، فَجَعَلَ مَا عُلِمَ مِنْ اَبْتَدَاءِ خَلْقِهِ دَلِيْلًا عَلَى مَا يُخْفَى مِنْ إِعَادَتِهِ، اَسْتِدْلَالًا بِالشَّاهِدِ عَلَى الْغَائِبِ، وَقَالَ تَعَالَى أَيْضًا: ﴿اللَّهُ خَالِقُ كُلَّ شَيْءٍ ﴾ أَيِّ أَنَّهُ تَعَالَى غَيْرُ مَخْلُوقٍ وَمَصْنُوعٍ، بَلْ هُوَ ﴿خَالِقُ كُلَّ شَيْءٍ ﴾ وَصَانِعُ لِكُلِّ شَيْءٍ سِوَاهُ لِأَنَّهُ تَعَالَى غَيْرُ مَخْلُوقٍ وَمَصْنُوعٍ، بَلْ هُوَ ﴿خَالِقُ كُلَّ شَيْءٍ ﴾ وَصَانِعُهُ.

وَقَالَ الْمُصَنِّفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: وَهُو تَعَالَى وَاجِبُ الْوُجُودِ، أَي وَجُهٍ مِن الْوُجُودِ، اللهِ تَعَالَى وَاحِبٌ فِي ذَاتِهِ وَصِفَاتِهِ وَافْعَالِهِ، فَلا يقْبَلُ الْعِدمَ مِنْ أَي وَجُهٍ مِن الْوُجُودِ، فواجِبُ الْوُجُودِ هُو مَا لَمْ يَكُنْ مِنْ شَيْءٍ، وَلاَ عَنْ شَيْءٍ، وَلاَ تَقَدَمَهُ زَمَانٌ وَلاَ مَكَانٌ وَلاَ شَيْءٌ، قَالَ اللهُ تَعَالَى: ﴿ ذَلِكَ بِأَنَّ اللهَ هُوَ الْحَقُ ﴾، أَي ذُو الْحَقِّ عَلَى عِبَادِهِ، وَذُو شَيْءٌ، قَالَ اللهُ تَعَالَى: ﴿ وَلُوكِ بِأَنَّ اللهَ هُو الْحَقُ ﴾، أَي ذُو الْحَقِّ عَلَى عِبَادِهِ، وَذُو حَقِيْقَةِ الْمُوجُودِ الْطَلقِ، وَأَن وُجُودَ كُلَّ ذِي وُجُودٍ سِوَاهُ عَنْ وُجُوبٍ وُجُودِهِ، وَالْحَقِّ الْمَوْجُودِ الثَّابِثُ هُو النَّيْعَيِّرُ وَلاَ يَزُولُ، وَهُو اللهُ تَعَالَى، فَإِنْ اَتَبْتَ الْوُجُودَ حَقِيْقَةُ الْمُتَحَقِّقِ الْمَوْجُودِ مَوْجُودِ مَوْبُودِ الْعَالَمُ كُلَّهُ وَجُودَ الْعَالَمِ فِي الْحَقِيْقَةِ بَاطِلٌ، فَالْعَالَمُ كُلَّهُ وَجُودَ الْعَالَمِ فِي الْحَقِيْقَةِ بَاطِلٌ، فَالْعَالَمُ كُلَّهُ وَجُودَ الْعَالَمِ فِي الْحَقِيْقَةِ بَاطِلٌ، فَالْعَالَمُ كُلَّهُ وَجُودَ الْعَالَمِ فِي الْحَقِيْقَةِ الْمُودِ مَوْبُودِهِ الْعَلَمُ مُعْرِفَةُ صَائِعِهِ وَخَالِقِهِ وَمُوجِدِهِ، قَالَ اللهُ تَعَالَى عَلَى لِسَانِ وَهُودِ الْعَلْمِ فَجُودِ الْعَالَمِ فِي حَقِيْقَةٍ إِلّا بِوجُودِ مَوْجُدِهِ، قَالَ اللهُ تَعَالَى عَلَى لِسَانِ وَجُودِ الْعَالَمِ فَي الْمُؤْمِدِ الْعَالِمِ فَجُودِ الْعَالَمِ فَي عَلَيْقِهُ إِلّا بِوجُودِ مَوْجُدِهِ، قَالَ اللهُ تَعَالَى عَلَى لِسَانِ وَجُودِ ((كُنْتُ كُونُ الْمُؤْمِدِ الْعَالِمُ فَي عَنْدُ الْوَاحِدِ بْنُ عَاشِرِ فِي الْمُؤْمِدِ الْمُعِيْنِ: (رَكُنْتُ كُونُ الْمُؤْمِدُ الْمُؤْمِدُ الْمُؤْمِدُ الْمُؤْمِدِ الْمُؤْمِدِ الْمُؤْمِدِ الْمُؤْمِدِ الْمُؤْمِدِ الْمُؤْمِدِ الْمُؤْمِدِ الْمُؤْمِدِ الْمُؤْمِدُ الْمُؤْمِدِ الْمُؤْمِدِ الْمُؤْمِدِ الْمُؤْمِدِ الْمُؤْمِدُ الْمُؤْمِدُ الْمُؤْمِدُ الْمُؤْمِدُ الْمُؤْمِدُ الْمُؤْمِدِ الْمُؤْمِدُ الْمُؤْمِدِ الْمُؤْمِدِهُ الْمُؤْمِدُ الْمُؤْمِدِهُ الْمُ

وُجُودُهُ لَهُ دَلِيلُ قَاطِع * حَاجَةُ كُلِّ مُحْدَّثٍ لِلصَّانِع

أَيِّ إَنَّ لِواجِبِ الْوُجُودِ دَلِيْلٌ لِوُجُودِهِ وَهُو الْعَالَمُ طُرًا بِأَسْرِهِ عُلُويَّةً وسُفْلِيَّةً وَأَصْلاً وفَرْعاً، فَاللهُ هُوَ وَاجِبُ الْوُجُودِ الْمُطْلَقِ الَّذِي لا يَتَحَيَزُ وَلَا يَتَعَدَّدُ وَلَا يَتَمَيِّزُ، فَهُوَ عَيْنُ مُوْجُودِ كُلِّ شَيْءٍ سِوَاهُ.

وَقَالَ اَلْمُصَنِّفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: قَدِيمٌ لاَّ أَوَّلَ لَهُ، أَيِّ أَنَّ اللهَ تَعَالَى اللهِ وَاجِبُ الْوُجُودِ لَا أُوَّلُ لِوُجُودِهِ، فَوُجُودُ اللهِ تَعَالَى لَيْسَ مَسْبُوقًا بِعِدَمٍ، أَيِّ عِدَمُ الْأَولِيَّةِ لِوُجُودِهِ وَاجِبٌ لَهُ، فَأَنَّهُ تَعَالَى لَا يَتَقَيَّدُ بِزَمَانٍ وَلَا مَكَانٍ لِحُدُوثِ كُلِّ مِنْهُمَا، وَقِدَمُ اللهِ لَوُجُودِهِ وَاجِبٌ لَهُ، فَأَنَّهُ تَعَالَى لَا يَتَقَيَّدُ بِزَمَانٍ وَلَا مَكَانٍ لِحُدُوثِ كُلِّ مِنْهُمَا، وَقِدَمُ اللهِ تَعَالَى، تَعَالَى بِهَذَا الْمَعْنَى وَاجِبٌ وَتَابِتٌ، وَضِدُ الْقِدَمِ الْحُدُوثُ، وَهُوَ مُسْتَحِيْلٌ عَلَى اللهِ تَعَالَى، قَالَى يَهُو اللهُ تَعَالَى فَي وُجُودِهِ كُلُ قَالَى: ﴿ هُو اللهِ تَعَالَى الله تَعَالَى اللهُ تَعَالَى: ﴿ هُو اللهِ تَعَالَى اللهُ تَعَالَى: ﴿ هُو اللهِ قَلَى اللهِ يَعَالَى اللهُ تَعَالَى: ﴿ هُو اللهِ قَالَى اللهُ تَعَالَى: ﴿ هُو اللهِ قَلَى اللهُ اللهُ اللهُ اللهُ تَعَالَى: ﴿ وَهُو سَابِقٌ فِي وُجُودِهِ كُلُ

حَادِثٍ، فَيَكُونُ وُجُودُهُ مِنْ ذَاتِهِ وَلَا عِلَّةٌ لِوُجُودِهِ، أَوْ مَعْنَاهُ هُوَ قَبْلَ كُلِّ شَيْءٍ بِغَيْرِ حَدِّ، فَاللَّهُ وَاجِبُ فَاللَّهُ وَاجِبُ فَاللَّهُ وَاجِبُ الْوُجُودِ قَدِيْمٌ وَلَا بِدَايَةٌ لِأَوَّلِيَّتِهِ، فَاللَّهُ وَاجِبُ الْوُجُودِ قَدِيْمٌ وَلَا بِدَايَةٌ لِقِدَمِهِ وَوُجُودِهِ.

وَقَالَ الْمُصَنِفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: بَاقٍ لا آخِرَ لَهُ، أَيِّ أَنَّ وُجُودَ اللهِ بَاقٌ فِي ذَاتِهِ وَصِفَاتِهِ وَأَفْعَالِهِ بِلَا نِهَايَةٌ، وَصِفَّةُ الْنَقَاءِ مَعْنَاهُ أَنَّ اللهَ تَعَالَى لَا آخِرَ لَهُ وَامْتِنَاعُ عِدَمِهِ، فَلَا يَعْتَرِيهُ فَنَاءٌ، بَلُ الْبَقَاءُ تَبُوتُ دَوَامِ الْوُجُوْدِ مُلازِماً لَهُ اَبَداً، وَضِدُ الْبَقَاءِ الْفَنَاءُ، وَهُو مُسْتَحِيْلٌ عَلَى اللهِ تَعَالَى إِسْتِحَالَةَ عَقْلِيَّةً وَشَرْعِيَّةً، وَدَلِيْلُ بَقَائِهِ فِي الْبَقَاءِ الْفَنَاءُ، وَهُو مُسْتَحِيْلٌ عَلَى اللهِ تَعَالَى إِسْتِحَالَةَ عَقْلِيَّةً وَشَرْعِيَّةً، وَدَلِيْلُ بَقَائِهِ فِي الْغَقْلِ ثُبُوتُ قِدَمِهِ لِأَنَّ كُلُّ مَا ثُبِتَ قِدَمُهُ إِسْتِحَالَ عَدَمُهُ، قَالَ اللهُ تَعَالَى: ﴿وَتَوَكَلُلْ عَلَى اللّهُ تَعَالَى: ﴿وَتَوَكَلْ عَلَى اللّهُ تَعَالَى: مُوتُ مِنَ اللّهُ لَيْ اللهُ لَكُ اللهُ الْمَوْتِ تَوَكُلْ عَلَى الدَّائِمِ الْنَقَاءِ الَّذِي لَا مَوْتُ مَعَهَا، وَاتْبُتُ بَقَاءَ وَاجِبُ الْوُجُودِ وَنَفِي يَمُوتُ، فَإِنَّ للهِ الْحَيَّاةُ الدَّائِمَةُ الَّتِي لَا مَوْتُ مَعَهَا، وَاتْبُتُ بَقَاءَ وَاجِبُ الْوُجُودِ وَنَفِي يَمُوتُ، فَإِنَّ للهِ الْحَيَّاةُ الدَّائِمَةُ الَّتِي لَا مَوْتُ مَعَهَا، وَاتْبُتُ بَقَاءَ وَاجِبُ الْوُجُودِ وَنَفْي يَمُوتُ، فَإِنَّ لللهِ الْحَيَّاةُ الدَّائِمَةُ الَّتِي لَا مَوْتُ مَعَهَا، وَاتْبُتُ بَقَاءَ مَا سِوَاهُ وَنَفْي بَعَاءَ مَا سِوَاهُ وَقَلْ تَعَالَى: ﴿لَا إِلَهُ إِلّا هُو كُلُّ شَيْءٍ هَالِكٌ إِلَّا هُو كُلُ شَيْءٍ هَالِكٌ إِلَّا هُو كُلُ شَيْءٍ هَالِكٌ إِلَّا وَجُهَهُ وَجُهُهُ وَكُلُ شَيْءٍ هَالِكٌ إِلَّا لَكَ عَلَى اللّهُ إِلَّا هُو كُلُ شَيْءٍ هَالِكٌ إِلَا وَجُهُهُ وَالْمَالِكُ إِلَا لَهُ إِلَا هُولَ كُلُ شَيْءٍ هَالِكٌ إِلَّ لَلْ مَا لَتُكَالَى اللهُ إِلَّ هُولُ اللهُ إِلَى الْمُلْكُ إِلَهُ إِلَا هُولِكُ إِلَهُ إِلَا هُولَ لَكُولُ اللّهُ الْمُعَلَى اللّهُ الْمُلْكُ اللّهُ عَلَى اللّهُ الْمُؤْلِمُ اللّهُ الْمُؤْمِلُ اللّهُ الْمُؤْمِلُولُ اللّهُ الْمُؤْمِلُ اللّهُ الْمُؤْمِلُ اللّهُ الْمُؤْمِلُ الللللّهُ الْ

وَقَالَ الْمُصَنِفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: مُخْالِفٌ لِلْحَوَادِثِ، أَيِّ أَنَّ اللهَ تَعَالَى مُخَالِفٌ لِلْحَوَادِثِ فِي وُجُودِهِ وَذَاتِهِ وَصِفَاتِهِ وَأَفْعَالِهِ، لِأَنَّهُ تَعَالَى لَوْ كَانَ مَشَابِهَا لِلْحَوَادِثِ النَّتِي أَحْدَثُهَا وَخَلَقَهَا مِنْ أَيِّ وَجُهٍ لَكَانَ حَادِثًا مِثْلَهَا وَلَوْ كَانَ حَادِثًا مِثْلَهَا لَمَا للْحَوَادِثِ النَّتِي أَحْدُوثُهُ إِذا مُسْتَحِيْلٌ، وَدَلِيْلُ مُخَالِفِتِهِ لِلْمَخْلُوقَاتِ فِي الْعَقْلِ قُدْرَتُهُ عَلَى الْمَخْلُوقَاتِ فِي الْعَقْلِ قَدْرَتُهُ عَلَى إِيجَادِهَا لِأَنَّ مَنْ مِثْلِهَ شَيْءٌ ﴾، أَيِ إِيجَادِهَا لِأَنَّ مَنْ مِثْلِهَ اللهِ تَعَالَى فِي أَيْ شَيْءٍ ، لَا يَشَبَهُ شَيْئًا مِنْ مَخْلُوقَاتِهِ وَلَا يَشْبَهُ شَيْءً هِ، أَيْ الْمَعْنَى الْحَقْلِقِ وَالْمَخْلُوقِ، فَلَا تَشَابَهُ بَيْنَهُمَا فِي شَيْءٌ بِهِ، وَإِنَّمَا جَاءَ مِمَّا أَطْلَقُهُ الشَّرْعُ عَلَى الْخَالِقِ وَالْمَخْلُوقِ، فَلَا تَشَابَهُ بَيْنَهُمَا فِي الْمَعْنَى الْحَقِيْقِي، إِذْ صِفَاتُ الْقَدِيْمِ جَلَّ وَعَزَّ بِخِلَافِ صِفَاتِ الْمَخْلُوقِ، إِذْ صِفَاتُ الْقَدِيْمِ جَلَّ وَعَزَّ بِخِلَافِ صِفَاتِ الْمَخْلُوقِ، إِذْ صِفَاتُهُ الشَّرْعُ عَلَى الْخَالِقِ وَالْمَخْلُوقِ، فَلَا تَشَابَهُ بَيْنَهُمَا فِي الْمَعْنَى الْحَقِيْقِي، إِذْ صِفَاتُ الْقَدِيْمِ جَلَّ وَعَزَّ بِخِلَافِ صِفَاتِ الْمَخْلُوقِ، إِذْ صِفَاتُهُ الْمُعْرَافِ، وَلَا مُخْلُوقِ، إِذْ صِفَاتُهُ المُعْرَقِ وَلِهِ الْحَقِ: ﴿ لَيْسَ كَمْتُلِهِ شَيْءٌ ﴾، وَقَدْ قَالَ بَعْضُ الْعُلَمَاءُ وَي وَلِهِ الْحَقِ: ﴿ لَكُنْ مَلَاهِ شَيْءٌ ﴾، وَقَدْ قَالَ بَعْضُ الْعُلَمَاءُ الْمُحْوِقِيْقِ وَلِهُ اللْعَلِهِ مُولِكِهُ اللْعَلَى وَلَا مُعْطِلَةٌ مِنَ الصِيفَاتِ ، وَلَا كَفِعْلِهِ فِعْلَى وَلَا مُؤْلِهُ اللْمُعْلَى وَلَا كَوْمُ مَعْلَلَةً مِنَ الْعَمْءُ وَلِهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى مَعْلَلَةً مِنَ الْعَمْءُ أَلُو مُولِهُ اللَّهُ عَلَى وَلَا كَالْمَاءُ أَلَى الللَّهُ عَلَى مَا اللَّهُ الللَّهُ اللَّهُ اللَّهُ

حَدِيْثَةٌ، كَمَا اَسْتَحَالُ أَنْ يَكُونَ لِلذَّاتِ الْمُحْدَثَةِ صِفَّةٌ قَدِيْمَةٌ، وَهَذَا كُلَّهُ مَذْهَبُ أَهْلِ الْحَقِّ وَالسُّنَةِ وَالْجَمَاعَةِ، وَقِيْلَ مَعْنَى ﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ ﴾ مَعْنِيَانِ: أَحَدُهُمَا أَنْ يَكُونَ مَعْنَاهُ: لَيْسَ هُوَ كَشَيْءٍ، وَأَدْخَلُ الْمِثْلُ فِي الْكَلَامِ تَوْكِيْدًا لِلْكَلَامِ إِذَا اَخْتَلَفُ اللَّهْظُ بِهِ وَبِالْكَافِ، وَهُمَا بِمَعْنَى وَاحِدٍ، وَالثَّانِي أَنْ يَكُونَ مَعْنَاهُ: لَيْسَ مِثْلَ شَيْءٍ، وَتَكُونُ الْكَافُ هِيَ وَهُمَا بِمَعْنَى وَاحِدٍ، وَالثَّانِي أَنْ يَكُونَ مَعْنَاهُ: لَيْسَ مِثْلَ شَيْءٍ، وَتَكُونُ الْكَافُ هِيَ الْمَدْخَلَةُ فِي الْكَلَامِ، فَهَذِهِ الْأَيَّةُ دَلَّتْ عَلَى الْمِمَاثِلَةِ مُسْتَحِيْلَةٌ إلَيْهِ، قَالَ وَلِي اللهِ مُحَمَّدٌ الْمَدْخَلَةُ فِي الْكَلَامِ، فَهَذِهِ الْأَيْةُ دَلَّتْ عَلَى الْمِمَاثِلَةِ مُسْتَحِيْلَةٌ إلَيْهِ، قَالَ وَلِي اللهِ مُحَمَّدٌ تَكُرُّ رَحِمَهُ اللهُ تَعَالَى فِي كِتَابِهِ قِرَاءِ الْأَحِبَاءِ: "فَكَيْفَ يُشَارُ إِلَيْهِ بِالتَّشْبِيْهِ ﴿ لَيْسَ كَمِثْلِهِ تَكُرُّ رَحِمَهُ اللهُ تَعَالَى فِي كِتَابِهِ قِرَاءِ الْأَحِبَاءِ: "فَكَيْفَ يُشَارُ إِلَيْهِمْ لِأَنَّ الْحَقِّ سُبْحَانَهُ لَا تَعْرَبِهِ مَنْهُ اللهُ تَعَالَى فِي كِتَابِهِ قِرَاءِ الْأَحْرَاءِ: "فَكَيْفَ يُشَارُ إِلَيْهِمْ لِأَنَّ الْحَقِّ سُبْحَانَهُ لَا عَلَيْهُ مَا لِللهُ لَعَلَاهُ الْقُدُوسُ " أَيِّ الْمَنَزِيْهِ مِنْهُ اللهُ وَلِي النَّهُ مِنْهُ إِلَى الْحَقِ مَا عُلِقَ لِسَاهُ إِلَّا مَعْرِفَةٌ إِنَّهُ الْقُدُوسُ " أَيِّ الْمَنَزِيهِ مِنْهُ اللهُ وَاللهُ عُولِ وَصِفَّاتِ النَّقُوسِ وَحِفَّاتِ النَّقُوسِ وَحِفَّاتِ النَّهُ مِنْ الْحَوْلِ ثِقَ لِللهُ الْعُدُوسُ " أَي الْمَنْزِهِ وَلَهُ الْعُولُ وَالْمَوْلِ وَصِفَاتِ النَّهُ مِنْ الْمُؤْولِ وَصِاعَاتِ النَقُوسُ وَجَمِيْع صِفَّاتِ الْحَوْلِ فَيْ الْمُنْولِ وَالْمَاتِ الْمُولِ وَصِفَاتِ النَّهُ الْعُدُوسُ الْمَعْرِفَة لِللهُ الْمُعْرِقِهُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُعْولِ وَلَا الْمُؤْلِقُومُ اللهُ الْعَلَى الْمُعَرِقِهُ الْمُؤَالِ الْحَلِيقُ الْمُعَلِيقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُعَلِي الْعُلُولُ الْمُولِقُ اللّهُ الْمُعْولِ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْعُلُ

وَقَالَ اَلْمُصَنِّفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: مَا هُوَ بِجِرْمٍ وَلا صِفَةٍ لِلْجِرْمِ، أَيِّ أَنَّ اللهِ تَعَالَى لَيْسَ بِجَسَمٍ لِأَنَّ الْجِرْمِ جَسَمٌ، وَلَا هُوَ بِصِفَّةُ الْجِرْمِ أَيِّ لَيْسَ لَهُ بِجَوْهَرٍ وَجَسَمٍ وَعَرْضٍ وَعَرْضٍ، فَلَا هُوَ مُتَحِيِّزٌ، وَلَا يُشَارُ إِلَيْهِ بِهُنَا وَلَا هُنَاكَ، فَلِكُلِّ جَوْهَرٍ وَجَسَمٍ وَعَرْضٍ حَدِّ، فَلَيْسَ لِلّهِ تَعَالَى حَدِّ لِأَنَّ لَا بِدَايَةٌ لَهُ وَلَا آخِرٌ لَهُ، وَإِنْ وَصَفَ تَفْسَهُ بِوَجْهٍ أَوْ يَدٍ أَوْ يَدِ أَوْ يَدِيْنِ أَوْ عَيْنِ أَوْ عَيْنَيْنٍ أَوْ رِجْلِ أَوْ رِجْلَيْنِ فَإِنَّهُ كَذَلِكَ بِلَا كَيْفَ عَلَى الْوَجْهِ الَّذِي قَالَهُ يَدَيْنِ أَوْ عَيْنَيْنٍ أَوْ رِجْلٍ أَوْ رِجْلَيْنِ فَإِنَّهُ كَذَلِكَ بِلَا كَيْفَ عَلَى الْوَجْهِ الَّذِي قَالَهُ وَبِالْمَعْنَى الَّذِي أَرَادَهُ، وَجَمِيْعُ هَذِهِ تَحْتَ تَنْزِيْهِ قَوْلِهِ تَعَالَى: ﴿ لَهُ مَنْ إِصَافَةِ الْيَدِ وَالْأَيْدَى وَغَيْرِ ذَلِكَ مِنْ إِسَامَةِ الْبَدِ وَالْأَيْدَى وَغَيْرِ ذَلِكَ مِنْ إِسَافَةِ الْيَدِ وَالْأَيْدَى وَغَيْرِ ذَلِكَ مِنْ إِسَامَةِ الْجَوَارِحِ إِلَى اللهِ عِزَ وَجَلَّ فَإِنَّمَا هُو عَلَى سَبِيْلِ الْمَجَازِ وَالْإِسْتِعَارَةِ وَاللهُ مَنَزِّهُ عَلَى اللهُ عَنَى اللّهُ عَلَى اللهُ عَزَقٍ وَ الللهُ مَنْزِهُ عَلَى اللّهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَنَى التَّشْبِيْهِ وَالتَّهُ اللهِ عِنَ وَجَلَّ فَإِنَّمَا هُو عَلَى سَبِيْلِ الْمَجَازِ وَالْإِسْتِعَارَةٍ وَ الللهُ مَنْزِهِ عَنْ التَشْبِيْهِ وَالتَّهُ مِسْمَاء الْمَوْلِ إِلَى اللهُ عَنْ التَشْبَيْهِ وَالتَّهُ عِيْدٍ لَاللهُ مَنْزِهِ مَنْ إِلَى اللهُ عَلَى عَلَى اللهُ عَلَى الللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَيْهِ عَلَيْ عَلَى اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ اللهُ اللهُ اللهُ عَلَى اللهُ اللهُ

وَقَالَ الْمُصَنِّفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: وَلا جِهَةً لَهُ وَلا مَكَانَ لَهُ، أَيِّ أَنَّ اللهَ تَعَالَى لَيْسَ فِي جِهَةٍ وَلَا فِي مَكَانٍ، وَلَا يَتَحِدُ بِغَيْرِهِ وَلَا يَحُلُّ فِيْهِ، وَلَوْ كَانَ فِي جِهَةٍ لَكَانَتُ هَذِهِ الْجِهَةُ قَدِيْمَةٌ سَابِقَةٌ لَهُ تَعَالَى، فَهَذَا مَحَالٌ لِأَنَّ جِهَةٌ وَمَكَانٌ حَادِثَانِ، لَكَانَتُ هَذِهِ اللهُ تَعَالَى، وَهُو تَعَالَى سَابِقٌ فِي وُجُودِهِ كُلُّ حَادِثٍ، فَأَمَّا قَوْلُهُ تَعَالَى؛ خَلَقَهُمَا اللهُ تَعَالَى، وَهُو تَعَالَى سَابِقٌ فِي وُجُودِهِ كُلُّ حَادِثٍ، فَأَمَّا قَوْلُهُ تَعَالَى: ﴿أَمِنتُم مَّن فِي السَّمَاء ﴾ وَغَيْرُهَا مِنَ ﴿ اللهُورَةِ عَلَى الْعَرْشِ اسْتَوَى ﴾، وَقَوْلُهُ تَعَالَى: ﴿أَأَمِنتُم مَّن فِي السَّمَاء ﴾ وَغَيْرُهَا مِنَ أَيَّاتِ الْقُرْآنِيَةِ وَأَحَادِيْثِ النَّبُويَّةِ فَنَقُولُ فِيْهَا كَمَا قَالَ مُجَدِّدُ الدِيْنِ أَبُو حَفْصٍ عُمَر بْنُ رَسْلانِ الْبَلْقِيْنِيُّ: "أَمَّا الْأَخْبَارُ وَالْآتَارُ فَالْقَوَاطِعُ مِنَ الْأَدِلَةِ الْعَقْلِيَّةِ أَلَّتِي لَا تَقَبَلُ التَّأُويُلِلَ وَسُلانِ الْبَلْقِيْدِيُّ: "أَمَّا الْأَخْبَارُ وَالْآتَارُ فَالْقَوَاطِعُ مِنَ الْأَدِلَةِ الْعَقْلِيَّةِ أَلَتِي لَا تَقَبَلُ التَّأُويُلِلَ وَيْهُ مَن اللهُ مِنَ اللهُ مِنْ عَرْدُ الدِيْنِ عَبْدُ اللهِ بْنُ رَسُلانِ الْبَلْقِيْدِيُّ : "أَمَّا الْأَخْبَارُ وَالْآتَارُ فَالْقَوَاطِعُ مِنَ الْأَذِلَةِ الْعَقْلِيَّةِ أَلَتِي لَا تَقْبَلُ التَّوْفِي عَنْ طَاهِرِهِ"، فَقَالَ عَلَامَةُ السُّوْدَانِ الشَّيْخُ عِزُ الدِيْنِ عَبْدُ اللهِ بْنُ

فُودُيَ فِي ضِيَاءِ التَّاْوِيْلِ: "أَشَارٌ إِلَى وَجْهِ إِحْدَاثِ الْكَائِنَاتِ وَتَدْبِيْرُ أَمْرِهَا بِأَنَّ قَصْدَ الْعَرْشِ، فَأَجْرَى مِنْهُ الْأَحْكَامُ وَالتَّقَادِيْرُ، وَأَنْزِلُ مِنْهُ الْأَسْبَابُ عَلَى تَرْتِيْبٍ وَمَقَادِيْرٍ حَسْبُمَا اَقْتَضَتْهُ حِكْمَتُهُ وَتَعَلَّقَتْ بِهِ مَشِيئَتُهُ لِيَدِلُ بِذَلِكَ عَلَى كَمَالِ قُدْرَتِهِ وإِرَادَتِهِ، فَقَالَ: هِالرَّحْمَنُ وَفْعٌ عَلَى الْمَدْحِ، وَالْجُمْلَةُ بَعْدُهُ خَبْرٌ بَعْدَ خَبْرٍ أَوْ خَبْرُ مُبْتَنَا مِحَدُوفٌ وَالرَّحْمَنُ وَفْعٌ عَلَى الْمَدْحِ، وَالْجُمْلَةُ بَعْدُهُ خَبْرٌ بَعْدَ خَبْرٍ أَوْ خَبْرُ مُبْتَنَا مَحْدُوفٌ وَعَلَى الْمَدْحِ، وَالْجُمْلَةُ بَعْدُهُ خَبْرٌ بَعْدَ خَبْرٍ الْكَائِنَاتِ عَلَى وَفَقِ مَا وَعَلَى الْعَرْشِ اسْتَوَى كَنَايَةٌ عَنْ نِفَاذِ التَّصَرَفِ وَإِجْزَاءُ تَدْبِيْرِ الْكَائِنَاتِ عَلَى وَفَقِ مَا الْتَعْرَفُ وَعْمَتُهُ حِكْمَتُهُ"، وَخَلَقَ الله تَعَالَى عَرْشَهُ لَا لِحَاجَتِهِ إِلَيْهِ، فَاَسْتَوَى عَلَيْهِ كَيْفَ شَاءَ وَأَرَادَ، لَا السَّقِرَارُ رَاحَةٍ كَمَا يَسْتَرِيحُ الْخَلْقِ، وَقَالَ عَلَمَةُ السُّودَانِ الشَّيْخُ عَبْدُ اللهِ بْنُ فُودُيَ أَيْضًا فِي ضِينَاءِ التَّأُويْلِ: فِي قَوْلِهِ تَعَالَى: ﴿أَأَمِنتُم مَّن فِي السَّمَاء ﴿ السُّلْطَانُهُ وَوُدِ اللهِ بَعُلَى وَقُورِهِ اللهَ يَعْدَدُ الْأَيْتَيْنِ دَلِيْلَتُمْنِ عَلَى وَجُهِ لِللهِ الْمَقْدِي مَكَانِ أَوْ جَهَةٍ.

وَقَالَ الْمُصَنِّفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: بَلْ هُوَ كَانَ كَيْفَ كَانَ، وَكَانَ قَبْلَ أَيْنَ اللهَ تَعَالَى كَانَ قَبْلَ كَيْنُونَةٍ كَانَ، وَكَانَ قَبْلُ كَيْفُ كَانَ، وَكَانَ قَبْلُ كُونٌ كَانَ، وَكَانَ قَبْلُ كَوْنٌ كَانَ، وَكَانَ قَبْلُ كَمِيْعِ صِفَاتِ الْحَوَادَثِ كَانَ، فَلَا كَانَ قَبْلُهُ كُونٌ كَانَ، فَهُوَ اَلْأَنَّ كَمَا كَانَ، فَقَالَ رَسُولُ اللهِ عَلَيْكُمَا فِي صَحِيْحِ الْبُخَارِيِّ عَنْ عَمْرَانٍ بْنِ حُصَيْنٍ: ((كَانَ اللهُ وَلَمْ يَكُنْ شَيْءٌ عَيْرُهُ))، وَفِي رِوَايَةٍ: ((وَلَمْ يَكُنْ شَيْءٌ عَيْرُهُ)) وَفِيهِ دَلَالَةٌ عَلَى أَنَّهُ لَمْ يَكُنْ شَيْءٌ مَعَهُ))، وَفِيهِ دَلَالَةٌ عَلَى أَنَّهُ لَمْ يَكُنْ شَيْءٌ مَعَهُ عَلَى الْمَاءُ وَلَا الْمَاءُ وَلَا الْمُعَامُ وَلَا عَيْرُوهُمَا، لِأَنَّ كُلُ ذَلِكَ عَيْرُ اللهِ تَعَالَى، وَقَدْ وَقَعَ فِي قَصَّةٍ تَعْرُهُ لَا الْمَاءُ وَلَا الْمَاءُ وَلَا الْمَعْرُونِ وَلَا عَيْرُهُمُا، لِأَنَّ كُلُ شَيْءٌ مَنْ اللهَ أَوْدِدُ هَذِهِ الْمُخْلُوقَاتِ وَالأَرْضِ وَمَا فِيهِنَّ))، وَمَعْنَى هَذَا الْحَدِيْثِ أَنْ اللهَ أُوقِدُ هُ هَنْ اللهَ أَوْدِدُ هَذِهِ الْمُخْلُوقَاتِ بَعْدَ أَنْ لَمْ تَكُنْ شَيْءٌ، لَا عَنْ عَجْزٍ فِي ذَلِكَ بَلُ مَا لُقُدْرَةٍ.

وَقَالَ اَلْمُصَنِّفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: غَنِيٌّ عَنِ الْمَحَلِّ وَالْمُخَصِّسِ، أَيِّ أَنَّ اللهِ تَعَالَى غَنِيٌّ عَنْ فَاعِلٍ يُخَصِّصُهُ اللهَ تَعَالَى غَنِيٌّ عَنْ فَاعِلٍ يُخَصِّصُهُ اللهَ تَعَالَى غَنِيٌّ عَنْ فَاعِلٍ يُخَصِّصُهُ بِالْوُجُودِ، وَأَنَّهُ تَعَالَى غَيْرِهِ فِي ذَاتِهِ أَوْ صِفَاتِهِ أَوْ بِالْوُجُودِ، فَأَنَّهُ تَعَالَى اَسْتَغْنَاءٌ عَنْ سِوَاهُ وَعَدَمُ اَحْتِيَاجِهِ إِلَى غَيْرِهِ فِي ذَاتِهِ أَوْ صِفَاتِهِ أَوْ الْوُجُودِ، وَلَكَانَ خَادِثًا وَلَكَانَ غَيْرُهُ مُؤَثِرًا فِيْهِ، وَكُلُ أَفْعَالِهِ، لِأَنَّهُ لَوْ اَحْتَاجُ إِلَى غَيْرِهِ لَكَانَ نَاقِصًا وَلَكَانَ حَادِثًا وَلَكَانَ غَيْرُهُ مُؤَثِرًا فِيْهِ، وَكُلُ

ذَلِكَ مُسْتَحِيْلٌ فِي حَقِّهِ تَعَالَى، وَدَلِيْلُ غِنَائِهِ تَعَالَى عَنِ الذَّاتِ فِي الْعَقْلِ وُجُودُ إِتِصَافِهِ بِالْقُدْرَةِ وَالْعِلْمِ وَالْحَيَاةِ لِأَنَّ صِفَّةُ الْحَادِثِ لَا تَتَّصِفُ بِهَا فِي الْحَقِيقَةِ، وَدَلِيْلُ غِنَائِهِ تَعَالَى عَنِ الْفَاعِلِ فِي الْعَقْلِ ثُبُوتُ قِدَمِهِ لِأَنَّ الْقَدِيْمَ لَا يَفْتَقِرُ إِلَى فَاعِلٍ، فَقَالَ عِنَائِهِ تَعَالَى عَنِ الْفَاعِلِ فِي الْعَقْلِ ثُبُوتُ قِدَمِهِ لِأَنَّ الْقَدِيْمَ لَا يَفْتَقِرُ إِلَى فَاعِلٍ، فَقَالَ اللهُ تَعَالَى عَنْ اللهُ تَعَالَى عَنْ اللهُ تَعَالَى عَنْ خَلْوقَاتِهِ، وَقِيْلَ هُو الْغَنِيُّ عَنْ خَلْقِهِ وَعَنْ عِبَادَتِهِمْ، فَهذِهِ الْأَيَّةُ دَلَّتُ عَلَى أَنَّ جَمِيْعِ مَخْلُوقَاتِهِ، وَقِيْلَ هُو الْغَنِيُّ هُو الْقَنِيُ عَنْ خَلْقِهِ وَعَنْ عِبَادَتِهِمْ، فَهذِهِ الْأَيَّةُ دَلَّتُ عَلَى أَنَّ بَعِيْمُ، فَهذِهِ الْأَيَّةُ دَلَّتُ عَلَى أَنَّ الْمُقْتَقِلَرَ مُسْتَحِيْلٌ إِلَيْهِ، فَالْغَنِيُ هُو اللَّذِي لَا يُحْتَاجُ إِلَى أَحَدٍ فِي شَيْءٍ وَكُلُّ شَيْءٍ لَكُو اللهُ فَيْهُ غَيْرُهُ، قَالَ وَلِيُّ اللهِ مُحَمَّد تُكُرِ رَحِمَهُ اللهُ تَعَالَى فِي كِتَابِهِ قِرَاءِ الْأَحْدِبَاءِ: "فَالْغَنِيُّ هُو اللَّذِي لَا يُحْتَاجُ إِلَيْهِ عَيْرُهُ، قَالَ وَلِيُّ اللهِ مُحَمَّد تُكُر رَحِمَهُ اللهُ تَعَالَى فِي كِتَابِهِ قِرَاءِ الْأَحْدِبَاءِ: "فَالْغَنِيُّ هُو اللَّذِي لَا يُخْذِي لَا يُحْتَاجُ إِلَى شَيْءٍ فِي كَتَابِهِ وَلَا فِي كَتَابِهِ وَلَا فِي أَنْهُ الْغَنِيُ اللهُ فَيْقُ اللهُ فَيْقُ اللهُ فِي عَلَى اللهُ فَيْهُ اللهُ عَلَى اللهُ اللهُ اللهُ اللهُ اللهُ عَلَى اللهُ ا

وَقَالَ ٱلْمُصَنَفِ الشَّيْحُ رَحْمَةُ اللهِ عَلَيْهِ: وَاحِدٌ فِي دَاتِهِ وِفِي صِفَاتِهِ وَوَلِيْكُ وَحْدَانِيَّتِهِ فِي الْعَقْلِ إِيْجَادُهُ الْمَخْلُوقَاتِ لِأَنَّهُ لَوْ كَانَ مَعَهُ ثَانٍ لَوَقَعَ الْتَمَانُعُ بَيْنَهُمَا، فَقَالَ وَحُدَانِيَّتِهِ فِي الْعَقْلِ إِيْجَادُهُ الْمَخْلُوقَاتِ لِأَنَّهُ لَوْ كَانَ مَعَهُ ثَانٍ لَوَقَعَ الْتَمَانُعُ بَيْنَهُمَا، فَقَالَ اللهُ تَعَالَى: ﴿قُلْ هُوَ اللهُ أَحَدٌ ﴾، أَيِّ هُو الْوَاحِدُ الْوِيْرُ، وَأَصْلُ "أَحَدِ": وَحَدّ؛ قُلِبَتْ الْوَلُو هَمْرَةً، فَقَدْ ثَبَتَ أَنَّ التَّعَدَد مُسْتَحِيْلُ لَهُ، وَقَالَ رَسُولُ اللهِ ﴿ كَمَا رَوَاهُ التَرْمِذِيُ وَعَيْرُهُ عَنْ أَبِي هُرَيْرَةَ فِي عَدِ أَسْمَاءِ الْخَسْنَى: ((الْوَاحِدُ الْأَحَدُ الْفَرَدُ))، أَيَّ أَنَّ وَخْدَنِيَةً أَنْبَتَ بَعْمِيْعِ هِذِهِ الْحَمِقَاتِ، فَأَمَّا الْوَاحِدُ هُوَ الَّذِي لَمْ يَزَلُ وَخُدُهُ وَلَمْ يَكُنُ مَعَهُ آخِرٌ، وَقَالَ بِجَمِيْعِ هِذِهِ الْحَمِقَاتِ، فَأَمَّا الْوَاحِدُ هُوَ الَّذِي لَمْ يَزَلُ وَخُدُهُ وَلَمْ يَكُنُ مَعَهُ آخِرٌ، وَقَالَ وَلِي اللهِ مُحَمَّدٌ ثُكُر رَحِمَهُ اللهُ تَعَالَى فِي كِتَابِهِ قِرَاءِ الْأَحْبَاءِ: "فَقِيْلَ مِنَ الْوَحْدَةِ وَهِي لَكِمُ اللهُ مُحَمَّدٌ ثُكُر رَحِمَهُ اللهُ تَعَالَى فِي كِتَابِهِ قِرَاءِ الْأَحْدِهُ وَلَى مَنَ عَرَفَ إِنَّهُ الْوَحْدِةِ وَهِي الْحَدْةِ وَهِي الْمُونُ وَاللهُ اللهُ لَعْلَى مِنَ الْعَدْدِ وَهِي الْمُونُ وَقَلَ وَلِحِدٌ وَلَا اللهُ مُحَمِّدٌ اللهِ اللهُ اللهُ اللهُ لَعْدَلُ مَا اللّهُ الْوَلَدِدُ اللهِ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ وَلَا وَلِي لِللهُ مُحَمِّدٌ اللهِ اللهُ اللهُ اللهُ اللهُ وَلَا وَلِي الْعَدْمِ، وَفِي الْحُكَمِ الْأَكُولُ عُلَا اللّهُ الْوَلْمُ الْوَاحِدُ الْأَحْدُ اللّهِ مُمُحُودٌ وَلَا فِي الْعَدْمِ، وَفِي الْحُكْمِ الْمُلُورُ وَهُو الْوَاحِدُ اللّهَ اللهُ وَلَا اللّهُ اللهُ وَلَا اللّهِ مُنَا اللّهُ وَلَا اللّهُ اللهُ وَالْمُ اللّهُ وَلَا اللّهُ اللهُ وَلَا اللّهُ اللّهُ وَلَا اللّهُ اللهُ اللهُ اللهُ اللهُ مُنَا اللهُ وَلَا اللهُ اللهُ اللّهُ اللهُ اللهُ مُنَا اللّهُ وَلَا اللهُ اللهِ اللهُ اللهُ اللهُ الْمُؤَلِّ اللهُ ا

وَقَالَ اَلْمُصَنِّفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: قَادِرٌ بِقُدْرَةٍ، أَيِّ أَنَّ اللهَ تَعَالَى قَادِرٌ بِقُدْرةِ بِالْإِخْتِيَّارِ عَلَى كُلِّ الْمُمْكِنَاتِ وَالْمَقْدُورَاتِ، إِنْ شَاءَ فَعَلَ وِإِنْ شَاءَ تَرَكَ، فَإِنَّ الْقُدْرَةَ صِفَّةٌ قَدِيْمَةٌ قَائِمَةٌ بِذَاتِ اللهِ تَعَالَى فَلَا يَقَعَ فِي مُلْكِ اللهِ أَمْرٌ إِلَّا بِقُدْرَتِهِ وَإِلَّا كَانَ عَاجِزًا وَالْعَجْزُ عَلَى اللهِ مَحَالٌ، وَدَليْلُ قُدْرَتِهِ فِي الْعَقْلِ إِيْجَادُهُ الْمَخْلُوقَاتِ لِأَنَّ الْعَاجِزَ لَا يُوْجِدُهَا، قَالَ اللهُ تَعَالَى: ﴿إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴾، وَمَعْنَاهُ أَنَّهُ وَصَّفَ نَفْسَهُ بِالْقُدْرَةِ عَلَى كُلِّ شَيْءٍ فِي الْكَائِنَاتِ، فَهَذِهِ الْأَيَّةُ أَثْبَتَ أَنَّ الْعَجْزَ مُسْتَحِيْلٌ إِلَيْهِ، وَأَجْمَعَتْ الْأُمَّةُ عَلَى تَسْمِيَّةِ اللهِ تَعَالَى بِالْقَدِيْرِ، فَهُوَ سُبْحَانَّهُ قَدِيْرٌ قَادِرٌ مُقْتَدِرٌ، قَالَ الْهُرَوِيُّ: "فَاللَّهُ جَلَّ وَعَزَّ قَادِرٌ مُقْتَدِرٌ قَدِيْرٌ عَلَى كُلِّ مُمْكِنِ يَقْبَلُ الْوُجُودَ وَالْعِدَمَ"، فَيَجِبُ عَلَى كُلِّ مُكَلَّفٍ أَنْ يَعْلَمَ أَنَّ اللهَ تَعَالَى قَادِرٌ، لَهُ قُدْرَةٌ بِهَا فَعَلَ وَيَفْعَلُ مَا يَشَاءُ عَلَى وَفَق عِلْمِهِ وَإِخْتِيَارِهِ، لِأَنَّ مَنْ لَمْ يَكُنْ بِالْقُدْرَةِ مَوْصُوفاً كَانَ مَوْصُوف بِالْعَجَز، فَهَذَا مَحَالٌ، وَيَجِبُ عَلَيْهِ أَيْضًا أَنْ يَعْلَمَ أَنَّ لِلْعَبْدِ قُدْرَةٌ يَكْتَسِبُ بِهَا مَا أَقْدَرَهُ اللهُ تَعَالَى عَلَيْهِ عَلَى مَجْرِى الْعَادَةِ، فَهَذِهِ الْقُدْرَةُ الْحَادِثَةُ تَنْشَاءَ مِنَ الْقَادِرِ الْمُقْتَدِرِ اللَّذِي ﴿خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴾، وَقَالَ وَلَيُ اللهِ مُحَمَّدُ ثُكُرٌ رَحِمَهُ اللهُ تَعَالَى فِي كِتَابِهِ قِرَاءِ الْأَحِبَاءِ: "وَالتَّقَرُّبُ بِهَذَا الْإِسْمِ (أَيِّ الْقَادِرِ) أَنْ يَكُونَ بِهِ وَلَهُ فِي كُلِّ شَيْءٍ، فَتَشْكُرُهُ عَلَى أَوْلَاكَ وَتَرْفَعُ لَهُ فِيْمَا بِهِ تَوْلَاكَ بِاللِّجَأِ وَبْالْإِفْتِقَارِ، وَتَارَّةً بِالْإِسْتِسْلَام وَتُرْكِ الْإِخْتِيَارِ وَتَخَلُّقًا أَنْ تَعْجَزَ عَنْ شَيْءٍ مِنْ مُرَادَتِهِ جَهَدٌ إِسْتِطَاعَتِكَ، وَتَبْذِلُ فِي طَاعَتِهِ غَايَةَ قُدْرَتِكَ، وَقَدْ قَالُواْ: كُنْ فِي الْبِدَايَّةِ كَأَنَّكَ قَدَرِيٌّ مِنْ شِدَّةِ الْجَدِّ وَفِي النِّهَايَةِ جَبَرِيٌّ مِنَ قُوَّةِ الْإِسْتِسْلَام وَالرَّضَى".

وَقَالَ الْمُصَنِّفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: مُرِيدٌ بِإِرَادَةٍ، أَيِّ أَنَّ اللهَ تَعَالَى مُرِيْدٌ بِإِرَادَةٍ شَامِلَةٍ لِجَمِيْعِ الْمُمْكِنَاتِ وَالْكَائِنَاتِ، وَهُوَ مُرِيْدٌ لِلْخَيْرِ وَالشَّرِ، فَلَا يَخْرَجُ شِيْءٌ فِي الْوُجُودِ عَنْ إِرَادَتِهِ، فَالْإِرَادَةُ مَعْنَاهُ الْقَصْدُ، وَإِنَّهَا صِفَّةٌ قَدِيْمَةٌ قَائِمَةٌ بِذَاتِ اللهِ تَعَالَى صِفَّةُ اللهِ مَمِيْعَ الْمُمْكِنَاتِ، فَلَا يَخْلَقُ فِي مُلْكِ اللهِ أَمْرًا لَمْ يُرِيدُهُ، فَتَبَتَ لِلهِ تَعَالَى صِفَّةُ الْإِرَادَةِ وَاَسْتَحَالُ عَلَيْهِ أَنْ يَكُونَ مُكْرَهًا، وَدَلِيْلُ إِرَادَتِهِ فِي الْعَقْلِ إِخْتِلَافُ أَنْوَاعِ اللهَ لَمُحْكِنَاتِ، وَتَخْصِيْصُ بَعْضِ الْمَقْدُورَاتِ بِالتَّحْصِيْلِ دُوْنَ بَعْضٍ، وتَخْصِيْصُ بَعْضِهَا بِالتَّأَخِرِ، فَهَذَا التَّخْصِيْصُ فِي جَمِيْعِ الْكَائِنَاتِ يُقْتَضِي الْإِرْادَةُ، قَالَ اللهُ لِنَالَهُ عَلَى عَايَةٍ مِنَ الْحِكْمَةِ وْالْإِثْقَانِ وَالْائْتِظَامِ وْالْأَحْكَام، وَهُوَ أَسْمَاؤَهُ بِأَنَّهُ مُرِيْدٌ، فَهَذَا الْعَالَمُ عَلَى عَايَةٍ مِنَ الْحِكْمَةِ وْالْإِنْقَانِ وَالْأَنْتِظَمَ وَالْأَحْكَام، وَهُوَ

مَعَ ذَلِكَ جَائِزٌ لِوُجُودِهِ وَجَائِزٌ لِعِدَمِهِ، فَالَّذِي خَصَّصَهُ بِالْوُجُودِ يَجِبُ أَنْ يَكُونَ مُرِيْدًا لَهُ، وَمَنْ لَمْ يَكُنْ مُرِيْدًا لَمْ يَكُنْ تَخْصِيْصَ بَعْضِ الْجَائِزَاتِ بَأَحْوَالٍ وَأَوْقَاتٍ دُوْنَ الْبَعْضِ لِهُ، وَمَنْ لَمْ يَكُنْ مُرِيْدًا لَمْ يَكُنْ تَخْصِيْصَ بَعْضِ الْجَائِزَاتِ بَأَحْوَالٍ وَأَوْقَاتٍ دُوْنَ الْبَعْضِ بِأَوْلَى مِنَ الْعَكْسِ، فَهَذِهِ الْأَيَّةُ أَلْبَتْتُ الْمُكْرَةِ مُسْتَحِيْلٌ إِلَيْهِ، وَعَنْ أَبِي السَّفَرِ قَالَ: دَخَلَ نَاسٌ مِنْ أَصْحَابِ النَّبِي عَلَى أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُ يَعُودُونَهُ فَقَالُواْ: أَلَا نَأْتِيكُ بِطَيِيبٍ؟ قَالَ: قَدْ رَآنِي! قَالُواْ: فَمَا قَالَ لَكَ؟ قَالَ: قَالَ: إِنِي هُفَعَالٌ لِمَا يُرِيدُهِ"، فَالْإِرَادَةُ وَلَجِبَةً لَهُ تَعَالَى لِأَنَّهُ الْمُقَدِّمُ وَالْمُوَخِرُ كَمَا وَرَدَ فِي الْحَدِيْثِ فِي أَسْمَاءِ اللهِ الْحُسْنَى، فَهُو وَاجِبَةٌ لَهُ تَعَالَى لِأَنَّهُ الْمُقَدِّمُ وَالْمُوجِدِي كَمَا وَرَدَ فِي الْحَدِيْثِ فِي أَسْمَاءِ اللهِ الْحُسْنَى، فَهُو وَاجِبَةٌ لَهُ تَعَالَى لِأَنَّهُ الْمُقَدِّمُ وَالْمُوجِدِ كُمَا وَرَدَ فِي الْحَدِيْثِ فِي أَسْمَاءِ اللهِ الْحُسْنَى، فَهُو وَاجِبَةٌ لَهُ تَعَالَى لِأَنَّهُ اللهُ عَنْمُ وَالْمُوجِةِ وَلَى اللهِ الْحُسْنَى، فَهُو وَالْهِ وَلَهُ وَلِي اللهِ مُحَمَّدٌ ثُكُرٌ رَحِمَهُ اللهُ تَعَالَى فِي كِتَابِهِ قِرَاءِ الْأَخْوِبَاءِ: "مَنْ عَرَفَ وَلَاهُ وَلَى الْمُقَدِّمُ الْمُقَدِمُ الْمُقَدِّمُ الْمُقَدِّمُ الْمُقَدِّمُ الْمُقَدِّمُ الْمُقَدِّمُ الْمُقَدِّمُ الْمُقَدِّمُ الْمُقَدِّمُ الْمُقَدِّمُ الْمُعَدِّمُ الْمُقَدِّمُ الْمُقَدِّمُ الْمُقَدِّمُ الْمُقَدِّمُ الْمُقَدِّمُ الْمُعَلِيهِ وَلَمْ وَيَعْ وَلَالِهِ وَلَمْ وَلَا وَلِهُ وَلَاهُ وَلِهُ الْمُؤَخِّرُ لَمْ وَي كُلِ مَالِهُ وَلَا الْمُعْمَاءِ:

سَلِّمْ لِسَلَمَى وَسِرْ حَيْثُ سَارَتْ * وَإِتَّبِعْ رِيَاحَ الْقَضَا وَدُرْ حَيْثُ دَارَتْ

وَقَالَ الْمُصَدِّفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: عَالِمٌ بِعِلْمٍ مِعْلَمٌ أَنِ الله تَعَالَى عَالِمُ بِعِلْمٍ مُطْلَقٍ كَامِلٍ شَامَلٍ لِجَمِيْعِ الْمَعْلُومَاتِ اِنْكِشَافًا تَامًا لَمْ يَسْبِقْهُ خِفَاءٌ، سِوَاءٌ أَكَانَتُ هَذِهِ بِذَاتِهِ تَعَالَى تَتْكَشِفُ بِهَا الْمُعْلُومَاتِ اِنْكِشَافًا تَامًا لَمْ يَسْبِقْهُ خِفَاءٌ، سِوَاءٌ أَكَانَتُ هَذِهِ الْمُعْلُومَاتُ وَاحِبَةٌ أَمْ مُمُكِنَةٌ، فَأَنَّ الله تَعَالَى عَالِمٌ بِذَاتِهِ وَصِفَّاتِهِ وَخَلْقِهِ الْمُعْلُومَاتُ وَاحِبَةٌ أَمْ مُمُكِنَةٌ، فَأَنَّ الله تَعَالَى عَالِمٌ بِذَاتِهِ وَصِفَّاتِهِ وَخَلْقِهِ وَمُكَوِّنَ بِعِلْمِهِ جَمِيْعَ الْكَائِنَاتِ، وَيَعْلَمُ كُلَّ شَيْءٍ عَلَى ما هُو عَلَيْهِ فِي الْوَاقِعِ، وَيَعْلَمُ الْمُزْنِيَاتِ عَلَى الْوَجْهِ الْجُزْنِي، فَيَسْتَحِيْلُ فِي حَقِّهِ الْكُلِّي وَيَعْلَمُ الْجُهْلُ نَقْصٌ وَالنَّقْصُ مُسْتَحِيْلٌ عَلَى اللهِ تَعَالَى، وَدَلِيْلُ عَلَى الْجَهْلُ نَقْصٌ وَالنَّقُصُ مُسْتَحِيْلٌ عَلَى اللهِ تَعَالَى، وَدَلِيْلُ عِلْمِهِ فِي الْعَقْلِ إِثْقَانُ الْأَشْيَاءِ لِأَنَّ الْجَهْلُ بِالشَّيْءِ لَا يُتُقِنُهُ، قَالَ الله تَعَالَى، وَلِيْلُ عِلْمِهِ فِي الْعَقْلِ إِثْقَانُ الْأَشْيَاءِ لِأَنَّ الْجَهْلِ بِالشَّيْءِ لَا يُتُقِنُهُ، قَالَ الله تَعَالَى، وَلَا الله تَعَالَى، وَلِيْلُ مَعْدِهِ وَبَعْدَ وُجُودِهِ وَجَعْدَ وُجُودِهِ وَحَالَ وُجُودِهِ بِدَرَجَةٍ وَلِكُلُ شَيْءٍ عَلِيمٌ مِمَا خَلَقَ وَهُو خَالِقُ كُلِّ شَيْءٍ، فَوَجَبَ أَنْ يَكُونَ عَالِمَ الْعَلِيمُ اللهِ اللهِ عَلْمَ الْمُعْلُومَاتِ بِعِلْمٍ قَدِيْمٍ أَوْلِيَ وَاحِدٍ قَائِمٍ لِذَاتِهِ، وَقَدْ وَصَّفَ نَفْسَهُ وَلِمِ بِجَمِيْعِ الْمُعْلُومَاتِ بِعِلْمٍ قَدِيْمٍ أَرْلِي وَاحِدٍ قَائِمٍ لِنَالِمُ الْعَلِمُ الْعَلِمُ الْمَعْلُومَاتِ بِعِلْمٍ قَدِيْمٍ أَنْ الْجَهْلُ مُعْلُومَاتِ الْمَعْلُومَاتِ بِعِلْمٍ قَدِيْمٍ أَنْ الْمُعْلُومَاتُ فَلْكُومَ عَلَيْمٌ الْعَلِمُ الْعَلِمُ الْمُعْلُومَاتِ وَالْقِلُ اللهِ الْمُعْلُومَاتِ عَلَى اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ المَعْلَوا

مُحَمَّدٌ تُكُرِّ رَحِمَهُ اللهِ فِي كِتَابِهِ قِرَاءِ الْأَحِبَاءِ: "فَهُوَ عَلِيْمٌ بِمَا يَرْجِعُ إِلَى ذَاتِهِ عَالِمٌ بِمَا يَرْجِعُ إِلَى ذَاتِهِ عَالِمٌ بِمَا يَخْلَقُ مِنْ عِلْمٍ خَلْقِهِ، مَنْ عَرَفَ أَنَّهُ الْعَلِيْمُ بِكُلِّ شَيْءٍ رَاقِبَهُ فِي كُلِّ شَيْءٍ، وَأَكْتَفَى بِخُلِّ شَيْءٍ، فَكَانَ وَاثِقًا بِهِ عِنْدَ كُلِّ شَيْءٍ وَمُتَوَجِهًا لَهُ بِكُلِّ شَيْءٍ".

وَقَالَ الْمُصَنِفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: حَيِّ بِحَيَاةٍ، أَيِّ أَنَّ اللهَ تَعَالَى، وَلاَ تَشَبَّهُ أَزِلِيَّةٍ بِلَا بِدَايَّةٍ بِاقٌ بِلَا نِهَايَّةٍ، وَهِيَ صِفَّةٌ قَدِيْمَةٌ تَلِيْقُ بِهِ سُبْحَانَهُ وَتَعَالَى، وَلَا تَشَبَّهُ حَيَّاةٌ مَخْلُوقٌ، وَضِدُ الْحَيَّاةِ الْمَوْتُ، وَهُوَ مُسْتَحِيْلٌ عَلَى اللهِ تَعَالَى، لِأَنَّهُ تَعَالَى لَوْ كَانَ مَيَّاتًا مَا صَحَّ اِتِصَافَهُ بِصَفَّاتِ الْمَوْتُ، وَدَلِيْلُ حَيَّاتِهِ فِي الْعَقْلِ وُجُوبُ إِتِصَافِهِ بِالْقُدْرَةِ مَلْإِرادَةٍ وَالْعِلْمِ والْبَصَرِ وَالسَّمْعِ لِأَنَّ الْمَيْتَ لَا يَتَصِفُ بِهَا، قَالَ اللهُ تَعَالَى: ﴿هُو لَلْإِرادَةٍ وَالْعِلْمِ والْبَصَرِ وَالسَّمْعِ لِأَنَّ الْمَيْتَ لَا يَتَصِفُ بِهَا، قَالَ اللهُ تَعَالَى: ﴿هُو الْإِرادَةِ وَالْعِلْمِ والْبَصَرِ وَالسَّمْعِ لِأَنَّ الْمَيْتَ لَا يَتَصِفُ بِهَا، قَالَ اللهُ تَعَالَى: ﴿هُو الْإِرادَةِ وَالْعِلْمِ والْبَصَرِ وَالسَّمْعِ لِأَنَّ الْمَيْتَ لَا يَتَصِفُ بِهَا، قَالَ اللهُ تَعَالَى: ﴿هُو الْإِرادَةِ وَالْعِلْمِ وَالْبَاقِيُّ اللّهِ لَنَهُ اللهُ لَتَعَالَى وَلِي اللهِ اللهُ لَكِيَّةُ أَنْبُتَ أَنَّ الْمَوْتَ وَالْفَلَاءَ مُسْتَحِيْلَانِ إِلَيْهِ، وَقَالَ وَلِيُ اللهِ اللهُ تَعَالَى عَيْدِهِ وَقَالَ وَلِي اللهِ لَكُونَ اللهُ لَتَعَالَى: ﴿ وَتَوَكَّلُ عَلَى اللهِ لَنَعَالَى اللهُ لَوْلَ اللهُ لَعَلَى اللهُ لَعَلَى اللهِ لَمُوتَ وَالْفَلَاءَ مَسْتَحِيْلَانِ إِلَيْهِ، وَقَالَ اللهُ تَعَالَى وَلِي اللهِ لَتَعَالَى اللهُ تَعَلَى اللهُ لَكُونَ الْمَوْتَ وَالْمَالِهُ لَعَلَى اللهُ لَهُ لَكُولُ عَلَى اللهُ لَلْهُ لَعَلَى اللهُ لَعَلَى اللهُ لَعَلَى اللهُ لَعُمُونَ اللهُ لَلَهُ لَكُولَ عَلَى اللهِ لَهُ لَلْ اللهُ لَعَلَى اللهُ لَلْهُ لَعَلَى اللهُ لَلَهُ لَلْهُ لَعَلَى اللهُ لَلْمُولَ اللهُ لَلْهُ لَعَلَى اللهُ لَلْهُ لَلْهُ لَلْهُ لَعُلَى اللهُ لَلْهُ لَلْهُ لَلَا لَهُ لَا لَمُولَى اللهُ لَلْهُ لَلْهُ لَا لَكُولُ اللهُ لَلْمُ لَلْهُ لَلْهُ لَلْهُ لَلْهُ لَلْهُ لَلْهُ لَلْهُ لَلْهُ لَلْهُ لَالِهُ لَلْهُ لَعَلَى اللهُ لَلْهُ لَلْهُ لَلْهُ لَلْهُ لَلْهُ لَا لَلْهُ لَا لَاللّهُ لَلْهُ لَلْهُ لَاللّهُ لَلْهُ لَا لَعُلَى اللّهُ لَا لَكُولُ اللّهُ لِلْهُ لَا لَالْهُ لَلْهُ لَلْهُ لَل

وَقَالَ الْمُصَدِّفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: سَمِيعٌ بِسَمْعٍ، بَصِيرٌ بِبَصْرٍ، أَيِّ أَنَّ اللهَ تَعَالَى سَمِيعٌ بِسَمْعٍ بِأَنَّهُ يَسْمَعُ كَلاَمَهُ الْقُدِيْمَ وَجَمِيْعَ الْمَسْمُوعَاتِ مِنَ الْحَوَادِثِ، فَيَسْمَعُ وَيَبْصِرُ تَعَالَى بَصِيرٌ بِبَصَرٍ بِأَنَّهُ يَبْصِرُ ذَاتَهُ وَجَمِيْعَ الْمَبْصُرَاتِ مِنَ الْحَوَادِثِ، فَيَسْمَعُ وَيَبْصِرُ كَمَا يَلِيْقُ بِجَلَالِهِ سُبْحَانَهُ وَتَعَالَى، فَإِن سَمِيْعاً وَبَصِيرًا صِفَّتانِ مِنْ صِفَاتِ اللهِ تَعَالَى، الْقَدِيْمَتانِ الْقَائِمَتَانِ بِذَاتِهِ، تَتْكَشِفُ بِهِمَا جَمِيْعَ الْمَسْمُوعَاتِ وَالْمَبْصُرَاتِ مِنَ الْحَوَادِثِ، فَسَمْعَهُ تَعَالَى لَيْسَ بِأُذْنٍ وَصَمَّاخٍ وَلَا غَيْرِهِمَا مِمًّا تَتَرَكَّبُ مِنْهُ أَدَاةَ السَّمْعِ وَالْبَصْرِ عِنْدَ الْمَحْلُوقَاتِ، وَيَسْتَحِيْلُ عَلَيْهِ تَعَالَى ضِدُهُ وَهُو الصَّمَّمُ، فَبَصَرُهُ تَعَالَى أَيْضاً لَا يُشْبِهُ فِي الْمَحْرُوقَاتِ، وَيَسْتَحِيْلُ عَلَيْهِ تَعَالَى ضِدُهُ وَهُو الصَّمَّمُ، فَبَصَرُهُ تَعَالَى أَيْضاً لَا يُشْبِهُ فِي الْمَحْرُوقَاتِ، وَيَسْتَحِيْلُ عَلَيْهِ تَعَالَى ضِدُهُ وَهُو الصَّمَّمُ، فَبَصَرُهُ تَعَالَى أَيْضاً لَا يُشْبِهُ فِي الْمَحْرُوقَاتِه، وَيَسْتَحِيْلُ عَلَيْهِ تَعَالَى ضِدُهُ وَهُو الْعَمَى، فَقَالَ اللهُ تَعَالَى: ﴿ وَقَالَ اللهُ تَعَالَى: ﴿ إِنَّ اللهُ تَعَالَى عَبْدُهُ وَهُو الْعَمَى، فَقَالَ اللهُ تَعَالَى: ﴿ إِنَّ اللهُ بَعَالَى اللهُ تَعَالَى عَبْدُهُ وَهُو الْعَمَى مَعَهُ خَافِيَّةً، فَهَذِهِ الْأَيْتُ وَلَاسُمِيْعُ وَلِكَ أَنِهُ السَّمِيْعُ وَلَرَى مَا تَقْعَلُونَ، لَا يُحْوِي بَيْتُكُمْ، وَأَرَى مَا تَقْعَلُونَ، لَا يَخْفِى عَلَيْهُ وَالْكَ مَنْمُوعِ، وَالْمُدْرِكُ لِكِلِ اللهِ مُحَمَّد ثَكُرٌ رَحِمَهُ اللهُ تَعَالَى فِي كِتَابِهِ مَنْ وَلُكُ لِكُلِ مَنْصُرِهُ وَقَالَ وَلِيُ اللهُ مُحَمَّد ثُكُرٌ رَحِمَهُ اللهُ تَعَالَى فِي كِتَابِهُ مَنْ وَلُكُولُ وَلُهُ لِكُولُ وَلَكُولُ وَلُولُ وَلَيْ اللّهُ مَعَالَى فِي كِتَابِهُ مَنْ مَلِكُ وَلِكُلُ مَنْصُورٍ ، وَقَالَ وَلِيُ اللهُ مُحَمَّد ثُكُرٌ رَحِمَهُ اللهُ تَعَالَى فِي كِتَابِهُ مَنْ اللهُ مَعَالَى في كِتَابِهُ مَنَ الْمُعْمَى اللهُ مَنَافِهُ اللهُ مَعَالَى في كِتَابِهُ اللهُ مَعَالَى اللهُ مَعَالِي

قِرَاءِ الْأَحِبَاءِ: مَنْ عَرَفَ أَنَّهُ السَّمِيْعُ الْبَصِيْرُ رَاقَبَهُ فِي الْحَرَكَاتِ وَالسَّكَنَاتِ حَتَّى لَا يَرَاهُ حَيْثُ نَهَاهُ أَوْ يَفْقَدَهُ حَيْثُ أَمَرَهُ، قِيْلَ لِبَعْضِهِمْ: بِمَا يَسْتَعِيْنُ الْعَبْدَ عَلَى حِفْظِ بَصَرِهِ؟ قَالَ: بِعِلْمِهِ إَن نَظَرَ اللهِ إِلَيْهِ".

وَقَالَ اَلْمُصَنِّفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: مُتَكَلِّمٌ بِكَلام، أَيِّ أَنَّ اللهَ تَعَالَى مُتَكَلَّمٌ بِكَلَام أَزْلِيّ يَتَعَلَّقُ بِجَمِيْع مُتَعَلَّقَاتِهِ فِي خَلْقِهِ كَمَا قَالَ تَعَالَى: ﴿إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَن نَّقُولَ لَهُ كُن فَيكُونُ ﴾، وكَلامُهُ صِفَّةٌ قَدِيْمَةٌ قَائِمَةٌ بِذَاتِهِ تَعَالَى لَيْسَتْ بِحَرْفٍ وَلَا صَوْتٍ وَلَا تَشَبَّهُ كَلَامَ النَّاسِ فِي شَيْءٍ، مِثْلُهُ فِي ذَلِكَ مِثْلُ جَمِيْع صِفَّاتِ اللهِ تَعَالَى، فَكَلَامُهُ أَمْرُهُ وَنَهْيَاهُ وَوَعْدُهُ وَإِيْعَادُهُ وَأَخْبَارُهُ، وَيَسْتَحِيْلُ عَلَى اللهِ تَعَالَى ضِدُّهُ وَهُوَ الْبَكَمُ، قَالَ اللهُ تَعَالَى: ﴿ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيماً ﴾، فَكَلِمةُ "تكليما" مَصْدَرٌ فِي مَعْنَى التَّأْكِيْدِ، يَدِلٌ بِهِ عَلَى بُطْلَانِ مَنْ يَقُولُ: خَلَقَ لِنَفْسِهِ كَلَاماً فِي شَجَرَةٍ فَسَمَعَهُ مُوسَى، بَلْ هُوَ الْكَلَامُ الْحَقِيْقِي الَّذِي يَكُونُ بِهِ الْمُتَكَلَّمُ مُتَكَلَّماً، وَدَلِيْلُ كَلَامِهِ فِي الْعَقْلِ وُجُوبُ إِتِصَّافِهِ تَعَالَى بِالْكَمَالِ لِأَنَّهُ لَوْ لَمْ يَتَّصِفْ بِهِ لَزِمَ أَنْ يَتَّصِفَ بِأَضْدَادِهِ أَيّ الْبَكَم، وَهُوَ مِنَ النَّقَائِص، وَالنَّقْصُ عَلَيْهِ تَعَالَى مَحَالٌ، فَهَذِهِ الْأَيَّةُ أَثْبَتْ أَنَّ الْبَكَمَ مُسْتَحِيْلٌ إِلَيْهِ، وَقَالَ عَلَامَةُ السُّودَانِ عَبْدُ اللهِ بْنُ فُودُيَ رَحْمَةُ اللهِ عَلَيْهِ فِي ضِياءِ التَّأْوِيلِ فِي قَوْلِهِ تَعَالَى: ﴿ نُودِيَ يَا مُوسَى إِنِّي أَنَا رَبُّكَ ﴾: "فَقَالَ لَهُ مُوسَى عَرِفْتُ أَنَّهُ كَلَّامُ اللهِ بِسَمَاعِهِ مِنْ جَمِيْعِ الْجِهَاتِ وَجَمِيْعِ الْأَعْضَاءِ، قَالَ الْبَيْضَاوِيُّ إِشَارَةً إِلَى أَنَّهُ تَلَقَى مِن رَّبّهِ كَلِمَاتَهُ تَلَقِيًّا رُوْحَانِيًّا ثُمَّ تَمَثَّلُ ذَلِكَ الْكَلَام لِبَدَنِهِ وَانْتَقِّلُ إِلَى الْحِسِ الْمُشْتَرَكِ، فَانْتَقَشُ بِهِ مِنْ غَيْرِ اِخْتِصَاص بَعْضَةً وَجِهَةً"، وَلذَلِكَ كَانَ مُرَئِيٌّ بِالتَّغْيِيرِ فِي لَوْن شَعْره وَبَدَنِهِ، وَفِي قَوْلِهِ دَلِيْلٌ عَلَى أَنْ كَلَامَ اللهِ لَا يَشْبَهُ بِكَلَام خَلْقِهِ فِي شَيْءٍ، وَأَثْبَتُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ كَوْنَ اللهِ عَزَّ وَجَلَّ مُتَكَلِماً بَقَوْلِهِ كَمَا فِي صَحِيْحِ الْبُخَارِيِّ عَنْ عَدِيّ إِبْنِ حَاتَم: ((مَا مِنْكُمْ مِن أَحَدٍ إِلَّا سَيُكَلِّمُهُ رَبُّهُ لَيْسَ بَيْنَهُ وَبَيْنَهُ تُرْجُمَانٌ وَلاَ حِجَابٌ يَحْجُبُهُ))، فَظَاهِرُ الْخَطَابِ فِي هَذَا الْحَدِيْثِ لِلصَّحَابَةِ وَلَكِنَهُ يَلْتَحِقُ بِهِمْ الْمُؤْمِنُونَ كُلُّهُمْ سَابِقُهُمْ وَمَقْصُرُهُمْ.

وَقَالَ اَلْمُصَنِفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: مُّخْتَارٌ فِي فِعْلِهِ وَتَرْكِهِ، أَيِّ أَنَّ اللهَ تَعَالَى لَا يَجِبُ عَلَيْهِ شَيْءٌ فِي فِعْلَهِ أَوْ تَرْكِهِ لِأَنَّهُ: ﴿فَعَالٌ لِمَا يُرِيدُ﴾، أَيِّ يَفْعَلُ مَا يَعَالَى لَا يَجِبُ عَلَيْهِ شَيْءٌ فِي الْعَقْلِ لُزُومُ قَلْبِ يَشَاءُ وَيَحْكَمُ مَا يُرِيْدُ عَلَى مَا يُرِيْدُ، وَدَلِيْلُ جَوَّازِ فِعْلِهِ وَتَرْكِهِ فِي الْعَقْلِ لُزُومُ قَلْبِ

الْحَقَائِقِ فِي فَرْضِ وُجُوبِهِمَا أَوْ إِسْتِحَالَتِهَمَا لِأَنَّهُ لَوْ وَجَبَ عَلَيْهِ شَيْءٌ مِنَ الْمُمْكِنَاتِ عَقْلاً أَوْ إِسْتَحَالَ عَقْلاً تَغَلَبَ الْمُمْكِنُ وَاجِبًا أَوْ مُسْتَحِيلاً فِي حَقِّهِ وَذَلِكَ لاَ يَعْقِلُ، قَالَ الله تَعَالَى: ﴿ وَرَبُّكَ يَخْلُقُ مَا يَشَآءُ وَيَخْتَارُ ﴾، أَيّ وَرَبُّكَ يَخْلَقُ مَا يَشَاءُ أَنْ يَخْلَقُهُ وَيَخْتَارُ مَا يَشَاءَ أَنْ يَخْتَارَهُ، وَإِنَ الْخِيْرَةَ اللهِ تَعَالَى فِي أَفْعَالِهِ هِيَ إِرَادَتُهُ وَحِكْمَتُهُ فِي وُجُودِ خَلْقِهِ، وَلَيْسَ لِأَحَدٍ مِنْ خَلْقِهِ أَنْ يَخْتَارَ عَلَيْهِ، فَهَذِهِ الْأَيَّةُ أَثْبَتْ أَنَّ الْإِكْرَهَ مُسْتَحِيْلٌ إِلَيْهِ، فَإِنَّ اللهَ مُرِيْدٌ إِذْ لَمْ يَكُنْ مُلْجَأٌ إِلَى مَا أَرَادَهُ وَلَا مُكَرهًا وَلَا مُضْطَرّاً إِلَيْهِ، وَالْإِرَادَةُ هِيَ الْإِخْتِيَارُ، فَمَعْنَى الْأَيَّةِ وَرُّبِكَ يَا مُحَمَّدُ يَخْلَقُ مَا يَشَاءُ أَنْ يَخْلَقَهُ، وَيَخْتَارُ لِلْهِدَايَةِ وَالْإِيْمَانِ وْالْعَمِلِ الصَّالِحِ مَنْ يَشَاءُ مِنْ خَلْقِهِ، أَوْ يَخْتَارُ لِلْوُجُودِ وَالْكَوْنِ مِمَا كَانَ فِي الْعِدَم، وَمَا فِي سَابِق عِلْمِهِ أَنَّهُ خِيَّرَتُهُمْ، فَإِنْ يُرِيْدَ إِيْجَادَ بَعْضِ الْمُمْكِنَاتِ فَيَخْرَجَهُ مِنَ الْعِدَم إِلَى الْوُجُودِ بِإِرَادَتِهِ وَقُدْرَتِهِ، فَإِنْ يُرِيْدَ تَرْكَهُ فِي الْعِدَم الْمَحَضِّ فَيَبْقَى فِي عِدَمِهِ شَيْءٌ غَيْرُ مَذْكُورًا، بِأَنَّهُ تَعَالَى ﴿يَخْلُقُ مَا يَشَآءُ وَيَخْتَارُ ﴾، وَكَذَلِكَ إِنْ يُرِيْدُ بِقَوْم هِدَايَّةً يَهْدِيُهُمْ، وَإِنْ يُرِيْدَ بِهِمْ ضَلَالَةً يَضِلُّهُمْ لِأَنَّهُ قَالَ: ﴿مَنْ يَهْدِ اللّهُ فَهُوَ الْمُهْتَدِي وَمَن يُضْلِلْ فَأُوْلَئِكَ هُمُ الْخَاسِرُونَ، أَيّ أَنَّ اللهَ تَعَالَى وَفَّقَ الْمُهْتَدِيْنَ بِهِدَايَّتِهِ لْدَيْهِمْ فَهَدَاهُمْ إِلَى الْإِيْمَان بِهِ وَالطَّاعَةِ لَهُ، وَكَذَلِكَ أَضَلَّ الْخَاسِرِيْنَ وَلَمْ يَلطِّفْ بِهِمْ إِيْمَانًا وَلَمْ يَهْدِهِمْ إِلَى طَاعَتِهِ، فَالْهِدَايَّةُ وَالْإِيْمَانُ وَالطَّاعَةُ وَالْخَيْرُ كُلُّهُ مِنْ رَحْمَتِهِ، وَالضَّالَالَةُ وَالْكُفْرُ وَالْمَعَاصِيَّةُ وَالشَّرُّ كُلُّهُ مِنْ عَدْلِهِ، فَجَمِيْعُ ذَلِكَ فِي خِيْرَةِ اللهِ تَعَالَىَ لَا غَيْرٍ، وَفِي إِرَادِتِهِ وَأَفْعَالِهِ بِخَلْقِهِ لَا يُسْأَلُ عَنْهَا كَمَا قَالَ اللهُ تَعَالَى: ﴿لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴾.

وَقَالَ ٱلْمُصَنِّفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: وَالْكَمَالُ الْإِلَهِيِّ كُلُّهُ وَاجِبٌ لَّهُ، أَيِّ أَنَّهُ وَاجِبٌ فَوَاجِبُ وَاجِبٌ فَوَاجِبُ فَوَاجِبُ فَوَاجِبٌ فِي حَقِّ اللهِ تَعَالَى كُلُّ صِفَّاتِ الْكَمَالِ الْإلَهِيِّ لِأَنَّهُ وَاجِبُ الْوُجُودِ، فَوَاجِبُ الْوُجُودِ لَا يُوَصِفَ إِلَا بِصِفَّاتِ الْكَمَالِ كَالْوَحْدَةِ وَالْقِدَمِ وَالْبَقَاءِ وَالْعَنَاءِ وَالْعِلْمِ الْوُجُودِ لَا يُوصِفَ إِلَا بِصِفَّاتِ الْكَمَالِ كَالْوَحْدَةِ وَالْقِدَمِ وَالْبَقَاءِ وَالْعَنَاءِ وَالْعِلْمِ وَالْقُدْرَةِ وَالْإِرَادَةِ وَالسَّمْعِ وَالْبَصَرِ وَالْكَلَامِ وَعَيْرِهَا مِنْ صِفَّاتِ الْكَمَالِ مُتَعَلَّقُ بِوُجُودِ ذَاتِهِ وَالْقُدْرَةِ وَالْإِرَادَةِ وَالسَّمْعِ وَالْبَصَرِ وَالْكَلَامِ وَعَيْرِهَا مِنْ صِفَّاتِ الْكَمَالِ مُتَعَلَّقٌ بِوُجُودِ ذَاتِهِ وَالْقُدْرَةِ وَالْلِهِيِّ وَيَلِيْقُ بِجَلَالِهِ وَتَنْزِيهِ الْقُدُوسِ، قَالَ تَعَالَى: ﴿وَلِللهِ الْأَسْمَاء الْمُسْنَى فَالًا تَعَالَى: ﴿ وَلَا اللهَ أَوِ ادْعُواْ اللهَ أَو ادْعُواْ اللهِ مَن اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ مَن اللهُ اللهِ الْمُسْمَاء الْحُسْنَى ﴾، وقالَ تَعَالَى: ﴿ اللّهُ لَا إِلَهَ إِلّا هُو لَهُ الْأَسْمَاء الْحُسْنَى ﴾، وقالَ تَعَالَى: ﴿ اللّهُ لَا إِلَهُ إِلّا هُو لَهُ الْأَسْمَاء الْحُسْنَى ﴾، وقالَ تَعَالَى: ﴿ اللّهُ لَا إِلَهُ إِلّا هُو لَهُ الْأَسْمَاء الْحُسْنَى ﴾، وقالَ تَعَالَى: ﴿ اللّهُ لَا إِلَهُ إِلّا هُو لَهُ الْأَسْمَاء الْحُسْنَى ﴾، وقالَ تَعَالَى: ﴿ وَاللّهُ لَا إِلَهُ إِلّهُ إِلّهُ لَا إِلَهُ إِلّهُ لَا إِلَهُ الْعُسْمَاء الْحُسْنَى ﴾ وقالَ تَعَالَى:

تَعَالَى: ﴿ هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءِ الْحُسْنَى ﴾، وَغَيْرُهَا مِنْ أَيَّاتِ الْقُرْآنِيَّةِ الَّتِي تُثْبِتْ بِهَا أَنْ جَمِيْعَ الصِّفَّاتِ الْكَمَالِ الْإِلَهِيِّ وَاجِبٌ لَهُ.

وَقَالَ اَلْمُصَنِّفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: وَالنَّقْصُ الَّذِي هُوَ ضِدُّ الْكَمَالِ الإِلَهِيِّ كُلُّهُ مُسْتَحِيلٌ عَلَيْهِ، أَيِّ مُسْتَحِيلٌ فِي حَقِّ اللهِ تَعَالَى كُلُّ صِفَّاتِ ضِدِّ الْكَمَالِ الْإِلَهِيِّ لِأَنَّهُ وَاجِبُ الْوُجُودِ وَلَا يُوصِفَ بِصِفَّاتِ النَّقْصِ الَّتِي هِيَ التَّعَدَّدُ وَالْحُدُوثُ وَالْمَوْثُ وَالْإِفْتِقَالُ وَالْجَهْلُ وَالْعَجَزُ وَالْإِكْرَةُ وَالصَّمَّمُ وَالْعَمَى وَالْبَكَمُ وَالْمَمَاثِلَةُ وَغَيْرُهَا مِنْ صِفَاتِ النَّقْصِ مُتَعَلِّقٌ بِالْحَوَادِثِ وَالْمِحْدُلُ وَالصَّمَّمُ وَالْعَمَى وَالْبَكَمُ وَالْمَمَاثِلَةُ وَغَيْرُهَا مِنْ صِفَاتِ النَّقْصِ مُتَعَلِقٌ بِالْحَوَادِثِ وَالْمَحْلُوقَاتِ، فَأَنَّهُ لا شَرِيْكُ لَهُ، وَلا وَالِدِّ لَهُ، وَلا وَلِدِّ لَهُ، وَلا وَلِد لَهُ، وَلا وَلِيْسَ فِي جِهَةٍ، نَدِيْرٌ لَهُ، وَلا وَزِيْرٌ لَهُ، وَلَيْسَ بِجَسْمِ، وَلَيْسَ بِجَسَمٍ، وَلَيْسَ بِعِرْضٍ، وَلَيْسَ فِي جِهَةٍ، وَهِلا الدِيْنِ الَّذِي هُوَ عِلْمُ الْإِلَهِيَّاتِ.

وَقَالَ اَلْمُصَنِّفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: وَرُسُلُهُ كُلُّهُمْ، أَيّ شَرَعَ الشَّيْخُ فِي ذِكْر الْقِسْم الثَّانِي فِي أُصُولِ الدِّيْنِ وَهُوَ عِلْمُ النَّبَوِيَّاتِ، فَمَعْنَى "رُسُلُهُ كُلُّهُمْ" جَمِيْعَ الْمُرْسَلِيْنَ عَلَيْهِمْ الصَّلَاةُ وَالسَّلَامُ، فَالرُّسُلُ جَمْعُ رَسُولِ، فَالرَّسُولُ هُوَ إِنْسَانٌ ذَكِّرٌ بَعَثَهُ اللهُ تَعَالَى إِلَى خَلْقِهِ بِرِسَالَةٍ وَشَرِيْعَةٍ، قَالَ اللهُ تَعَالَى: ﴿وَمَا أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالاً يُوحَى إِلَيْهِمْ ﴾، وَأَمَّا الْفَرْقُ بَيْنَ النَّبِيِّ وَالرَّسُولِ: فَالنَّبِيُّ هُوَ الذَّكَرُ اَلَّذِي أَصْطَفَانَهُ اللهُ تَعَالَى وَيُوحَى إِلَيْهِ، فَتَارَةً بَعَثَهُ إِلَى أَسْرَةٍ وَتَارَةً إِلَى قُرِيَّةٍ وَتَارَةً إِلَى مَدِيْنَةٍ وَتَارَةً إِلَى قَوْم، وَتَارَةً لَا بَعَثَهُ إِلَى أَحَدٍ، فَأَمَّا الرَّسُولُ هُوَ النَّبِيُّ الَّذِي يُوْحَى اللهُ عَلَيْهِ وَبَعَثَهُ بِالرّسَالَةِ أَوْ الْكِتَابِ وَفَيْهِ شَرِيْعَةٌ وَأَحْكَامٌ وَأَرْكَانٌ لِيَبْلِيْغَهُ إِلَى النَّاسِ، هَذِهِ الرَّسَالَةُ إشْتَمَلَةٌ عَلَى إِخْبَار مِنَ الْغَيْبِ وَالْوَعْدِ وَالْوَعِيْدِ وَالْأَحْكَامِ وَالْأَوَامِرِ اَلَّتِي فَرِيْضَةٌ عَلَى النَّاسِ أَنْ يُؤْمنُواْ وَيَعْمَلُواْ بِهَا، فَلِذَلِكَ كُلُ الرُّسُلِ نَبِيٍّ وَلَا كُلُ النَّبِيئِينِ رَسُولٌ، وَقَالَ تَعَالَى: ﴿ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴾، فَأَرْسَلَ الله رُسُلًا وَنَبَأَهُ نَبِيًّا لِيَقُومُوا الْحُجَّةَ عَلَى الْخَلْق، فَيحِقُّواْ الْحَقَّ وَيَبْطِلُواْ الْبَاطِلَ، فَيَمِدَّهُمْ اللهُ تَعَالَى بِمُعْجِزَاتٍ تَدِلُّ عَلَى صِدْقِهِمْ فِيْمَا أُخْبِرُواْ بِهِ عَن رَّبِّهِمْ، قَالَ اللهُ تَعَالَى: ﴿إِنَّ اللهَ اصْطَفَى آدَمَ وَنُوحاً وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ * ذُرِّيَّةً بَعْضُهَا مِن بَعْضِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴾، فَعَدَّدُ الْأَنْبِيَاءِ وَالْمُرْسَلِيْنَ كَثِيْرَةٌ، أَوَّلُهُمْ أَبُونَا آدَمٌ عَلَيْهِ السَّلَامُ وَآخِرُهُمْ سَيِّدُنَا مُحَمَّدٌ بْنُ عَبْدِ اللهِ ﷺ كَمَا سَيَأْتِي، فَقَدْ رَوَى الْحَاكِمُ فِي مُسْتِدْرَكِهِ وَإِبْنُ

حِبَّانٍ فِي صَحِيْحِهِ عَنْ أَبِي ذَرِّ قَالَ قَالَ رَسُولُ اللهِ ﷺ: ((النَّبِيُونَ مائَةً أَلْفٍ وَأَرْبَعةُ وَعِشْرِينَ أَلْفٍ نِبِيّ، وَالْمُرْسَلُونَ ثَلاثَمَائَةً وثَلاثَةَ عَشَرٍ، وَآدَمُ نَبِيٍّ مُكَلَّمٌ)).

وَقَالَ الْمُصَنِفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: مِن آدَمَ، أَيْ مِنْ أَوَلِ النّبِيئِيْنَ وَالْمُرْسَلِيْنَ، وَهُوَ آدَمٌ أَبُو الْبَشَرِ عَلَيْهِ السَّلَامُ، وَقَيْلَ أَبُو مُحَمَّدٍ لِأَنَّ هَذَا كَانَ كُنْيَتُهُ فِي الْجُنَّةِ، وَكُنْيَتُهُ فِي الدُّنْيَا أَبُو الْبَشَرِ، وَهُوَ خَلِيْفَةُ اللهِ فِي الْأَرْضِ اللهِ يَعَالَى فِيْهِ: ﴿إِنِّي جَاعِلٌ فِي الأَرْضِ خَلِيفَةٌ ﴾، وَقَالَ سَعِيْدٌ بْنُ جُبَيْرٍ: إِنِّمَا سُمِيَ آدَمَ لِأَنَّهُ لِيُعَةً ﴾، وَقَالَ سَعِيْدٌ بْنُ جُبَيْرٍ: إِنِّمَا سُمِيَ آدَمَ لِأَنَّهُ لَيْقَةً ﴾، وَقَالَ سَعِيْدٌ بْنُ جُبَيْرٍ: إِنِّمَا سُمِيَ آدَمَ لِأَنْكُ كُلُونَ وَلَوْنَ وَالْأَرْضِ، وَرَوَى التَرْمِذِي عَنْ أَبِي مُوسَى الْأَشْعَرِي قَالَ سَمِعْتُ رَسُولَ اللهِ فَي يَقُولُ: ((إِنَّ اللهَ عِزَ وَجَلَّ خَلَقَ آدَمَ مِن قِبْصَةٍ قَبَضَهَا مِن جَمِيْعِ الْأَرْضِ فَجَاءَ مِنْهُمُ الْأَدْصُ وَالْأَبْيَصُ وَالْأَسْوَدُ وَبَيْنَ ذَلِكَ وَالسَّهُلُ بَنُو آدَمٍ عَلَى قَدْرِ الْأَرْضِ فَجَاءَ مِنْهُمُ الْأَحْمَرُ وَالْأَبْيَصُ وَالْأَسْوَدُ وَبَيْنَ ذَلِكَ وَالسَّهُلُ اللهُ يَعَلَى وَلَا السَّلَامُ وَالْمَرْفُولُ وَبَيْنَ فَلِكَ وَالسَّهُلُ وَالْحَرْنُ وَالْحَبِيثُ وَالطَّيبُ))، وَهُو أَوْلُ الْإِنْسَانِ وَأَبُوهُمْ، وَأُمُهُمْ حَوَاء عَلَيْهَا السَّلَامُ وَوْجَةُ آدَمٍ، ﴿وَبَتَ مِنْهُمَ الْمَالُولُ وَاللَّهُ وَلَادً مِنْ الْمُولُ وَاللَّمُ وَلَاكُمُ وَلَاكُمُ وَلِيهُ السَّلَامُ، وَفِيْهَا تَحْرِيْمُ الْمَيْتَةِ وَالدَّمَ وَلَحْمِ اللّهُ السَّلَامُ وَلَهُ عَلَيْهِ السَّلَامُ وَلِكُ عَلَيْهِ السَّلَامُ وَيْدُ السَّلَامُ وَيْدُ السَّلَامُ وَلَادً فِي الْرَبِحِ اللسَّلَامُ وَيْدُ الللهُ السَّلَامُ وَمَاتَ وَعُمْرُهُ عَلَيْهِ السَّلَامُ الللهُ وَمَاتَ وَعُمْرُهُ عَلَيْهِ السَّلَامُ وَسِنُونَ سِنَّةً ، كَمَا وَرَدَ فِي تَالِيخِ اللللهُ اللهُ وَلَادً وَاللّهُ وَاللّهُ وَاللّهُ وَلَاللّهُ وَلِلْهُ وَلَا اللّهُ اللهُ وَلَوْمَ اللّهُ وَلَالَا الللهُ اللهُ اللهُ اللهُ وَلَا اللهُ اللهُ اللهُ الللهُ اللهُ وَلَاللهُ وَلَا الللهُ اللهُ الللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ الل

وَقَالَ ٱلْمُصَنِّفُ الشَّيْخُ رَجْمَةُ اللهِ عَلَيْهِ: إِلَى مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّم، أَيِ الْقَاسِمِ مُحَمَّدٍ بْنِ عَبْدِ اللهِ بْنِ شَيْبَةٍ الْمَعْرُوفِ بِعَبْدِ الْمُطَلِّبِ بْنِ هَاشِمٍ بْنِ عَبْدِ مَنَافٍ بْنِ قُصَى بْنِ كِلَابٍ بْنِ مُرَّةٍ بْنِ كَعْبٍ بْنِ لُوَّي بِعَبْدِ الْمُطَلِّبِ بْنِ هَاشِمٍ بْنِ عَبْدِ مَنَافٍ بْنِ قُصَى بْنِ كِلَابٍ بْنِ مُرَّةٍ بْنِ كَعْبٍ بْنِ لُوَّي بِغِنْ وَهُلِ بْنِ عَالِبٍ بْنِ فَهْرٍ الْمَعْرُوفِ بَنِ عَالِبٍ بْنِ فَهْرٍ اللهِ عَلَيْ اللهَ عَلَيْ اللهَ عَدْرَكَةٍ بْنِ عَدْنَانٍ، وَأُمُّ رَسُولِ اللهِ عَلَيْ آمِنةُ بِنْتُ بِمُدْرَكَةٍ بْنِ الْيَاسِ بْنِ مُضَرٍ بْنِ كَلَابٍ بْنِ مُوّةٍ بْنِ كَعْبٍ بْنِ لُوَي بْنِ عَالِبٍ بْنِ فَهْرٍ بْنِ عَبْدِ مَنافٍ بْنِ زُهْرَةٍ بْنِ كِلَابٍ بْنِ مُرَّةٍ بْنِ كَعْبٍ بْنِ لُوَي بْنِ عَالِبٍ بْنِ فَهْرٍ بْنِ كَلَابٍ بْنِ مُرَّةٍ بْنِ كَعْبٍ بْنِ لُوَي بْنِ عَالِبٍ بْنِ فَهْرٍ بْنِ كَلْابٍ بْنِ مُرَّةٍ بْنِ كَعْبٍ بْنِ لُوي بْنِ عَلْكِ بْنِ فَهْرٍ بْنِ كَالِبٍ بْنِ فَهْرٍ بْنِ كَالَهٍ بْنِ فَوْرَةٍ بْنِ كَلْابٍ بْنِ مُرْرَكَةٍ بْنِ الْيَاسِ بْنِ مُصَرِ بْنِ كَتَانَةٍ بْنِ كَرْيُمةٍ بْنِ مُدْرَكَةٍ بْنِ الْيَاسِ بْنِ مُصَرٍ بْنِ كَتَانَةٍ بْنِ خُرَيْمَةٍ بْنِ مُدْرَكَةٍ بْنِ الْيَاسِ بْنِ مُصَرِ بْنِ كَتَانَةٍ بْنِ خُرَيْمَةٍ بْنِ مُدْرَكَةٍ بْنِ الْيَاسِ بْنِ مُصَرِ بْنِ كَتَانَةٍ بْنِ خُرَيْمَةٍ بْنِ مُدْرَكَةٍ بْنِ الْيَاسِ بْنِ مُصَرِ بْنِ كَتَانَةٍ بْنِ خُرَيْمَةٍ بْنِ مُدْرَكَةٍ بْنِ الْيَاسِ بْنِ مُصَلِ اللهِ عَدْنَانِ.

فَأَثْبَتَ اللهُ تَعَالَى رِسَالَةَ مُحَمَّدٍ بِقَوْلِهِ تَعَالَى: ﴿مُحَمَّدٌ رَّسُولُ اَللّهِ ﴿ وَسُولُ اللّهِ اللهِ عَامَ الْفِيْلِ لِإِنْنَتَي عَشَرَةٍ مَضَتْ مِنْ شَهْرِ رَبِيْعِ الْأَوَّلِ، وَتَوَفَى رَسُولُ اللهِ عَلَى وَمُ الْإِثْنَيْنِ إِنْنَى عَشَرَةٍ حَلَّتُ مِنْ رَبِيْعِ الْأَوَّلِ سِنَّةَ اِحْدَى عَشَرَةٍ مِنْ هِجْرَتِهِ عَلَى اللهِ عَلَى مَعْ الْإِثْنَيْنِ إِنْنَى عَشَرَةٍ مِنْ هِجْرَتِهِ عَلَى اللّهِ عَلَى مَعْ الْأَوَّلِ سِنَّةَ اِحْدَى عَشَرَةٍ مِنْ هِجْرَتِهِ عَلَى اللهِ عَلَى عَشَرَةٍ مِنْ اللهِ عَلَى عَشَرَةٍ مِنْ اللهِ عَلَى اللهُ عَلَى اللهِ عَلَى اللهُ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى عَلَى اللهِ عَلَى اللهِ عَلَى عَلَى اللهِ عَلَى اللّهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ

وَعُمْرُهُ جِيْنَذِ ثَلَاثَةُ وَسِتُونَ سِنَّةً، وَاَثْبَتَ اللهُ تَعَالَى أَنَّهُ عَلَيْهِ السَّلَامُ آخِرُ الْمُرْسَلِيْنَ وَخَاتَمِهِمْ بِقَوْلِهِ: ﴿وَخَاتِمَ النَّبِيئِينَ﴾ أَيِّ آخِرُهُمْ الَّذِي خَتَمَهُمْ أَوْ بِهِ خُتِمُواْ، وَعِيْسَى عَلَيْهِ وَخَاتَمِهِمْ بِقَوْلِهِ: ﴿وَخَاتِمَ النَّبِيئِينَ﴾ أَيِّ آخِرُهُمْ الَّذِي خَتَمَهُمْ أَوْ بِهِ خُتِمُواْ، وَعِيْسَى عَلَيْهِ السَّلَامُ إِنْ نُزِلَ بَعْدَهُ كَانَ عَلَى دِيْنِهِ مَعَ أَنَّ الْمُرَادَ أَنَّهُ آخِرٌ مِنْ نَبِيٍّ، أَوْ مَعْنَاهُ هُوَ النَّبُوقَةَ فَطُبِعَ عَلَيْهَا، فَلَا تَغْتَحُ لِأَحْدٍ بَعْدَهُ إِلَى قِيَامِ السَّاعَةِ، فَهَذَا الدَّلِيْلُ عَلَى النَّبُوقَةِ فَطُبِعَ عَلَيْهَا، فَلَا تَغْتَحُ لِأَحْدٍ بَعْدَهُ إِلَى قِيَامِ السَّاعَةِ، فَهَذَا الدَّلِيْلُ عَلَى اللَّالِيْلُ عَلَى الرَّنَادِقَةِ اللَّذِيْنَ يَرْعَمُواْ وَخَاتِمُ النَّبِيئِينَ ﴾ مَعْنَاهُ هُو خَاتِمُ الْمُرْسَلِيْنَ اَيْضًا، فَهَذَا رَدِّ عَلَى الرَّنَادِقَةِ اللَّذِيْنَ يَرْعَمُواْ بِجَهْلِهِمْ وَضَلَالِهِمْ قَدْ كَانَ أَوْ سَيَكُونُ الرَّسُولُ بَعْدَ النَّبِيِ مُحَمَّدٍ ﴿ مُنَ النَّيْمِ الْعَلَى اللَّهُ عَنْهُ وَلَا رَسُولُ اللهِ اللَّيْسُ فِي الْعَالَمِيْنَ، قَالَ الشَّيْخُ عُتْمَانُ بْنُ فُودُيَ فِي الْفَتْحِ الْبَصَائِلِ: "قَرُومَ فِي الْفَتْحِ الْبَصَائِلِ: "قَرُومَ فِي الْقَالِمِيْنَ، قَالَ الشَّيْخُ عُتْمَانُ بْنُ فُودُيَ فِي الْفَتْحِ الْبَصَائِلِ: "قَرُومَ فِي الْفَتْحِ قَالَ رَسُولُ اللهِ ﴿ إِلَى حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ: ((قَدْ اَنْفَطَعُ النَّبُوقَةَ وَالرِسَالَة، فَلَا يَكُونُ نَبِيٍّ بَعْدِي وَلَا رَسُولُ بَعْدِي)).

وَقَالَ الْمُصَنِّفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: صَادِقُونَ، أَيِّ أَنَّ الرُّسُلَ عَلَيْهِمْ الصَّلَاةُ وَالسَّلَامُ صَادِقُونَ فِي أَقْوَالِهِمْ وَفِي كُلِّ مَا جَاءَ بِهِمْ مِن رَّبِّهِمْ، فَإِنَّهُ يَجِبُ الْإِعْتِقَادُ بِصِدْقِ الرُّسُلِ عَلَيْهِمْ الصَّلَاةُ وَالسَّلَامُ، وَبِأَنَّهُمْ يَسْتَحِيلُ عَلَيْهِمْ الْكِذَبُ اسْتِحَالَةً عَقْلِيَّةً وَشَرْعِيَّةً، وَدَلِيْلُ صِدْقِهِمْ فِي الْعَقْلِ تَصْدِيْقُهُ تَعَالَى بِالْمُعْجِزَاتِ قَالَ اللهُ تَعَالَى: ﴿وَصَدَّقَ الْمُرْسَلُونَ ﴾ أَيّ تَبَتَ صِدْقَهُمْ فِيْمَا يُبَلِغُونَهُ عَنْهُ تَعَالَى، وَدَلَّتْ الْأَيَّةُ عَلَى اسْتَحَالَةِ كِذَبِهِمْ فِي ذَلِكَ، أَوْ مَعْنَاهُ صَدَّقَ الْمُرْسَلُونَ فِي كُلِّ مَا جَاءَ بِهِمْ مِن رَّبِّهِمْ كَمَوْتٍ بِالْأَجَلِ وَسُؤَالِ الْقَبْرِ وَعَذَابِ الْقَبْرِ وَنَعِيْمِهِ وَبَعْثِ الْأَمْوَاتِ يَوْمِ الْقِيَامَةِ وَحَشْرِ النَّاسِ فِي مَكَانِ وَاحِدٍ فِي ذَلِكَ الْيَوْمِ وِإِيْتَاءِ الْكُتُبِ وَوَزْنِ الْأَعْمَالِ وَالْحِسَابِ وَالشَّفَاعَةِ وَصِرَاطِ الْجَهَنَّم وَالنَّارِ وَخُلُودِ النَّارِ مَعَ أَهْلِهِ إِنَّا مَنْ يَشَاءُ اللهُ تَعَالَى وَالْجَنَّةِ وَخُلُودِ الْجَنَّةِ مَعَ أَهْلِهَا وَرُؤْيَّةِ الْمُؤْمِنِيْنَ لَهُ تَعَالَى فِي الْأَخِرَةِ وَغَيْرِ ذَلِكَ مِنْ أُمُورِ الْغَيْبَاتِ وَأَشْرَاطِ قُرْبِ السَّاعَةِ، وَأَثْبَتَ أَيْضًا عَلَيْهِ الصَّلاَةُ وَالسَّلاَمُ صِدْقَهُ فِي كُلِّ مَا أَخْبَرَهُ كَمَا رَوَاهُ أَبُو دَاوُدَ عَنْ عَبْدِ اللهِ بْن عَمْرِو أَنَّهُ قَالَ: "يَا رَسُولَ اللَّهِ أَوْ أَكْتُبُ كُلَّمَا أَسْمَعُهُ مِنْكَ فِي الْغَضَبِ وَالرِّضَى؟"، وَقَالَ: ((نَعَمْ فَإِنِّي لاَ أُقُولُ فِيْهِمَا إِلَّا حَقًّا))، أَيِّ إِنْ قَوْلَ الْحَقِّ وَالصِّدْقِ وَاجِبٌ فِي حَقّ الرُّسُلِ، وَفي روايَةِ أَبِي دَاوُدَ عَنْ عَبْدِ اللَّهِ بْن عَمْرو قَالَ: "كُنْتُ أَكْتُبُ كُلَّ شَيْءٍ أَسْمَعُهُ مِنْ رَسُولِ اللَّهِ ﷺ أُرِيدُ حِفْظَهُ فَنَهَتْنِي قُرَيْشٌ وَقَالُوا: أَتَكْتُبُ كُلَّ شَيْءٍ تَسْمَعُهُ وَرَسُولُ اللَّهِ ﷺ بَشَرٌ يَتَكَلَّمُ فِي الْغَضَبِ وَالرَّضَا؟ فَأَمْسَكُتُ عَن الْكِتَابِ فَذَكَرْتُ

ذَلِكَ لِرَسُولِ اللّهِ فَعَ فَأَوْمَا بِأُصْبُعِهِ إِلَى فَيْهِ فَقَالَ: ((اَكْتُبْ فَوَالَّذِى نَفْسِى بِيدِهِ مَا يَخْرُجُ مِنْهُ إِلاَّ حَقِّ))"، أَيِّ يَسْتَحِيْلُ لَهُ الْكِذَبُ، وَفِي رِوَايَةٍ أَحْمَدٍ عَنْ عَبْدِ اللّهِ بْنِ عَمْرِو بْنِ مِنْهُ إِلاَّ حَقِّ))"، أَيِّ يَسْتَحِيْلُ لَهُ الْكِذَبُ، وَفِي رِوَايَةٍ أَحْمَدٍ عَنْ عَبْدِ اللّهِ بْنِ عَمْرِو بْنِ الْعَاصِى قَالَ: "قُلْتُ: يَا رَسُولَ اللّهِ إِنِي أَسْمَعُ مِنْكَ أَشْيَاءَ أَفَاكُتْبُهَا؟ قَالَ: ((نَعَمْ))، قُلُلُ ذَلِكَ يَدِلُ قُلْتُ: فِي الْغَضَبِ وَالرِّضَا؟ قَالَ: ((نَعَمْ فَإِنِّي لاَ أَقُولُ فِيْهِمَا إِلاَّ حَقًا))، فَكُلُ ذَلِكَ يَدِلُ عَلَى الصِّدْقِ فِي كُلِّ مَا يُبَلِغُونَ الرُّسُلُ عَن رَبِّهِمْ وَأَنَّ الْكِذَبَ مُسْتَحِيْلٌ عَلَيْهِمْ، فَلَا يَقَعُ عَلَى الصِّدْقِ فِي كُلِّ مَا يُبَلِغُونَ الرُّسُلُ عَن رَبِّهِمْ وَأَنَّ الْكِذَبَ مُسْتَحِيْلٌ عَلَيْهِمْ، فَلَا يَقَعُ مِنْهُمْ الْكِذَبُ وَالزُّورُ وَمَا يَشْبَهُ ذَلِكَ لَا عَمْداً وَلَا سَهُواً، قَالَ الْعَارِفُ عَبْدُ الْوَاحِدِ بْنُ عَاشِر فِي الْمُرْشِدِ الْمُعِيْن:

لَوْ لَمْ يَكُونُوا صَادِقِينَ لَلَزِمْ * أَنْ يَكْذِبَ الإِلَهُ فِي تَصْدِيقِهِم

وَقَالَ ٱلْمُصَنِّفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: أُمنَاءٌ، أَيِّ أَنَّ الرُّسُلَ عَلَيْهِمْ الصَّلَاةُ وَالسَّلَامُ أُمنَاءٌ فِي أَخْلَاقِهِمْ وَفِي جَمِيْعِ مَا مَوْكُولِ إِلَيْهِمْ، فَإِنَّهُ يَجِبُ الْإِعْتِقَادُ لِلرُّسُلِ عَلَيْهِمْ الصَّلَاةُ وَالسَّلَامُ الْأَمَانَةَ، وَهِيَ الْعِصْمَةُ بِنِسْبِ حَقِّهِمْ، وَمَعْنَاهَا وَفِي خَوْفُ ظَوَاهِرِهِمْ وَبَوَاطِنِهِمْ مِنَ التَّلْسِ بِمَعْصِيَّةِ، وَيَسْتَحِيْلُ عَلَيْهِمْ ضِدُهَا وِهِيَ الْخِيانَةُ، وَيَسْتَحِيْلُ عَلَيْهِمْ ضِدُهَا وِهِيَ الْخِيانَةُ، وَدَلِيْلُ اَمَانَتِهِمْ فِي الْعَقْلِ أَمَرَ اللهُ تَعَالَى بِالْإِقْتِدَاءِ بِهِمْ فِي أَقْوَالِهِمْ وَأَفْعَالِهِمْ وَأَخْلَقِهِمْ، وَيَطِينُ عَلَيْهُمْ وَأَخْلَقِهِمْ، وَيَضِفُ بَعْضُ أَهْلِ الْعَقْلِ أَمَرَ اللهُ تَعَالَى بِالْإِقْتِدَاءِ بِهِمْ فِي أَقْوَالِهِمْ وَأَفْعَالِهِمْ وَأَخْلَقِهِمْ، وَيَطِينُ أَمْلَ الْعَقْلِ أَمَرَ اللهُ تَعَالَى بِالْإِقْتِدَاءِ بِهِمْ فِي أَقُوالِهِمْ وَأَفْعَالِهِمْ وَأَخْلَقِهِمْ، وَيَطَنْفُ بَعْضُ أَهْلِ الْعَقِيْدَةِ لِلصِّدْقِ وَالْأَمَانَةِ الْفُطَانَةَ كَمَا قَالَ فِي جَوْهَرِ التَّوْجِيْدِ:

وَوَاجِبٌ فِي حَقِّهِمْ الْأَمَانَةُ * وَصِدْقُهُمْ وَضَفُّ لَهُ الْفَطَانَةُ

فَالْفَطَانَةُ هِيَ الْتَقَطَّنُ وَالتَّيْقَظُ لِإِلْزَامِ الْخُصُومِ وَإِبْطَالِ دَعَاوَيهِمْ وَدَحَضِ حُجَهِمْ، فَمُسْتَحِيْلٌ لَهُمْ أَنْ يَكُونَ مُغَفِلاً، قَالَ اللهُ تَعَالَى: ﴿إِنِّى لَكُمْ رَسُولٌ اَمِينٌ ۚ أَيْ الْمِينٌ عَلَى مَا يُوحَى إَلَيَّ، وأَمِيْنٌ عَلَى تَبْلِيْغِ رِسَالَتِهِ إِلَيْكُمْ، وَأَمِيْنٌ عَلَى طَاعَتِي لَهُ أَمِينٌ عَلَى مَا يَأْمَرُكُمْ وَيَنْهَاكُمْ، فَفِي هَذِهِ الْأَيَّةِ دَلِيْلٌ أَنَّ الْخِيَانَةَ مُسْتَحِيْلٌ إِلَيْهِمْ، أَوْ وَأَمِينٌ عَلَى مَا يَأْمَرُكُمْ وَيَنْهَاكُمْ، فَفِي هَذِهِ الْأَيَّةِ دَلِيْلٌ أَنَّ الْخِيانَةَ مُسْتَحِيْلٌ إِلَيْهِمْ، أَوْ مَعْذَاهُ صَادِقٌ فِيْمَا أَبْلَغَكُمْ عَنِ اللهِ تَعَالَى، وَقِيْلَ: "أَمِيْلٌ" فِيْمَا بَيْنَكُمْ، فَإِنْ بِنِسْبَةِ قَوْمِ مَعْذَاهُ صَادِقٌ فِيْمَا أَبْلَغَكُمْ عَنِ اللهِ تَعَالَى، وَقِيْلَ: "أَمِيْلٌ" فِيْمَا بَيْنَكُمْ، فَإِنْ بِنِسْبَةِ قَوْمِ مَعْذَاهُ مَادِقٌ فِيْمَا أَبْلَغَكُمْ عَلِ اللهِ تَعَالَى، وَقِيْلَ: "أَمِيْلٌ" فِيْمَا بَيْنَكُمْ، فَإِنْ بِنِسْبَةٍ قَوْمِ سَيِدِنَا مُحَمَّدٍ ﴿ إِللَّهُ إِللَّهُ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَمْ السَّلَامُ أَيْضًا كَمَا رَوَاهُ الْبُخَارِيُ عَنْ أَبِي سَعِيْدٍ الْخُدْرِيِّ بِقَوْلِهِ لِكِهِ أَمْ أَمْ أَنْ أَمْ أَعْدِلٌ ؟!))، وفِي رِوَايَةِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نُعَيْمٍ: ((وَمَن يُطِعَ الللهَ إِذَا لَمْ الْمُعْرُوفُ بِذِي اللهَ بْنِ عَمْرِ و: ((أَو لَسْتُ أَحَقَّ أَهْلَ الْأَرْضِ أَن أَطِيعَ اللهَ؟!))، وفِي رِوَايَةِ مُقْسِمٍ عَنْهُ: عَبْدِ اللهِ بْنِ عَمْرِو: ((عِنْدَ مَن يَلْتَمِسُ الْعَدُلُ بَعْدِي؟!))، وفِي رِوَايَةِ مُقْسِمٍ عَنْهُ:

فَغَضَبَ ﴿ وَقَالَ: ((الْعَدْلُ إِذَا لَمْ يَكُنْ عِنْدِي فَعِنْدَ مَن يَكُونُ؟!))، وَمِنْ حَدِيْثِ أَبِي فَغَضَبَ ﴿ وَقَالَ: ((وَاللهِ! لاَ تَجِدُونَ بَعْدِي رَجُلاً هُوَ أَعدِلٌ بَرَرَّةٍ قَالَ: "فَغَضَبَ غَضَبًا شَدِيْدًا وَقَالَ: ((وَاللهِ! لاَ تَجِدُونَ بَعْدِي رَجُلاً هُوَ أَعدِلٌ عَلَيْكُمْ مِنِي!))، فَكُلُ ذَلِكَ أَثْبَتَ أَنَّ الْأَمَانَةَ اللَّتِي هِيَ حِفْظُ جَمِيْعِ الْجَوَارِحِ الظَّاهِرَةِ وَالْبَاطِنَةِ مِنَ التَّلْبِسِ بَتَحْرِيْمٍ أَوْ بِكَرَاهَةٍ وَاجِبٌ لِجَمِيْعِ الرُّسُلِ عَلَيْهِمْ السَّلَامُ وَأَنْ ضِدَها التَّي هِيَ الرُّسُلِ عَلَيْهِمْ السَّلَامُ وَأَنْ ضِدَها التَّي هِيَ الْجُعِنْدَ مُسْتَحِيْلَةٌ إِلَيْهِمْ.

وَقَالَ الْمُصَنِّفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: مُبَلِّغُونَ مَا أُمِرُواْ بِإِبْلَاغِهِ لِلْخَلْق، أَيّ أنَّهُ يَجِبُ فِي حَقِّ الرُّسُلِ عَلَيْهِمْ السَّلَامُ تَبْلِيغُهُمْ رَسَائِلَ اللهِ تَعَالَى إِلَى خَلْقِهِ، وَيَسْتَحِيْلُ عَلَيْهِمْ ضِدُّهُ وَهُوَ كِتْمَانُ شَيْءٍ مِمَّا أُمِرُواْ بِتَبْلِيغِهِ عَمْداً أَوْ نِسْيَاناً، وَدَلِيْلُ تَبْلِيْغِهِمْ مَا أَمَرَهُمُ اللهُ تَعَالَى لِلْخَلْقِ فِي الْعَقْلِ أَمَانَتُهُمْ لِأَنَّ تَبْلِيْغَ الرَّسَالَةِ أَمَانَةٌ مِنَ اللهِ، قَالَ اللهُ تَعَالَى: ﴿الَّذِينَ يُبَلِّغُونَ رِسَالاتِ اللَّهِ ﴿ أَيِّ الَّذِيْنَ يُبَلِّغُونَ رِسَالَاتِ اللهِ إِلَى مَنْ أُرْسِلُواْ إِلَيْهِمْ، وَيَخَافُونَ اللهَ فِي تَرْكِهِمْ تَبْلِيْغَ ذَلِكَ إِيَّاهُمْ، وَلَا يَخَافُونَ أَحَدًا إِلَّا الله، فَإِنَّهُمْ إِيَّاهُ يَرْهَبُونَ أَنْ قَصِرُواْ عَنْ تَبْلِيْغِهِمْ رِسَالَةَ اللهِ إِلَى مَنْ أُرْسِلُواْ إِلَيْهِمْ، هَذِهِ الْأَيَّةُ دَلَّتْ عَلَى إِنَّ الْكِتْمَانَ مُسْتَحِيْلٌ إِلَيْهِمْ، وَأَثْبَتَ عَلَيْهِ الصَّلاّةُ وَالسَّلاَمُ تَبْلِيغَ الرُّسُلِ الرِّسَالَةَ بِقَوْلِهِ كَمَا فِي صَحِيْحِ البُخَارِيِّ عَن أَبِي بَكْرَةَ نُفَيْعِ بْنِ الْحَارِثِ رَضِيَ اللَّهُ عَنْهُ قَالَ خَطَبَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ النَّحْرِ فَقَالَ: ((أَتَدْرُونَ أَيُّ يَوْم هَذَا؟)) قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، قَالَ: ((أَلَيْسَ يَوْمَ النَّحْرِ؟))، قُلْنَا: بَلَى، قَالَ: ((أَيُّ شَهْرِ هَذَا؟))، قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، فَقَالَ: ((أَلَيْسَ ذُو الْحِجَّةِ؟))، قُلْنَا: بَلَي، قَالَ: ((أَيُّ بَلَدٍ هَذَا؟))، قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنًّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، قَالَ: ((أَلَيْسَتْ بِالْبَلْدَةِ الْحَرَامِ؟))، قُلْنَا: بَلَى، قَالَ: ((فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا إِلَى يَوْم تَلْقُوْنَ رَبَّكُمْ، أَلَا هَلْ بَلَّغْتُ؟)) قَالُواْ: نَعَمْ، قَالَ: ((اللَّهُمَّ اَشْهَدْ فَلْيُبَلِّعْ الشَّاهِدُ الْغَائِبَ، فَرُبَّ مُبَلَّعْ أَوْعَى مِنْ سَامِع، فَلَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضِ))، وَإِنَّمَا قَالَ ذَلِكَ لِأَنَّهُ كَانَ فَرْضاً عَلَيْهِ أَنْ يَبْلِغُ رِسَالَةَ اللهِ إِلَى الْخَلْقِ وَأَنَّهُ يُسْأَلُ عَنْهُ، كَمَا قَالَ اللهُ تَعَالَى: ﴿فَلنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلِنَسْأَلَنَّ الْمُرْسَلِينَ ﴾، فَأَشْهَدُ الله عَلَى أَنَّهُ أَدَى مَا أَوْجَبَهُ عَلَيْهِ، وَفِيْهِ وُجُوبُ تَبْلِيْغ الْعِلْمِ عَلَى الْكِفَايَةِ، وَقَدْ يَتَعَيِّنُ فِي حَقِّ بَعْضِ النَّاسِ، فَيَجِبُ عَلَيْهِمْ تَبْلِيْغُ الْعِلْم بِحَيْث

يَنْتَشِرُواْ، فَأَمَرَ النَّبِيُ ﷺ لِلْحَاضِرِيْنَ مِنْ أَصْحَابِهِ فِي الْمَجْلِسِ أَنْ تَبْلِيْغَ الرِّسَالَةِ إِلَى الْغَائِبِ عَنْهُمْ، وَالْمُرَادُ بِهِ إِمَّا تَبْلِيْغُ الْقَوْلِ الْمَذْكُورِ أَوْ تَبْلِيْغُ جَمِيْعِ الْأَحْكَامِ الْإِسْلَامِيَّةِ الْغَائِبِ عَنْهُمْ، وَالْمُرَادُ بِهِ إِمَّا تَبْلِيْغُ الْقَوْلِ الْمَذْكُورِ أَوْ تَبْلِيْغُ جَمِيْعِ الْأَحْكَامِ الْإِسْلَامِيَّةِ أَوْ تَبْلِيْغُ الدِّيْنِ جَمِيْعِهِ، فَيَبْقَى هَذِهِ الْأَمَانَةُ عَلَى الْأُمَّةِ حَتَّى تَطْلَعَ الشَّمْسُ مِنْ مَغْرِبِهَا.

وَقَالَ الْمُصَنِّفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: وَالْكَمَالُ الْبَشَرِيُّ كُلُّهُ وَاجِبٌ لَّهُمْ، أَيّ إِنْ جَمِيْعَ صِفَّاتِ الْكَمَالِ الْبَشَرِيَّةِ ظَوَاهِرِهَا وَبَوَاطِنِهَا وَاجِبٌ فِي حَقّ الْمُرْسَلِيْنَ وَالنَّبِيئِينَ، فَإِنْ صِفَّاتَ الْكَمَالِ الْبَشَرِيَّةِ عَلَى قِسْمَيْن: الْقِسْم الظَّاهِر وَالْقِسْم الْبَاطِن، وَأَمَّا الْقِسْمُ الظَّاهِرُ فَقَدْ سَرَدَهَا الْقَاضِيُّ عِيَّاضٌ تَمَاماً وَبَيَاناً فِي الشِّفَا بِتَعْرِيْفِ كُقُوقِ الْمُصْطَفَى، وَهِيَ مَا لَيْسَ لِلْمَرْءِ فِيْهِ إِخْتِيَارٌ ولَا إِكْتِسَابٌ مِثْلُ مَا كَانَ فِي جَبْلَتِهِ مِنْ كَمَالِ خَلْقَتِهِ وَجَمَالِ صُورَتِهِ وَقُوَّة عَقْلِهِ وَصِحَّةِ فَهْمِهِ وَفَصَاحَةِ لِسَانِهِ وَقُوَّةٍ حَوَاسِهِ وَعَضَائِهِ وَاعْتِدَالِ حَرَكاتِهِ وَشَرْفِ نَسَبِهِ وَعِزَّةٍ قَوْمِهِ وَكَرَمِ أَرْضِهِ، وَغَيْرِهَا مِنْ صِفَّاتِ الْكَمَالِ الْبَشَريَّةِ الظَّاهِرَةِ، وَكُلُّهَا وَاجِبٌ لَهُمْ عَلَيْهِمُ أَفْضَلُ الصَّلَاةِ وَأَتَمُّ التَّسْلِيْم، وَأَمَّا الْقِسْمُ الْبَاطِنُ مِنْ صِفَّاتِ الْكَمَالِ الْبَشَرِيَّةِ هِيَ جَمِيْعُ الْخِصَّالِ الْمَحْمُوْدَةِ الَّتِي تَحَلِّي بِهَا الْقَلْبَ وتَخَلُّقُ بِهَا كَالنَّقْوَى وَالْحِلْم وَصِدْقِ الْحَدِيْثِ وَالصَّبْرِ وَالشُّكْرِ وَالْمَرْوُءَةِ وْالتَّوَكُلِ وَالزُّهْدِ وَالتَّوَاضُع وَالْعَفْقِ وَالْعِفَّةِ وَالْجُودِ وَإِعْطَاءِ السَّائِلِ وَالشَّجَاعَةِ وَحِفْظِ الْأَمَانَةِ وَالْحَيَاءِ وَالصَّمْتِ وَالتَّوْدَةِ وَالْوَقَارِ وَالرَّحْمَةِ وَصِلَّةِ الرَّحَم وَالتَّذَمِم لِلْجَارِ وَحُسْنِ الْأَدَبِ وْالْمَعَاشِرَةِ وَغَيْرِهَا الَّتِي جَمَعَهَا فِي الْمُكَارَمِ الْأَحْلَاقِ، فَجَمِيْعُهَا وَاجِبٌ فِي حَقِّ الرُّسُلِ عَلَيْهِمْ الصَّلَاةُ وَالسَّلَامُ لِأَنَّ أُمِرَ الْخَلْقُ بِإِتِّبَاعِهِمْ فِي ذَلِكَ، قَالَ تَعَالَى: ﴿فَبِمَا رَحْمَةٍ مِنَ اللهِ لِنتَ لَهُمْ وَلَوْ كُنتَ فَظّاً غَلِيظَ الْقَلْبِ لاَنفَضُّواْ مِنْ حَوْلكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الأَمْرِ ﴾، وَقَالَ رَسُولُ اللهِ ﷺ كَمَا رَوَاهُ الشَّيْخَانِ عَنْ أَبِي هُرَيْرَةَ: ((إِنَّمَا بُعِثْتُ الْأَتِمَّم مُكَارَمَ الْأَخْلَاق)).

وَقَالَ اَلْمُصَنِّفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: وَالنَّقْصُ الْبَشَرِيُّ كُلُّهُ مُسْتَحِيلٌ عَلَيْهِمْ، أَيِّ إِنْ جَمِيْعَ صِفَّاتِ النَّقْصِ الْبَشَرِيَّةِ ظَوَاهِرِهَا وَبَوَاطِنِهَا مُسْتَحِيْلٌ فِي حَقِّ الْمُرْسَلِيْنَ وَالنَّبِيئِيْنَ، عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ، كَمَثَلِ الْعُقُوقِ وَالْإِسْتِيَاءِ وَالْمَكَرِ وَالتَّبَرَّمِ وَالْبَطَرِ وَالنَّبِيئِيْنَ، عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ، كَمَثَلِ الْعُقُوقِ وَالْإِسْتِيَاءِ وَالْمَكرِ وَالتَّبَرَّمِ وَالْبَطْرِ وَالنَّبَقَامِيِّ وَالْمُذُوذِ وَالْإِبَاحِيِّ وَالْكِبْرِ وَالْعُجُبِ وْالْإِنْتِقَامِيِّ وَالْمُذْنِبِ وَالْجَشَعِ وَالْبَخِيْلِ وَالْجَبْنِ وَالْمُهُدُونِ وَالسَّفَاهَةِ وَالسَّفَاهَةِ وَالطَّائِشِ وَقَطَعِ الرَّحَمِ وَالْجَامِدِ وَالْجَامِدِ وَالْجَارِ وَسُوْءِ الْأَخْلَقِ، فَكُلُّهَا فِي سُوْءِ الْأَخْلَقِ، فَكُلُّهَا لِلْجَارِ وَسُوْءِ الْأَخْلَقِ، فَكُلُّهَا وَي سُوْءِ الْأَخْلَقِ، فَكُلُهَا وَي سُوْءِ الْأَخْلَقِ، فَكُلُّهَا وَي سُوْءِ الْأَخْلَقِ، فَكُلُهَا وَي سُوْءِ الْأَخْلَقِ، فَكُلُهَا وَي سُوْءِ الْأَخْلَقِ، فَكُلُهَا وَلِي مُعْمَهَا فِي سُوْءِ الْأَخْلَقِ، فَكُلُهَا وَسُوْءِ الْمُعَاشِرِ وَغَيْرِهَا اللَّهِ يَعْمِعَهَا فِي سُوْءِ الْأَخْلَقِ، فَكُلُهَا

مُسْتَحِيْلٌ فِي حَقِّ الرُّسُلِ عَلَيْهِمْ الصَّلَاةُ وَالسَّلَامُ لِأَنَّهَا مِنْ صِفَّاتِ الْمَذْمُومَةِ الْمُهْلِكَةِ الْمُهْلِكَةِ الْمُهْلِكَةِ مَنْقُصُ مَرَاتِبَهُمْ الْعَالِيَّةَ، فَلَا تَقَعَ مِنْهُمْ كَبِيْرَةٌ وَلَا صَغِيْرَةٌ، وِلَا صَدَرَ مِنْهُمْ الذُّنُوبُ عَمْداً أَوْ نِسْيَاناً وَلَا وُصِفَ بِفُجُورِ فِي ظَاهِرِ أَبْدَانِهِمْ أَوْ فِي بَاطِنِ نُفُوسِهِمْ.

وَقَالَ الْمُصَنِّفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: وَيَجُوزُ فِي حَقِّهِمْ الْأَكْلُ وَالشَّرْبُ وَالْبَيْعُ وَالْشِرْآءُ وَالْمَرَضُ الَّذِي لاَ يُؤَدِي إِلَى نَقْصٍ فِي مَرَاتِبِهِمْ، أَيِّ أَنَّهُ يَجُوزُ فِي حَقِّ الرُّسُلِ عَلَيْهِمْ السَّلَامُ جَمِيْعُ الْأَعْرَاضِ الْبَشَرِيَّةِ اَلَّذِي لاَ يُؤَدِي إِلَى نَقْصٍ فِي مَرَاتِبِهُم الْعَالِيَّةِ، فَدَلِيْلُ جَوَازِ فِي حَقِّ الرُّسُلِ الْأَعْرَاضُ الْبَشَرِيَّةُ كَالزَّوَّاجِ وَعَيْرِ ذَلِكَ فِي مَرَاتِبِهُم الْعَالِيَّةِ، فَدَلِيْلُ جَوَازِ فِي حَقِّ الرُّسُلِ الْأَعْرَاضُ الْبَشَرِيَّةُ كَالزَّوَّاجِ وَعَيْرِ ذَلِكَ فِي الْعَقْلِ وُقُوعُهَا فِيْهِمْ، فَمَعْنَاهُ أَنْ جَوَازَ لِلْأَنْبِيَّاءِ وَالرُّسُلِ كُلُّ الْخِصَّالِ الْبَشَرِيَّةِ الَّذِي لاَ يُؤدِي إِلَى نَقْصٍ فِي مَرَاتِبِهِمْ الْعَلِيَّةِ، كَالأَكْلِ وَالشَّرْبِ وَالسِّياحَةِ وَالْمَرْضِ وَالزَّوَاجِ وَالْرَبْعِ، وَالْبَيْعِ. وَالْبَيْعِ. وَالْبَيْعِ.

وَهَذَا رَدِّ عَلَى الْيَهُودِ وَالنَّصَارَى فِي نِسْبَتِهِمْ الذُّنُوبَ وَالْعُوبَ إِلَى الْأُنْبِيَاءِ وَالْمُرْسَلِيْنَ، فَيَرْعَمُونَ فِي ضَلَّالَتِهِمْ أَنْ بَعْضَ الْأَنْبِيَاءِ زَنَى وَبَعْضَهُمْ مَمَلُواْ الْمَعَاصِيَّةَ زَنَى بِبَنَاتِهِمْ وَبَعْضَهُمْ عَمِلُواْ الْمَعَاصِيَّةَ عَمْدًا، فَكُلُّ ذَلِكَ مُسْتَحِيْلٌ فِي حَقِ الْأَنْبِيَّاءِ وَالرُّسُلِ صَلَّى اللهُ عَلَيْهِمْ وَسَلَّمَ، قَالَ اللهُ عَمْدًا، فَكُلُّ ذَلِكَ مُسْتَحِيْلٌ فِي حَقِ الْأَنْبِيَّاءِ وَالرُّسُلِ صَلَّى اللهُ عَلَيْهِمْ وَسَلَّمَ، قَالَ اللهُ عَمَلُواْ الْمَعَامِيَّةَ وَالرَّسُلِ صَلَّى اللهُ عَلَيْهِمْ وَسَلَّمَ، قَالَ اللهُ عَالَى: ﴿وَجَعَلْنَا لَهُمُ أَزُواجاً وَذُرِيَّةَ ﴿، أَيْ أَوْلِاداً، وَأَنْتَ يَا مُحَمَّدُ مِثْلُهُمْ، وَاسْتَبْعَادُ ذَلِكَ مِنَ الرُّسُلِ جَهْلٌ لِأَنَّهُ إِنَّمَا أُرْسِلَ لِلتَّبَلِيْغِ فَلَازِمُ يَكُونُواْ مِثْلُهُمْ أَذْعُو إِلَى الْمُتَّابِعَةِ، قِيْلَ: مِنَ الرُّسُلِ جَهْلٌ لِأَنَّهُ إِنَّمَا أُرْسِلَ لِلتَّبَلِيْغِ فَلَازِمُ يَكُونُواْ مِثْلُهُمْ أَدْعُو إِلَى الْمُتَّابِعَةِ، قِيْلَ: إِنَّ الْيَهُودَ عَابُواْ عَلَى النَّبِي ﴿ النِّسَاءِ وَقَالُواْ: مَا نَرَى لَهُذَا الرَّجُلِ هِمَّةً إِنَّ الْيَهُودَ عَابُواْ عَلَى النَّبِي ﴿ الْنِسَاءِ وَقَالُواْ: مَا نَرَى لَهُذَا اللهُ هَذِهِ الْاَيْعَ فَوَالُواْ: مَا نَرَى لَهُذَا اللهُ هَذِهِ الْاَيَّةُ وَقَالُواْ: مَا نَرَى لَهُ أَنْ اللهُ هَذِهِ الْاَيْعَالُ لَهُمْ أَمْرَ دَلُوكَ وَسُلْيَا لُهُمْ بَشَرًا يَقْصِدُونَ مَا أَرْسَلْنَا رُسُلاً مِنْ شَهَوَاتِ الدُّنْيَا، وَإِنِّمَا لَلْهُ مِنْ شَهَوَاتِ الدُّنْيَا، وَإِنِّمَا لَلْهُ مِنْ شَهَوَاتِ الدُّنْيَا، وَإِنِمَا الْقَالُ تَعَالَى نَعْطِكُونَ مَا أَحَلَ اللهُ مِنْ شَهَوَاتِ الدُّنْيَا، وَإِنِّهُ الْمَرْ وَلُو كُانَ تَبِيَّا لَهُ صَلَى الْمَالِكُ مُنْ شَهُواتِ اللْهُ مِنْ شَهُواتِ اللْهُمُ مَنْ شَوَاتِ اللْهُ مُنْ شَهُواتِ اللْهُمُ مَا أَولَا لَالُهُ مِنْ شَهُوالَ اللَّهُ مُلْهُمُ الْمُولَا لَى اللْهُ مَن شَوَاتِ الْدُلُولُ الللهُ مَن شَوالِكُ وَالْمُ اللْهُ مُن شَلْكًا مَا أَحَلُ الللهُ مُن شَكُولُوا مِنْ اللهُمُ الْمُولُولُ الللهُ الْمَالِقُولُ اللْهُ اللْمُولُولُولُ اللللهُ عَلَى اللْهُ اللَّلْمُ الللّ

قَالْمَعْلُومُ عِنْدَ الْيَهُودِ وَالنَّصَارَى أَنْ أَتَّى اللهُ دَاُودَ عَلَيْهِ السَّلامُ مَائَةً اِمْرَأَةٍ، وَكَانَتْ لِسُلَيْمَانِ بْنِ دَاُودَ أَلْفَ اِمْرَأَةٍ، سَبْعَمَائَةً مِنْهُنَّ مَهْرِيَّةٌ وَثَلَاثَمَائَةً مِنْهُنَّ سَرِيَّةٌ كَمَا ذَكَرَ الْكَلْبِيُ، فَهَذَا أَكْثَرُ مِمَّا لِمُحَمَّدٍ ﷺ وَلَكِنَّهُ لَا يَنْقِصُ هَذَا عَنْ نَبُوَّتِهِمَا وَمَكَانِهِمَا عِنْدَ اللهِ فِي شَيْءٍ، فَوَدً الله عَلَيْهِمْ بِهَذِهِ الْآيَّةِ وَاتْبَتَ بِهَا أَنْ يَجُوزَ لِلرُّسُلِ الْأَعْرَاضُ الْبَشَرِيَّةُ كَالزَّوَاجِ وَالذُّرِيَّةِ وَغَيْرِ ذَلِكَ كَمَا يَأْتِي.

وَلِنَبِينَا عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ اِثِنْتَي عَشْرَةَ النِّسَاءِ كَمَا قَالَ الزُّهْرِيُّ وَهُنَّ أُمْهَاتُ الْمُوْمِنِيْنَ، مِنْهُنَّ أَزْوَاجُهُ: السَّيِدَةُ خَدِيْجَةَ بِنْتُ خُويْلِا بِنِ أَسَدِ الْأَسَدِيَةُ أُمُ جَمِيْعِ أَوْلَادِهِ إِنْ السَّيِدَةُ مَافِحَةُ بِنْتُ لَمْعَةٍ بْنِ قَيْسٍ الْعَامَرِيَّةُ وَالسَّيِدَةُ عَائِشَةَ بِنْتُ الصِّدِيْقِ الْمَخْزُومِيَّةُ، وَالسَّيِدَةُ أَمْ سَلَمَةِ هِنْدُ بِنْتُ أَبِي أُمَيَّةِ الْمَخْزُومِيَّةُ، وَالسَّيِدَةُ أَمْ سَلَمَةِ هِنْدُ بِنْتُ أَبِي أُمَيَّةِ الْمَخْزُومِيَّةُ، وَالسَّيِدَةُ حَفْصَةُ بِنْتُ جَحْشٍ بْنِ رِبَابٍ، وَالسَّيِدَةُ حَفْصَةُ بِنْتُ عَمَر بْنِ الْخَطَّابِ الْعَدَويَّةُ، وَالسَّيِدَةُ زَيْنَبُ بِنْتُ جَحْشٍ بْنِ رِبَابٍ، وَالسَّيِدَةُ جُويْرِيَّةُ بِنْتُ عَمَر بْنِ الْخَطَّابِ الْعَدَويَّةُ، وَالسَّيِدَةُ زَيْنَبُ بِنْتُ جَحْشٍ بْنِ رِبَابٍ، وَالسَّيِدَةُ مُوسَلِقَيَّةُ، وَالسَّيِدَةُ أَمْ حَبِيْبَةِ رَمْلَةُ بِنْتُ الْمُصْطَلَقِيَّةُ، وَالسَّيِدَةُ أَمْ حَبِيْبَةِ رَمْلَةُ بِنْتُ الْمُصْطَلَقِيَّةُ، وَالسَّيِدَةُ مَعْمُونَةُ أَبِي سُغْفِيانٍ الْأُمُولِيَّةُ وَالسَّيِدَةُ وَلسَّيِدَةُ وَلسَّيِدَةُ وَلسَّيِدَةُ مَعْمُونَةُ اللهِ الْعَالِيَةِ وَالسَّيِدَةُ وَلسَّيِدَةُ وَلسَّيِدَةً وَالسَّيِدَةُ وَالسَّيِدَةُ وَالسَّيِدَةُ وَلَاسَيْدَةُ وَلْسَلِيَةٍ وَلِيْتُ فَعَالَى عَنْهُنَ أَجْمَعِيْنَ. اللهِ لَلَايَةِ وَلَيْ الْهِلَالِيَّةُ وَالسَّيِدَةُ وَلْسَيِدَةُ وَلِيْتَ وَلِيْ وَالْمَالِيَّةِ وَلَا اللهُ لَلِيَّةً وَلَيْمَةٍ بْنِ الْحَارِثِ بْنِ عَبْدِ اللهِ لَلْهِ اللهَ لَعَالَى عَنْهُنَّ أَجْمَعِيْنَ.

وَلَهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ سَبَعُ أَوْلَادٍ وَهُمْ: فَاطِمَةُ الزَّهْرَاءُ وَزَيْنَبُ وَرُقَيَّةُ وَأُمُّ كُلْثُومٍ وَالْقَاسِمُ وَعَبْدُ اللَّهِ وَإِبْرَاهِيمَ، فَلَا يَبْقَى ذُرِيَّتُهُ إِلَّا مِنْ جِهَّةِ السَّيِّدَةِ فَاطِمَة سَيِّدَةُ نِسَاءِ الْعَالَمِيْنَ فِي زَمَانِهَا، الْبَضْعَةِ النَّبُويَّةِ، وَالْجِهَةِ الْمُصْطَفَوِيَّةِ زَوْجَةِ لَيْثِ بَنِي الْهَاشِمِ الْعَالَمِيْنَ فِي زَمَانِهَا، الْبَضْعَةِ النَّبُويَّةِ، وَالْجِهَةِ الْمُصْطَفَوِيَّةِ زَوْجَةِ لَيْثِ بَنِي الْهَاشِمِ وَنِمْرِ اللهِ الْإِمَامِ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِي اللهُ تَعَالَى عَنْهُمَا، وَأَوْلَادُهُمَا: الْإِمْامُ الْحَسَنُ وَالْإِمَامُ الْحُسَيْنِ وَمُحْسِنٌ، وَأُمُّ كُلْثُومٍ، وَزَيْنَبُ رَضِي اللهُ تَعَالَى عَنْهُمْ وَعَنْ ذُرِيَّتِهِمْ إِلَى وَالْإِمَامُ الْحُسَيْنِ وَمُحْسِنٌ، وَأُمُّ كُلْثُومٍ، وَزَيْنَبُ رَضِيَ اللهُ تَعَالَى عَنْهُمْ وَعَنْ ذُرِيَّتِهِمْ إِلَى يَوْمِ الدِيْنِ.

وَقَالَ تَعَالَى: ﴿يَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الأَسْوَاقِ﴾، فَإِنَّ دُخُولَ الْأَسْوَاقِ ﴾، فَإِنَّ دُخُولَ الْأَسْوَاقِ ﴾، فَإِنَّ دُخُولَ الْأَسْوَاقِ هُمْ اللّهِ وَدَعُوتِهِ، وَلِتَذْكَرَةِ الْخَلْقِ بِأَمْرِ اللّهِ وَدَعُوتِهِ، وَيَعَرِضُ نَفْسَهُ فِيْهَا عَلَى الْقَبَائِلِ، لَعَلَّ يَدْعُوهُمْ إِلَى الْحَقِّ، وَفِي هَذِهِ الْأَيَّةِ وَمَا فِي الْأَيَّاتِ قَبْلِهَا يَدِلُّ عَلَى إِنَّ الْجَائِزَ فِي حَقِّ الرُّسُلِ عَلَيْهِمْ الصَّلَاةُ وَالسَّلَامُ كُلُّ الْأَعْرَاضِ الْبَشَرِيَّةِ النَّتِي لَا تُؤْدِي إِلَى نَقْصٍ فِي مَرَاتِبِهِمْ وَمَكَانَتِهِمْ، فَيَجُوزُ عَلَيْهِمْ الْأَكُلُ الْأَعْرَاضِ الْبَشَرِيَّةِ النَّتِي لَا تُؤْدِي إِلَى نَقْصٍ فِي مَرَاتِبِهِمْ وَمَكَانَتِهِمْ، فَيَجُوزُ عَلَيْهِمْ الْأَكُلُ وَالشَّرْبُ وَالْإِتِصَالُ الْجِنْسِيُّ كَمَا يَجُوزُ أَنْ يَرْضُواْ وَيَعْرَجُواْ وَيَغْضَبُواْ وَيَسْتَحْيُواْ وَيَخَافُواْ، وَيَجُوزُ عَلَيْهِمْ أَيْفِا أَنْ يَمْرَضُوا بِالْأَمْرَاضِ اللّهِ يَعْرَفُمْ عَنْ أَدُاقَ رِسَالَتَهُمْ، فَقَدْ وَيَجُوزُ عَلَيْهِمْ أَيْفِالَ الْبَشَرِيَّةِ النَّيْرَاضِ الْبَشَرِيَّةِ اللّهَوْنَ يَحْضِرُونَهُمْ وَالَّذِيْنَ لَا يَحْضَرُونُهُمْ يُبَالِغُونَ وَيَخُونَ عَلَيْهِمْ الْلَهُمْ يُبَالِغُونَ وَيَخْرَهُمْ وَالْذِيْنَ لَا يَحْضَرُونُهُمْ يُبَالِغُونَ وَيَعْضَرُونُهُمْ يُبَالِغُونَ وَلَاخْتِرَ بِالْمُتَوَاتِر .

وَأَثْبَتَ أَيْضًا عَلَيْهِ الصَّلاَةُ وَالسَّلاَمُ جَوَازَ الْأَعْرَاضِ الْبَشَرِيَّةِ بِقَوْلِهِ كَمَا فِي صَحِيْحِ الْبُخَارِيِّ عَنْ أَنسِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ جَاءَ ثَلَاثَةُ رَهْطٍ إِلَى بُيُوتِ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُونَ عَنْ عِبَادَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمَّا أُخْبِرُوا كَأَنَّهُمْ تَقَالُوهَا، فَقَالُوا: وَأَيْنَ نَحْنُ مِنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَدْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ، قَالَ أَحَدُهُمْ: أَمَّا أَنَا فَإِنِّي أُصَلِّي اللَّيْلَ أَبَدًا، وَقَالَ آخَرُ: أَنَا أَصُومُ الدَّهْرَ وَلَا أُفْطِرُ، وَقَالَ آخَرُ: أَنَا أَعْتَزِلُ النِّسَاءَ فَلَا أَتَزَوَّجُ أَبَدًا، فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْهِمْ، فَقَالَ: ((أَنْتُمْ الَّذِينَ قُلْتُمْ كَذَا وَكَذَا أَمَا وَاللَّهِ إِنِّي لَأَخْشَاكُمْ لِلَّهِ وَأَنْقَاكُمْ لَهُ لَكِنِّي أَصُومُ وَأَفْطِرُ وَأُصَلِّي وَأَرْقُدُ وَأَتَزَوَّجُ النِّسآء، فَمَن رَغِبَ عَن سُنَّتِي فَلَيْسَ مِنِّي))، فَالْمُرَادُ بِالسُّنَّةِ الطَّرِيْقَةِ لَا اَلَّتِي تَقَابِلُ الْفَرْضِ، فَالرَّغْبَةُ عَنِ الشَّيْءِ الْإعْرَاضِ عَنْهُ إِلَى غَيْرِهِ، وَالْمُرَادُ مَنْ تَرَكَ طَرِيْقَتِي وَأَخَذَ بِطَرِيْقَةِ غَيْرِي فَلَيْسَ مِنِّي، وَلَمَحَ بِذَلِكَ إِلَى طَرِيْقِ الرَّهْبَانِيَّةِ فَإِنَّهُمْ الَّذِيْنَ اَبْتَدَعُواْ التَّشْدِيْدِ كَمَا وَصَّفَهُمْ اللهُ تَعَالَى وَقَدْ عَابَهُمْ بِأَنَّهُمْ مَا وَقُوهُ بِمَا الْتَزَمُوهُ، وَطَرِيْقَةُ النَّبِيِّ ﷺ الْحَنِيْفِيَّةِ السَّمْحَةُ فَيَفْطَرُ لِيَتَقَوِّي عَلَى الصَّوْمِ وَيُنَامُ لِيَتَقَوِّي عَلَى الْقِيَامِ فِي الَّيْلِ وَيَتَزَوَّجُ لِكَسَرُ الشَّهْوَةَ وَإِعْفَافُ النَّفْسِ وَتَكْثِيْرُ النَّسَلِ، وَقَوْلُهُ: "قَلَيْسَ مِنِّي" إِنْ كَانَتْ الرَّغْبَةُ بِضَرْبِ مِنَ التَّأُويْلِ يَعَذِرُ صَاحِبَهُ فِيْهِ، فَمَعْنَى "فَلَيْسَ مِنِّى" أَيِّ فَلَيْسَ عَلَى طَرِيْقَتِى، وَلَا يَلْزِمُ أَنْ يَخْرَجَ عَن الْمِلَّةِ وَإِنْ كَانَ إِعْرَاضًا وَتَنْطِعًا يَفْضِي إِلَى اِعْتِقَادِ أَرْجِحِيَّةٍ عَمَلِهِ، فَمَعْنَى "فَلَيْسَ مِنِّي" لَيْسَ عَلَى مِلَّتِي لِأَنَّ اِعْتِقَادَ ذَلِكَ نَوْعٌ مِنَ الْكُفْرِ، وَقَالَ الشَّيْخُ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ فِي عُمْدَةِ الْعُلَمَاءِ: "وَإِثْبَاتُهُ عَلَيْهِ الصَّلاَةُ وَالسَّلاَمُ الصِّدْقَ وَالأَمَانَةَ وَالتَّبْلِيغَ وَجَوَازَ الْأَعْرَاضِ الْبَشَرِيَّةِ لِنَفْسِهِ عَيْنُ إِثْبَاتِهِ ذَلِكَ بِجَمِيع إِخْوَانِهِ مِنَ الرُّسُلِ بِجَامِع النُّبُوَّةِ."

وَقَالَ ٱلْمُصَنِّفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: وَٱلْمَلائِكَةُ كُلُّهُمْ مَعْصُومُونَ لا يَعْصُونَ وَلا الله مَا أَمَرَهُمْ، وَيَفْعَلُونَ مَا يُؤْمَرُونَ، نُورَانِيُّونَ لَيْسُواْ بِذُكُورٍ وَلا بِإِنَاثٍ، لاَ يَأْكُلُونَ وَلا يَشْرَبُونَ، أَيِّ يَجِبُ عَلَى كُلِّ مُكَلَّفٍ الْإِيْمَانُ بِالْمَلائِكَةِ، أَيِّ أَنْ يَعْتَقِدَ أَنَّ جَمِيْعَ مَا فِي عِلْمِ اللهِ مِنَ الْمَلائِكَةِ حَقٌ وَتَابِت، بِأَنَّهُمْ مَوْجُودُونَ وَمُكَرِّمُونَ، وَأَنَّهُمْ أَجْسَامٌ لَطَائِفٌ عِلْمِ اللهِ مِنَ الْمَلائِكَةِ حَقٌ وَتَابِت، بِأَنَّهُمْ مَوْجُودُونَ وَمُكَرِّمُونَ، وَأَنَّهُمْ أَجْسَامٌ لَطَائِفٌ رُوحَانِيَّة، خُلِقُواْ مِنْ نُورٍ، ﴿لَا يَعْصُونَ اللّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴾، وقادِرُونَ عَلَى اللهُ تَعْلُونَ مَا يُؤْمَرُونَ ﴾، وقادِرُونَ عَلَى النَّشَكَلِ بِالْأَشْكَالِ الْحَسَنَةِ الْمُخْتَلِفَةِ، وَهُمْ لَا يُوصِفُونَ بِذُكُورَةٍ وَلَا بِأَنُوتَةٍ، وَهُمْ لَا يُوصِفُونَ وَلَا يَأْكُونَ وَلَا يَشْرَبُونَ، وَلَا يَتَامُونَ، قَالَ اللهُ تَعَالَى: ﴿ اللهُ مَعْلَى اللهُ تَعَالَى: ﴿ وَلَا يَشُونَ اللهُ وَلَا يَلُونَ وَلَا يَشَرَبُونَ، وَلَا يَتَامُونَ، قَالَ اللهُ تَعَالَى: ﴿ اللهُ عَالَى اللهُ قَالَى اللهُ تَعَالَى:

السَّماوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلاّئِكَةَ رُسُلاً أَوْلَىَ أَجْنِحَةٍ ﴾ وَالْفَاطِرُ الْخَالِقُ، وَالْفَطْرُ: الْإِبْتِدَاءُ وَالْإِخْتِرَاعُ، قَالَ ابْنُ عَبَّاسِ: كُنْتُ لَا أَدْرِي مَا "فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ" حَتَّى أَتَانِي أَعْرَابِيَان يَخْتَصِمَان فِي بِرّ، فَقَالَ أَحَدُهُمَا: أَنَا فَطَرْتُهَا، أَيّ أَنَا اَبْتَدَأَتُهَا، وَالْفَطَرُ حَلَبُ النَّاقَةِ بِالسَبَابَةِ وَالْإِبْهَام، وَالْمُرَادُ بِذِكْرِ السَّمَوَاتِ وَالْأَرْضِ الْعَالَمُ كُلُّهُ، وَنَبَّهُ بِهَذَا عَلَى أَنَّ مَنْ قَدَرَ عَلَى الْإِبْتِدَاءِ قَادِرٌ عَلَى الْإِعَادَةِ، وَمَعْنَى فَوْلِهِ تَعَالَى: ﴿جَاعِلِ اِلْمَلاَئِكَةَ رُسُلاً ﴾ الرُّسُلُ مِنْهُمْ جِبْرِيْلَ وَمِيْكَائِيْلَ وَإِسْرَافِيْلَ وَمَلِكُ الْمَوْتِ، صَلَّى اللهُ عَلَيْهِمْ أَجْمَعِيْنَ، وَمَعْنَى فَوْلِهِ تَعَالَى: ﴿أَوْلَىَ أَجْنِحَةٍ ﴾ أَيّ أَصْحَابَ أَجْنِحَةٍ، قَالَ قَتَادَةً: بَعْضُهُمْ لَهُ جَنَاحَانِ، وَبَعْضُهُمْ ثَلَاثَةٌ، وَبَعْضُهُمْ أَرْبَعَةٌ، يَنْزِلُونَ بِهِمَا مِنَ السَّمَاءِ إِلَى الْأَرْضِ، وَيَعَرِجُونَ مِنَ الْأَرْضِ إِلَى السَّمَاءِ، وَهِيَ مَسِيْرَةٌ كِذَا فِي وَقْتٍ وَاحِدٍ، أَيّ جَعَلَهُمْ رُسُلًا، قَالَ يَحْيَى بْنُ سَلَامٍ: "إِلَى الْأَنْبِيَاءِ، وَقَالَ السَّدِيُّ: إِلَى الْعِبَادِ بِرَحْمَةٍ أَوْ نِقْمَةٍ، وَمَعْنَى فَوْلِهِ تَعَالَى: ﴿ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ ﴾، أَيّ يَزِيدُ فِي خَلْقِ الْمَلائِكَةِ، فِي قَوْلِ أَكْثَرِ الْمُفَسِّرِيْنَ، ذَكَرَهُ الْمَهْدَوِيُّ، وَقَالَ الْحَسَنُ: "يَزِيْدُ فِي الْخَلْقِ" أَيّ فِي أَجْنِحَةِ الْمَلَائِكَةِ مَا يَشَاءُ، وَأَثْبُتَ أَيْضًا عَلَيْهِ الصَّلاَةُ وَالسَّلاَمُ الْمَلاَئِكَةَ بِقَوْلِهِ كَمَا فِي صَحِيْح الْبُخَارِيّ عَنْ أَبِي هُرَيْرَةَ: ((يَتَعَاقَبُونَ فِيكُمْ مَلَائِكَةُ بِاللَّيْلِ وَمَلاَئِكَةُ بِالنَّهَارِ)) أَيّ تَأْتِيَ طَائِفَةٌ عَقِبَ طَائِفَةٍ، ثُمَّ تَعُودُ الْأُوْلَى عَقِبَ الثَّانِيَّةِ، أَيّ فِي الْمُصَلِّيْنَ أَوْ فِي مُطْلَق الْمُؤْمِنِيْنَ، قَالَ ابْنُ عَبْدِ الْبَرِّ: وَإِنَّمَا يَكُونُ التَّعَاقِبُ بَيْنَ طَائِفَتَيْنِ أَوْ رَجُلَيْنِ بِأَنَّ يَأْتِيَ هَذَا مَرَّةً وَيَعْقِبَهُ هَذَا، وَمِنْهُ تَعْقِيْبُ الْجُيُوشِ أَنْ يَجْهَزَ الْأَمِيْرُ بَعَثًا إِلَى مُدَّةٍ ثُمَّ يَأْذِنُ لَهُمْ فِي الرُّجُوْعِ بَعْدَ أَنْ يَجْهَزَ غَيْرُهُمْ إِلَى مُدَّةٍ، ثُمَّ يَأْذِنُ لَهُمْ فِي الرُّجُوْعِ بَعْدَ أَنْ يَجْهَزَ الْأَوَّلِيْنَ، فَقِيْلَ فِي هَذِهِ الْمَلَائِكَةِ هُمُ الْحِفْظَةُ نَقَّلَهُ عِيَّاضٌ وَغَيْرُهُ عَن الْجَمْهُوْر، وَقَالَ الْقُرْطُبِيُّ: "الْأَظْهَرُ عِنْدِي أَنَّهُمْ غَيْرُهُمْ، وَيُقَوِّيَهُ أَنَّهُ لَمْ يَنَقِلْ أَنْ الْحِفْظَةَ يُفَارِقُونَ الْعَبْدَ، أَيّ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ عِنْدَ صَلَاةِ الصُّبْحِ فَيُسَلَّمُ بَعْضُهُمْ عَلَى بَعْض فَتَصَعَدَ مَلَائِكَةُ اللَّيْلِ وَتَلْبِثُ مَلَائِكَةُ النَّهَارِ، وَصُوْرَتُهُ أَنْ تَنْزِلَ طَائِفَةٌ عِنْدَ الْعَصْر وَتَبِيْتُ، ثُمَّ تَنْزِلُ طَائِفَةٌ ثَانِيَّةٌ عِنْدَ الْفَجْرِ، فَيَجْتَمِعُ الطَّائِفَتَانِ فِي صَلاَةِ الْفَجْرِ، ثُمَّ يَعْرِجُ الَّذِيْنَ بَاثُواْ فَقَطْ وَيَسْتَمَرُ الَّذِيْنَ نَزَلُواْ وَقْتَ الْفَجْرِ إِلَى الْعَصْرِ فَتَنِزلُ الطَّائِفَةُ الْأُخْرَى حَصَلَ اِجْتِمَاعَهُمْ عِنْدَ الْعَصْرِ أَيْضًا وَلَا يَصْعَدُ مِنْهُمْ أَحَدٌ، بَلْ تَبِيْتُ الطَّائِفَتَانِ أَيْضًا

ثُمَّ تَعْرِجُ إِحْدَى الطَّائِفَتَيْنِ وَيَسْتَمِرُ ذَلِكَ، فَتَصِحُ صُوْرَةَ التَّعَاقِبِ مَعَ اِخْتِصَاصِ النُّزُوْلِ بِالْعَصْرِ وَالْعُرُوْجِ بْالْفَجْرِ، وَاللهُ أَعْلَمُ.

وَقَالَ اَلْمُصَنِّفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: وَالْكُتُبُ السَّمَاوِيَّةُ كُلُّهَا حَقٌّ وَصِدْق، أَيّ أَن كُتُبَ اللهِ السَّمَاويَّةَ الْمَنْزِلَةَ إِلَى رَسُلِهِ فَأَنَّهَا كَلَامُ اللهِ وَأَن مَا تَضمَنَتْهَا حَقٌّ وَصِدْقٌ وَثَابِتٌ بِالْكِتَابِ وَالسُّنَّةِ وَالْإِجْمَاعِ، قَالَ اللهُ تَعَالَى: ﴿قُولُواْ أَمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أَنْزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِي مُوسَى وَعِيسَى وَماۤ أُوتِىَ النَّبِيتُونَ مِن رَبِّهِمْ لاَ نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴾، وَمَعْنَى قَوْلِهِ تَعَالَى: ﴿ قُولُواْ أَمَنَّا بِاللَّهِ ﴿ خَطَّابٌ لِلْمُؤْمِنِيْنَ أَيَّ قُولُواْ أَيُّهَا الْمُؤْمِنُونَ لِهَؤُلَاءِ الْيَهُوْدِ وَالنَّصَارَى الَّذِيْنَ قَالُواْ لَكُمْ: كُونُواْ هُودًا أَوْ نَصَارَى تَهْتَدُواْ: أَمَنَّا أَيّ صَدَّقَنَا بِاللهِ، وَمَعْنَى قَوْلِهِ تَعَالَى: ﴿ وَمَا أُنْزِلَ إِلَيْنَا ﴾ مِنَ الْقُرآنِ أَيّ صَدَّقَنَا بِالْكِتَابِ الَّذِي أَنْزِلُ اللهُ إِلَى نَبِيِّنَا مُحَمَّدٍ ﷺ، فَأَضَافُ الْخَطَابَ بِالتَّنْزِيْلِ إِلَيْهِمْ إِذْ كَانُواْ مُتَبِعَيهِ وَمَأْمُورِيْنَ مَنْهِيِّينَ بِهَ فَكَانَ، وَإِنْ كَانَ تَنْزِيْلًا إِلَى رَسُولِ اللهِ ﷺ بِمَعْنَى التَّنْزِيْلِ إِلَيْهِمْ لِلَّذِي لَهُمْ فِيْهِ مِنَ الْمَعَانِي اَلَّتِي وَصَفَّتْ، وَمَعْنَى قَوْلِهِ تَعَالَى: ﴿ وَمَا أَنْزِلَ إِلَى إِبْرَاهِيمَ ﴾ مِنَ الصُّحُفِ الْعَشَرِ النَّتِي نُزِلَ إِلَيْهِ مِن رَّبِّهِ تَعَالَى، فَهُوَ أَبُو الْضَّيْفَانِ إِبْرَاهِيْمَ الْخَلِيْلُ بْنُ تَارِحِ بْنِ نَاحُورَ بْنِ سَارُوغَ بْنِ رَاغُو بْنِ فَالِغُ بْنِ عَابِرٍ بْنِ شَالِحُ بْنِ اَرْفَخَشَذِ بْنِ سَامَ بْنِ نُوْح عَلَيْهِ السَّلَامُ، كَمَا قَالَ إِبْنُ كَثِيْرِ، وَمَعْنَى قَوْلِهِ تَعَالَى: ﴿ وَإِسْمَعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ ﴾ أَيّ صَدَّقَنَا أَيْضًا وَآمَنَّا بِمَا أُنْزِلَ إِلَيْهِمْ، فَهُمْ إِسْمَعِيْلَ وَإِسْحَاقَ أَبْنَا إِبْرَاهِيْمَ الْخَلِيْلِ عَلَيْهِمْ السَّلَامُ، وَأَمَّا يَعْقُوبَ فَهُوَ إِبْنُ إِسْحَاقَ عَلَيْهِمَا السَّلَامُ، وَمَعْنَى قَوْلهِ تَعَالَى: ﴿ وَالْأَسْبَاطِ ﴾ وَهُمُ الْأَنْبِيَاءُ مِنَ أَوْلَادِ يَعْقُوبَ بْنِ إِسْحَاق بْنِ إِبْرَاهِيْمَ، وَلَهُ اثْنَى عَشَرَ رَجُلًا: رُوَبِيلُ وَشَمْعُونَ وَلَاوَي وَيَهُوذَا وَأَيْسَاخَرَ وَزَابِلُونَ وَيُوسُفُ وَبِنْيَامِيْنَ وَدَانَ وَنَفْتَالِي وَجَادُ وَاشِيْرُ عَلَيْهِمْ السَّلَامُ، وَالْأَسْبَطُ جَمْعُ سَبْطٍ وَهُوَ الْحَافِدُ، وَكَانُواْ أَثْنَى عَشَر، سَمُّواْ بِذَلِكَ لِأَنَّ كُلَّ وَاحِدٍ مِنْهُمْ وَلَدَ جَمَاعَةً، وَلِلْفَرْقِ بَيْنَهُمْ وَأَوْلَادِ إِسْمَعِيْلَ فَهُوَ يُسَمُّونَ بِالْقَبَائِلِ، وَالْمَذُكُرُوْنَ بَعْدَ إِبْرَاهِيْمَ لَمَّا كَانُواْ مُتَّعِبِدِيْنَ بِصُحُفِهِ كَانَتْ مَنْزِلَةٌ إِلَيْهِمْ أَيْضًا كَمَا أَنَّ الْقُرْآنَ مَنْزِلٌ إِلَيْنَا، وَمَعْنَى قَوْلِهِ تَعَالَى: ﴿وَمَاۤ أُوتِيَ مُوسَى﴾ يَعْنِي: وَآمَنَّا أَيْضًا بَالتَّوْرَاةِ اَلَّتِي آتَاهَا اللهُ مُوْسَى عَلَيْهِ السَّلَامُ، وَهُوَ مُوْسَى بْنُ عِمْرَانِ بْنِ قَاهَتَ بْنِ عَازِرَ بْن لَاوَى بْن يَعْقُوبَ بْن إِسْحَاقَ بْن إِبْرَاهِيْمَ عَلَيْهِمْ السَّلَامُ، وَمَعْنَى قَوْلِهِ تَعَالَى:

﴿وَعِيسَى﴾ وَآمَنًا أَيْضًا بِالْإِنْجِيْلَ الَّذِي آتَاهُ اللهُ عِيْسَى بْنَ مَرِيُمَ عَلَيْهِمَا السَّلَامُ، وَأُمُهُ مَرِيُمَ هِي مِنْ سُلَالَةِ دَلُودَ عَلَيْهِ السَّلَامُ وَكَانَ أَبُوهَا عِمْرَانِ صَاحِبُ صَلَاةٍ بَنِي إِسْرَائِيْلُ فِي رَمَانِهِ، وَكَانَتُ أُمُهَا حَنَةُ بِنْتُ فَاقُودَ بْنِ قَبِيْلُ مِنَ الْعَابِدَاتِ، وَكَانَ رَكْرِيًا نَبِيُ ذَلِكَ الزَّمَانِ رَوْجُ خَالَتِهَا الْشَيَاعَ فِي قَوْلِ الْجَمْهُورِ، وَقِيْلَ رَوْجُ خَالَتِهَا الْشَيَاعَ فَاللهُ الزَّمَانِ رَوْجُ خَالَتِهَا الشَّيَاعَ فَي اللهُ الزَّمَانِ رَوْجُ خَالَتِهَا اللهِيْوَنَ مِن رَتِهِمْ ﴾ وَآمَنًا أَعْلَمُ، كَمَا وَرَدَ إِبْنُ كَثِيْرٍ، وَمَعْنَى قَوْلِهِ تَعَالَى: ﴿وَمَا أُوتِيَ النَّبِينُونَ مِن رَتِهِمْ ﴾ وَآمَنَا أَعْمَا وَرَدَ إِبْنُ كَثِيْرٍ، وَمَعْنَى قَوْلِهِ تَعَالَى: ﴿وَمَا أُوتِيَ النَّبِيئُونَ مِن رَبِهِمْ ﴾ وَآمَنَا أَنْ ذَلِكَ كُلُهُ حَقِّ أَعْمُ وَمُونَى مِنْ وَمَعْنَى قَوْلِهِ تَعَلَى: ﴿ وَمُا مُومًا وَاللّهُ مِنْ فَكُورُ مِنْ عِنْدِ اللهِ لِأَنَّ جَمِيْعَهَا كَلَامُهُ، وأَنَّ جَمِيْعَ مَن ذَكْرَ اللهُ مِن أَنْبِيَاءِ كَانُواْ عَمْدِي وَمُونَى مِنْ وَمَعْنَى قَوْلِهِ تَعَالَى: ﴿ لَا نَعْمَ لِ مِلْعَقِهِ وَاحِدٍ فِي الدُعَاءِ إِلَى تَوْجِيْدِ اللهِ وَالْعَمَلِ بِطَاعَتِهِ، وَمَعْنَى قَوْلِهِ تَعَالَى: ﴿ لاَ نُفَرِقُ بَيْنَ أَحِدٍ فِي الدُعَاءِ إِلَى تَوْجِيْدِ اللهِ وَلَائِينَاءِ وَنَكُولُ بِبِعُضٍ وَلَكُولُ بِعِنْ الْعَمْرِ عَلْمُولُ وَلَا يُولِهُ مَعْنَى قَوْلِهِ تَعَالَى: ﴿ وَلَمْ نَاللّهُ مُولِهِ لَلْهُ اللّهُ وَلَيْكُمْ وَخُدَمَكُمْ أَسْمَاءَ وَلَكُمْ وَلُهُ وَلَكُمْ وَلُهُ مَعْلَى اللّهِ وَالْمِيكُمْ وَخُدَمَكُمْ أَسْمَاءَ وَلَكُمْ وَلُولُولُ لَكُمْ وَلُولُهُ اللّهُ وَلُهُ مِنْ الْمُولِيَةِ وَوَلَمْ لِي الْمُولِيَةِ وَلَا لِهُ وَلِهُ وَلَمْ اللّهُ وَلَوْلِهُ وَلَمْ اللّهُ وَلَولَهُ اللّهُ وَلَمْ اللّهُ وَلَعُلَى اللّهُ وَلَولُولُ اللّهُ وَلَولُهُ وَلَا لِي الْمُؤَالِ وَلَا لَكُمْ وَلُهُ وَلَا لِكُمْ وَلَهُ الْمُؤَلِ الْمُ وَلَلِهُ وَلَمْ لَكُمْ اللّهُ وَلَولُولُ اللهُ وَلَولُهُ الْمُولُ اللّهُ وَلَمْ اللّهُ وَلُهُ الللّهُ وَلُولُوا فِي الْقُولُ اللهُ اللهُ وَلُهُ اللللّهُ وَلُولُهُ اللللّهُ وَلَمْ الللّهُ و

وَقَالَ اَلْمُصَنِفُ الشَّيْخُ رَجْمَةُ اللهِ عَلَيْهِ: وَالْمَوْتُ بِالْأَجَلِ حَقِّ، أَيِّ أَنَ الْمَوْتَ بَالْأَجَلِ لِجَمِيْعِ شَيْءٍ سِوَى اللهِ تَعَالَى حَقِّ وَصِدْقٌ وَاقِعٌ وَثِابِتٌ بِالْكِتَابِ وَالسَّنَةِ وَالْإِجْمَاعِ ، فَكُلُّ شَيْءٍ سِوَى اللهِ تَعَالَى يَجِبُ لَهُ الْفَفَاءُ وَالْمَوْتُ، سِوَاءٌ كَانَ مِنَ الْأَرْوَاحِ الْإِنْسَانِيَّةِ وَالنَّفُوسِ الْفَلَكِيَّةِ وَالْأَجْرَامِ وِالْهَيُولِي وَعَيْرِهَا مِنَ الْمَكَوِّنَاتَ، الْإِنْسَانِيَّةِ وَالنَّفُوسِ الْفَلَكِيَّةِ وَالْأَجْرَامِ وِالْهَيُولِي وَعَيْرِهَا مِنَ الْمَكَوِّنَاتَ، وَالْإِنْسَانَ وَسَائِرَ الْحَيَوَانَاتِ، وَالْجِنَّ وَالْمَلَائِكَةَ وَعَيْرَهَا لَا يَمُوثُ أَحَدٌ مِنْهُمْ الْإِنْمَانَ وَسَائِرَ الْحَيَوَانَاتِ، وَالْجِنَّ وَالْمَلَائِكَةَ وَعَيْرَهَا لَا يَمُوثُ أَحَدٌ مِنْهُمْ الْإِنْمَانَ وَسَائِرَ الْحَيَوَانَاتِ، وَالْجِنَّ وَالْمَلَائِكَةَ وَعَيْرَهَا لَا يَمُوثُ أَحَدٌ مِنْهُمْ الْإِنْمَانَ وَسَائِرَ الْحَيَوَانَاتِ، وَالْجِنَّ وَالْمَلَائِكَةَ وَعَيْرَهَا لَا يَمُوثُ أَحَدٌ مِنْهُمْ عَلَى اللهُ تَعَالَى: ﴿ وَلَا يَسْتَقُولُا بِأَيِّ سَبَّتِ مِنَ الْلَاسُبَابِ، قَالَ اللهُ تَعَالَى: ﴿ وَلَا يَسْتَقْدِمُونَ ﴾ أَيْ سَبَّتِ مِنَ الْمُعُلُومُ عَنْدَ اللهِ عَزَ وَجَلَّ، وَمُعنى فَوْلِهِ تَعَالَى: ﴿ لَا يَسْتَقُرُمُونَ ﴾ الْمَوْتِ وَلَا أَقَلُ أَسْمَاءِ الْفَقَاتُ الْمُوْتِ وَلَا أَقَلُ أَسْمَاءَ اللّهُ فَالَى: ﴿ وَمِعَنَى فَوْلِهِ تَعَالَى: ﴿ وَلَا يَسْتَقُومُونَ ﴾ . فَذَلَّ بِهَذَا عَلَى أَنْ اللَّوْوَقَاتِ، وَهِيَ ظَرُونُ زَمَانٍ، وَمَعْنَى فَوْلِهِ تَعَالَى: ﴿ وَلَا يَسْتَقُرْمُونَ ﴾ . فَذَلَّ بِهَذَا عَلَى أَنْ السَّاعَة خَصَّتْ بِالذِكْرِ لِأَنَّهَا أَقُلُ أَسْمَاءِ وَهُولَا يَسْتَقُومُونَ ﴾ . فَذَلَّ بِهَذَا عَلَى أَنْ الْمُوتِ ، وَهِي ظَرُونُ وَمَانٍ، وَمَعْنَى فَوْلِهِ تَعَالَى: ﴿ وَلَا يَسْتَقُرْمُونَ ﴾ . فَذَلَّ بِهَذَا عَلَى أَنْ الْمَاءِ وَلَهُ اللهُ اللهُ الْفَا أَلَى اللهُ اللهُ الْفَالِهُ الْمُولِهِ الْمَاءِ الْمَاءِ اللهُ الْمُؤْمِنَ الْمَاءِ الْمَاءِ اللهُ الْفَالَا الْمَاءِ الْمُولِهُ الْمَاءِ الْمَاءِ الْمَلِهُ الْمُؤْمِنَ ﴾ . فَذَلُ بِهُ الْمُولُ الللهُ اللهُ اللهُ اللهُ اللهُ اللهُ الْمُؤْمِنَ اللهُ الْ

الْمَقْتُوْلَ إِنَّمَا يُقْتِلُ بِأَجَلِهِ، وَأَجَلُ الْمَوْتِ هُوَ وَقْتُ الْمَوْتِ، كَمَا أَنَّ أَجَلَ البَّيْنِ هُوَ وَقْتُ لَهُ، وَأَجَلُ الْإِنْسَانِ هُو الْوَقْتُ الَّذِي يَعْلَمُ حُلُولِهِ، وَكُلُّ شَيْءٍ وَقَّتْ بِهِ شَيْءٌ فَهُو أَجَلٌ لَهُ، وَأَجَلُ الْإِنْسَانِ هُو الْوَقْتُ اللّهُ أَنَّهُ يَمُوتُ الْحَيُّ فِيْهِ لَا مَحَالَةً، وَهُو وَقْتٌ لَا يَجُوزُ تَأْخِيْرَ مَوْتِهِ عَنْهُ، لَا مِنْ حَيْثُ اللّهُ أَنَّهُ يَمُوتُ الْحَيُّ فِيْهِ لَا مَحَالَةً، وَهُو وَقْتٌ لَا يَجُوزُ تَأْخِيْرَ مَوْتِهِ عَنْهُ، لَا مِنْ حَيْثُ إِنَّهُ لَيْسَ مَقْدُورًا تَأْخِيْرُهُ، وَأَتْبَتَ كَوْنَ الْمَوْتِ بِالأَجَلِ بَقَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ كَمَا رَوَاهُ فِي صَحِيْحِ الْبُخَارِيِ فِي حَدِيثِ أَسَامَةَ بْنِ زَيْدٍ فِي قِصَّةٍ مَوْتِ إِبْنِ زَيْنَتٍ بِنِتِ رَوَاهُ فِي صَحِيْحِ الْبُخَارِيِ فِي حَدِيثِ أَسَامَةَ بْنِ زَيْدٍ فِي قِصَّةٍ مَوْتِ إِبْنِ زَيْنَتٍ بِنِت رَسُولِ اللّهِ عَلَيْهِ الصَّلاَةُ وَالسَّلاَمُ: ((وَكُلِّ إِلَى أَجَلٍ مُسْمَعًى))، أَيِّ كُلُّ الْأَخْذِ وَالْإِعْطَاءِ رَسُولِ اللّهِ عَلَيْهِ الصَّلاَةُ وَالسَّلامُ: ((وَكُلِّ إِلَى أَجَلٍ مُسْمَعًى))، أَيِ كُلُ الْأَخْذِ وَالْإِعْطَاءِ وَعَلَى الْمُوتِ اللّهُ مَا هُو أَعَمُّ مِنْ ذَلِكَ، فَمَعْنَى الْأَجَلِ يَطْلِقُ عَلَى الْحَدِ الْكَذِ الْاللهُ تَعَالَى: ﴿ كُلُ اللهُ تَعَالَى: هُكُلُ الْأَنْفَسِ أَوْ مَا هُو أَعَمُّ مِنْ ذَلِكَ، فَمَعْنَى الْأَجَلِ يَطْلِقُ عَلَى اللهُ تَعَالَى: هُكُلُ الْأَنْفُسِ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ ﴾.

وَقَالَ اَلْمُصَنِّفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: وُسُوَّالُ مُنْكُر وَنَكِير لِّلْمَقْبُور وَغَيْرِهِ حَقٌّ، أَيّ أَنَّ سُؤَالَ الْأَمْوَاتِ الْمَدْفُونِ فِي الْقُبُورِ وَغَيْرَ الْمَدْفُونِ فِيْهَا بِالْمَلَكَيْن مُسَّمَا مُنْكَراً وَنَكِيْراً حَقٌّ وَصِدْقٌ وَتَابِتٌ بِالْكِتَابِ وَالسُّنَّةِ وَالْإِجْمَاع، فَأَنَّهُ يَجِبُ الْإِيْمَانُ بِأَن أُوَّلَ مَا يَنزِلُ بِالْمَيِّتِ بَعْدَ مَوْتِهِ سُؤَالُ الْمَلَكَيْنِ فِي الْقَبْرِ، وَإِنْ كَانَ قَبْرُهُ الْأَرْضُ أَوْ لَمْ يُقْبِرْ وَلَوْ غُرِقَ أَوْ صُلِبَ أَوْ حُرِّقُ ثُمَّ ذرَّتْهُ الرِّيَاحُ، وَتَفَتَّتْ الْأَعْضَاءُ، فَيَرُدُ اللهُ عَلَيْهِ رُوْحَهُ وَسَمْعَهُ وَبَصَرَهُ ثُمُّ يُسْأَلُهُ الْمَلَكَانِ عَن رَّبِّهِ وَدِيْنِهِ وَنَبِيِّهِ، فَإِمَّا أَن يُنْعِمَ أَوْ يُعْذِبَ حَسَبُ حُسْنِ إِجَابَتِهِ أَوْ سُوْئِهَا، قَالَ اللهُ تَعَالَى: ﴿ يُثَبِّثُ اللَّهُ الَّذِينَ أَمَنُواْ بِالْقَوْلِ الثَّابِتِ فِي الْحَيَوةِ الدُّنْيَا والآخِرَةِ ﴾ أَيّ فِي الْقَبْرِ، لِأَنَّ الْمَوْتَى فِي الدُّنْيَا إِلَى أَن يُبْعِثُواْ، وَمَعْنَى فَوْلِهِ تَعَالَى: ﴿وَالْآخِرَةِ ﴾، أَيّ عِنْدَ الْحِسَابِ، وَحَكَّاهُ الْمَاوَرْدِيُّ عَنِ الْبَرَاءِ قَالَ: "الْمُرَادُ بِالْحَيَاةِ الدُّنْيَا الْمَسَاءِلَةُ فِي الْقَبْرِ، وَبِالْآخِرَةِ الْمَسَاءِلَةُ فِي الْقِيَّامَةِ، وَأَثْبَتَ سُؤَالَ الْقَبْرِ بَقَوْلِهِ عَلَيْهِ الصَّلاةُ وَالسَّلَامُ كَمَا رواهُ فِي صَحِيْحِ الْبُخَارِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ: ((إِنَّ الْعَبْدَ إِذَا وُضِعَ عَلَى قَبْرِهِ وَتَوَلَّى عَنْهُ أَصْحَابُهُ، أَتَاهُ مَلَكَان، فَيُقْعِدَانِهِ، فَيَقُولاَن لَهُ: مَا كُنْتَ تَقُولُ فِي هَذَا النَّبِيِّ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَأَمَّا الْمُؤْمِنُ فَيَقُولُ أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ، وَأَمَّا الْكَافِرُ وَالْمُنَافِقُ، فَيَقُولُ لآ أَدْرِي))، وَفِي رِوَايَّةِ أَبِي دَأُودَ مِنْ طَرِيْقِ عَبْدِ الْوَهَابِ بْنِ عَطَاءٍ عَنْ سَعِيْدٍ قَالَ: "أَنَّ نَبِيَّ اللهِ ﷺ دَخَلَ نَخْلًا لِبَنِيّ النَّجَارِ، فَسَمِعَ صَوْتًا فَفَزَّعَ فَقَال: ((مَن أِصْحِابُ هَذِهِ القُبُورِ؟)) قَالُواْ: يَا رَسُولُ اللهِ نَاسٌ مَاتُواْ فِي الْجَاهِلِيَّةِ، فَقَالَ: ((تَعُوذُواْ بِاللهِ مِن عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الدَّجَالِ)) قَالُواْ: وَمَا ذَاكَ

يَا رَسُولُ اللهِ؟ قَالَ: ((إِنَّ الْعَبْدَ إِذَا وُضِعَ عَلَى قَبْرِهِ)) إِلَى آخِر الرَّوَايَّةِ، وَفِي روَايَّةِ ابْن حِبَّانِ مِنْ طَرِيْقِ أَبِي سَلْمَةِ عَنْ أَبِي هُرَيْرَةَ: ((فَإِذَا كَانَ مُؤْمِناً كَانَتْ الصَّلاةُ عِنْدَ رَأْسِهِ، وَالزَّكَاةُ عَن يَمِينِهِ، وَالصَّوْمُ عَنْ شِمَالِهِ، وَفِعْلُ الْمَعْرُوفِ مِن قَبْلِ رِجْلَيْهِ، فَيُقَالَ لَهُ: إِجْلِسْ، فَيَجْلِسُ وَقَدْ مُثِلَتْ لَهُ الشَّمْسُ عِنْدَ الْغُرُوْبِ))، وَفِي رِوَايَّةِ ابْنِ مَاجَه مِنْ حَدِيْثِ جَابِرْ بْن عَبْدِ اللهِ: ((فَيَجْلِسُ فَيَمْسَحُ عَيْنَيْهِ وَيَقُولُ: دَعُونِي أُصَلِي)) وَرَوَى فِي السُّنَّنِ أَبِي دَاوُدَ عَنْ أَنسِ بْن مَالِكٍ: ((فَيَقُولُ لَهُ: مَن رَبُّكَ؟ وَمَا دِينُكَ؟ وَمَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ؟ فَيَقُولُ الْمُؤْمِنُ: رَبِّيَ اللَّهُ وَدِينِيَ الْإِسْلاَمُ وَالرَّجُلُ الْمَبْعُوثُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَيَقُولُ الْكَافِرُ فِي الثَّلاَثِ لآ أَدْرِي))، زَادَ أَبُو دَاوُدَ فِي أَوَّلِهِ: ((مَا كُنْتُ تَعَبُدُ؟ فَإِن هَدَاهُ اللهُ قَالَ: كُنْتُ أَعبُدُ الله، فَيُقَالَ لَهُ: مَا كُنْتُ تَقُولُ فِي هَذَا الرَّجُلِ))، وَلِأَحْمَدٍ مِنْ حَدِيْثِ عَائِشَةَ: ((مَا هَذَا الرَّجُلُ الَّذِي كَانَ فِيكُمْ))، وَفِي حَدِيْثِ أَسْمَاءِ بِنْتِ أَبِي بَكْر: ((فَأَمَّا الْمُؤْمِنُ أَوْ الْمُوقْنُ فَيَقُولُ: مُحَمَّدٌ رَسُولُ اللهِ))، وَلِأَحْمَدٍ أَيَضًا مِنْ حَدِيْثِ أَبِي سَعِيْدٍ: ((فَإِن كَانَ مُؤْمِناً قَالَ: أَشْهَدُ أَن لاَ إِلَهَ إِلاَّ اللهُ وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، فَيُقَالَ لَهُ: صَدَقْتَ))، وَفِي حَدِيْثِ أَبِي سَعِيْدٍ عِنْدَ أَحْمَدٍ: ((وَإِن كَانَ كَافِراً أَوْ مُنَافِقاً))، بِالشَّكِّ، وَلَهُ فِي حَدِيثِ أَسْمَاءٍ: ((فَإِن كَانَ فَاجِراً أَوْ كَافِراً))، وَفِي الصَّحِيْحَيْنِ مِنْ حَدِيْثِ أَسْمَاءٍ أَيْضاً: ((وَأَمَّا الْمُنَافِقُ أَوْ الْمُرْتَابُ))، وَفِي حَدِيْثِ جَابِرِ عِنْدَ عَبْدِ الرَّزَاقِ وَحَدِيْثِ أَبِي هُرَيْرَةً عِنْدَ التِّرْمِذِي: ((وَأَمَّا الْمُنَافِقُ))، وَفِي حَدِيْثِ عَائِشَةَ عِنْدَ أَحْمَدٍ وَأَبِي هُرَيْرَةَ عِنْدَ ابْنِ مَاجَّه: ((وَأَمَّا الرَّجُلُ السُّوءُ))، وَلِلطَّبَرَانِيّ مِنْ حَدِيْثِ أَبِي هُرَيْرَةَ: ((وَإِنْ كَانَ مِنْ أَهْلِ الشَّكِّ))، وَفِي حَدِيْثِ أَنْسِ فِي الْبُخَارِيّ: ((وَأَمَّا الْمُنَافِقُ وَالْكَافِرُ))، وَفِي حَدِيْثِ أَبِي سَعِيْدٍ: ((فَإِن كَانَ مُؤْمِناً))، وَفِيْهِ أَيْضًا ((وَإِنْ كَانَ كَافِراً))، وَفِي حَدِيْثِ الْبَرَاءِ: ((وَإِنَّ الْكَافِرَ إِذَا كَان فِي انْقِطَاع مِن الدُّنْيَا))، وَفِيْهِ أَيْضًا: ((فَيَأْتِيهِ مُنْكَرِ وَنَكِيرٌ))، وَزَادَ أَبُو دَاوُدُ: ((فَلَا يُسْأَلُ عَنْ شَيءٍ غَيْرهِمَا))، فَاخْتَلَفَتْ هَذِهِ الرّوَايَاتِ لَفْظًا وَهِيَ مُجْتَمِعَةٌ عَلَى أَن كُلَّا مِنَ الْكَافِر وَالْمُنَافِق يُسْأَلُ، فَفِيْهِ تَعَقِبُ عَلَى مَنْ زَعَمَ أَنَّ السُّؤَالَ إِنَّمَا يَقَعَ عَلَى مَن يَدْعِيَ الْإِيْمَانَ إِنْ مُحِقًّا وَإِنْ مُبْطِلًا، وَمُسْتَنَدُهُمْ فِي ذَلِكَ مَا رَوَاهُ عَبْدُ الرَّزَاقِ مِنْ طَرِيْقِ عُبَيْدٍ بْنِ عُمَيْرِ أَحِدِ كُبَّارِ التَّابِعِيْنَ قَالَ: ((إِنَّمَا يُفْتِنَ رَجَلانِ: مُؤْمِنٌ وَمُنَافِقٌ، وَأَمَّا الْكَافِرُ فَلا يُسْأَلُ عَن مُحَمَّدٍ وَلاَ يَعَرِفُهُ))، وَهَذَا مَوْقُوفٌ، وَالْأَحَادِيْثُ النَّاصَّةُ عَلَى أَنَّ الْكَافِرَ يُسْأَلُ مَرْفُوْعَةٌ مَعَ كَثْرَة

طُرُقِهَا الصَّحِيْحَةِ، فَهِي أُوْلَى بِالْقُبُوْلِ، وَجَزَّمَ التَّرْمِذِيُ الْحَكِيْمُ بِأَنَّ الْكَافِرَ يُسْأَلُ، وَهُوَ مَثْقُولُ وَإِلْمَتَيْرِ، فَحَرَّمَ الْقُرْطُبِيُ فِي الطَّنْكِرَةِ بِأَنَّهُ يُسْأَلُ، وَهُو مَثْقُولُ عَنِ الْمَتَقِيْةِ، وَجَزَّمَ غَيْرُ وَاحِدٍ مِنَ الشَّافِعِيَةِ بِأَنَّهُ لَا يُسْأَلُ، وَمِنْ ثُمَّ قَالُواْ: لَا يُسْتَحَبُ أَنْ يُلْقِنَ، وَاخْتَافِ أَيْضًا فِي النَّبِيِ هَلْ يُسْأَلُ، وَأَمَّا الْمَلَكُ فَلَا أَعْرِفُ أَخْدَا ذَكْرَهُ، وَالَّذِي يَظْهَرُ أَنَّهُ لَا يُسْأَلُ لِأَنَّ السُّوَالَ يَخْتِصُ بِمِنْ شَأْنَهُ أَن يُغْتِنُ، وَقَدْ مَالَ ابْنُ عَبْدِ الْبَرِ لِمَعْنَى مَنْسُوباً إِلَى أَهْلِ الْقِبْلَةِ، وَأَمَّا الْمُلَكُ فَلَا أَعْرِفُ أَلْ السُّوَالَ يَخْتِصُ بِمِنْ شَأْنَهُ أَن يُغْتِنُ، وَقَدْ مَالَ ابْنُ عَبْدِ الْبَرِ الْمُعْلِلُ وَقَالَ: "الْأَثَالُ لِأَنَّالُ عَلَى أَنَّ السُّوَالَ يَخْتِصُ بِمِنْ شَأْنَهُ أَل يُعْتِنُ، وَقَدْ مَالَ الْبُنُ عَبْدِ الْبَرِ الْمُعْلِلُ وَقَالَ: "الْآثَالُ لِأَنَّالُ عَلْ مِيْنِكُ، وَفِي الْكِتَابِ وَالسُّنَّةِ دَلِيْلٌ عَلَى أَنَّ السُّوَالَ لِلْكَافِرِ وَالْمُنْكُولُ وَقَالَ اللهُ الْقَبْلَةِ، وَأَمَّا اللهُ الْطَالِمِينَ فَاللَى: ﴿ يُعْتَى اللهُ الْقَالِ النَّوْلِ التَّابِتِ فِي الْحَيْوِ اللَّالِمِينَ فِي الْمُعْلِلُ مِنْ اللهُ الظَّالِمِينَ فَى لَوْلِكَ مِنْ الْمُعْلِلِ الْعَلْولِ النَّالِمِينَ وَاللَّهُ الْطَالِمِينَ وَالْمُنَافِقِ مُنْكُولُ مِنْ لَكُولٍ بِمَعْنَى تَكُولُ اللهُ الظَّالِمِينَ وَالْمُنَافِقِ مُنْكُولً وَلَكُيْلٌ وَلَكُولُ اللهُ الْفُلُولُ الْمُعْلِعُ مِنَ الْمُسْلِمِينَ وَالْمُنَافِقِ مُنْكُرٌ وَنَكِيْلٌ ، وَاللهُ الْفُلُولُ وَالْمُنَافِقِ مُنْكُرُونُ وَلَكُيْلُ وَاللهُ الْفُلُولِ الْمُنْافِقِ مُنْكُرٌ وَنَكِيْلٌ ، وَاللهُ الْفُلُولِ الْمُنْلُولِ الْمُنْلُولِ الْمُنْافِقِ مُنْكُلُولِ الْمُنْافِقِ مُنْكُرُونُ وَلَكُولُ وَاللّهُ الْفُلُولُ وَاللّهُ الْقُلُولُ وَاللّهُ الْعُلُولُ وَاللّهُ الْعُلْمُولُ وَاللّهُ الْفُلُولُ وَاللّهُ الْعُلُولُ الْمُنْافِقِ مُنْكُلُولُ وَلَكُولُ وَلَكُولُ وَلِكُولُ وَلَكُولُ وَلَكُولُ وَلَكُولُ وَلِلْكُولُ الْمُلْلِمُلُولُ وَلِيلُولُ الْمُنْافِقِ وَلَالْمُلْكُلُولُ وَلَلْمُلْمِلُولُ ال

وَقَالَ ٱلْمُصَنِّفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: وَعَذَابُ الْقُبْرِ حَقِّ وَنَعِيمُهُ حَقِّ، أَيِّ أَنَ عَذَابَ الْعَاصِيِّيْنَ وَالْفُجَارِ وَالْمُنَافِقِيْنَ وَالْكُفَارِ فِي قُبُوْرِهِمْ بِحَسَبِ أَحْوَالِهِمْ حَقِّ وَصِدْقٌ وَتَابِتُ الْمُطِيعِيْنَ مِنَ الْمُؤْمِنِيْنَ وَالصَّالِحِيْنَ فِي قُبُوْرِهِمْ بِحَسَبِ أَحْوَالِهِمْ حَقٌ وَصِدْقٌ وَتَابِتُ الْمُطِيعِيْنَ مِنَ الْمُؤْمِنِيْنَ وَالصَّالِحِيْنَ فِي قُبُوْرِهِمْ بِحَسَبِ أَحْوَالِهِمْ حَقٌ وَصِدْقٌ وَتَابِتُ بِالْكِتَابِ وَالسَّنَةِ وَالْإِجْمَاعِ، فَأَنَّهُ يَجِبُ الْإِيْمُانُ بِعَذَابِ الْقَيْرِ وَنَعِيْمِهِ لِلْمَقْبُورِيْنَ وَإِنْ كَانَ لَللَّيْتَ وَالسَّالُويْنَ وَإِنْ كَانَ قَبُورُهُمْ الْأَرْضُ أَوْ لَمْ يُغْفِرُ وَلَوْ غُرِقَ أَوْ صُلِبَ أَوْ حُرِقَ ثُمَّ ذُرَّتُهُ الرَيَاحُ، وَتُعِتَتُ الْأَعْضَاءُ لَا يُمْنِعُ مِنْ الْعَذَابِ أَوْ النَّعِيْمِ، كَمَا قَالَ الشَّيْخُ إِبْرَاهِيْمُ الْبَاجُورِيُّ فِي شَرْحِهِ الْأَعْضَاءُ لَا يُمْنِعُ مِنْ الْعَذَابِ أَوْ النَّعِيْمِ، كَمَا قَالَ الشَّيْخُ إِبْرَاهِيْمُ الْبَاجُورِيُّ فِي شَرْحِهِ عَلَى جَوْهِرَةِ التَّوْدِي وَالْمُنَافِقِ دَائِمُ دَيْمُومَةِ الْبَرْزَّخِ، وَيُنْقَطِعُ عَنِ الْمُؤْمِنِ الْعَاصِي إِنْ عَذَابَ الْقَبْرِ لِلْكَافِرِ وَالْمُنَافِقِ دَائِمُ دَيْمُومَةِ الْبَرْزَّخِ، وَيُنْقَطِعُ عَنِ الْمُؤْمِنِ الْعَاصِي إِنْ عَذَابَ الْقَبْرِ لَلِكَ، وَكَمَا أَنَّ الْعَذَابَ لَا عَرْبَلُقَامُ وَلَيْ الْمُعْرِقِ لَلْهُ الْمُؤْمِنِ الْعَاصِي إِنْ يَعْمَلُ وَلَوْمَا أَنْ الْمُعْرِقِ لَلْهُ وَلَيْ وَلَامُنَافِقِ دَائِمُ لَكُامُ وَلِلَاكُ مَتِ قُورِ ذَلِكَ، وَكَمَا أَنَّ الْعَذَابَ لَا لَاعَدُونَ اللَّهُ وَلَا اللْمُعْرِ فَلَامُ اللْمُؤْمِنِ الْعَالِكَ النَّعِيْمَ فَهُو يَشْتَمِلُ كُلَّ مَيْتِ قُورِ لَلُهُ وَلَى الْقَبْرِ، وَفُو اللَّهُ فِيْ وَلَى الْمُعَلِقِيْنَ، وَمِنْ نَعِيْمِهُ تَوْسِيْعُ الْقَبْرِ، وَفُتِحَ طَاقَةٌ فِيْهِ مِنَ الْمُعْرِفِي اللْمُلْقِيْنَ، وَلَا اللَّكُونِ وَلَامُ أَنْ الْمُعْرِفِ اللَّهُ الْمُعَلِيْنَ الْمُعَلِقِيْنَ، وَمِنْ نَعِيْمِ لَوْمُ الْمُولُولُولُولُولُ اللْمُعَلِقِيْنَ الْمُعْرِقُولُولُهُ الللَّهُ الِنَا اللْمُعَلِقِيْنَ الْمُعَلِقِيْنَ الْمُعْرِقِيْمُ الْمُعْرِقُ

الْجَنَّةِ، وَامْتَلَاؤُهَا بِالرَّبْحَانِ وَجَعْلُهُ رَوْضَةً مِنْ رِيَّاضِ الْجَنَّةِ وَتَنُوبْرُهُ حَتَّى يَغْدُو كَالْقَمَر لَيْلَةَ الْبَدْرِ، فَلِذَلِكَ أَنَّهُ الْمُسْتَحَابُ لِزِيَّارَةِ قُبُوْرِ الْأَوْلِيَّاءِ وَالْعُلَمَاءِ الْعَامِلِيْنَ لِيَتَبَرَّكُ مِنْ بَرَكَاتِهِمْ قال الله تَعَالَى: ﴿وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ المَوْتِ وَالمَلآئِكَةُ بِاسِطُواْ أَيْدِيَهُمْ أَخْرِجُواْ أَنفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونَ ﴾، وغمرات الموت شدائده، ومعنى فوله تعالى: ﴿ وَالْمَلاَّئِكَةُ بِاسِطُواْ أَيْدِيَهُمْ ﴾ قيل: بالعذاب ومطارق الحديد، عن الحسن والضحاك، وقيل: لقبض أرواحهم، ومعنى البسط الضرب، يضربون وجوههم وأدبارهم، ومعنى فوله تعالى: ﴿أَخْرِجُواْ أَنفُسَكُمُ ﴾ أي خلصوها من العذاب إن أمكنكم، وهو توبيخ، وقيل: أخرجوها كرها، لأن روح المؤمن تنشط للخروج للقاء ربه، وروح الكافر تنتزع انتزاعا شديدا، ومعنى فوله تعالى: ﴿الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونَ ﴾، والهون والهوان سواء وقال تعالى: ﴿فَأَمَّا إِن كَانَ مِنَ ٱلْمُقَرَّبِينَ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّةٌ نَعِيم وَأُمَّا إِن كَانَ مِنَ أُصْحَابِ اِلْيَمِينِ فَسَلاَمٌ لَّكَ مِنَ أَصْحَابِ اِلْيَمِينِ ﴾ وهم السّابقون، ومعنى فوله تعالى: ﴿فَرَوْحٌ ﴾ ومعناه عند إبن عباس وغيره: فراحة من الدّنيا، قال الحسن: الروح الرحمة، وقال الصُّحاك: الرّوح الاستراحة، القتبي: المعنى له في طيب نسيم، وقال أبو العباس بن عطاء: الروح النظر إلى وجه الله، ومعنى فوله تعالى: ﴿ وَرَيْحَانٌ ﴾ والرّيحان الاستماع لكلامِهِ ووَحْيِّهِ، ومعنى فوله تعالى: ﴿ وَجَنَّةٌ نَعِيم ﴾ هذا عند الموت والجنة مخبوءة له إلى أن يُبْعَثَ، ومعنى فوله تعالى: ﴿وَأُمَّا إِن كَانَ ﴾ أي وإن كان الميث، ومعنى فوله تعالى: ﴿مِنَ أَصْحَابِ الْيَمِينِ فَسَلاَمٌ لَّكَ مِنَ أَصْحَابِ الْيَمِينِ ﴾، أي لست ترى منهم إلا ما تحبّ من السلامة فلا تهتم لهم، فإنّهم يسلمون من عذاب الله، وقيل: معناه سلمت أيّها العبد مما تكره فإنّك من أصحاب اليمين، فحذف إنَّك، وقيل: إنّه يحياً بالسلام إكراماً، فعلى هذا في محل السلام ثلاثة أقاويل: أحدها عند قبض روحه في الدُّنيا يسلم عليه ملك الموت، قاله الضّحاك، وقال ابن مسعود: إذا جاء ملك الموت ليقبض روح المؤمن قال: ربّك يقرئك السّلام، الثّاني عند مساءلته في القبر يسلم عليه منكر ونكير، الثَّالث عند بعثه في القيامة تسلّم عليه الملائكةُ قبل وصوله إليها، وَأَثْبَتَ عَذَابَ الْقَبْرِ وَنَعِيمَهُ أَيْضًا بِقَوْلهِ عليه السلام كَمَا فِي صَحِيحِ الْبُخَارِي عَنْ عَائِشَةَ رضى الله عنها: "أَنَّ يَهُودِيَّةً دَخَلَتْ عَلَيْهَا، فَذَكَرَتْ عَذَابَ الْقَبْرِ، فَقَالَتْ لَهَا: أَعَاذَكِ اللَّهُ مِنْ عَذَابِ الْقَبْرِ، فَسَأَلَتْ عَائِشَةُ رَسُولَ اللَّهِ

عَنْ عَذَابِ الْقَبْرِ فَقَالَ: ((نَعَمْ عَذَابُ الْقَبْرِ))، قَالَتْ عَائِشَةُ رَضِىَ اللهُ عَنْهَا فَمَا رَأَيْتُ رَسُولَ اللهِ عَنْ بَعْدَ صَلَّى صَلاَةً إِلاَّ تَعَوَّذَ مِنْ عَذَابِ الْقَبْرِ، وَزَادَ فِي رِوَايَةِ غُنْدَرٍ وَلَيْتُ رَسُولَ اللَّهِ عَنْ بَعْدَ صَلَّى صَلاَةً إِلاَّ تَعَوَّذَ مِنْ عَذَابِ الْقَبْرِ، وَزَادَ فِي رِوَايَةِ غُنْدَرٍ قَوْلُهُ عَلَيْهِ السَّلَامُ: ((عَذَابُ الْقَبْرِ حَقِّ))، وَفِي هَذَيْنِ الْحَدِيْثَيْنِ إِثْبَاتَا عَذَابِ الْقَبْرِ، وَأَنَّ قُولُهُ عَلَيْهِ السَّلَامُ: ((عَذَابُ الْقَبْرِ حَقِّ))، وَفِي هَذَيْنِ الْحَدِيْثَيْنِ إِثْبَاتَا عَذَابِ الْقَبْرِ، وَأَنَّ الْعَرَضَ لَا يَقَعُ إِلَّا عَلَى حَيّ.

وَقَالَ اَلْمُصَنِّفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: وَيَوْمُ الْقِيَامَةِ حَقٌّ، أَيّ أَنَّ يَوْمَ الْقِيَامَةِ وَأَهْوَالَهَا مِنَ بَعْثِ الْأَمْوَاتِ، وَحَشْرِ النَّاسِ فِي مَكَانِ وَاحِدٍ، وَوَزْنِ الْأَعْمَالِ، وَإِيْتَاءِ الْكُتُب، وَالْحِسَابِ، وَالشَّفَاعَةِ، وَالصِّرَاطِ وَغَيْرِهَا مِنْ أَهْوَالِهَا إِلَى أَنْ يَدْخَلُواْ النَّاسُ فِي مَصِيْرَيْنِهِمْ إَمَّا الْجَنَّةِ أَوْ النَّارِ، فَجَمِيْعُ هَذِهِ حَقٌّ وَصِدْقٌ وَثَابِتٌ بِالْكِتَابِ وَالسُّنَّةِ وَالْإِجْمَاع، وَسُمِيَ هَذَا الْيَوْمُ يَوْمَ الْقِيَامَةِ لِقِيَامِ الْخَلْقِ فِيْهِ بَيْنَ يَدَي اللهِ، ﴿كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴾ ﴿مِّمَّا تَعُدُّونَ ﴾، وَلِيَوْم الْقِيَامَةِ أَسْمَاءٌ كَثِيْرَةٌ، مِنْهَا "يَوْمُ الدِّيْن" كَقَوْلهِ تَعَالَى: ﴿ مَالِكِ يَوْمِ الدِّينِ ﴾، أَيّ يَوْمِ حِسَابِ الْخَلَائِقِ هُوَ يَوْمُ الْقِيَامَةِ، يُدَانَهُمْ بِأَعْمَالِهِمْ، إِنْ كَانَ خَيْراً فَخَيْرٌ وَإِنْ كَانَ شَرًّا فَشَرٌّ، إِلَّا مَن عُفِيَ عَنْهُ، فَالْأَمْرُ أَمْرُهُ، قَالَهُ الْإِمَامُ الطَّبَرِيُّ، وَمِنْ أَسْمَائِهِ "يَوْمُ الْفَصْلِ" كَقَوْلِهِ تَعَالَى: ﴿يَا وَيْلَنَا هَذَا يَوْمُ الدِّين * هَذَا يَوْمُ الْفَصْلِ الَّذِي كُنتُمْ بِهِ تُكَذِّبُونَ ﴿: أَيِّ أَنَّ اللَّهَ تَعَالَى سَيُفَصِلُ بَيْنَ اَلَّذِيْنَ آمَنُواْ بِاللهِ وَرَسُولِهِ أَيّ سَيّدِنَا مُحَمَّدٍ ، وَبَيْنَ الَّذِيْنَ هَادُواْ وَهُمُ الْيَهُوْدُ وَالصَّابِئِيْنَ وَالنَّصَارَى وَالْمَجُوْسُ الَّذِيْنَ عَظِمُوا النِّيْرَانِ وَخَدِمُوهَا، وَيَقَصِّلُ بَيْنَ الْمُؤْمِنِيْنَ حَقًّا وَالَّذِيْنَ يَعْبُدُوا اللهَ عَلَى حَرْفٍ وَهُمْ الْمُنَافِقُونَ وَيَجْمَعَهُمْ مَعَ أَوْلِيَائِهِمْ مِنَ الْكُفَارِ، وَيُفَصِّلُ بَيْنَ الْمُوَاحِدِيْنَ وَالَّذِيْنَ أَشْرَكُواْ بِاللَّهِ فَعَبُدُواْ الْأَوْتَانَ وَالْأَصْنَامَ، فَيُفَصِّلُ بَيْنَهُمْ جَمِيْعًا وَيَحْكَمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ بِعَدْلٍ مِنَ الْقَضَاءِ وَإِدْخَالُ بَعْضَهُمْ النَّارَ وَبَعْضَهُمْ الْجَنَّةَ، فَذَلِكَ هُوَ يَوْمُ الْفَصْلِ، وَمِنْ أَسْمَائِهِ "يَوْمُ الْجَمْعِ" كَقَوْلِهِ تَعَالَى: ﴿وَتُتُذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ ﴾، وَبِقَوْلِهِ تَعَالَى: ﴿اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيثُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَبِبَ فِيهِ، أَيِّ أَنَّ اللهَ تَعَالَى يَجْمَعَكُمْ جَمِيْعًا أَوَّلَكُمْ وَآخِرَكُمْ وَكَبِيْرَكُمْ وَصَغِيْرَكُمْ وَجِنَّكُمْ وَإِنْسَكُمْ أَحَيْاناً لِيَوْم الْقِيَامَةِ، وَمِنْ أَسْمَائِهِ "يَوْمُ الْبَعْثِ" كَقَوْلِهِ تَعَالَى: ﴿ وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَى يَوْم الْبَعْثِ فَهَذَا يَوْمُ الْبَعْثِ وَلَكِنَّكُمْ كُنتُمْ لَا تَعْلَمُونَ ﴾: أَيّ أَنْ قَبْلَ مَوْتِهِمْ فِي الدُّنْيَا أَنَّهُمْ لَا يَعْلِمُوْنَ أَوْ لَا يُؤْمِنُوْنَ أَنَّهُمْ مُبْعَثُوْنَ مِنْ بَعْدِ الْمَوْتِ، فَيَبْعَثَهُمْ اللهُ تَعَالَى جَمِيْعًا مِنْ قُبُورهِمْ وَمَنْ غَيْرِهَا

بَعْدَ مَوْتِهِمْ وَمَكَثِهِمْ فِيْهَا دَلِيلًا عَلَى جَهْلِهِمْ وَكُفْرِهِمْ، وَمنْ أَسْمَائِهِ "يَوْمُ الْأَلِيْمِ" كَقَوْلِهِ تَعَالَى: ﴿إِنِّيَ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمِ أَلِيمٍ﴾، أَيِّ يُخَافُ عَلَيْهِمْ مِنَ اللهِ عَذَابٌ يَوْمَ مُؤْلِم عَقَابِهِ وَعَذَابِهِ لِمَنْ عُذِبَ فِيْهِ مِنَ الْكَافِرِيْنَ وَالْمُنَافِقِيْنَ وَالْعُصَّاةِ مِنَ الْمُسْلِمِيْنَ، فَجَعَلَ الْأَلِيْمَ مِنْ صِفَّةِ الْيَوْمِ وَهُوَ مِنْ صِفَّةِ الْعَذَابِ، وَذَلِكَ يَوْمُ الْقِيَامَةِ، وَمِنْ أَسْمَائِهِ اليَوْمُ الْحَسْرَةِ" كَقَوْلِهِ اللهُ تَعَالَى: ﴿وَأَنذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ ﴾، أَيّ الْيَوْمَ يَحْسِرُوْنَ الَّذِيْنَ قُضِى لَهُم النَّارُ مَصِيرًا، وَقَالُواْ: ﴿يَا حَسْرَتَا عَلَى مَا فَرَطْتُ فِي جَنْبِ اللَّهِ ﴾، وَمِنْ أَسْمَائِهِ "يَوْمُ الْفَتْح" كَقَوْلِهِ تَعَالَى: ﴿قُلْ يَوْمَ الْفَتْحِ لَا يَنفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُمْ يُنظَرُونَ ﴾، أَيّ يَوْمَ الْقِيَامَةِ إِذَا جَاءَ الْعَذَابُ وَلَا يَنْفَعُ الْكَافِرِيْنَ تَوْبَتُهُمْ وَلَا يَسْتَأَخِّرُونَ عَذَابَهُمْ، قَالَ الْإِمَامُ التَّاجُوْرِيُّ لِيَوْمِ الْقِيَامَةِ أَسْمَاءٌ نَحْوُ الثَّلَاثَمَائَةِ، فَقَدْ وَرَدَ الْأَحَادِيْثُ الْكَثِيْرَةُ فِي يَوْمِ الْقِيَامَةِ وَأَهْوَالِهَا، مِنْهَا مَا رَوَاهُ الطَّبَرَانِيُّ وَغيْرُهُ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: ((يَبْعَثُ اللهُ الأَنْبِيَاءَ يَوْمَ الْقِيَامَةِ عَلَى الدَّوَابِ، وَيَبْعَثُ صَالِحاً عَلَى نَاقَتِهِ كَيْماً يُوَافِي بِالْمُؤْمِنِينَ مِن أَصْحَابِهِ الْمَحْشُرِ، وَيُبْعِثُ فَاطِمَةُ وَالْحَسَنُ وَالْحُسَيْنُ عَلَى نَاقَتَيْنِ مِن نَوقِ الْجَنَّةِ وَعَلِيٌّ بْنِ أَبِي طَالِب عَلَى نَاقَتِيّ وَأَنَا عَلَى الْبُرَاقِ، وَيُبْعِثُ بَلالٌ عَلَى نَاقَةٍ، فَيُنَادِي بِالأَذَانِ وَشَاهِدَهُ حقاً حقاً حتى إِذا بَلَغ: أَشْهَدُ أَنَّ مُحَمَّداً رَّسُولَ اللهِ، شَهَدَ بِهَا جَمِيعُ الْخَلائِقِ مِنَ الْمُؤْمِنِينَ مِنَ الأَوَّلِينَ وَالأَخِرِينَ، فَقُبِلَتْ مِمَنْ قُبِلَتْ مِنْهُ))، وَمِنْهَا مَا رَوَاهُ أَبُو نُعَيْم عَنْ أَنسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: ((يُؤْتِى بِابْنِ آدَم يَوْمَ الْقِيَامَةِ فَيُوْقِفُ بَيْنَ كَفَتَيْ الْمِيْزَانِ وَيُوَكِّلُ بِهِ مَلَك، فَإِنْ تَقِلَ مِيْزَانُهُ يُنَادِي الْمَلَكُ بِصَوْتٍ يَسْمَعُ الْخَلَائِقُ: سَعَدَ فُلَانٌ سَعَادَةً لَا يَشْقِيَ بَعْدَهَا أَبَدًا! وَإِنْ خِفَّ مِيْزَانُهُ نَادِىَ الْمَلَكُ بِصَوْتٍ يَسْمَعُ الْخَلَائِقُ: شَقِيَ فُلَانٌ شَقَاوَةً لَا يَسْعَدُ بَعْدَهَا أَبَدًا))، وَمِنْهَا مَا رَوَاهُ النِّسَائِيُّ وَإِبْنُ مَاجَّةَ وَغَيْرُهُمَا عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللهِ ﷺ: ((يَحْشِرُ النَّاسُ يَوْمَ الْقِيَامَةِ حُفَّاةً عُرَاةً عْرَلًا))، قَالَتْ عَائِشَةَ: "يَا رَسُوْلُ اللهِ! الرِّجَالُ وَالنِّسَاءُ جَمِيْعًا يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضِ!" قَالَ: ((يَا عَائِشَةَ! الْأَمْرُ أَشَدَّ مِنْ أَنْ يَنْظُرَ بَعْضُهُمْ إِلَى بَعْضِ))، وَغَيْرُهَا مِنَ الْأَحَادِيْثِ يُثْبِتُ بِهَا يَوْمُ الْقِيَامَةِ وَأَهْوْالِهَا.

وَقَالَ اَلْمُصَنِّفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: وَبَعْثُ الأَمْوَاتِ فِي ذَلِكَ الْيَوْمِ حَقَّ، أَيِّ أَنَّ بَعْثَ أَجْسَادِ الْأَمْوَاتِ مِنْ قُبُورِهِمْ وَمِنْ غَيْرِهَا وَأَحْيَانَهُمْ فِي يَوْمِ الْقِيَامَةِ حَقِّ وَصِدْقٌ وَثَابِتٌ بِالْكِتَابِ وَالسُّنَّةِ وَالْإِجْمَاعِ، وَالْبَعْثُ هُوَ إِحْيَاءُ اللهُ تَعَالَى الْمَوْتَى يَوْمَ الْقِيَامَةِ وَثَابِتٌ بِالْكِتَابِ وَالسُّنَّةِ وَالْإِجْمَاعِ، وَالْبَعْثُ هُوَ إِحْيَاءُ اللهُ تَعَالَى الْمَوْتَى يَوْمَ الْقِيَامَةِ

وَإِخْرَاجُهُمْ مِنْ قُبُوْرِهِمْ وَمِنْ عَيْرِهَا بَعْدَ جَمْعِ الْأَجْزَاءِ الْأَصْلِيَةِ لِيُلَقِيَ كُلِّ مِنْهُمْ جَزَاءَهُ اللّه تَعَالَى يَبْعَثُ مَن فِي الْقُبُورِ ﴾ وَأَنَّ اللّه تَعَالَى يَبْعَثُ مَن فِي الْقُبُورِ ﴾ وَأَنَّ اللّه تَعَالَى يَبْعَثُ مَن فِي الْقُبُورِ ﴾ وَأَنَّ اللّه تَعَالَى يَبْعَثُ مَن فَيْمِ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴾ ﴿مَمَّا تَعُدُونَ ﴾ ، لِأَنَّهُ قُدُرتُهُ لَمُ يَحْشَرَهُمْ إلَيْهِ ، ﴿فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴾ ﴿مَمَّا تَعُدُونَ ﴾ ، لِأَنَّهُ قُدُرتُهُ لِمُ يَحْسُ الْمَثَامِ عَلَى السِوَاءِ ، فَلَمَّا دَلَّتُ الْمَشَاهَدَةُ عَلَى قُدُرتِهِ عَلَى إِحْيَاءِ بَعْضِ الْمُمْوَاتِ لَزِمَ الْقِيْدَارَهُ عَلَى إِحْيَاءِ كُلِهَا لِتَمْيِّذُ الطَّائِعِ وَالْعَاصِي وَالْمُحِقِّ وَالْمُبْلِلِ ، وَأَثْبَتَ الْأَمْوَاتِ أَيْضًا بِقَوْلِهِ عَلَيْهِ السَّلَامُ كَمَا فِي صَحِيحِ الْبُخَارِي عَنْ إِبْنِ عُمَرٍ : ((إِنَّ الْحَنَّقِ وَالْمُعَلِي عَنْ إِبْنِ عُمَرٍ : ((إِنَّ الْحَنَّةِ وَإِن كَانَ مِن أَهْلِ النَّارِ فَيَقَالُ هَذَا مَقْعَدُكُ حَتّى يَبْعَثُكَ اللهُ إِنْهُ يَوْمَ الْقِيَامَةِ)) ، فِي رَوَايَةٍ مُسْلِمٍ عَنْ يَحْيَى بْنِ مَالِكٍ : ((حَتَّى يَبْعَثُكَ الللهُ إِلْيَهِ يَوْمَ الْقِيَامَةِ)) ، الْمَعْدَى وَايَةٍ مُسْلِمٍ عَنْ يَحْيَى بْنِ مَالِكٍ : ((حَتَّى يَبْعَثُكَ اللهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ)) ، وَي رَوَايَةٍ مُسْلِمٍ عَنْ يَحْيَى اللهِ النَّارِ فَيُقَالُ هَذَا مَقْعَدُكُ حَتَّى يَبْعَثُكَ اللهُ إِلَى اللهِ يَوْمَ الْقِيَامَةِ)) ، وَي رَوَايَةٍ مُسْلِمٍ عَنْ يَحْيَى الْمُورَتِ شَيْعِ فَي مَعْنَى قُولِهِ عَلَيْهِ السَّلَامُ: "فَمِنْ أَهُلِ الْمُؤْرُ ، وَالْأَوْلُ أَظْهُرًا ، قَالَ الشَّورَيَشْتِيُّ فِي مَعْنَى قَوْلِهِ عَلَيْهِ السَّلَامُ: "فَي اللهِ وَمُو الْمَعْدِ أَهْلِ الْجَنَّةِ يُعْرِضُ عَلَيْهِ وَهُو الْمَقْوِدِ فَي قَبْرِهِ فَلِهُ وَالْمُؤْرُ ، وَالْأُولُ أَظْهُرًا ، قَالَ الْقُورَاتِ حَقَّى مَعْنَى قَوْلِهِ عَلَيْهِ الْمَعْرَاثُ عَلَى مَنْ أَلْهُ الْمُعْرَاتِ حَقِّى اللهُ وَلَا وَلَى الللهُ الْمُعْرَالِ مَقْ عَدْمَ وَعُو وَصُولَا الْمُولَالِ وَقُو الْمُعْرَاتِ وَقُو وَلَو اللّهُ الْمُعْرَاتِ حَقَى الْمُعْرَاتِ حَقْ الْمَلْكِ

وَقَالَ اَلْمُصَنِّفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: وَجَمْعُ النَّاسِ فِي ذَلِكَ الْيَوْمِ فِي مَكَانٍ وَاحِدٍ حَقِّ، أَيِ وَأَنَّ حَشْرَ النَّاسَ فِي مَكَانٍ وَاحِدٍ يَوْمَ الْقِيَامَةِ حَقِّ وَصِدْقُ وَثَابِتٌ بِالْكِتَابِ وَالسُّنَّةِ وَالْإِجْمَاعِ، فَيَبْعَثُ اللَّهُ تَعَالَى أَجْسَادَ الْمُوْتَى مِنْ قُبُورِهِمْ، ثُمَّ يَحْشُرُهُمْ إِلَيْهِ فِي مِيْدَانٍ وَاحِدٍ، ﴿فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴾، ﴿مِمَّا تَعُدُونَ ﴾، قَالَ اللهُ تَعَالَى: ﴿وَحَشَرْنَهُمْ فَلَمْ نُعَادِرْ مِنْهُمُ أَحَداً ﴾ أَي حَشَرْنَا الْمُؤْمِنِيْنَ وَالْكَافِرِيْنَ فَكَمَ عَالَى: ﴿وَمَعْنَى فَوْلِهِ تَعَالَى: ﴿فَلَمْ نُعَادِرْ مِنْهُمُ أَحَداً ﴾ أَي حَشَرْنَا الْمُؤْمِنِيْنَ وَالْكَافِرِيْنَ فَي مَكَانِ وَاحِدٍ، وَمَعْنَى فَوْلِهِ تَعَالَى: ﴿فَلَمْ نُعَادِرْ مِنْهُمُ أَحَداً ﴾، وَأَثْبِتَ هَمْعُ النَّاسِ فِي يَوْمِ الْقِيَامَةِ فِي مَكَانٍ وَاحِدٍ أَيْضاً بِقَوْلِهِ عَلَيْهِ السَّلامُ كَمَا رَوَاهُ الْبُخَارِيُّ جَمْعُ النَّاسِ فِي يَوْمِ الْقِيَامَةِ فِي مَكَانٍ وَاحِدٍ أَيْضاً بِقَوْلِهِ عَلَيْهِ السَّلامُ كَمَا رَوَاهُ الْبُخَارِيُّ عَنْ أَبِي هُرَيْرَةَ: ((يَجْمَعُ اللهُ الأَوَّلِينَ وَالآخِرِينَ فِي صَعِيدٍ وَاحِدٍ صُنُوفًا يَسْمَعَهُم الدَّاعِي عَنْ أَبِي هُرَيْرَةَ: ((يَجْمَعُ اللهُ الأَولِينَ وَالآخِرِينَ فِي صَعِيدٍ وَاحِدٍ صُنُوفًا يَسْمَعَهُم الدَّاعِي وَيَنْقَذَهُم الْبَصَرَ)).

وَقَالَ اَلْمُصَنِّفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: وَإِيتَآءُ الْكُتُبِ حَقَّ، أَيِّ أَنَّ إِيْتَاءَ صُحُفِ أَعْمَالِ الْخَيْرَاتِ وَالسَّيْنَاتِ فِي يَوْمِ الْقِيَامَةِ حَقِّ وَصِدْقٌ وَتَابِتٌ بِالْكِتَابِ وَالسُّنَّةِ صَحُف الْأَعْمَالِ هِيَ الْكُتُبُ الَّتِي كَتَبَتْ فِيْهَا الْمَلِائِكَةُ مَا فَعَلَهُ الْعِبَادُ فِي

الدُنْيَا مِنْ اِعْتِقَادَاتٍ وَأَقُوالٍ وَأَفْعَالٍ، لَا يَأْخُذُهَا الْأَنْبِيَاءُ وَلَا الْمَلَائِكَةُ وَمَنْ يَشَاءُ اللهُ تَعَالَى مِنْ عِبَادِهِ الصَّالِحِيْنَ الَّذِيْنَ يَدْخُلُونَ الْجَنَّةَ بِعَيْرِ حِسَابٍ وَلَا وَزَنِ الْأَعْمَالِ وَلَا يَعَالَى مِنْ عَبَادِهِ الصَّالِحِيْنَ اللَّهُ تَعَالَى: ﴿فَأَمًا مَن أُوتِى كِتَابَهُ بِيَمِينِهِ ﴾ فِي حَقِّ الْمُؤمنِينَ، أَيِّ مَنْ أُعْطِي كِتَابُ أَعْمَالِهِ فِي يَمِيْنِهِ، فَإِعْطَاءُ الْكِتَابِ بِالْيَمِيْنِ دَلِيْلٌ عَلَى النَّجَاةِ، وَقَالَ اللهُ عَبَاسٍ: "أَوَّلُ مَنْ يُعْطِي كِتَابَهُ بِيمِيْنِهِ مِنْ هَذِهِ الْأُمَّةِ عُمَرُ بْنُ الْخَطَّابِ، وَلَهُ شَعَاعٌ النَّيَ اللهُ عَلَى النَّجَاةِ، وَقَالَ اللهُ عَبَاسٍ: "أَوَّلُ مَنْ يُعْطِي كِتَابَهُ بِيمِيْنِهِ مِنْ هَذِهِ الْأُمَّةِ عُمَرُ بْنُ الْخَطَّابِ، وَلَهُ شَعَاعٌ النَّيْ مَنْ يَعْطِي كِتَابَهُ بِيمِيْنِهِ مِنْ هَذِهِ الْأُمَّةِ عُمَرُ بْنُ الْخَطَّابِ، وَلَهُ شَعَاعٌ النَّيْمِ عَلَى الشَّعْاعِ الشَّمْسِ، قِيْلَ لَهُ: "فَأَيْنَ أَبُو بَكُرٍ فِي الْجَنَّةِ بِغَيْرِ حِسَابٍ، كَمَا ذَكَرَهُ الثَّعْلَبِيُّ، وَأُنْثِتَ إِيْتَاءُ الْجَنَّةِ"، أَيِّ قَدْ دَخَلَ أَبُو بَكُرٍ فِي الْجَنَّةِ بِغَيْرِ حِسَابٍ، كَمَا ذَكَرَهُ الثَّعْلَبِيُّ، وَأُنْثِتَ إِيْتَاءُ الْكُثُبِ أَيْضًا بِقَوْلِهِ تَعَالَى: ﴿ وَأَمَّا مَن أُوتِى كِتَابَهُ بِشِمَالِهِ ﴾ فِي حَقِّ الْكَافِرِينَ، أَيْ مَنْ الْكُثُتِ أَيْضًا بِقَوْلِهِ تَعَالَى: ﴿ وَأَمَا مَن أُوتِى كِتَابَهُ بِشِمَالِهِ ﴾ فِي حَقِّ الْكَافِرِينَ، أَيْ مَنْ الْكُثُورِينَ، أَيْ مَمَالِهِ فِي شَمَالِهِ فِي شَمَالِهِ فِي شَمَالِهِ فَي شَمَالِهِ فَي شَمَالِهِ عَلَى الشَّقَاوَةِ.

وَقَالَ اَلْمُصَدِّفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: وَوَزْنُ الْأَعْمَالِ حَقٌّ، أَيّ أَنَّهُ وَزَنَ أَعْمَالاً لِمَنْ يَشَاءُ مِنْ عِبَادِهِ يَوْمَ الْقِيَامَةِ حَقٌّ وَصِدْقٌ وَثَابِتٌ بِالْكِتَابِ وَالسُّنَّةِ وَالْإِجْمَاع، وَبِوَزْنِ الْأَعْمَالِ يَظْهَرُ الْعَدْلُ فِي الْعَذَابِ وَالْعَفْقِ عَنِ الْآثَامِ، وَقِيْلَ إِنْ حَقِيْقَتَهُ لَا يَعْلَمُهَا إِلَّا اللَّهُ تَعَالَى، وَالْمُرَادُ بِالْوَزَنِ وَزَنُ أَعْمَالِ الْعِبَادِ بِالْمِيْزَانِ، قَالَ عَبْدُ اللهِ بْنُ عُمَرِ: "تُوزِنُ صَحَائِفُ أَعْمَالِ الْعِبَادِ"، وَقِيْلَ: الْمِيْزَانُ الْكِتَابُ الَّذِي فِيْهِ أَعْمَالُ الْخَلْق، وَقَالَ مُجَاهِد: "الْمِيْزَانُ الْحَسَنَاتُ وَالسَّيْئَاتُ بَأَعْيَانِهَا"، وَعَنْهُ أَيْضًا وَالضُّحَاكِ وَالْأَعْمَش: "الْوَزْنُ وَالْمِيْزَانُ بِمَعْنَى الْعَدْلِ وْالْقَصَاءِ"، قَالَ اللهُ تَعَالَى: ﴿وَنَصَعُ اَلْمَوَازِينَ الْقِسْطَ لِيَوْم الْقِيَامَةِ ﴾ أَيّ الْعَدْلَ، فَمَعْنَى الْكَلام: وَالْوَزَنُ يَوْمَ يُسْأَلُ الَّذِيْنَ أُرْسِلُ إِلَيْهِمْ وَالْمُرْسَلِيْنَ، وَمَعْنَى فَوْلِهِ تَعَالَى: ﴿الْقِسْطَ ﴾ أَيّ وَجَعَلَ الْقِسْطَ وَهُوَ أَحَدٌ مِنْ نَعْتِ الْمَوَازِيْنَ وَهُوَ جَمْعٌ لِأَنَّهُ فِي مَذْهَبٍ عَدْلٌ وَرِضَا وَنَظَرٌ، أَوْ مَعْنَاهُ الْقِسْطُ بَيْنَهُمْ بِالْحَقِّ فِي الْأَعْمَالِ الْحَسَنَاتِ وَالسَّيْئَاتِ، فَمَنْ أَحَاطَّتْ حَسَنَاتُهُ بِسَيْئَاتِهِ ثَقُلَّتْ مَوَازِيْنُهُ، يَقُولُ: أَذْهَبَتْ حَسَنَاتُهُ سَيْئَاتَهُ، وَمَنْ أَحَاطَّتْ سَيْئَاتُهُ بِحَسَنَاتِهِ فَقَدْ خَفَّتْ مَوَازِيْنُهُ وَأُمُّهُ هَاوِيَةٌ، يَقُولُ: أَذْهَبَتْ سَيْئَاتُهُ حَسَنَاتَهُ، وَمَعْنَى فَوْلِهِ تَعَالَى: ﴿لِيَوْمِ الْقِيَامَةِ ﴾، أَيّ لِأَهْلِ يَوْم الْقِيَامَةِ، أَوْ وُزِنَ أَعْمَالُهُمْ فِي يَوْم الْقِيَامَةِ، وَرَوَى الدَّيْلَمِيُّ عَنْ سَمْرَةِ بْنِ فَاتِكٍ الْأَسَدِيِّ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: ((الْمَوَازِينَ بَيَدِ اللَّهِ يَرْفَعُ أَقْوَاماً وَيَضَعُ أَقْوَامًا، وَقُلِّبَ اِبْنُ آدَم بَيْنَ أَصبِعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ، إِنْ شَاءَ أَزَاغُهُ وَإِنْ شَاءَ أَقَامُهُ)) وَقَالَ اللهُ تَعَالَى: ﴿وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ ﴾ وَقَدْ رَوَى عَنْ حُذَيْفَةٍ، قَالَ: "صَاحِبُ الْمَوَازِيْنِ يَوْمَ الْقِيَامَةِ جِبْرِيْلُ عَلَيْهِ السَّلَامُ،

قَالَ: يَا جِبْرِيْلُ زُنْ بَيْنَهُمْ، فَرُدَّ عَلَى الْمَظْلُوم، وَإِنْ لَمْ يَكُنْ لَهُ حَسَنَاتٌ حُمِلَ عَلَيْهِ مِنْ سَيْئَاتِ صَاحِبِهِ! فَيَرْجِعُ الرَّجُلُ عَلَيْهِ مِثْلَ الْجِبَالِ، فَذَلِكَ قَوْلُهُ: ﴿وَالْوَزْنُ يَوْمَئِذِ الْحَقُّ ﴾، وَأَثْبُتَ وَزْنَ الْأَعْمَالِ وَالْمِيْزَانَ بِقَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ كَمَا فِي صَحِيْح الْبُخَارِيّ عَنْ أَبِي هُرَيْرَةَ: ((كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ تَقِيلَتَانِ فِي الْمِيزَانِ حَبِيبَتَانِ إِلَى الرَّحْمَانِ: سُبْحَانَ اللَّهُ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ))، وَمَعْنَى "حَبِيْبَتَانِ إِلَى الرَّحْمَنِ" أَيّ ثَنِيَّةُ حَبِيْبَةُ وَهِيَ الْمَحْبُوْبَةُ، وَالْمُرَادُ أَنْ قَائِلَهَا مَحْبُوبٌ لِلَّهِ، وَمُحَبَّةُ اللهِ لِلْعَبْدِ إِرَادَةُ إِيْصَالِ الْخَيْرِ لَهُ وَالتَّكْرِيْمِ، وَخَصَّ الرَّحْمَنَ مِنَ الْأَسْمَاءِ الْحُسْنَى لِلتَّنْبِيْهِ عَلَى سِعَةِ رَحْمَةِ اللهِ، حَيْثُ يُجَازِيُ عَلَى الْعَمَلِ الْقَلِيْلِ بِالثَّوَابِ الْجَزِيْلِ، وَلَمَا فِيْهَا مِنَ التَّنْزِيْهِ وْالتَّحْمِيْدِ وَالتَّعْظِيْم، وَفِي الْحَدِيْثِ الَّذِي ذَكَرَهُ تَرْغَيْبٌ وَتَخْفِيْف، وَحَتٌّ عَلَى الذِّكْرِ الْمَذْكُور لِمَحَبَّةِ الرَّحْمَن لَهُ وَالْخِفَّةُ بِالنِّسْبَةِ لَمَا يَتَعَلَّقُ بِالْعَمَلِ، وَالثَّقِلُ بِالنِّسْبَةِ لِإِظْهَار الثَّوَابِ، وَفِي الْحَدِيْثِ أَيْضاً حَثٌّ عَلَى الْمَوَاظِبَةِ عَلَى هَذَا الذِّكْرِ وَتَحْرِيْضٌ عَلَى مَلَازِمَتِهِ، لِأَنَّ سَائِرَ التَّكَالِيْفِ صَعْبَةٌ شَاقَّةٌ عَلَى النَّفْسِ ثَقِيْلَةٌ، وَهَذِهِ سَهْلَةٌ عَلَيْهَا مَعَ أَنَّهَا تَثَقِّلُ الْمِيْزَانَ كَثَقِلِ الشَّاقِ مِنَ التَّكَالِيْفِ، وَقَدْ سُئِلَ بَعْضُ السَّلَّفِ عَنْ سَبَّبِ ثَقَلِ الْحَسَنَةِ وَخِفَّةِ السَّيئةِ، فَقَالَ: "لِأَنَّ الْحَسَنَةَ حَضَرَتْ مَرَّارَتُهَا وَغَابَتْ حَلَوَّتُهَا فَقَقِلَتْ فَلَا يَحْمَلْنَكَ ثَقَلُهَا عَلَى تَرْكِهَا، وَالسَّيْئَةُ حَضَرَتْ حَلَاوَّتُهَا وَغَابَتْ مَرَّارَتُهَا، فَلِذَلِكَ خَفَّتْ فَلَا يَحْمَلْنَكَ خِفَّتُهَا عَلَى إرْتكَابِهَا.

وَقَالَ الْمُصَنِّفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: وَالْحِسَابُ حَقِّ، أَيِّ أَنَّ حِسَابَ جَمِيْعِ أَعْمَالٍ وَأَقُوالٍ وَاعْتِقَادَاتٍ لِبَعْضِ الْعِبَادِ حَقِّ وَصِدْقٌ وَثَابِتٌ بِالْكِتَابِ وَالسُّنَةِ وَالْإِجْمَاعِ، وَيُشْمِلُ الْحِسَابُ الْكَافِرِيْنَ وَالْمُوْمِنِيْنَ وَالْإِنْسِ وَالْجِنِّ إِلَّا مَنَ اسْتِثْنَى اللهُ تَعَالَى مِنْهُمْ، فَأَنَّهُمْ يُحَاسِبُ حَتَّى مَن لَا حَسَنَةٌ لَهُ لِيَرْدَادُ خَزِيًّا عَلَى رُؤُوْسِ الْأَشْهَادِ، قَالَ اللهُ تَعَالَى: فَانَهُمْ يُحَاسِبُ حَتَّى مَن لَا حَسَنَةٌ لَهُ لِيَرْدَادُ خَزِيًّا عَلَى رُؤُوْسِ الْأَشْهَادِ، قَالَ اللهُ تَعَالَى: فَيَقُومُ الْمَاسِ لِحِسَابُ هُ، أَيِّ يَوْمَ يَقُومُ النَّاسُ لِلْحِسَابِ الْعَسِيْرِ وَبَعْضُهُمْ لِحِسَابِ الْعَسِيْرِ وَبَعْضُهُمْ لِحِسَابِ الْعَسِيْرِ وَبَعْضُهُمْ لِحِسَابِ الْمَوْسِلِ الْمَوْسَلِينَ فَي الْجَنَّةِ وَالنَّارِ بِغَيْرِ الْحِسَابِ السِّرِ وَبَعْضُهُمْ لِحِسَابِ الْمَوْسِلِ فَي الْجَنَّةِ وَالنَّارِ بِغَيْرِ الْحِسَابِ السِّرِ وَبَعْضُهُمْ يَدْخِلُونَ فِي الْجَنَّةِ وَالنَّارِ بِغَيْرِ الْحِسَابِ الْمُوسَلِينَ فَي الْجَنَّةِ وَالنَّارِ بِغَيْرِ الْحِسَابِ كَمَا اللهُ تَعَالَى ﴿ وَلَعْضُهُمْ يَدْخِلُونَ فِي الْجَنَّةِ وَالنَّارِ بِغَيْرِ الْحِسَابِ كَمَا سَيَأْتِي، قَالَ اللهُ تَعَالَى ﴿ وَلَنْسَأَلْنَ الْمُوسُلِينَ فَي الْمُوسُلِينَ فَي الْمُنْ اللهِ لَيْ اللهُ لِلْمُوسَلِينَ فَي الْمُوسُلِينَ لِي مُعْضُهُمْ وَلَيْسَ سُوَالُهُ لِلْمُوسِلِينَ لِيكُولِ اللهُ لِلْمُوسُلِينَ لِيُحَاسِبُهُمْ مَنْ الْمُقَارِ لِيُحَاسِبُهُمْ عَلَى النَّهُمُ مِنَ الْكُفَّارِ، وَقَالَ تَعَالَى: ﴿ فَكَنْ فَ إِذَا حِئْنَا لَي اللهُ لِلْمُوسُلِينَ لِيكُولُ اللهُ لِلْمُوسُلِينَ لَي وَلَا اللهُ لِلْمُوسُولِ اللهُ عَلَى الْمُوسُلِينَ الْمُؤْسِلُولُ اللهُ اللهُ لِلْمُوسُلِينَ لِيكُولِ اللهُ اللهُ لِلْمُؤْمُ اللهُ الله

مِنْ كُلِّ أُمَّةٍ بِشَهِيْدٍ ﴾، أَيّ يَأْتِيَ بْالْمُرْسَلِيْنَ شُهَدَاءٌ عَلَى أُمَّمِهمْ يَوْمَ الْحِسَابِ، لِكَي لَا يَقُوْلُواْ: ﴿رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولاً فَنَتَّبِعَ آيَاتِكَ وَنَكُونَ مِنَ الْمُؤْمنِينَ ﴿، أَوْ يَقُولُواْ: ﴿ وَاللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ ﴾، فَإِذاً يُخْتِمُ عَلَى أَفْوَاهِهِمْ وَتَشْهَدُ أَرْجُلُهُمْ وَأَيْدِيُّهُمْ بِمَا كَانُوْا يَفْعَلُونَ، فَيَشْهَدُ أَبْدَانُهُمْ عَلَيْهِمْ وَيَشْهَدُ عَلَيْهِمْ بَعْضُ الْحَيَوَانَاتِ وَالنَّبَاتِ وَالْجَمَادَاتِ، قَالَ تَعَالَى: ﴿فَوَرَبِّكَ لَنَسْأَلْنَّهُمْ أَجْمَعِينَ ﴾، وَأَثْبَتَ الْحِسَابَ أَيْضًا بِقَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ كَمَا فِي حَدِيْثِ ابْن عَبَّاسِ: ((نَحْنُ آخِرُ الْأُمَّم وَأَوَّلُ مَن يُحَاسِبُ))، وَأَثْبَتَ إِيْتَآءَ الْكُتُبِ وَوَزْنَ الْأَعْمَالِ وَالْحِسَابَ أَيْضًا بِقَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ كَمَا رَوَاهُ التَّرْمذِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو: ((إِنَّ اللَّهَ سَيُخَلِّصُ رَجُلاً مِنْ أُمَّتِي عَلَى رُؤُوسِ الْخَلاَئِقِ يَوْمَ الْقِيَامَةِ، فَيَنْشُرُ عَلَيْهِ تِسْعَةً وَتَسْعِينَ سِجِلاً، كُلُّ سِجِلِّ مِثْلُ مَدِّ الْبَصَر، ثُمَّ يَقُولُ أَتُنكِرُ مِنْ هَذَا شَيْئاً؟ أَظَلَمَكَ كَتَبَتِى الْحَافِظُونَ؟ فَيَقُولُ: لاَ يَا رَبِّ، فَيَقُولُ: أَفَلَكَ عُذْرٌ؟ فَيَقُولُ: لاَ يَا رَبّ، فَيَقُولُ: بَلَى إِنَّ لَكَ عِنْدَنَا حَسَنَةً، فَإِنَّهُ لاَ ظُلْمَ عَلَيْكَ الْيَوْمَ، فَتَخْرُجُ بِطَاقَةٌ فِيهَا أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، فَيَقُولُ احْضُرْ وَزْنَك، فَيَقُول: يَا رَبِّ مَا هَذِهِ الْبِطَاقَةُ مَعَ هَذِهِ السِّجِلاَّتِ؟ فَقَالَ: إِنَّكَ لاَ تُظْلَمُ، قَالَ: فَتُوضَعُ السِّجِلاَّتُ فِي كَفَّةٍ وَالْبِطَاقَةُ فِي كَفَّةٍ فَطَاشَتِ السِّجِلاَّتُ وَتَثْلَتِ الْبِطَاقَةُ، فَلاَ يَثْقُلُ مَعَ اسْم اللَّهِ شَيْءٌ))، وَالْحَاصِلُ إِنَّ مَعْنَاهُ لَا يَقَاوِمُهُ شَيْءٌ مِنَ الْمَعَاصِي، بَلْ يَتَرَجِحُ ذِكْرُ اللهِ تَعَالَى عَلَى جَمِيْعِ الْمَعَاصِيِّ، فَإِنْ قِيْل: الْأَعْمَالُ أَعْرَاضٌ لَا يُمْكِنُ وَزَنَهَا وَإِنَّمَا تُوزِنُ الْأَجْسَامَ، أَجِيْبُ بِأَنَّهُ يُوزِنُ السِّجْلُ الَّذِي كُتِبَ فِيْهِ الْأَعْمَالُ، وَيَخْتَلِفُ باخْتِلَافِ الْأَحْوَالِ، أَوْ أَنَّ اللهَ يَجَسِّمُ الْأَفْعَالَ وَالْأَقْوَالَ فَتُوزِنُ، فَتَثَقِّلُ الطَّاعَاتُ وَتَطَيشُ السَّيْئَاتُ لْثَقَلِ الْعِبَادَةِ عَلَى النَّفْسِ وَخِفَّةُ الْمَعْصِيَّةُ عَلَيْهَا، فَيَدْخُلُ بَعْضُ النَّاسِ فِي النَّار بِغَيْر حِسَابٍ كَمَا قَالَ اللهُ تَعَالَى: ﴿ وَلاَ يُسْأَلُ عَن ذُنُوبِهِمِ الْمُجْرِمُونَ ﴿ ، لِأَنَّهُمْ يَدْخُلُوْنَ النَّارَ بِغَيْرِ حِسَابٍ، وَقَيْلَ مَعْنَى ذَلِكَ: أَنَّ الْمَلَائِكَةُ لَا تَسْأَلُ عَنْهُمْ، لِأَنَّهُمْ يعْرِفُونَهُمْ بِسِيْمَاهِمْ، هَذَا فِي حَقّ الْكَافِرِيْنَ وَالْمُنَافِقِيْنَ، فَإِنَّهُمْ لَا يَسْأَلُوْنَ عَنْ ذُنُوْبِهِمْ وَلَا يُحَاسِبُوْنَ وَلَا يُعْطُوْنَهُمْ الصُّحُفُ وَلَا يُوَزِنُ أَعْمَالُهُمْ، بَلْ يَدْخُلُوْنَ فِي النَّارِ بِغَيْرِ حِسَابٍ، فَأَمَّا الْعُصَّاةُ مِنَ الْمُسْلِمِيْنَ فَقَدْ رَوَى أَبُو نُعَيْم عَنْ عَبْدِ اللهِ بْنِ عُمَرِ قَالَ قَالَ رَسُولُ اللهِ ﷺ: ((سِتَّةٌ يَدْخَلُونَ النَّارَ بِغَيْرِ حِسَابٍ: الأُمَرَاءُ بِالْجَوْرِ وَالْعَرَبُ بِالْعَصَبِيَّةِ، وَالدَّهاقِينُ بِالْكِبْرِ، وَالتُّجَارُ بِالْكِذَبِ، وَالْعُلَمَاءُ بِالْحَسَدِ، وَالْأَغْنِيَاءُ بِالْبُخْلِ))، فَأَنَّهُمْ يَدْخُلُوْنَ فِي النَّارِ بِغَيْرِ

سُوْالِ وَبِغَيْرِ حِسَابٍ، وَأَمَّا الَّذِيْنَ يَدْخُلُوْنَ الْجَنَّةَ بِغَيْرِ حِسَابٍ فَقَدْ وَرَدَ الْأَحَادِيْثَ الْكَثِيْرَةَ لَكُ عَلَى ذَلِكَ، مِنْهَا مَا رَوَاهُ فِي رِوَايَةِ أَنَسٍ بْنِ مَالِكٍ عَنِ النَّبِيِ فَقَالُ: مَن ذَا الَّذِي كَانَ يَوْمَ الْقِيَامَةِ نَادَى مُنَادّ: مَن كَانَ أَجْرُهُ عَلَى اللهِ فَلْيَدُخُكُ الْجَنَّةَ، فَيُقَالُ: مَن ذَا الَّذِي كَانَ يَوْمَ الْقِيَامَةِ نَادَى مُنَادّ: مَن كَانَ أَجْرُهُ عَلَى اللهِ فَيْقُومُ الْعَافُونَ عَنِ النَّاسِ يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ))، وَفِي رِوَايَةٍ أَبْنِ سَهْلِ بْنِ سَعْدِ السَّاعِدِي: أَنَّ النَّبِيَ فَقَالَ: ((إِنَّ فِي أَصْلَابٍ أُمَّتِي رِجَالاً وَنِسَاءً يَدُخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ، ثُمَّ تَلا: ﴿وَآخِرِينَ مِنْهُم لَمَا يَلْحِقُوا بِهِمْ ﴿، وَفِي رِوَايَةٍ إِبْنِ عَسَاكِرٍ عَنْ عَبْدِ اللهِ بْنِ عَبْسٍ قَالَ قَالَ رَسُولُ اللهِ فَي: ((الْيَدْخُلُنَ بِشَفَاعَةٍ عُثْمَان يَدُخُلُونَ الْجَنَّةُ بِغَيْرِ حِسَابٍ))، وَفِي رِوَايَةٍ الْإِمَامِ الطَبَرِيِ مَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ أَنَّهُ قَالَ: "هَذِهِ الْأُمَّةُ ثَلَاثَةُ أَثَلَاثٍ يَوْمَ الْقِيَامَةِ: ثُلْثُ يَدُعُونَ الْقَالَ فَيْ يَعْمَلُونَ عَبْدِ اللهِ بْنِ مَسْعُودٍ أَنَّهُ قَالَ: "هَذِهِ الْأُمَّةُ ثَلَاثَةُ أَثَلَاثٍ يَوْمَ الْقِيَامَةِ: ثُلْثُ يَخُولُ بِعَنْ وَهُو أَعْلَمُ تَبَارَكَ وَتَعَالَى، فَتَقُولُ الْمُلاَئِكَةُ يَوْنَا إِنْ يَثُونُ بِعَلَمْ مِ وَلَيْهِ وَمِنْهُمْ لَمْ يَشْرَكُواْ بِكَ، فَيَقُولُ الرَّبُ: أَدْخُلُوا هَوْلَاءٍ فِي سِعَةٍ رَحْمَتِي"، وَتَلَا عَبْدُ اللهِ يَقُولُ الزَّيْدَ اللهِ قَوْلُ الْمَلَامِ الْمُعْدِدِ اللهِ عَبْدُ اللهِ الْمَامِ الْمُعْدِدِ اللهِ الْمُعْمِونَ الْمُنْ الْمُعَلِي عَلْمَ مَنْ الْمَلَامِ الْمُنْسِلُونَ الْمُلْوَلِي هُولُ الْمُعْرِدِ عَلَامٍ مَنْ الْمُلَوْمُ فَي الْمُعَلِي اللهِ الْمُعْمُ لَمْ الْمُ الْمُ الْمُعْمِ اللهِ اللهِ الْمُعْمَ لَمْ الْمُلْمِ الْمُولُ الْمُ الْمُ الْمُولِلَ الْمُعْلِقُ الْمُعْلُولُ الْمُعْمَ الْمُعَلِي اللهِ الْمُعْمُ اللهِ الْمُعْمِ اللهِ الْمُعْفِى الْمُعْمِ الْمُعْلِقُ الْمُنْ الْمُعْلِقُ اللهُ الْمُعْمِ الْمُولِ الْمُ الْمُعْمِلِهُ اللهُ الْمُعْلِلَةُ اللهُ الْمُعْمِ الْمُعْقِلُ

وَقَالَ الْمُصَنِفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: وَالصِّرَاطُ حَقِّ، أَيِّ أَنَّ صِرَاطَ الْجَهَنَمِ وَجَوَازَهُ مَعَ وُقُوفٍ عَلَيْهِ حَقِّ وَصِدْقِ وَثَابِتٌ بِالْكِتَابِ وَالسُّنَةِ وَالْإِجْمَاعِ، فَالصَّرَاطُ هُو جَمْلٌ مَمْدُودٌ عَلَى ظَهرِ جَهَنَّمٍ يَمُرُ عَلَيْهِ الْأَوَّلُونَ وَالْآخِرُونَ كُلِّ بِحَسْبِ عَمَلِهِ، فَمِنْهُمْ مَنْ يَمُرُ كَالْبَرْقِ، وَمِنْهُمْ مَنْ يَمُرُ كَالرِّيْحِ الْعَاصِفِ، مَنْ يَمُرُ كَالْجَوَادِ، وَمِنْهُمْ كَهَرُولَةٍ، وَمِنْهُمْ كَحَبْوٍ، وَمِنْهُمْ كَرَحَفٍ، وَمِنْهُمْ يَسْتَاقَطُونَ فِي وَمِنْهُمْ كَالْجَوَادِ، وَمِنْهُمْ كَهَرُولَةٍ، وَمِنْهُمْ كَحَبْوٍ، وَمِنْهُمْ كَرَحَفٍ، وَمِنْهُمْ يَسْتَاقَطُونَ فِي النَّالِ، وَعَلَى جَوَانِبِ الصِرَاطِ كِلَالِيْبُ لَا يَعْلَمُ عَدَّدَهَا إِلَّا اللهِ تَخْطِفُ بَعْضَ الْخَلَاثِقِ، وَالسَّلاَمُ كَمَا النَّالِ، وَعَلَى جَوَانِبِ الصِرَاطِ كِلَالِيْبٌ لَا يَعْلَمُ عَدَّدَهَا إِلَّا اللهِ تَخْطِفُ بَعْضَ الْخَلَاثِقِ، الْتَعْرَاطِ كِلَالِيْبُ لَا يَعْلَمُ عَدَّدَهَا إِلَّا اللهِ تَخْطِفُ بَعْضَ الْخَلَاثِقِ، وَمِنْهُمْ كَمَالَى: ﴿ وَمَنْهُمْ لَلْكُوهُمُ إِلَى صِرَاطِ الْجَدِيمِ ﴿ مَعْنَاهُ فَأَسْلَكُوهُمْ إِلَيْهَا، وَقِيْلَ: إِنَّ اللهُ تَعَالَى: ﴿ وَمَا مَنْ اللهُ تَعَالَى: هِفَا هُولُومُ اللهُ عَلَى اللهُ اللهِ تَخْطِفُ بَعْضَ الْخَلَاثِقِ مَلَى عَلَيْهِ الصَّرَاطِ فَيَعْ الْمَوْنِ فَقِي النَّالِ وَيَبْقَى مِنْ عَدَّاهُ فَيْمُ الْمُونِ فَقِي مِنْ الْمُؤْمِنِ ثُمْ يَجُوزُونَ عَلَى اللهُ مُودِ لِيَتَمَيْزُ الْمُنَافِقَ مِنَ الْمُؤْمِنِ ثُمُ يَجُوزُونَ عَلَى السَّرَاطِ فَيَقَعَ الْإِمْدَولَ لَ بِالسُّجُودِ لِيَتَمَيْزُ الْمُنَافِقَ مِنَ الْمُؤْمِنِ ثُمُ يَجُوزُونَ عَلَى عَلَى اللهُ عَوْنَ وَالسَّالِ فَيَقَعَ الْإِمْدَونَ عَلَى السَّالِ فَيَقَعَ الْإِمْدِ لَيْتَمَيْرُ الْمُنَافِقَ مِنَ الْمُؤْمِنِ ثُمُ يَجُوزُونَ عَلَى عَلَى السَّالِ فَيَقَعَ الْإِمْدَولَ وَقَعَ مَا الْمُؤْمِنِ ثُمُ يَعَلَى بِالسُّحُودِ لِيَتَمَيْزُ الْمُنْافِقَ مِنَ الْمُؤْمِنَ مُ عَلَى اللْمُؤْمِنَ مُلَا اللْمُؤْمِنَ مُعْ الْمُؤْمِنِ مُعْ يَلُومُ وَا عَلَى عَلَى اللْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ مُلَا الللهُ عَلَى الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنِ الْمُؤْمِ

الصِرَاطِ، وَمَعْنَى قَوْلِهِ: ((فَأَكُونُ أَوَّلَ مَنْ يُجِيزُ)) كَمَا قَالَ النَّوْوِيُّ: "الْمَعْنَى أَكُونُ أَنَا وَأُمَّتِي أَوَّلَ مَنْ يَمْضِي عَلَى الصِرَاطِ وَيَقْطَعُهُ، يَقُولُ جَازَ الْوَادِيَ وَأَجَازَهُ إِذَا قَطَعَهُ وَخَلَفَهُ"، وَفِي رِوَايَةٍ: ((فَتَقَرَّحَ لَنَا الْأُمَّمُ عَنْ طَرِيقِنَا، فَتَمُرُ عُرًا مُحْجَلِينَ مِن آثَارِ الطُّهُورِ، فَتَقُولُ الْأُمَّمُ: كَادَتُ هَذِهِ الْأُمَّةُ أَن يَكُونُواْ أَنْبِيَاء))، وَقَالَ الْقُرْطُبِيُّ: "أَمَا كَانَ هُوَ وَأُمَّتُهُ أَوَّلُ مَنْ يَجُوزُ عَلَى الصِرَاطِ لَزِمَ تَأْخِيْرَ عَيْرِهِمْ عَنْهُمْ حَتَّى يَجُوزَ، فَإِذَا جَازَ هُو وَأُمَّتُهُ أَوَّلُ مَنْ يَجُوزُ عَلَى الصِرَاطِ لَزِمَ تَأْخِيْرَ عَيْرِهِمْ عَنْهُمْ حَتَّى يَجُوزَ، فَإِذَا جَازَ هُو وَأُمَّتُهُ فَكَأَنَّهُ أَجَازَ بَقِيَةُ النَّاسِ"، وَفِي رِوَايَةِ الْحَاكِمِ عَنْ عَبْدِ اللهِ بْنِ سَلَامٍ: ((ثُمَّ هُو وَأُمَّتُهُ فَكَأَنَّهُ أَجَازَ بَقِيَةُ النَّاسِ"، وَفِي رِوَايَةِ الْحَاكِمِ عَنْ عَبْدِ اللهِ بْنِ سَلَامٍ: ((ثُمَّ عَلَيْهِ الصَّالِحُونَ))، مُنَادِّ أَيْنَ مُحَمَّدٌ وَأُمْتُهُ فَي فَيْقُومُ فَتَتَبِعُهُ أُمَّتُهُ بِرُهَا وَقَاجِرُهَا، فَيَأَخُدُونَ الْجَسْرَ وَيُعْمَلُ وَي صَحِيْحِ مُسْلِمٍ عَنْ أَبِي سَعِيْدٍ وَيُوصِفَ الصَراطُ بِقَوْلِهِ عَلَيْهِ الصَّلَامُ وَالسَّلَامُ كَمَا فِي صَحِيْحِ مُسْلِمٍ عَنْ أَبِي سَعِيْدِ وَيُومِفَ وَالْجَنِي قَلْ الْمُؤْمِنِينَ يَمُرُونَ عَلَيْهِ الْمَنْفِقِ وَالْجَنِّةِ، وَفِي هَذَا إِنْبَاتُ اللهُ الْحُونَ عَلَى الْمَائِهُ عَلَى إِنْبَاتِهِمْ وَهُو جَسْرً عَلَى السَّرَاطِ، وَمَذْهَبُ أَهُلُ الْحُقِ إِنْبَاتُهُ، وَقَدْ أَجْمَعَ السَّلَفُ عَلَى الْبَقِهِ فَي وَهُو جَسْرً عَلَى مَنَازِلِهِمْ، مَثْنَ جَهَنَم يَمُرُ عَلَيْهِ النَّاسُ كُلُهُمْ، فَالْمُؤْمِنُونَ يُنَاجُونَ عَلَى حَسْبِ حَالِهِمْ أَيِ مَتَازِلِهِمْ، وَالْآخِرُونَ يَنْ الْمُؤْمُونَ يُنَاجُونَ عَلَى حَسْبِ حَالِهِمْ أَيِّ مَتَازِلِهِمْ، وَالْمُؤْمِنُونَ يُنَاجُونَ عَلَى حَسْبِ حَالِهِمْ أَيِّ مَتَازِلِهِمْ، وَالْمُؤْمِنُونَ يُنَاجُونَ عَلَى حَسْبِ حَالِهِمْ أَي مَتَازِلِهِمْ الْمُؤْمِنُونَ يَنَاجُونَ عَلَى حَسْبِ عَلَهُ عَلَى مُمَّا اللَّهُ الْمُؤْمِنُونَ يُنَاقُونَ الْمُؤْمِنُ فَى الْم

وَقَالَ الْمُصَنِفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: وَالْكُوْثُرَ حَقِّ، أَيِّ أَنَ حَوْصَ الْأَنبِيَاءِ وَشُرْيَا مِنْهَا وَإُطْرِحُ عَنْهَا حَقِّ وَصِدْقٌ وَثَابِتٌ بِالْكِتَابِ وَالسُّنَةِ وَالْإِجْمَاعِ، فَيَجِبُ الْإِيْمَانُ بِأَنْ لِكُلِّ رَسُولٍ حَوْصًا يَرُدُهُ الطَّائِعُونَ مِنْ أُمَّتِهِ، وَأَنَّ حَوْصَ النَّبِيِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَكْبُرُهَا وَأَعْظَمُهَا، وَإِسْمُهُ الْكَوْثَرُ، وَمُنْدَرِجٌ فِي مَسْئَلَةِ حَوْصِ النَّبِيِ عَصَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَكْبُرُهَا وَأَعْظَمُهَا، وَإِسْمُهُ الْكَوْثَرُ، وَمُنْدَرِجٌ فِي مَسْئَلَةِ حَوْصِ النَّبِيِ عَصَلَّى اللهُ عَلَيْهُ الشَّفَاعَةُ هِي شَفَاعَةُ الرُسُلِ وَالْأَنْبِيَاءِ وَالشَّهَدَاءِ وَالشَّهَدَاءِ وَالشَّهَاعَةُ هِي شَفَاعَةُ الرُسُلِ وَالْأَنْبِيَاءِ وَالشَّهَدَاءِ وَالشَّهَدَاءِ وَالْمُوْمِنِيْنَ، فَمَدْهُمُ اللهُ الْمَقِي قَلَى اللهُ عَلَيْ مَنْ الْمُوتِدِيْنَ مِنْ أَمْمِ النَّبِيئِيْنَ، فَهُمْ اللَّذِينَ تَنَالَهُمْ شَفَاعَةَ الشَّافِعِيْنَ مِنَ الْمُوَلِدِينَ الْمُوجِدِيْنَ مِنْ أَمْمِ النَّبِيئِيْنَ، فَهُمْ اللَّذِينَ تَنَالَهُمْ شَفَاعَةَ الشَّافِعِيْنَ مِنَ الْمُوتِدِيْنَ وَالشَّهِ وَالْمَوْمِدِيْنَ وَالشَّهَاءِ وَالطَّالِحِيْنَ، بِقَوْلِهِ تَعَالَى: ﴿ وَلاَ يَشْفَعُونَ إِلَّا لِمِنَ الْمُومِدِيْنَ وَالشَّهُ الْمَوْمِدُونَ إِلَّا لِلللهُ اللهُ ا

وَالثَّوَابُ فِي الْآخِرَةِ"، وَقَيْلَ: الْحَوْضُ وَالشَّفَاعَةُ، وَقَالَ السَّدِيُّ، وَقَيْلَ: هِيَ الشَّفَاعَةُ فِي جَمِيْعِ الْمُؤْمِنِيْنَ، وَعَنْ عَلِيّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: ((يَشْفَعَنِي اللهُ فِي أُمَّتِي حَتَّى يَقُولُ اللهُ سُبْحَانَهُ لِيَّ: رَضَيْتَ يَا مُحَمَّدٌ؟ فَأَقُولُ: يَا رَبّ رَضَيْتُ))، وَبِقَوْلهِ تَعَالَى: ﴿إِنَّا أَعْطَينَاكَ اَلْكُوْتَرَ ﴾، وَالْعَرْبُ تُسَمَى كُلَّ شَيْءٍ كَثِيْرٌ فِي الْعَدَّدِ وَالْقَدْرِ وَالْخَطَرِ كَوْثَرًا، وَاخْتَلِفُ أَهْلُ التَّأُوِيْلِ فِي الْكَوْثَرِ اَلَّذِي أُعطِيَهُ النَّبِيُّ ﷺ عَلَى سِتَّةِ عَشَرِ الْأَقْوَالِ: اَلْأَوَّلُ: أَنَّهُ نَهْرٌ فِي الْجَنَّةِ، وَرَوَى التِّرْمِذِيُّ أَيْضًا عَنْ اِبْنِ عُمَرِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: ((الْكُوْثَرُ نَهْرٌ فِي الْجَنَّةِ، حَافَتَاهُ مِن ذَهَبٍ، وَمَجْرَاهُ عَلَى الدُّرّ وَالْيَاقُوتِ، تُرْبَتُهُ أَطْيَبُ مِنَ الْمِسْكِ، وَمَاؤُهُ أَحْلَى مِنَ الْعَسْلِ وَأَبْيَضُ مِنَ الثَّلَج))، وَالثَّانِيُّ: أَنَّهُ حَوْضُ النَّبِي ﷺ فِي الْمَوْقِفِ، قَالَهُ عَطَاءٌ، فَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ كَمَا فِي صَحِيْح مُسْلِم: ((أَتَدرُونَ مَا الْكَوْثَرَ؟)) قُلْنَا: "اللهُ وَرَسُولُهُ أَعْلَمُ"، قَالَ: ((فَإِنَّهُ نَهْرٌ وَعَدَنِيهِ رَبِّي عَلَيْهِ خَيْرٌ كَثِيرٌ))، وَالثَّالِثُ: أَنَّ الْكَوْتَرَ النُّبُوَّةُ وَالْكِتَابُ، قَالَهُ عِكْرَمَةٌ، وَالرَّابِعُ: الْقُرْآنُ، قَالَهُ الْحَسَنُ، وَالْخَامِسُ: الْإِسْلَامُ، حَكَّاهُ الْمُغِيْرَةُ، وَالسَّادِسُ: تَيْسِيرُ الْقُرْآن وَتَخْفِيْفُ الشَّرَائِع، قَالَهُ الْحُسَيْنِ بْنِ الْفَصْلِ، وَالسَّابِعُ: هِيَ كَثْرُةُ الْأَصْحَابِ وَالْأُمَّةِ وَالْأَشْيَاع، قَالَهُ أَبُو بَكْرِ بْنُ عِيَّاشِ وَيَمَانُ ابْنُ رَبِّابٍ، وَالثَّامِنُ: أَنَّهُ الْإِيْثَارُ، قَالَ ابْنُ كَيْسَان، وَالتَّاسِعُ: أَنَّهُ رِفْعَةُ الذِّكْر، حَكَّاهُ الْمَاوَرْدِيُّ، وَالْعَاشِرُ: أَنَّهُ نُورٌ فِي قَلْبِكَ دَلَّكَ عَلَىَّ، وَقَطَعَكَ عَمَّا سِوَايّ وَعَنْهُ، وَالْحَادِي عَشَرِ الشَّفَاعَةُ، وَالثَّانِي عَشَرٍ مُعْجِزَاتُ الرَّبِّ هُدَي بِهَا أَهْلَ الْإِجَابَةِ لِدَعْوَتِكَ حَكَّاهُ التَّعْلَبِيُّ، وَالثَّالِثُ عَشَرِ: قَالَ هِلَالُ بْنُ بِسَافٍ: هُوَ لَا إِلَهَ إِلَّا اللهُ مُحَمَّدٌ رَسُولُ اللهِ، وَالرَّابِعُ عَشَر ٱلْفِقْهُ فِي الدِّيْنِ، وَالْخَامِسُ عَشَر الصَّلَوُاتُ الْخَمْسُ، وَالسَّادسُ عَشَرٍ الْعَظِيْمُ مِنَ الْأَمْرِ قَالَهُ إِبْنُ إِسْحَاقٍ، أَصَحُّ هَذِهِ الْأَقْوَالِ اَلْأَوَّلُ وَالثَّانِي، لِأَنَّهُ ثَابِتٌ عَنِ النَّبِيِّ ﷺ نَصًّا فِي الْكَوْثِرِ، وَأَمَّا مَنْ قَالَ إِنَّ حَوْضَ النَّبِيّ صَلَّى الله عَلَيْهِ وَسَلَّمَ شَفَاعَتُهُ فَأَتْبُتُهَا بِقَوْلِهِ ﷺ كَمَا رَوَاهُ التِّرْمِذِيُّ عَنْ جَابِرٍ: ((شَفَاعَتِي لِأَهْلِ الْكَبَآئِرِ مِن أُمَّتِي وَمَن لَمْ يَكُن مِن أَهْلِ الْكَبَآئِرِ فَمَا لَهُ وَلِلشَّفَاعَةِ)) أَيّ إنَّ الشَّفَاعَةَ هُنَا هِيَ اَلَّتِي وَعَدَنِي اللَّهُ بِهَا ادْخِرَتَهَا فَإِنَّهَا عُدُّ لِأَهْلِ الْكَبَائِرِ أَيّ لِوَضَع السَّيْنَاتِ وَالْعَفْوّ عَنِ الْكَبَائِرِ، يَعْنِي لَا حَاجَّةٌ لَهُ إِلَى الشَّفَاعَةِ لِوَضَعِ الْكَبَائِرِ وَالْعَفْقِ عَنْهَا لِعِدَمِهَا، وَأَمَّا مَا دُوْنَ الْكَبَائِرِ مِنَ الذُّنُوبِ فَيُكَفِّرُهَا الطَّاعَاتُ، لَكِنَ لَهُ حَاجَّةٌ إِلَى الشَّفَاعَةِ لِرَفْع الدَّرَجَاتِ، وَأَمَّا الشَّفَاعَةُ لِرَفْعِ الدَّرَجَاتِ فَلِكُلِّ مِنَ الْأَنْقِيَاءِ وَالْأَوْلِيَاءِ وَذَلِكَ مُتَفِّقٌ عَلَيْهِ

بَيْنَ أَهْلِ الْمِلَّةِ، وَقَالَ الطَّيْبِيُّ: أَيّ شَفَاعَتِي اَلَّتِي تُنْجِيَ الْهَالِكِيْنَ مُخْتَصَّةٌ بِأَهْلِ الْكَبَائِرِ، قَالَ النَّوُّويُّ فِي شَرْح مُسْلِم قَالَ الْقَاضِي عِيّاضٌ: "مَذْهَبُ أَهْلِ السُّنَّةِ جَوَازُ الشَّفَاعَةِ عَقْلاً وَوُجُوبُهَا سَمْعاً بِصَرِيْحِ قَوْلِهِ تَعَالَى: ﴿يَوْمَئِذِ لاَ تَنْفَعُ الشَّفَاعَةُ إِلاَّ مَن أَذَنَ لَهُ الرَّحْمَنُ وَرَضِي لَهُ قَوْلاً ﴾، وَقَوْلِهِ تَعَالَى: ﴿لاَ يَشْفَعُونَ إِلاَّ لِمَنْ أَرْتَضَى ﴾، فَالشَّفَاعَةُ خَمْسَةُ أَقْسَام: أَوَّلُهَا: مُخْتَصَّةٌ بِنَبِيِّنَا ﷺ، وَهِيَ الْإِرَاحَةُ مِنْ هَوْلِ الْمَوْقِفِ وَتَعْجِيْلُ الْحِسَابِ، الثَّانِيَّةُ: فِي إِدْخَالِ قَوْمِ الْجَنَّةِ بِغَيْرِ حِسَابٍ، الثَّالثَةُ: الشَّفَاعَةُ لِقَوْم أَسْتَوْجِبُواْ النَّارَ فَيَشْفَعُ فِيْهِمْ نَبِيُّنَا ﷺ وَمَنْ يَشَاءَ اللهُ تَعَالَى، الرَّابِعَةُ: فِي مَنْ دَخَلَ النَّارَ مِنَ الْمُسْلِمِيْنَ الْمُذْنِبِيْنَ، فَقَدْ جَاءَتْ الْأَحَادِيْتُ بِإِخْرَاجِهِمْ مِنَ النَّارِ بِشَفَاعَةِ نَبِيِّنَا ﷺ وَالْمَلَائِكَةُ وَإِخْوَانُهُمْ مِنَ الْمُؤْمِنِيْنَ، ثُمَّ يَخْرَجُ اللهُ تَعَالَى كُلَّ مَنْ قَالَ لَا إِلَهَ إِلَّا اللهُ كَمَا جَاءَ فِي الْحَدِيْثِ: لَا يَبْقَى فِيْهَا إِلَّا الْكَافِرُونَ، الْخَامِسَةُ: الشَّفَاعَةُ فِي زِيَادَةِ الدَّرَجَاتِ فِي الْجَنَّةِ لِأَهْلِهَا، فَقَالَ ابْنُ عَطِيَّةٍ: "وَالَّذِي يُظْهِرُ أَنَّ الْعُلَمَاءَ وَالصَّالِحِيْنَ يَشْفَعُونَ فِيْمَنْ لَمْ وَصَلْ إِلَى النَّارِ وَهُوَ بَيْنَ الْمَنْزِلَتَيْنِ، أَوْ وَصَلَ وَلَكِنَ لَهُ أَعْمَالَةٌ صَالِحَةٌ، وَإِنَّ الْأَنْبِيَاءَ يَشْفِعُونَ فِيْمَنْ دَخَلَ فِي النَّارِ مِنْ عُصَّاةٍ أُمُّمِهِمْ اَلَّذِيْنَ يُنْذِرُواْ لَكِنَ لَمْ يَتَقَرَّبُواْ إَلَيْهَ وَلَمْ يَتَعَلَّمُوهُ إِلَّا عَلَى حَرْفٍ، ثُمَّ تَبْقَى شَفَاعَةُ أَرْحَمِ الرَّاحِمِيْنَ فِي الْمُسْتَغْرِقِيْنَ فِي الْخَطَايَا وَالذُّنُوبِ مِنَ الَّذِيْنَ لَمْ تَعْمِلْ فِيْهِمْ شَفَاعَةُ الْأَنْبِيَاءِ، وَأَمَّا شَفَاعَةُ مُحَمَّدٍ ﷺ في تَعْجِيْلِ الْحِسَابِ فَخَاصَّةٌ لَهُ، وَأَثْبُتَ الْكُوْثَرَ أَيْضًا بِقَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ كَمَا فِي صَحِيحِ الْبُخَارِيِّ عَن عَبْدِ اللَّهِ بْنِ عُمَرِ: ((حَوْضِي مَسِيرَةُ شَهْرِ، مَاؤُهُ أَبْيَضُ مِنَ اللَّبَن وَرِيحُهُ أَطْيَبُ مِنَ الْمِسْكِ وَكِيزَانُهُ كَنُجُومِ السَّمَآءِ مَن شَرِبَ مِنْهُ فَلاَ يَظْمَأُ أَبَدًا))، وَوَصَّفَ مَسِيْرَةَ الْكَوْثِرِ فِي رِوَايَةِ الْحَسَنِ عَنْ أَنسِ عِنْدَ أَحْمَدٍ: ((كَمَا بَيْنَ مَكَّةَ إِلَى أَيِلَةٍ أَوْ بَيْنَ صَنْعَاءَ وَمَكَّةٍ))، وَفِي حَدِيْثِ أَبِي سَعِيْدٍ عِنْدَ ابْنِ أَبِي شَيْبَةٍ وَابْنِ مَاجَةٍ: ((مَا بَيْنَ الْكَعْبَةَ إِلَى بَيْتَ الْمَقْدَسِ))، وَفِي حَدِيْثِ عُثْبَةٍ بْنِ عَبْدٍ عِنْدَ الطَّبَرَانِيّ: ((كَمَا بَيْنَ الْبَيْضَاءِ إِلَى بَصْرَى))، وَالْبَيْضَاءُ بِالْقُرْبِ مِنَ الرّبَذَةِ الْبَلَدِ الْمَعْرُوْفِ بَيْنَ مَكَّةٍ وَالْمَدِيْنَةِ، وَهَذِهِ الْمَسَافَاتُ مُتَقَارِبَةٌ وَكُلُّهَا تَرْجِعُ إِلَى نَحْوِ نِصْفِ شَهْرِ أَوْ تَزِيْدُ عَلَى ذَلِكَ قَلِيْلًا أَوْ تَنْقِصُ، فَقَدْ وَقَعَ فِي رِوَايَةِ أَبِي ذَرِّ عِنْدَ مُسْلِمِ وَإِبْنِ مَسْعُودٍ عِنْدَ أَحْمَدٍ فِي صِفَّةِ لَوْنِ الْكَوْثَرِ: ((أَشَدُ بَيَاضاً مِنَ اللَّبَنِ))، وَوُصِّفَ رِيْحُ الْكَوْثَرِ لِأَبِي أَمَامَةٍ عِنْدَ ابْنِ أَبِي عَاصِم فِي حَدِيْثِ ابْنِ عُمَرِ عِنْدَ التِّرْمِذِيّ: ((أَطْيَبُ رِيْحاً مِنَ الْمِسْكِ))، وَزَادَ ابْنُ أَبِي

عَاصِم وَابْنُ أَبِي الدُّنْيَا فِي حَدِيثِ بُرَيْدَةٍ: ((وَأَلْيَنُ مِنَ الزُّبَدِ))، وَوُصِّفَ حَلَاوَةُ الْكُوْثَر فِي مُسْلِمِ مِنْ حَدِيْثِ أَبِي ذَرِّ وَثَوْبَانِ: ((وَأَحْلَى مِنَ الْعَسْلِ))، وَمِثْلُهُ لِأَحْمَدٍ عَنْ أَبِي بْنِ كَعْبِ، وَلَهُ عَنْ أَبِي أُمَامَةٍ: ((وَأَحْلى مَذَاقاً مِنَ الْعَسْلِ))، وَوُصِّفَ بَرْدُ الْكَوْثَرِ فِي أَحْمَدٍ مِنْ حَدِيْثِ ابْنِ عَمْرِو وَابْنِ مَسْعُوْدٍ: ((وَأَبْرَدُ مِنَ الثَّلَج))، وَكَذَا فِي حَدِيْثِ أَبِي بَرَزَةٍ، وَعِنْدَ الْبِزَارِ مِنْ رِوَايَةٍ عَدِيّ بْنِ ثَابِتٍ عَنْ أَنَسٍ، وَلِأَبِي يَعْلَى مِنْ وَجْهِ آخِرِ عَنْ أَنَسِ وَعِنْدَ التِّرْمِذِيّ فِي حَدِيْثِ ابْنِ عُمَرِ: ((وَمَاؤُهُ أَشَدُ بَرْداً مِنَ الثَّلَج))، وَوُصِّفَ عَدَّد اَبَارِيْقِ الْكُوْثَرِ فِي حَدِيْثِ أَنس: ((وَفِيْهِ مِنَ الْأَبَارِيقِ كَعُدَّةِ نُجُوْمِ السَّمَاءِ))، وَلِأَحْمَدٍ مِنْ رِوَايَةِ الْحَسَنِ عَنْ أَنسِ: ((أَكْثَرُ مِن عَدَدِ نُجُوْمِ السَّمَاءِ))، وَفِي حَدِيْثِ الْمُسْتَوْرِدِ فِي أُوَاخِرِ الْبَابِ: ((فِيْهِ الْآنِيَةُ مِثْلَ الْكَوَاكِبِ))، وَلِمُسْلِمِ مِنْ طَرِيْقِ مُوْسَى بْنِ عُقْبَةٍ عَنْ نَافِع عَنْ اِبْنِ عُمَرِ: ((فِيْهِ أَبَارِيقُ كَنُجُوْم السَّمَاءِ))، وَقَالَ عَلَيْهِ السَّلَامُ فِي الثَّوَابِ لِمَنْ شُرِبَ مِنْهُ فِي الْحَدِيْثِ مِنْ رِوَايَةِ الْكَشْمِيْهِنِيّ: ((مَن شَرَبَ مِنْهُ))، أَيّ مَن شَرَبَ مِنَ الْحَوْضِ، وَفِي حَدِيْثِ سَهْلٍ بْنِ سَعْدٍ: ((مَنْ شَرَبَ لَمْ يَظْمَأِ أَبَداً))، وَفِي رِوَايَةِ مُوْسَى ابْنِ عُقْبَةٍ: ((مَنْ وَرَدَهُ فَشَرَبَ لَمْ يَظْمَأِ بَعْدُهَا أَبَداً))، وَفِي حَدِيْثِ أَبِي أُمَامَةٍ: ((وَلَمْ يَسُودْ وَجْهَهُ أَبَداً))، وَوَقَعَ فِي حَدِيْثِ النَّوَاسِ بن سَمْعان عِنْدَ ابْن أَبِي الدُّنْيَا: ((أَوَّلُ مَنْ يَرُدُ عَلَيْهِ مَنْ يَسْقِي كُلَّ عَطْشَانٍ))، فَجَمِيْعُ هَذِهِ رِوَايَاتٍ تَثْبِتُ بَهَا إِنَّ الْكَوْثَرَ حَقٌّ وَصِدْقٌ.

وَقَالَ الْمُصَنِّفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: وَالنَّالُ حَقٌ وَدَوامُ النَّارِ مَعَ أَهْلِهَا حَقٌ وَصِدْقٌ وَتَابِتٌ بِالْكِتَابِ وَالسُّنَةِ وَلَا بَمْ الْمُسْلِمِيْنَ، وَالْإِجْمَاعِ، فَالنَّالُ هِي دَارُ الْعَذَابِ وَالْعِقَابِ أَعِدُهَا اللهُ لِلْكَافِرِيْنَ وَالْعُصَّاةِ مِنَ الْمُسْلِمِيْنَ، وَالْإِجْمَاعِ، فَالنَّالُ هِي دَارُ الْعَذَابِ وَالْعِقَابِ أَعِدُهَا اللهُ لِلْكَافِرِيْنَ وَالْعُصَّاةِ مِنَ الْمُسْلِمِيْنَ، وَالْإِجْمَاعِ، فَالنَّالُ هِي دَارُ الْعُذَابِ وَالْعُقَابُ وَالْمُنَافِقُونَ فِيْهَا مُخْتَلِفُ الْأَنْوَاعِ وَالْأَقْسَامِ، وَهِي مَوْجُوْدَةٌ الْآنَ بَاقِيَةٌ لَا تَقْنَى، وَالْكُفَارُ وَالْمُنَافِقُونَ فِيْهَا مُخَلِدُونَ، فَلَا يَخْلِدُ فِي النَّارِ مَنْ مَوْجُودَةٌ الْآنَ بَاقِيَةٌ لَا تَقْنَى، وَالْكُفَارُ وَالْمُنَافِقُونَ فِيْهَا مُخَلِدُونَ، فَلَا يَخْلِدُ فِي النَّارِ مَنْ مَا اللهُ تَعَالَى: ﴿إِنَّا أَعْتَدُنَا لِلظَّالِمِينَ نَاراً﴾، مَاتَ عَلَى التَّوْحِيْدِ وَلَوْ اَرْتَكَبُ الْكَبَائِرَ، قَالَ اللهُ تَعَالَى: ﴿إِنَّا أَعْتَدُنَا لِلظَّالِمِينَ نَاراً﴾، وَالْمُنَافِقِيْنَ الْخَادِعِيْنَ وَالْمُسْلِمِيْنَ الْعَاصِيْنَ غَيْرِ فَلَاكَ الْكَافِرِيْنَ الْجَاحِدِيْنَ وَالْمُنَافِقِيْنَ الْخَادِعِيْنَ وَالْمُسْلِمِيْنَ الْعَاصِيْنَ غَيْرِ لَعَلَى النَّارِ هُمْ فِي النَّارِ هُمْ فِي النَّارِ هُمْ فِي النَّارِ هُمْ فِيْهَا خَالِدُونَ ﴾، أَيَ أَنَّهُمْ مِنْ أَهْلِ النَّارِ بِسَبَّبِ أَعْمَالِهِمْ فِي النَّارِ هُمْ فِيْهَا خَالِدُونَ ﴾، أَيْ أَنَاكَ أَهُمْ مِنْ أَهْلِ النَّارِ بِسَبَّبِ أَعْمَالِهِمْ فِي

الدُنيَا، فَكَسَبُواْ السَّيْنَاتَ وَاتَّبِعُواْ الشَّهَوَاتَ حَتَّى أَحَاطَّتْ بِهِمْ خَطِيْنَاتُهُمْ وَمَاتُواْ عَلَى ذَلِكَ، فَهُمْ فِي النَّارِ مُقِيْمُوْنَ وَمَاكِثُوْنَ، وَلَا يَمُوتُوْنَ فِيْهَا وَلَا يُخْرِجُوْنَ مِنْهَا أَبَداً إِلَى غَيْرِ النِّهَايَةِ، وَعَذَابُ النَّارِ حِسِيًّا لَا مَجَازاً كَمَا زَعَمَ بَعْضُ الْمُنَافِقِيْنَ، وَلِذَا وَرَدَ فِي الْحَدِيْثِ: النِّهَايَةِ، وَعَذَابُ النَّارِ حِسِيًّا لَا مَجَازاً كَمَا زَعَمَ بَعْضُ الْمُنَافِقِيْنَ، وَلِذَا وَرَدَ فِي الْحَدِيْثِ: ((حُفَّتُ الجَنَةُ بِالْمُكَارِهِ وَحُفَّتُ النَّارُ بِالشَّهْوَاتِ))، أَيِّ يَلْتَذُونَ أَهْلُ الْجَنَّةِ نَعِيْمَهَا حِسِيًّا فِي الدُنْيَا، وَيُعذِبُونَ أَهْلَ النَّارِ بِعَذَابِهَا حِسِيًّا كَمَا مَبرُواْ عَلَى الْمُكَارِهِ حِسِيًّا فِي الدُنْيَا، وَيَعذِبُونَ أَهْلَ النَّارِ بِعَذَابِهَا حِسِيًّا كَمَا رَبْكُواْ الشَّهْوَاتَ حِسِيًّا فِي الدُنْيَا، وَقَدْ رَوَى التِرِّمِذِيُّ وَإِبْنُ مَاجَةٍ فِي صِفَّةِ النَّارِ عَنْ ارْبَكِبُواْ الشَّهُوَاتَ حِسِيًّا فِي الدُنْيَا، وَقَدْ رَوَى التِرِّمِذِيُّ وَإِبْنُ مَاجَةٍ فِي صِفَّةِ النَّارِ عَنْ أَوْقَدُ عَلَى النَّارِ أَلْفَ سِنَّةٍ حَتَّى اَمْوَرَتُ ثُمُّ أَوْقَدُ عَلَى النَّارِ أَلْفَ سِنَّةٍ حَتَّى اَسُودَتْ، فَهِيَ سَوْدَاءٌ عَلَيْهَا أَلْفَ سِنَّةٍ حَتَّى اَسُودَتْ، فَهِيَ سَوْدَاءٌ مُظْلَمَةٌ كَاللَّيْلِ الْمُظْلِمِ)).

وَقَالَ اَلْمُصَنِّفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: وَالْجَنَّةُ حَقٌّ، وَدَوَامُ الْجَنَّةِ مَعَ أَهْلِهَا حَقٌّ، أَيّ أَنَّ الْجَنَّةَ وَدَوَامَ نَعِيْمِهَا مَعَ أَهْلِهَا حَقٌّ وَصِدْقٌ وَثَابِتٌ بِالْكِتَابِ وَالسُّنَّةِ وَالْإِجْمَاع، فَالْحَنَّةُ هِيَ دَالُ الثَّوَابِ واَلنَّعِيْمِ الْمُقِيْمِ الَّتِي أُعِدُهَا اللَّهُ لِلْمُؤْمِنِيْنَ، وَفِيْهَا الْحُوْرُ الْعَيْنُ وَالْوِلْدَانُ الْمُخَلِدُونَ، وَلَحْمُ طَيْرٍ مِمَا يَشْتَهُوْنَ، وَأَنْهَارٌ مِنَ الْمَاءِ الْعَذُبِ وَالْعَسَلِ الْمُصَفَّى، وَاللَّبَنُ الَّذِي لَمْ يَتَغِيِّرْ طَعَمَهُ، وَالْخَمَرُ اَلَّتِي فِيْهَا لِذَّةٌ لِلشَّارِبِيْنَ، وَفِيْهَا كَمَا قَالَ سَيِّدُنَا مُحَمَّدٌ ﷺ: ((مَا لاَ عَيْنٌ رَأَتْ وَلاَ أُذْنٌ سُمِعَتْ وَلاَ خَطَرَ عَلَى قَلْب بَشَرِ))، وَأَهْلُهَا إِخْوَانٌ عَلَى سُرُرِ مُتَقَابِلِيْنَ، نَزَعَ اللهُ مَا فِي قُلُوْبِهِمْ مِنْ غِلِّ فَصَارُواْ أُحِبَّةً مُتَمَتِعِيْنَ، تَحِيَّتُهُمْ فِيْهَا سَلَامٌ، وَنَعِيْمُهُمْ دَائِمٌ فِي دَارِ السَّلَام، وَلَهَا تَمَانِيَةُ أَبْوَابِ، وَهِيَ أَنْوَاعٌ وَأَقْسَامٌ وَدَرَجَاتٌ، أَعْلَاهَا جَنَّةُ الْفِرْدَوْسِ، لَا يَلَقِي أَهْلُهَا مَوْتاً وَلَا يَقِربُهُمْ فَنَاءً، وَهِيَ مَوْجُوْدَةٌ الْآنَ فِي مَكَانِ يَعْلِمُهُ اللّهُ تَعَالَى، قَالَ اللهُ تَعَالَى: ﴿وَجَزَائَهُمْ بِمَا صَبَرُواْ جَنَّةً وَحَرِيرًا﴾، أَيّ جَزَائَهُمْ اللهُ جَنَّةً وَحَرِيْراً بِمَا صَبَرُواْ عَلَى الطَّاعَةِ وَالْفَقْرِ وَالْبَلاءِ، وَقَالَ الْقُرْطُبِيُّ: "أَيِّ بِمَا صَبَرُواْ عَلَى الصَّوْم"، وَقَالَ عَطَاءٌ: "أَيِّ بِمَا صَبَرُواْ عَلَى الْجَوْعِ ثَلَاثَةَ أَيَّام وَهِيَ أَيَّامُ النُّذُرِ، وَقِيلَ: بِصَبْرِهِمْ فِي طَاعَةِ اللهِ، وَصَبْرُهُمْ عَلَى مَعْصِيَّةِ اللهِ وَمُحَارِمِهِ، وَرَوَى ابْنُ عُمَرِ أَنَّ رَسُولَ اللهِ ﷺ سُئِلَ عَنْ الصَّبْرِ مَا هِيَ؟، فَقَالَ: ((الصَّبْرُ أَرْبِعَةُ: أَوَّلُهَا الصَّبْرُ عِنْدَ الصُّدَمَةِ الْأُوْلَى، وَالصَّبْرُ عَلَى أَدَاءِ الْفَرَائِضِ، وَالصَّبْرُ عَلَى اِجْتِنَابِ مُحَارِمِ اللهِ، وَالصَّبْرُ عَلَى الْمَصَائِبِ))، وَمَعْنَى فَوْلِهِ تَعَالَى: ﴿جَنَّةً وَحَرِيْرًا﴾، أَيّ أَدْخُلَهُمْ الْجَنَّةَ وَأَلْبَسُهُمْ الْحَرِيْرَ، أَيّ يُسَمَى بِحَرِيْرِ الدُّنْيَا

وَكَذَلِكَ الَّذِي فِي الْآخِرَةِ وَفِيْهِ مَا شَاءَ اللهُ عَزَّ وَجَلَّ مِنَ الْفَضْلِ، وَأَنْ الرّجَالَ الَّذِي لَبِسَ الْحَرِيْرَ فِي الدُّنْيَا لَمْ يَلْبِسْهُ فِي الْآخِرَةِ، وَإِنَّمَا أَلْبَسُهُ مَنْ أَلْبَسُهُ فِي الْجَنَّةِ عِوَضاً عَنْ حَبْسِ أَنْفُسِهِمْ فِي الدُّنْيَا عَنِ الْمَلَابِسِ اَلَّتِي حَرَّمَهَا اللهُ فِيْهَا، وَأَثْبَتَ الْجَنَّةَ أَيْضًا وَأَنْهَارَهَا وَثَمَارَتَهَا وَأَطْعَمَتَهَا وَأَشْرِبَتَهَا وَسَائِرَ لِذَاتِهَا الْحِسِيَّةِ وَدَوَامَهَا مَعَ أَهْلِهَا بِقَوْلِهِ تَعَالَى: ﴿ وَبَشِّر الَّذِينِ آمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ كُلَّمَا رُزِقُواْ مِنْهَا مِنْ ثَمَرَةِ رِّزْقاً قَالُواْ هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأُتُواْ بِهِ مُتَشَابِها وَلَهُمْ فِيْهَا أَزْوَاجٌ مُّطَهَّرَةٌ وَهُمْ فِيْهَا خَالِدُونِ، قَالَ الْإِمَامُ الطَّبَرِيُّ: "يَعْنِي بِذَلِكَ تَشَابَهُ مَا أُتُوا بِهِ فِي الْجَنَّةِ مِنْهُ وَالَّذِي كَانُواْ رُزِقُوهُ فِي الدُّنْيَا فِي اللَّوْنِ وَالْمَزَائِ وَالْمَنْظُرِ وَإِنْ اِخْتَلِفاً فِي الطُّعْمِ وَالذَّوْقِ فَتَبَايَناً، فَلَمْ يَكُنْ لِشَيْءٍ مَمَا فِي الْجَنَّةِ مِنْ ذَلِكَ نَظِيْرٌ فِي الدُّنْيَا"، قُلْتُ: إِنْ هَذِهِ الْأَيَّةُ رَدَّتْ عَلَى اَلَّذِيْنَ قَالُواْ فِي خَذَاعِهِمْ إِنَّ أَكْثَرَ مَا جَاءَتْ بِهِ الرُّسُلُ عَلَيْهِمْ السَّلَامُ مِنَ الْأَخْبَرِ فِي أُمُورِ الْآخِرَةِ وَالْحَشْرِ وَالْقِيَامَةِ، وَالْجَنَّةِ، وَالنَّار، وَغَيْرِهَا لَيْسَ مِنْهَا شَيْءٌ عَلَى مُقْتَضَى لَفْظِهَا مَفْهُوْمُ خَطَابِهَا، وَقَالُواْ أَنَّهَا الْمَجَازِيُّ وَلَا حِسِيَّةٌ، فَجَمِيْعُ ذَلِكَ بَاطِلًا وَكُفْرًا، وَأَثْبُتَ الْجَنَّةَ وَدَوَامَ لِذَاتِهَا مَعَ أَهْلِهَا فِيْمَا رَوَاهُ الْإِمَامُ الطَّبَرِيُّ عَنْ عِمْرَان بْن حُصَيْن وَأَبِي هُرَيْرَة، قَالَا: "سُئِلَ رَسُولُ اللهِ ﷺ عَنْ مَعْنَى قَوْلِهِ تَعَالَى: ﴿ وَمَسَاكَن طَيْبَه فِي جَنَاتٍ عَدْنِ ﴾، قَالَ: ((قَصْرٌ مِنْ لُؤلُؤةِ، فِي ذَلِكَ الْقَصْرِ سَبَعُونَ دَاراً مِن يَاقُوتَةٍ حَمْرَاءٍ، فِي كُلِّ دَار سَبَعُونَ بَيْتاً مِن زَبَرْجَدَةٍ خُضْرَاءٍ، فِي كُلِّ بَيْتٍ سَبَعُونَ سَرِيراً، عَلَى كُلِّ سَرِيرِ فِرَاشٌ مِنْ كُلِّ لَوْنِ، عَلَى كُلِّ فِرَاشِ زَوْجَةُ مِنَ الْحُوْرِ الْعَيْن، فِي كُلِّ بَيْتٍ سَبَعُونَ مَائِدَةٌ، عَلَى كُلِّ مَائِدَةٍ سَبَعُونَ لَوْناً مِن طَعَام، فِي كُلِّ بَيْتٍ سَبَعُونَ وَصِيفَةٌ، وَيُعْطَى الْمُؤْمِنَ مِنَ الْقُوَّةِ فِي غَدَاةٍ وَاحِدَةٍ مَا يَأْتِي عَلَى ذَلِكَ كُلُّهُ أَجْمَعُ))، وَأَثْبَتَ الْجَنَّةَ وَالنَّارَ أَيْضًا بِقَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ كَمَا فِي صَحِيْح الْبُخَارِيّ فِي بَابِ صَلاَةِ الْكُسُوْفِ مِنْ حَدِيثِ أَسْمَآءَ بِنْتُ أَبِي بَكْر: ((مَا مِنْ شَيْءٍ كُنْتُ لَمْ أَرَهُ إِلَّا رَأَيْتُهُ فِي مَقَامِي هَذَا حَتَّى الْجَنَّةَ وَالنَّارَ))، وَفِيْهِ أَنَّ الْجَنَّةَ وَالنَّارَ مَخْلُوقَتَان مَوْجُودَتَان الْيَوْمَ فِي مَحَلِ يَعْرِفُهُ اللهُ تَعَالَى.

وَقَالَ اَلْمُصَنِّفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: وَرُؤْيَةُ الْمُؤْمِنِينَ لَهُ تَعَالَى فِي الآخِرَةِ حَقَّ، أَيِّ أَنَّ رُؤْيَةَ الْمُؤْمِنِيْنَ لِلَّهِ تَعَالَى بِغَيْرِ جِهَةٍ بِلَا كَيْفٍ وَلَا إِنْحِصَارٍ حَقِّ وَصِدْق وَتَابِتٌ بِالْكِتَابِ وَالسُّنَّةِ وَالْإِجْمَاع، فَأَجْمَعُواْ أَهْلُ السُّنَّةِ عَلَى أَنَّ رُؤْيَةَ اللهِ تَعَالَى مُمْكِنَةٌ

عَقْلاً، وَوَاجِبَةٌ نَقَلاً، وَوَاقِعَةٌ فِعْلاً فِي الْآخِرَةِ لِلْمُؤْمنِيْنَ بِلَا كَيْفٍ وَلَا اِنْحِصَار دُوْنَ الْكَافِرِيْنَ قَالَ تَعَالَى: ﴿كَلَّا إِنَّهُمْ عَنْ رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ ﴾، أَيّ إِنَّ الْكَافِرِيْنَ مَحْجُبُوْنَ عَنْ رُؤْيَةِ رَبِّهِمْ، فَقَالَ الشَّافِعِيُّ: "لَمَا أَنَّ حُجْبَ هَؤُلاَءِ فِي السُّخْطِ، كَانَ فِي هَذَا دَلِيلٌ عَلَى أَنَّ أَوْلِيَاءَهُ يَرَوْنَهُ فِي الرِّضَى"، فَإِنَّ الْمُؤْمِنِيْنَ يَرَى اللّهَ تَعَالَى لَا فِي مَكَان وَلَا فِي جِهَةٍ وَلَا كَيْفِيَةٍ مِنْ مَقَابِلَةٍ أَوْ اِتِّصَالِ شِعَاع، أَوْ ثُبُوْتِ مَسَافَةٍ بَيْنَ الرَّائِي وَبَيْنَ اللهِ، فَلَيْسَ نَعِيْمٌ فِي الْجَنَّةِ أَفْضَلٌ مِنْ رُؤْيَةِ اللهِ تَعَالَى بِالْأَبْصَارِ، يَا رَبّي عُدُّنَا مِنَ اَلَّذِيْنَ يَتَلَذُواْ بِرُؤْيَةِ ذَاتِكَ وَاسْتَجِبْ دَعْوَتِي بِبَرَكَةِ الشَّيْخ عُثْمَانِ بْنِ فُودُي، رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ، آمِيْنٌ قَالَ اللهُ تَعَالَى: ﴿وُجُوهٌ يَوْمَؤِذٍ نَّاضِرَةٌ إِلَى رَبِّهَا نَاظِرَةٌ ﴾، يَعْنِي يَوْمَ الْقِيَامَةِ، وَمَعْنَى قَوْلِهِ تَعَالَى: ﴿نَاضِرَةٌ ﴾ يَقُولُ حَسَنَةٌ جَمِيْلَةٌ مِنَ النَّعِيْم، يُقَالَ مِنْ ذَلِكَ: نَضَرُ وَجْهَ فُلَان: إِذَا حَسُنَ مِنَ النِّعْمَةِ، وَنَضَرَ اللهَ وَجْهُهُ: إِذَا حَسَنَهُ كَذَلِكَ، وَمَعْنَى فَوْلِهِ تَعَالَى: ﴿إِلَى رَبِّهَا نَاظِرَةٌ ﴾ أَيّ تَنْظِرُ إِلَى رَبِّهَا نَظَرًا، وَأَثْبَتَ رُؤْيةَ الْمُؤْمِنِينَ لَهُ تَعَالَى بِقَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ كَمَا فِي صَحِيحِ الْبُخَارِيِّ عَنْ جَابِر بْنِ عَبْدِ اللَّهِ: ((إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ جَلَّ ثَنَآؤُهُ عِيَانًا))، وَفِي رِوَايَةٍ عَبْدِ اللهِ بْنِ نُمَيْرِ عَنْ إِسْمَاعِيْلَ عِنْدَ مُسْلَم: ((إِنَّكُمْ سَتَعَرِضُونَ عَلَى رَبِّكُم فَتَرَوْنَهُ))، وَفِي رِوَايَةٍ أَبِي شِهَابٍ: ((إِنَّكُمْ سَتَرَوْنَ رَبِّكُمْ عَيَاناً))، فَقَالَ قَوْمٌ: "يَحْصِلُ لِلرَّائِي الْعِلْمَ بِاللهِ تَعَالَى بِرُؤيْةِ الْعَيْنِ كَمَا فِي غَيْرِهِ مِنَ الْمَرَئِيَاتِ، وَهُوَ عَلَى وَفْقِ قَوْلِهِ فِي حَدِيثٍ: ((كَمَا تَرَوْنَ الْقَمَرَ))، إِلَّا أَنَّهُ مَنْزِهٌ عَنِ الْجِهَةِ وَالْكَيْفِيَّةِ، وَذَلِكَ أَمْرُ زَائِدٍ عَلَى الْعِلْم وَقَالَ بَعْضُهُمْ: إِنَّ الْمُرَادَ بِالرُّؤْيَةِ الْعِلْمُ وَعَبَرَ عَنْهَا بَعْضُهُمْ بِأَنَّهَا حَصُولُ حَالَةً فِي الْإِنْسَان نِسْبَتُهَا إِلَى ذَاتِهِ الْمَخْصُوْصَةِ نِسْبَةُ الْإِبْصَارِ إِلَى الْمَرُئْيَاتِ، وَقَالَ بَعْضُهُمْ رُؤْيَةٌ الْمُؤْمِنِ لِلَّهِ نَوْعُ كَشَفٍ وَعِلْمٌ، إِلَّا أَنَّهُ أَتَّمُ وَأَوْضَحُ مِنَ الْعِلْمِ وَهَذَا أَقْرَبُ إِلَى الصَّوَابِ مِنَ الْأَوَّلِ وَتَعْقِبُ الْأَوَّلَ بِأَنَّهُ حِيْنَئِذٍ لَا إِخْتِصَاصٌ لِبَعْضِ دُوْنَ بَعْضِ لِأَنَّ الْعِلْمَ لَا يَتَفَاوِثُ، وَقَالَ اِبْنُ بَطَالٍ: "ذَهَبَ أَهْلُ السُّنَّةِ وَجَمْهُوْرُ الْأُمَّةِ إِلَى جَوَازِ رُؤْيَةِ اللهِ فِي الْآخِرَةِ، أَخْرَجُهُ عَبْدٌ بْنُ حُمَيْدٍ وَالتِّرْمِذِيُّ وَالطَّبَرِيُّ وَصَحَّمَهُ الْحَاكِمُ مِنْ طَرِيْقِ يُؤثِرِ بْنِ أَبِي فَاخِتَةٍ: عَنْ ابْنِ عُمَرْ عَنِ النَّبِيّ ﷺ قَالَ: ((إَنَّ أَدْنَى أَهْلِ الْجَنَّةِ مَنْزَلَةً لِمَن يَنْظُرَ فِي مُلْكِهِ أَنْفَ سِنَّةٍ، وَإِنَّ أَفْضَلُهُمْ مَنْزِلَةً لِمَن يَنْظُرَ فِي وَجْهِ رَبِّهِ عِزَّ وَجَلَّ فِي كُلِّ يَوْم مَرَتَيْنِ)).

وَقَالَ الْمُصَنِّفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: وَكُلٌّ مَا جَاءَ بِهِ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلُّم حَقٌّ، أَيّ أَنْ كُلَّ مَا جَاءَ سَيِّدُنَا مُحَمَّدٌ ﷺ بِهِ مِنْ شَرِيْعَتِهِ وَسُنَّتِهِ وَمَا جَاءَ بِهِ مِنْ أُمُورِ السَّمِيعَاتِ الْمَذْكُوْرَةِ وَمَا جَاءَ بِهِ مِنْ أَخْبَارِ الْغَيْبَاتِ وَمَا سَيَكُوْنُ فِي الْإِسْتِقْبَالِ حَقٌّ وَصِدْقٌ ثَابِتٌ بِالْكِتَابِ وَالسُّنَّةِ وَالْإِجْمَاعِ وَوَاقِعٌ كَمَا أَخْبَرَ بِهَا، كَأَخْبَرِهِ عَلَيْهِ السَّلَامُ فِيْمَا يَنَالُ أَهْلَ بَيْتِهِ مِنَ الْقَتْلِ وَغَيْرِهِ، كَمَا رَوَاهُ الْحَاكِمُ مِنْ حَدِيْثِ آبِي سَعِيْدٍ الْخُدْرِيّ قَالَ: قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((إِنَّ أَهْلَ بَيْتِي سَيَلَقُونَ بَعْدِي مِنْ أُمّتِي قَتْلاً وَتَشْرِيدًا))، وَكَأَخْبَرِهِ عَلَيْهِ السَّلَامُ فِي قَتْلِ الْإِمَامِ عَلِيّ بْنِ أَبِي طَالِبٍ: ((أَشْقَى النَّاسِ مَنْ يُخْضِبُ لِحْيَةَ عَلِيّ دَمًا)) كَمَا رَوَاهُ أَحْمَدٌ بْنُ حَنْبَلٍ عَنْ عَمَارِ بْنِ يَاسِرِ، وإنّ الْأَشْقَى الْمَذْكُوْرَ فِي هَذَا الْحَدِيْثِ هُوَ عَبْدُ الرَّحْمَنِ بْنُ مُلْجَم لَعَّنَ اللهُ عَلَيْهِ، وَكَأَخْبَرِهِ عَلَيْهِ السَّلَامُ أَنَّ عَلِيّاً قَاسِمُ النَّارِ وَالجَنَّةِ، يُدْخِلُ أَوْلِيَاءَهُ الجَنَّةَ وَأَعْدَآءَهُ النَّارَ، وكَأَخْبَرِهِ عَلَيْهِ السَّلَامُ أَنَّ عُثْمَانَ رَضِى اللَّهُ عَنْهُ يُقْتَلُ وَهُوَ يَقْرَأُ فِي الْمُصْحَفِ وَسَيَقْطُرُ دَمُّهُ عَلَى قَوْلِهِ تَعَالَى: ﴿فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴾، كَمَا رَوَاهُ التِّرْمِذِيُّ عَنْ اِبْنِ عَمْرو، وَالْحَاكِمُ عَنْ اِبْن عَبَّاس، وَكَأَخْبَرهِ عَلَيْهِ السَّلَامُ فِي الْفِتَن اَلَّتِي وَقَعْتْ فِي أُمَّتِهِ، قَالَ ﷺ: ((أَوَّلُ الْفِتَن قَتْلُ عُثْمَان وَآخِرُهَا خُرُوجُ الدَّجَالِ، وَالَّذِي نَفْسِى بِيدِهِ لا يَمُوتُ اَحَدُ وِفِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِن حُبِّ قَتْلَةٍ عُثْمَانِ إلاَّ تَبِّعَ الدَّجَالَ إنْ اَدْرَكَهُ، وَإِنْ لَمْ يُدْرِكُهُ آمَنَ بِهِ فِي قَبْرِهِ))، كَمَا رَوَاهُ السَّلَفِيُّ الْدَافِظُ عَنْ حُذَيْفَةٍ، وَكَأَخْبَرِهِ عَلَيْهِ السَّلَامُ أَنَّ الْفِتَنَ لاَ تَظْهَرُ مَا دَامَ عُمَرُ حَيًّا، قَالَ عَلَيْهِ الصَّلاَةُ وَالسَّلامُ فِي عُمَر: ((فَهُوَ سَدُّ بَابَ الْفِتْنَةِ))، كَمَا رَوَاهُ الْبَيْهَقِيُّ عَنْ حُذَيْفَةٍ، وَكَأَخْبَرهِ عَلَيْهِ السَّلَامُ فِي مُحَارَبَةِ الزَّبِيْر لِعَلِيّ رَضِى اللَّهُ عَنْهُمَا، كَمَا رَوَاهُ الْبَيْهَقِيُّ فِي دَلَائِلِ النَّبُوَّةِ، وَذَكَرَ عَلِيٌّ بِهِ لِلزُّبَيْرِ يَوْمَ الْجَمَلِ، فَقَالَ الزُّبِيْرُ: البَلَى! وَاللهِ! لَقَدْ نَسِيْتُهُ مُنذُ سَمِعْتُهُ مِنْهُ ﷺ ثُمَّ ذَكَرْتُهُ الْآنَ، وَاللهِ! لَا أَقَاتِلُكَ!"، فَرَجَعَ يَشِقُ الصُّفُوفَ رَاكِبًا، فَعَرَضَ لَهُ ابْنُهُ عَبْدُ اللهِ، فَقَالَ لَهُ: "مَالَكَ؟" فَقَالَ: "ذَكَّرَنِي عَلِيٌّ حَدِيْتًا سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ يَقُولُ: ((لَتَقَاتَلْنَهُ وَأَنْتَ ظَالِمٌ لَهُ))، فَقَالَ لَهُ اِبْنُهُ: "انَّمَا جَئْتَ لِتَصْلَحَ بَيْنَ النَّاسِ لاَ لِمُقَاتِلَتِهِ!"، فَقَالَ: "قَدْ حَلَفْتُ اَن لاَ أُقَاتِلَهُ"، فَقَالَ لَهُ اِبْنُهُ: "اَعْتِقْ غُلَامَكَ وَقَفْ حَتَّى تَصْلَحَ بَيْنَهُمْ"، فَفَعَلَ فَلَمَا اَخْتَلِفُ الْأَمْرُ ذَهَبَ وَقُتِلَ، وَكَأَخْبَرهِ عَلَيْهِ السَّلَامُ أَنَّ قَاتِلَ الزُّبَيْرِ فِي النَّارِ، فَإِنَّ عَلِيًّا بْنَ أَبِي طَالِبِ قَالَ لِإَعْرَابِي الَّذِي قَتَلَ الزُّبَيْرِ: "تَبَوَّأُ يَا أَعْرَابِيُّ مَقْعَدَكَ مِنَ النَّار حَدَّثَنِي رَسُولُ

الله ﷺ: ((أَنَّ قَاتِلَ الزُّبِيْرِ فِي النَّارِ))، كَمَا رَوَى خُصَيْنٌ بْنُ عَبْدِ الرَّحْمَن عَنْ عَمْرو بْنِ جَاوَانِ، وَكَأَخْبَرِهِ عَلَيْهِ السَّلَامُ فِي وَقِعَةِ يَوْمِ الْجَمَلِ عَلَى بَعْضِ أَزْوَاجِهِ ونَبَاح كِلاَبِ الْحَوْأَبِ حَوْلَهَا، وَهُوَ مَوْضُعٌ بَيْنَ الْبَصْرَةِ وَمَكَّةٍ، فَصَدَقَ عَلَى عَآئِشَةَ، أَيّ عِنْدَ خُرُوْجِهَا مِنْ مَكَّةٍ اِلَى الْبَصْرَةِ، فَنَزَلْتُهُ لَمَا تَوَجِهَتْ لِلصَّلْح بَيْنَ عَلِيّ وَمُعَاوِيَّةٍ رَضِيَ اللهُ عَنْهُمَا، فَلَمْ تَقْدِرْ اِتِّفَاقًا، وَقَدْ قُتِلَ حَوْلَهَا قَتْلَى كَثِيرَةِ، قِيْلَ قُتِلَ يَوْمَئِذٍ نَحْوُ مِنْ ثَلَاثِيْن الْفٍ، وَفَالَ رَسُولُ اللهِ ﷺ فِيْهَا: ((لَمَا اتَّتُ الْحَوْأَبُ سَمِعَتْ نَبَاحَ الْكِلَابِ))، فَقَالَتْ: "مَا اَظَنَّنِي الَّا رَاجِعَةٌ اِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ قَالَ لَنَا: ((أَيَّتَكُنَّ تُنْبِحُ عَلَيْهَا كِلَابُ الْحَوْأَبِ تَرْجِعِيْنَ لَعَّلَ اللَّهَ أَنْ يَصْلَحَ بِكِ بَيْنَ النَّاسِ))، كَمَا رَوَاهُ أَحْمَدٌ وَالْبَيْهَقِيُّ، وَكَأَخْبَرِهِ عَلَيْهِ السَّلَامُ أَنَّ عَمَّارً بْنَ يَاسِر، تَقْتُلُهُ الْفِئَةُ الْبَاغِيَةُ، قَالَ النَّبِي ﷺ لِعَمَّارِ: ((تَقْتُلُكَ الْفِئَةُ الْبَاغِيَةُ))، فَقَتَلَهُ أَصْحَابُ مُعَارِيَةَ، أَيِّ بِصِفِيْن وَدَفَنَهُ عَلِيٌ رَضِي الله عَنْهُمَا فِي ثَيَابِهِ شَهِيْداً، كَمَا رَوَاهُ مُسْلِمٌ، وَكَأَخْبَرهِ عَلَيْهِ السَّلَامُ فِي جَمَاعَةٍ فِيْهِمْ أَبُو هُرَيْرَةَ وَسَمُرَةُ بْنُ جُنْدُبِ وَخُذَيْفَةُ: ((أَخِرُكُمْ مَوْتًا فِي النَّارِ فَأَحْتَرَقُ فِيْهَا))، أَيِّ يَمُوْتُ فِي نَارِ الدُّنْيَا لَا أَنَّهُ يَدْخُلُ فِي نَارِ الْعُقْبَي، فَكَانَ سَمُرَةُ بْنُ جُنْدُبِ آخِرُهُمْ مَوْتًا، أَصَابَهُ خَلِّلٌ فِي بَدَنِهِ وَخَبَلٌ فِي عَقْلِهِ أَسْتَدِفَأُ بِالنَّارِ ، فَأَحْتَرِقُ فِيْهَا تَصْدِيْقًا لِقَوْلِ رَسُولِ اللهِ هُ ، وَكَأَخْبَرهِ عَلَيْهِ السَّلَامُ فِي بَقَايَةِ الْخِلَافَةِ فِي قُرَيْشِ مَا زَالُواْ أَقَامَتْ الدَّيْنَ، فقَالَ: ((الْخِلاَفَةُ فِي قُرَيْشِ وَلَنْ يَزَالَ مِنَ قُرَيْشِ مَا أَقَامُواْ الدِّينَ))، يَعْنِي إِذَا لَمْ يَقِيْمُواْ أَمْرَ الدِّيْنِ عَلَى مَا يَنْبَغِي أَنْتَقِلُ الْأَمْرُ عَنْهُمْ إِلَى غَيْرِهِمْ، فَكَانَ كَمَا أَخْبَرَهُمْ رَسُولُ اللهِ ﷺ، وَكَأَخْبَرِهِ عَلَيْهِ السَّلَامُ أَنَّهُ يَكُونُ فِي ثَقِيْفٍ كَذَابٌ وَمُبِيْرٌ وَهُمَا كُلَيْبٌ بن يُوسَفِ الْحَجَاجُ وَهُوَ الْمُبِيْرُ الْمَذْكُورُ فِي الْحَدِيْثِ يَعْنِى الْمُهْلِكُ، وَآخِرُهُمَا الْمُخْتَارُ بْنُ أَبِي عُبَيْدٍ فَهُوَ الْكَذَّابُ حَيْثُ زَعَمَ إِن جَبْرِيْلَ أَتَاهُ بِوَحْيِّ الْكِتَابِ، وَكَأَخْبَرِهِ عَلَيْهِ السَّلَامُ أَنَّ مُسَيْلَمَةً يَعْقِرُهُ اللَّهُ، وَكَأَخْبَرِهِ عَلَيْهِ السَّلَامُ أَنَّ إِبْنَتَهُ فَاطِمَةَ أَوَّلُ أَهْلِهِ لُحُوقًا بِهِ، فَرَوَى الْبُخَارِيُّ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: "مَكَثَتْ فَاطِمَةُ بَعْدَ وَفَاتِهِ ﷺ سِتَّةَ اَشْهُر"، فَمَاتَتْ لَيْلَةَ الثَّلاثَاءِ لِثَلَاثٍ خَلَوْنَ مِنْ شَهْرِ رَمَضَانِ سِنَّةَ إِحْدَى عَشَرَةٍ وَسِنَّةَ أَشْهُر بَعْدَ النَّبِي عِنْ وَهِيَ سَبَعُ وَعشْرِيْنَ سِنَّةٍ، وَكَأَخْبَرهِ عَلَيْهِ السَّلَامُ بِشَأْنِ أُوَيْسِ بْنِ عَامِرِ الْقَرَنِيّ خَيْرِ التَّابِعِيْنَ، وَكَأَخْبَرهِ عَلَيْهِ السَّلَامُ بِالْأُمَرآءَ يُوخِّرُونَ الصَّلاةَ عَن وَقْتِهَا، قَالَ رَسُولُ اللهِ ﷺ: ((كَيْفَ أَنْتَ إِذَا كُنْتَ عَلَيْكَ أَمَرَاءً يُؤَخِّرُونَ الصَّلاةَ عَن وَقْتِهَا؟))، قُلْتُ: "فَمَا تَأْمُرُنِي؟" قَالَ:

((صَلِّ الصَّلاَةَ لِوَقْتِهَا، فَإِنْ أَدْرَكْتَهَا مَعَهُم فَصَلِّ، فَأَنَّهَا لَكَ نَافِلَةٌ))، كَمَا رَوَاهُ مُسْلِمٌ عَنْ أَبِي ذَرّ، وَكَأَخْبَرِهِ عَلَيْهِ السَّلَامُ بِظُهُورِ الْقَدَرِيَّةِ فِي أُمَّتِهِ، فَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((القَدَريَّةُ مَجُوْسُ هَذِهِ الْأُمَّةِ))، كَمَا رَوَاهُ التِّرْمِذِيُّ وَأَبُو دَاُودِ وَالْحَاكِمُ، فَجَعَلَهُمْ مَجُوْساً لِمَضَافَةِ مَذْهَبِهِمْ بِمَذْهَبِ الْمَجُوْسِ فِي قَوْلِهِمْ بِالْأَصْلَيْنِ: "وَهُمَا النُّورُ وَالظُّلْمَةُ يَزْعَمُونَ أَنَّ الْخَيْرَ مِنْ فِعْلِ النُّورِ وَأَنَّ الشَّرَّ مِنْ فِعْلِ الظُّلْمَةِ، وَكَذَا الْقَدْريَّةُ يُضِينْفُونَ الْخَيْرَ إِلَى اللهِ وَالشَّرَّ إِلَى الْإِنْسَانِ وَالشَّيْطَانِ، وَاللهُ تَعَالَى خَالِقُهُمَا مَعًا لَا يَكُونُ شَيْءٌ مِنْهُمَا إِلَّا بِمَشِيئَتِهِ تَعَالَى فَقَالَ: ﴿أَنَّ اللَّهَ عَلَىَ كُلِّ شَيْءٍ قَدِيرٌ ﴾، وَقَالَ تَعَالَى: ﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴾، فَالْقَدْرِيَّةُ قَوْمٌ يَنْسِبُوْنَ إِلَى التَّكْذِيْبِ بِمَا قَدَّرَ اللهُ مِنْ الْأَشْيَاءِ فَلَا يَتَوَهَمُ أَنَّهُمْ مِنَ اَلَّذِيْنَ يُسَمُوْنَ الْقَادِرِيَّةَ مِنَ الَّذِيْنِ يَنْتَسِبُوْنَ إِلَى طَرِيْقَةِ الشَّيْخ عَبْدِ الْقَادِرِ الْجَيْلَانِيّ رَضِي اللهُ تَعَالَى عَنْهُ، فَإِنَّ الْمُصَنَّفَ الشَّيْخَ رَحِمَهُ كَانَ قَادِريٌّ يُقَرّرُ هَذِهِ الطَّرِيْقَةَ غَايَةَ التَّقْرِيْرِ وَكَانَ شَيْخُ الشُّيُّوخِ لِهَذِهِ الطَّرِيْقَةِ فِي بِلَادِ السُّوْدَانِ، وَكَأَخْبَرِهِ عَلَيْهِ السَّلَامُ فِي الرَّافِضَةِ، فَالرَّوَافِضُ لُغَةً هُمُ جُنُوْدٌ تَرَكُواْ قَائِدَهُمْ وَأَنْصَرِفُواْ، فَكُلُّ طَائِفَةٍ مِنْهُمْ رَافِضَةٌ وَالنِّسْبَةُ إِلَيْهِمْ رَافِضِيٌّ، وَإِصْطِلَاحاً هُمُ قَوْمٌ مِنَ الشِّيْعَةِ يَسَمُواْ بِذَلِكَ لِأَنَّهُمْ تَرَكُواْ زَيْدًا بْنَ عَلِيّ بْنِ الْحُسَيْنِ بْنِ عَلِيّ بْنِ أَبِي طَالِبٍ، قَالَ الْأَصْمَعِيُّ: "كَانُواْ بَايِعُوهُ ثُمَّ قَالُواْ لَهُ: "أُبْرِأُ مِنَ الشَّيْخَيْنِ (أَيّ مِنْ أَبِي بَكْرِ الصِّدِيْقِ وَعُمَرِ الْفَارُوقِ) نُقَاتِلُ مَعَك، فَأبَى، وَقَالَ: 'كَانَا وَزِيْرَيّ جِدِّي فَلَا أَبِرَأُ مِنْهُمَا"، فَرَفَضُوهُ وَأَرْفَضُواْ عَنْهُ، فَسَمُّواْ رَافِضَةً، وَقَالُواْ الرَّوَافِضَ"، وَكَأَخْبَرِهِ عَلَيْهِ السَّلَامُ فِي قِلَّةِ الْأَنْصَارِ حَتَّى يَكُونُواْ كَالْمِلْح فِي الطَّعَام ، وَأَنَّهُمْ يَلَقُوْنَ بَعْدَهُ أَثْرَةً، كَمَا رَوَاهُ الْبُخَارِيُّ عَنْ إِبْنِ عَبَّاسٍ، وَكَأَخْبَرِهِ عَلَيْهِ السَّلَامُ فِي الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ، رَضِى اللهُ عَنْهُمَا: ((إِنَّ أَبْنِي هَذَا سَيِّدُ وَسَيُصْلِحُ اللَّهُ بِهِ بَيْنَ فِئَتَيْنِ عَظِيمَيْنِ مِنَ الْمُسْلِمِينَ))، كَمَا رَوَى الشَّيْخَانِ، وَكَأَخْبَرِهِ عَلَيْهِ السَّلَامُ بِقَتْلِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِى اللهُ عَنْهُمَا، وَكَأَخْبَرِهِ عَلَيهِ السَّلَامُ فِي مَدِيْنَةِ بَغْدَادٍ وَمَا وَقَعَ فِيْهِ مِنْ أَهْلِ الرُّوْم: ((تُبْنَى مَدِينَةٌ بَيْنَ دِجْلَةَ وَدُجَيْلَ وَقُطُرْبُلَ وَالصَّرَاةِ تُجْبَى إِلَيْهَا خَزآئِنُ الأَرْضِ يُخْسَفُ بِهَا)) يَعْنِي بَغْدَادَ، كَمَا رَوَاهُ أَبُو نُعَيْمٍ فِي الدَّلَائِلِ عَنْ جَابِرٍ بْنِ عَبْدِ اللهِ، وَالْخَطِيْبُ عَنْ عَلِيّ بْنِ أَبِي طَالِبٍ وَأَنَسِ بْنِ مَالِكٍ قَالَا قَالَ رَسُوْلُ اللهِ ﷺ: ((تُبْنَى مَدِينَةٌ بَيْنَ دِجْلَةَ وَدُجَيْلَ وَقُطُرْبُلَ وَالصَّرَاةِ تُجِيءَ إِلَيْهَا خَزَائِنُ الْأَمْصَارِ وَجَبَابَرتهَا، يَخْسِفُ بِهَا وَبِمَن فِيْهَا، فَلَهِيَ أَسْرَعُ ذِهَاباً فِي

الْأَرْضِ مِنْ وَتَدِ الْحَدِيدِ فِي الْأَرْضِ الرَّخْوَةِ))، فَقَدْ أَحْتَشِدُواْ فِي مَدِيْنَةِ بَغْدَادِ الْجُنُوْدُ الْجَبَابِرَةُ مِنَ الْوِلَايَاتِ الْمُتَحِدَةِ وَالْمَمْلِكَةِ الْمُتَحِدَةِ وَحُلَفَائُهُمَا وَالْمُنَافِقُونَ الْمُتَعَاوُنُ بهمَا مَعَ الْإِرْهَابِيُّونَ مِنَ الْمُحَارِبِيْنَ، كُلُّهُمْ عَرْمُواْ عَلَى التَّقْتِيْلِ وَالطُّغْيَانِ وَالْإِحْتِكَر لَمَوَارِد طَبِيْعِيَّةِ غَنِيَّةٍ فِي ذَلِكَ الْبَلَدِ، وَمَعَ ذَلِكَ قَدْ وَظِّفُواْ الْولَايَاتُ الْمُتَحِدَةُ وَالْمَمْلِكَةُ الْمُتَحِدَةُ وَحُلَفَاتُهُمَا أَمْوَالاً كَثِيْراً فِي الْعِرَاقِ مِنْ أَجْلِ الْإِسْتِثْمَار وَسَرقَةِ الثَّرْوَةِ الْقَوْمِيَّةِ لَهَا، فَهذَا مُسَبَبُ أَسَاسِيٌّ الَّذِي يَأْدَي إِلَى التَّضَخَم الْعَالَمِي الْحَالِي وَالْإِزْدِيَادِ الْعَالَمِي فِي ثَمَن الطَّعَام وَالْإِرْبَقَعِ الْقُمَةِ فِي ثَمَنِ الْبَتْرُولِ وَالرُّكُودِ الْعَالَمِي الْخَارِقِ، وَمِنْ أَجْلِ ذَلِكَ قَدْ أَنْقَضَى الثَّرْوَةُ وَالْإِسْتِثْمَارُ وَالْإِسْرَافُ الْعَسْكَرِيَّةُ وَإِضَاعَةُ الْخَلْقِ لَا يَحْصَى وَيَخْسِفُ بِسُبْخَةِ بَغْدَادٍ "أَسْرَعُ ذِهَابًا فِي الْأَرْضِ مِنْ وَتَدِ الْحَدِيْدِ فِي الْأَرْضِ الرَّخْوَةِ"، وَكَأَخْبَرِهِ عَلَيْهِ السَّلَامُ فِي خِرَابِ الْمَدِيْنَةِ، وَكَأَخْبَرهِ عَلَيْهِ السَّلَامُ فِي خُرُوْجِ المُلْحِمَةِ، وَفَتْح الْقِسْطَنْطِينِيّةِ، وَظُهُوْرِ الْإِمَامِ الْمَهْدِي مُحَمَّدٍ بْنِ عَبْدِ اللهِ مِنْ ذُرِيّتِهِ، وَخُرُوْج الدَّجَالِ لَعَّنَ اللَّهُ عَلَيْهِ، وَثُزُوْلِ سَيِّدِنَا عِيْسَى بْنِ مَرِيَّمَ عَلَيْهِمَا السَّلَامُ مُجَدِّداً لِدِيْنِ سَيِّدِنَا مُحَمَّدٍ وَ طُهُوْرِ جُوْجَ وَمَاجُوْجَ، وَطُلُوعِ الشَّمْسِ مِنْ مَغْرِبِهَا وَغَيْرِهَا مِنْ أُمُوْرِ الْمُغَيّبَاتِ وَأَشْرَاطِ السَّاعَةِ وَآيَاتِ حُلُولِهِا الَّتِي أَخْبَرَ بِهَا سَيِّدُنَا مُحَمَّدٌ ﷺ، قَالَ اللهُ تَعَالَى: ﴿هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ ﴾، أَيّ جَمِيْعُ مَا أَخْبَرَ بِهَا حَقّ وَصِدْقٌ وَوَاقِعٌ كَمَا أَخْبَرَ بِهَا، فَيَجِبُ عَلَى كُلِّ مُكَلَّفِ أَنْ يُؤْمنَ بِمَا جَاءَ بِهِ الرَّسُولُ إِيْمَاناً.

وَقَالَ اَلْمُصَنِّفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: فَهَذِهِ أُصُولِ الدِّينِ إِلَهِيَّاتُهَا وَنَبَوِيًّاتُهَا الْمُولِ الدِّيْنِ أَيِّ عِلْمِ التَّوْحِيْدِ الَّذِي مِنْ عِلْمِ الْفَرْضِ وَسَمْعِيَّاتُهَا، أَيِّ أَنْ هَذِهِ كُلَّهَا مِنْ أُصُولِ الدِّيْنِ أَيِّ عِلْمِ التَّوْحِيْدِ الَّذِي مِنْ عِلْمِ الْفَرْضِ الْعَيَّانِ، وَيُنْقَسِمُ عَلَى ثَلَاثَةِ أَقْسَامٍ: إِلَهِيَّاتِهَا وَنَبَوِيَّاتِهَا وَسَمْعِيَّاتِهَا، فَمَعْنَى الْإِلَهِيَّاتِ كُلُّ الْعَيَّانِ، وَيُنْقَسِمُ عَلَى ثَلَاتُهِ وَمَا يَسْتَحِيْلُ عَلَيْهِ مَا يَجِبُ فِي حَقِّ اللهِ وَمَا يَسْتَحِيْلُ عَلَيْهِ وَمَا يَجُوزُ لَهُ، فَهُو غَايَّةُ جَمِيْعِ الْعُلُومِ، فَكُلُّ عُلُومٍ مِنَ الْعَقَائِدِ وَقُرُوعِ الظَّاهِرِ عَلَيْهِ وَمَا يَحُوزُ لَهُ، فَهُو غَايَّةُ جَمِيْعِ الْعُلُومِ، فَكُلُ عُلُومٍ مِنَ الْعَقَائِدِ وَقُرُوعِ الظَّاهِرِ عَلْدُ وَمَا يَحْدُلُ عُلُومٍ مِنَ الْعَقَائِدِ وَقُرُوعِ الظَّاهِرِ وَمُعْنَى النَّبَوِيَّاتِ هُو مَعْرِفَةُ اللهِ تَعَالَى، وَمَعْنَى النَّبَويَّاتِ مَوْمَ اللهِ تَعَالَى، وَمَعْنَى السَّمْعِيَّاتِ مَعْرَفَةُ مَا يَجِبُ فِي حَقِّ الرُّسُلِ وَمَا يَسْتَحِيْلُ عَلَيْهِمْ وَمَا يَجُوزُ لَهُمْ، وَمَعْنَى السَّمْعِيَّاتِ مَعْرَفَةُ مَا يَجِبُ فِي حَقِ الرُّسُلِ فِي أُمُورِ الْآخِرَةِ كَالْمَوْتِ وَمَا يَعْدَهُ.

وَقَالَ اَلْمُصَنِّفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: قَدْ أَثْبَتَهَا اللهُ تَعَالَى كُلَّهَا فِي الْقُرْآنِ الْفُرْآنِ الْمُعَلِيم، أَيّ أَنْ جَمِيْعَ أُصُوْلِ الدِّيْنِ مِنْ عِلْمِ الْإِلَهِيَّاتِ وَعِلْمِ النَّبُويَّاتِ وَعِلْمِ السَّمِعِيَّاتِ

تَابِتٌ فِي الْكِتَابِ الْمَعْصُوْمِ، كَمَا قَالَ رَحْمَةُ اللهِ بْنُ خَلِيْلِ الرَّحْمَنِ الْهِنْدِيُّ فِي إِظْهَارِ الْحَقِّ: "وَالْقُرْآنُ مُشْتَمِلٌ عَلَى دَلَائِلِ هَذِهِ الْمَسَائِلِ وَتَفَارِيْعِهَا وَتَفَاصِيْلِهَا عَلَى وَجْهٍ لَا الْمَقَادِيْهِ اَوْلَا الشَّيْخُ إِبْرَاهِيْمَ الْبَاجُوْرِيُّ فِي شَرْحِ يُسَاوِيَهُ شَيْءٌ مِنَ الْكُتُب، بَلْ لَا يُقَرِّبُ مِنْهُ"، وَقَالَ الشَّيْخُ إِبْرَاهِيْمَ الْبَاجُوْرِيُّ فِي شَرْحِ قُولِ الْمُصَنِفُ لِجَوْهَرَةِ التَّوْحِيْدِ: "فَكُلُّ مَنْ كُلِّفَ شَرْعًا وَجَبًا * عَلَيْهِ أَنْ يَعْرِفَ مَا قَدْ وَجَبًا، فَقَالَ: "أَيِّ وُجُوبُ مَعْرِفَةِ اللهِ تَعَالَى إِنَّمَا هُوَ بِلِسَانِ الشَّرْعِ، وَلَيْسَ بِلِسَانِ الْعَقْلِ وَجَبًا، فَقَالَ: "أَيِّ وُجُوبُ مَعْرِفَةِ اللهِ تَعَالَى إِنَّمَا هُوَ بِلِسَانِ الشَّرْعِ، وَلَيْسَ بِلِسَانِ الْعَقْلِ كَمَا ذَهَبَ الْمُعْتَرِّلَةُ، فُكُلُّ فَرْدٍ مِنَ الْمُكَلَّفِيْنَ مِنَ الْإِنْسِ وْالْجِنِّ يَجِبُ عَلَيْهِ أَنْ يَعْرِفَ مَا يَجُونُ وَمَا يَسْتَحِيْلُ"، وَقَالَ الْعَارِفُ الشَّيْخُ عَبْدُ الْوَاحِدِ بْنُ عَاشِرٍ يَجِبُ للهِ تَعَالَى وَمَا يَجُونُ وَمَا يَسْتَحِيْلُ"، وَقَالَ الْعَارِفُ الشَّيْخُ عَبْدُ الْوَاحِدِ بْنُ عَاشِرٍ فِي الْمُرْشِدِ الْمُعِيْنِ:

الَّوَّلُ وَاجِبٍ عَلَى مَنْ كُلِّفَا * مُمكَّنًا مِن نَظَرٍ أَنَّ يَعْرِفًا اللَّهَ وَالرُّسُلَ بِالصِّفَّاتِ * مِمَّا عَلَيْهِ نَصَبَ الآيَّاتِ" اللَّهَ وَالرُّسُلَ بِالصِّفَّاتِ * مِمَّا عَلَيْهِ نَصَبَ الآيَّاتِ"

أَيِّ الدَّلَائِلُ وَالْبُرَاهِيْنُ الْقَاطِعِيُّ نُصِبُواْ بِلِسَانِ الشَّرْعِ وَهُوَ الْقُرْآنُ وَالسُّنَّةُ، فَهَكَذَا كَانَ الْمُصَنِفُ الشَّيْخُ رَحِمَهُ اللهُ وَكُلُّ مَنْ يَنْتَسِبُ بِهِ كَمَا قَالَ حَفِيْدُهُ الشَّيْخُ عَبْدُ الْقَادِر بْنُ مُصْطَفَى فِي كِتَابِهِ الْعُهُودِ وَالْمَوَاثِيْقِ: "أَخَذَ عَلَىَّ الْعَهَدَ وَالْمِيثَاقَ أَنْ أَبْنِي عَقِيْدَتِي عَلَى أَيَاتِ الْقُرْآنِ لاَ عَلَى الْأَدِّلَةِ الْعَقْلِيَّةِ وَالْإِنْظَارِ الْكَلَامِيَّةِ، فَأَنَا فِي هَذِهِ الْمَنْزِلَةِ مُقَلِّدٌ وَمُقَلَّدِي هُوَ الْقُرْآنُ الْمَعْصُومُ، فَلَوْ سُئِلْتُ مَثَلاً عَلَى دَلِيْلِ حُدُوْثِ الْعَالَم فَلَا أَجِيْبُ بَحُدُوْثِ الْأَعْرَاضِ الْمُسْتَلَزِمُ لِحُدُوْثِ حُدُوْثِ الْأَعْيَانِ، وَلَا غَيْرِهِ مِنَ الْوُجُوْهِ الْكَلَامِيَّةِ، بَلْ أَقُولُ قَالَ اللهُ تَعَالَى: ﴿اللَّهُ خَالِقُ كُلَّ شَيْءٍ ﴾، فَلا دَلِيْلٌ لِي غَيْرُ ذَلِكَ"، وَقَالَ أَيْضًا فِي كِتَابِهِ مَعْرِفَاتِ الْحَقّ: "أَنَّمَا الْمَفْرُوْضُ الْنَّظَرُ الْقَرِيْبُ الْيَسِيْرُ بِالْخَلْق عَلَى الْخَالِق، وَذَلِكَ حَاصِلٌ لِكُلِّ عَاقِلٍ وِإِنْ لَمْ يَعْرِفْ طَرِيْقَ الْمُتَكَلِّمِيْنَ وَلَمْ يَقِفْ عَلَى إِصْطِلَاحَاتِهِمْ، فَاعْلَمْ ذَلِكَ وَتَحْقِّقُهُ، وَلَوْ لَا ذَلِكَ لَبَطَلَ اقْتَدَائُنَا بِالسَّلَفِ الصَّالِحِ لِعِدَم اطْلَاعِهِمْ عَلَى تِلْكَ الْمُصْطَلِحَاتِ وَعِدَم وَقُوْفِهِمْ عَلَيْهَا قَبْلَ ظُهُوْرِ الْبَدَعِ وَالضَّلَالَاتِ الْمَوْجِبَةِ لِتَصْنِيْفِهَا وَوَضَعِهَا عِنْدَ الْمُتَأْخِرِيْنَ"، وَقَالَ الشَّيْخُ الْحَاتِمِيُّ: "أَنَّ التَّوَاتِرَ مِنَ الطُّرُقِ الْمَوْصُلَّةِ إِلَى الْعِلْم، وَلَيْسَ الْغَرْضُ مِنَ الْعِلْم إِلَّا الْقَطَع عَلَى الْمَعْلُوْم أَنَّهُ عَلَى حَدِّ مَا عَلَّمْنَاهُ مِنْ غَيْرِ رَيْبٍ وَلَا شَكٍّ، وَالْقُرْآنُ الْعَزِيْزُ قَدْ ثُبِتَ عِنْدَنَا بِالتَّوَاتِرِ أَنَّهُ جَاءَ بِهِ شَخْصٌ اَدَّعَى أَنَّهُ رَسُولٌ مِنْ عِنْدِ اللهِ تَعَالَى، وَأَنَّهُ جَاءَ بِمَا يَدِلُ عَلَى صِدْقِهِ وَهُوَ هَذَا الْقُرْآنُ، وَأَنَّهُ مَا اَسْتِطَاعُ أَحَدٌ عَلَى مَعَارِضَتِهِ أَصْلًا، فَقَدْ صَحَّ عِنْدَنَا بِالتَّوَاتِرِ أَنَّهُ رَسُولُ اللهِ إِلَيْنَا، وَأَنَّهُ

جَاءَ بِهَذَا الْقُرْآنِ الَّذِي بَيْنَ أَيْدِيْنَا الْيُوْمَ وَأَخْبَرَ أَنَّهُ كَلَامُ اللهِ، وَتُبِتَ هَذَا كُلُهُ عِنْدَتَهُ مِنَ تَوَاتِراً، فَقَدْ تُبِتَ الْعِلْمُ بِهِ أَنَّهُ النَّبَأُ الْحُقُّ وِالْقَوْلُ الْفَصْلُ... فَيَأْخُذُ الْمُنَأْهِبُ عَقِيْدَتَهُ مِنَ الْقُرْآنِ الْعَزِيْزِ وَهُوَ بِمَنْزَلَةِ الدَّلِيْلِ الْعَقْلِي فِي الدَّلَالَةِ، إِذْ هُوَ الصِّدْقُ الَّذِي ﴿لَا يَاتِيهِ الْقُرْآنِ الْعَزِيْزِ وَهُو بِمَنْزَلَةِ الدَّلِيْلِ الْعَقْلِي فِي الدَّلَالَةِ، إِذْ هُوَ الصِّدْقُ الَّذِي ﴿لَا يَاتِيهِ الْمُقَلِّي الْعَقْلِي فِي الدَّلِيلُ مِن حَكِيمٍ حَمِيدٍ ﴾، فَلَا يُحْتَاجُ الْمُنَأَهِبُ مَعَ الْبَاطِلُ مِن بَيْنَ يَدَيْهِ وَلاَ مِن خَلْفِهِ تَنزِيلٌ مِن حَكِيمٍ حَمِيدٍ ﴾، فَلَا يُحْتَاجُ الْمُنَأَهِبُ مَعَ تُبُوتِ هَذَا الْأَصْلِ إِلَى أَدِلَةِ الْعُقُولِ إِذْ قَدْ حَصَلَ الدَّلِيْلُ الْقَاطِعُ اللّذِي عَلَيْهِ السَّيْفُ تُبُوتِ هَذَا الْأَصْلِ إِلَى أَدِلَةِ الْعُقُولِ إِذْ قَدْ حَصَلَ الدَّلِيْلُ الْقَاطِعُ اللّهِ الْمُقَوِّلِ إِذْ قَدْ حَصَلَ الدَّلِيْلُ الْقَاطِعُ اللّهِ الْمُعَلِّ الْمُونِي عَلَيْهِ السَّيْفُ مُعْلِقٌ... فَمَنْ رَزَّقَهُ اللهُ الْفَهَمَ فِيْهَا يَعرِفُ أَمْرَهَا وَيَمِيرُهُمَا مِنْ عَيْرِهَا، فَإِنَّهُ الْعُلْمُ الْحَقُ الْأَبَاعِلُ الْمُونِي وَيْهَا الْبَصِيْرُ وَالْأَعُمِى، وَتَلَحِقُ الْأَبَاعِدُ الْأَعْمَ فِي يُهَا الْمُوفِقُ لَا رَبُّ عَيْرُهُ اللهُ عَلَى وَلَاللهُ الْمُوفِقُ لَا رَبُ عَيْرُهُ اللهِ وَلَاللهُ الْمُوفِقُ لَا رَبُّ عَيْرُهُ اللهُ وَلَا الْمُولِلُ بِالْأَعَالِي، وَاللّهُ الْمُوفِقُ لَا رَبُّ عَيْرُهُ الْمُولِ اللهِ الْمُؤْمِلُ وَاللهُ الْمُوفِقُ لَا رَبُ عَيْرُهُ اللهِ الْمُؤْمِلُ وَلَاللهُ الْمُؤْمِلُ الْمَعَلِي الْمُؤْمِلُ لَيْ الْمُؤْمِلُ وَلَا الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمُ اللهُ الْمُؤْمُ اللهُ الْمُؤْمِلُ الْمُؤْمِلُ اللهُ الْمُؤْمِلُ اللّهُ الْمُؤْمُ اللهُ الْمُؤْمُ اللهُ الْمُؤْمُ اللهُ الْمُؤْمِلُ اللهُ الْمُؤْمِلُ اللهُ الْمُؤْمُ اللهُ الْمُؤْمُ اللّهُ الْمُؤْمُ اللهُ اللهُ الْمُؤْمُ اللهُ الْمُؤْمُ اللهُ الْمُؤْمُ الللهُ الْمُؤْمُ اللّهُ الْمُؤْمُ الللهُ الْمُؤْمُ اللهُ الللهُ الْمُؤْمُ اللهُ الْمُؤْمِلُ اللهُ الْمُؤْمِلُ الله

وَقَالَ اَلْمُصَنِّفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: وَيَجِبُ عَلَى كُلِّ مُكَلَّفٍ أَن يَعْتَقِدَهَا كَمَا جَاءَتْ، أَيِّ لِأَنَّهَا ثَابِتَةٌ بِالْكِتَابِ وَالسُّنَّةِ وَالإِجْمَاعِ، فَكُلُّ شَيْءٍ ثَابِتٌ فِي الْكِتَابِ وَالسُّنَةِ وَالإِجْمَاعِ، فَكُلُّ شَيْءٍ ثَابِتٌ فِي الْكِتَابِ وَالسُّنَةِ وَالإِجْمَاعِ وَاجِبٌ عَلَى كُلِّ مُكلَّفٍ أَن يَعْتَقِدَهَا كَمَا جَاءَتْ، فَمَعْنَى الْمُكلِّفِ عِنْدَ الْفُقَهَاءِ هُوَ كَمَا قَالَ الشَّيْخُ الْعَارِفُ عَبْدُ الْوَاحِدِ بْنُ عَاشِر فِي الْمُرْشِدِ الْمُعِيْنِ

- وَكُلُ تَكْلِيفٍ بِشَرْطِ الْعَقْلِ * مَعَ الْبُلُوغِ بِدَمٍ أَوْ حَمْلِ
- أَوْ بِمَنِيِّ أَوْ بِإِنْبَاتِ الشَّعَرْ * أَوْ بِثَمَانِ عَشْرَةٍ حَوْلاً ظَهَرْ "

أَيِّ لِجَمِيْعِ فَرْضٍ أَوْ وَاجِبٍ إِثْنَانِ شُرُوطٌ: الْأَوَّلُ: الْعَقْلُ وَهُو نُوْرٌ رُوْحَانِيٌّ وَقُوَّةً مَهِيْئَةٌ لِقُبُوْلِ الْعِلْمِ وَيَمِيِّزُ بِهَا بَيْنَ الْحَسَنِ وَالقَيِيْحِ، وَالثَّانِيُّ: الْبُلُوغُ وَهُو قُوَّةُ تَحَدَّتُ فِي الصَّبِيِّ يَخْرَجُ بِهَا عَنْ حَالَةِ الطُّفُولِيَّة إِلَى حَالَةِ الْمَرْاهَقَةِ، وَلِلْبُلُوغِ خَمْسَةُ عَلَامَاتٍ يَسْتَدِلُ بِهَا عَلَى حُصُولِهَا، ثَلَاثٌ يُشْتَرِكٌ فِيْهَا الْذَّكُرُ وَالْأُنْثَى، وَإِثْنَتَانِ خَاصَتَانِ لْلأُنْثَى، وَالْمُنْتَى وَالْمُنْتَى وَالْمُنْتَى وَالْمُنْتَى وَالْمُنْتَى وَالْمُنْتَى وَالْمُنْتَى وَالْمُنْتَى وَالْمُنْتَى وَاللَّانِيَّةُ وَالْمُنْتَى وَاللَّانِيَّةُ وَالْمُنْ وَفِيْهَا الذَّكُر وَالْمُنْفِقِ وَالْمُنْ وَاللَّانِيَةُ وَالْمُنْمَاتُ اللَّالَقِةِ وَالْمُنْمَاتُ اللَّمْورِةِ وَقِيلَ وَاللَّانِيَةُ السِّنُ وَفِيْهَا إِخْتِلَافُ عُلُمَاءِ السَّنَّةِ، قِيلَ حَدُهُ خَمْسُ عَشَرَةٍ وَقِيلَ اللَّانِيَةُ السِّنُ وَفِيْهَا إِخْتِلَافُ عُلُمَاءِ السَّنَّةِ، قَيلَ حَدُهُ خَمْسُ عَشَرَةٍ وَقِيلَ اللَّالَقِةُ السِّنُ وَفِيْهَا إِخْتِلَافُ عُلُمَاءِ السَّنَّةِ، قَيلَ حَدُهُ خَمْسُ عَشَرَةٍ وَقِيلَ اللَّالَيْةَ السِّنُ وَفِيْهَا إِخْتِلَافُ عُلُمَاءِ السَّنَةِ، قَيلَ حَدُهُ خَمْسُ عَشَرَةٍ وَقِيلَ مَانُ عَشَرَةٍ سِنَّةٍ وَهُو الْمَشْهُولُ، وَأَمَّا عَلَامَاتُ الْبُلُوغِ تَخْتَصُ لِلْأُنْتَى اللَّالَاثَةِ الْعَقِيْدَةِ مِنْ أَصُولِ هِي إِثْنَتَانِ: دَمَّ الْحَيْضِ وَالْحَمْلِ، فَإِذَا حَصَلَ وَاحِدٌ مِنْ هَذِهِ الثَّلَاثَةِ الْعَقِيْدَةِ مِنْ أُصُولِ الْدَكْرِ أَوْ الْائْتَى يُقَالُ مُكَلَّفًا، فَوَاجِبٌ إِذا أَنْ يَعْتَقِدَ كُلَّ مَا جَاءَ فِي الْعَقِيْدَةِ مِنْ أُصُولِ الذِيْنَ.

وَقَالَ الْمُصنِّفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: وَاعْتِقَادُ جَمِيع هَذِهِ الْأُصُولِ فِي حَقّ الْعَامَةِ قَائِمٌ مَقَامَ الْعِلْمِ فِي حَقّ الْخَاصَّةِ لِعُسْرِ وُقُوفِهمْ عَلَى الأَدِلَةِ، أَيّ لِأَنّ هَذِهِ الْأُصُوْلُ كَافَّةٌ لِلْعَوَامِ وَالْخَوَّاصِ فِي مَعْرِفَةٍ رَبِّهِمْ، قَالَ الْعَارِفُ بْنُ مَعْمُوْنِ فِي نَحْو الْقُلْبِ: "الْحَمْدُ اللهِ الْمُقَدِّسِ فِي أَزَلِيَّتِهِ وَأَبَدِيَّتِهِ، الْمَنْزِّهِ بِذَاتِهِ وَصِفَّاتِهِ وَأَسْمَائِهِ وَأَفْعَالِهِ الْعَلِيْمِ الْقَدِيْرِ الْمُرِيْدِ السَّمِيْعِ الْبَصِيْرِ الْمُتَكَلَّمِ الْحَيّ الَّذِي كَانَ وَلَا شَيْءٌ مَعَهُ، وَهُوَ اَلْأَنَ كَمَا كَانَ عَلَيْهِ كَانَ وَلَيْسَ هُوَ فِي مَكَانِ وَلَا يُخْلَقُ مِنْهُ مَكَانٌ، تَعَالَى أَنْ يَحِلَّ فِي مَكَانِ أَوْ يَخَلُواْ مِنْهُ مَكَانٌ أَوْ خَارِجًا عَنِ الْمَكَانِ، بَلْ كَانَ وَلَا مَكَانٌ، ثُمَّ كَوَّنَ الْمَكَانَ وَدَبَّرَ الزَّمَانَ، تَفَرَّدُ فِي أَحَدِيَّتِهِ الْأَوَّلِيَّةُ وَالْأُخْرُوبِيَّةُ بِالْأَسْمَآءِ الْحُسْنَى وَالصِّفَّاتِ، الْعَلِيُّ جَلَّ تَنَاوَهُ وَقَدَّسَتْ أَسْمَآوَهُ أَوْجَدُ الْمَوْجُوْدَاتَ الْمُحَدَثَةَ بِاَسْرَارِ وُجُوْدِ ذَاتِهِ الْقَدِيْمَةِ، وَتَجَلَّتْ أَسْرَارُ حِكْمِهَا وَاحْكَامِهَا فِيْهَا، فَهِيَ فِيْهَا ظَاهِرَةُ بَاطِنِهِ، فَسُبْحَانَهُ مِنْ جَوَادٍ تَكَرَّمُ عَلَيْنَا بِبَعْثِ أَكْرَم خَلْقِهِ سَيّدِنَا وَمَوْلَانَا مُحَمَّدٍ شَاهِدًا وَمُبَشِرًا وَتَدِيْرًا وَحِرْزًا نَبيًا أُمِّيًّا، وَأَوْجَبُ عَلَيْنَا الْإِيْمَانَ بِهِ وَإِتِّبَاعَهُ، فَقَالَ جَلَّ مَنْ قَالَ: ﴿فَآمِنُواْ بِاللَّهِ وَرَسُولِهِ النَّبِي الأُمِّي الَّذِي يُؤْمِنُ بِاللهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴾، فَهُوَ ﷺ أَفْضَلُ الْخَلْقِ وَأَصْحَابُهُ أَفْضَلُ الْأَصْحَابِ وَأُمَّتُهُ أَفْضَلُ الْأُمَّم، اللَّهُمَّ صَلِّ عَلَيْهِ وَعَلَى سَائِر إِخْوَانِهِ مِنَ الْمُرْسَلِيْنَ وَالنَبِيئِيْنَ وَعَلَى أَلِهِمْ وَأَزْوَاجِهِمْ وَذُرِيَّتِهِمْ وَرَضِيَ اللهُ عَنْ كُلِّ أَصْحَابِهِمْ وَتَابِعِهِمْ وَتَابِع تَابِعِهِمْ إِلَى يَوْمِ الدِّيْنِ"، فَكُلُّ هَذِهِ الْأُصُوْلُ فِي حَقِّ الْعَوَّامِ قَائِمُ مَقَامِ الْمَعْرِفَةِ فِي حَقِّ الْخَاصَّةِ، وَقَائِمُ مَقَامِ الْمَشَاهَدةِ فِي حَقِّ خَاصِّ الْخَوَّاصِ، لَكِن يَشْرَبُ كُلُّ طَائِفَةٍ مِنْهُمْ مِنْ كَأْسٍ وَاحِدٍ، قَالَ اللهُ تَعَالَى: ﴿ يُسْقَى بِمَاء وَاحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَى بَعْضٍ فِي الأُكُلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْم يَعْقِلُونَ ﴾.

وَقَالَ ٱلْمُصَنِّفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: قَالَهُ عِزُ الدِّينِ سُلْطَانُ الْعُلَمَاءِ فِي قَوَاعِدِ الأَحْكَامِ فِي إِصْلاحِ الأَنَامِ، أَيِّ هُو أَبُو مُحَمَّدٍ عِزُ الدِّيْنِ عَبْدُ الْعَزِيْزِ بْنُ عَبْدِ السَّلَامِ بْنِ الْمَعْرُوفُ بِسُلْطَانِ السَّلَامِ بْنِ الْمَعْرُوفُ بِسُلْطَانِ السَّلَامِ بْنِ الْمَعْرُوفُ بِسُلْطَانِ السَّلَامِ بْنِ الْمَعْرُوفُ بِسُلْطَانِ الْعُلَمَاءِ الْعِزِ بْنِ عَبْدِ السَّلَامِ، وُلِدَ فِي مَدِيْنَةِ دَمْشَقٍ فِي سِنَّةِ 577 الْهِجْرِيَّةِ، وَقَالَ الشَّيْخُ تَقِيُّ الدِيْنِ السَّبْكِيُّ أَنَّ الْعِزَ بْنِ عَبْدِ السَّلَامِ لَمْ يَشْتَغِلْ بِالْعِلْمِ إِلَّا عَلَى كِبَرِ السَّبْكِيُ أَنَّ الْعِزَ بْنَ عَبْدِ السَّلَامِ لَمْ يَشْتَغِلْ بِالْعِلْمِ إِلَّا عَلَى كِبَرِ السِّبْنِ، ثُمَّ أَقْبَلُ عَلَى الْعِلْمِ وَاسْتَوْعِبُ الْعُلُومَ فِي مُدَّةِ تَعْتَبَرِ وَجِيْزَةٍ حَتَّى بَرَزَ فِي عُلُومِ اللَّغَاةِ وَالتَّقْسِيْرِ وَالتَّوْمِيْدِ وَالْحَدِيْثِ وَالْفِقْهِ وَأُصُولِهِ، وَصَارَ أَعْلِمَ الْعُلَمَاءِ زَمَانَهُ، وَكَانَ اللَّغَاةِ وَالتَّقْسِيْرِ وَالتَّوْمِيْدِ وَالْحَدِيْثِ وَالْفِقْهِ وَأُصُولِهِ، وَصَارَ أَعْلِمَ الْعُلَمَاءِ زَمَانَهُ، وَكَانَ اللَّغَاةِ وَالتَّقْسِيْرِ وَالتَّوْمِيْدِ وَالْحَدِيْثِ وَالْفِقْهِ وَأُصُولِهِ، وَصَارَ أَعْلِمَ الْعُلَمَاءِ زَمَانَهُ، وَكَانَ

مُتَوَاضُعًا لَا يَجِبُ الرِّيَاسَةَ وَلَا شِعَارَ الرِّيَاسَةِ، وَقَالَ الشَّيْخُ عَبْدُ الرَّحْمَنِ السُّيُوطِيُ أَنَ الْمِيْ النَّوْطُ حَتَّى لَاقِيَ بِحَمْدِ للهِ قُطْبَ الْأَقْطَابِ اللهِ فِي بِدَايَةِ أَمْرِهِ كَانَ مُنْكِراً عَلَى أَهْلِ النَّصَوُفِ حَتَّى لَاقِيَ بِحَمْدِ للهِ قُطْبَ الْأَقْطَابِ اللهِ يَعْ أَبِي الشَّيْخُ الشَّيْخُ الشَّيْخُ اللهِ تَعَالَى اللهِ قَمِنْ هَذَا الْوَقْتِ تَابَ مِنْ إِنْكَارِهِ لِلتَّصَوُفِ وَأَهْلِهِ، وَدَخَلَ فِي قَلْبِهِ مَعْرِفَةُ اللهِ تَعَالَى وَمُحَبَّةُ لِأَهْلِ اللهِ حَتَّى صَارَ وَاحِدًا مِنْ تَلامِيْذِ الْقُطْبِ الشَّيْخِ أَبِي الْحَسَنِ الشَّاذَلِيِّ، وَمُحَبَّةُ لِأَهْلِ اللهِ حَتَّى صَارَ وَاحِدًا مِنْ تَلامِيْذِ الْقُطْبِ الشَّيْخِ أَبِي الْحَسَنِ الشَّاذَلِيِّ، وَمُحَبَّةُ لِأَهْلِ اللهِ حَتَّى صَارَ وَاحِدًا مِنْ تَلامِيْذِ الْقَطْبِ الشَّيْخِ أَبِي الْحَسَنِ الشَّاذَلِيِّ، وَمُحَبِّ السَّهْرَورُدِيِّ، وَقَرَأَ بِهِ الرِسَالَةَ الْقُشَيْرِيَّةً، وَمَنْ إِلَى عَايَّتِهِ سَمَّاهُ الْعُلْمَاءُ زَمَانَهُ "مُلْطَانَ الْعُلْمَاءِ"، وَمِنْ تَلامِيْذِهِ الشَّيْخُ الْعَرْ بُنُ عَبْدِ السَّهْرَورُدِيِّ، وَقَرَأَ بِهِ الرِّسَالَةَ الْقُشَيْرِيَّة، وَمَانَهُ اللّهَيْخُ الْعَرْ بُنُ عَبْدِ السَّلَامِ مُصَانِفَاتَ كَثِيْرَةٌ فِي عُلُومِ الْفَقْهِ وَالتَّصَوْفِ، مِثْمِ الْمِيْرُةِ وَأَصُولِ الْفَقْهِ وَالتَّصَوْفِ، مِثْهُمُ الْكِتَابُ الْمَذْكُورُ مِنَا اللّهِ فَي مِصَلِ وَالْحَدِيْثِ وَالْمِيْنَ وَالْمِيْنَ وَالْمِيْنَ وَالْمَانِي مَصَالِحِ الْعَبْدِ ظَاهِرًا وَبَاطِنَا وَدَرَهُ مَفَاسِدِهِمُ ظَاهِرًا وَبَاطِنَا وَدَرَهُ مَفَاسِدِهِمُ ظَاهِرًا وَبَاطِنَا وَدَرَهُ مَفَاسِدِهِمُ ظَاهِرًا وَبَاطِنَا وَدَرَهُ مَفَاسِدِهِمُ طَاهِرًا وَبَاطِنَا وَدَرَهُ مَفَاسِدِهِمُ طَاهِرًا وَبَاطِنَا وَدَرَهُ مَفَاسِدِهِمُ الْعَبَادِ طَاهِرًا وَبَاطِنَا وَدَرَهُ مَفَاسِدِهِمُ الْمَامِ فَي مِصَالِحِ الْعَبَادِ طَاهِرًا وَبَاطِنَا وَدَرَهُ مَفَاسِدِهِمُ الْمُؤْلُولُ وَبَاطِنَا وَدَرَهُ مَفَاسِدِهِمُ الْمَامِانَ وَيَاطِنَا وَدَرَهُ مَفَاسِدِهِمُ الْمَامِلُولُ وَبَاطِنَا وَدَرَهُ مَفَاسِدِهُ اللْمُ الْمُلْوَا وَبَاطِنَا وَدَرَهُ مَفَالِهِ الْمَامِلُ الْمَلْوَا وَبَاطِنَا وَدَوْمُ الْمُولِ الْ

وَقَالَ الْمُصَنِفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: قَالَ، أَيِّ قَالَ الْعِزُ بِنُ عَبْدِ السَّلَامِ فِي فَصَلِ فِي بَيَانِ مُتَعَلَّقَاتِ حُقُوقِ اللهِ عَزَّ وَجَلَّ وَمَحَالِهَا: "وَلِذَلِكَ كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمِ لا يُلْزِمُ أَحَداً مِمَّنُ أَسْلَمَ بِالْبَحْثِ عِن ذَلِكَ، بَلْ كَانَ يُقِرُّهُمْ عَلَى مَا لِيعْلَمُ أَنَّهُ لا انْفَكَاكَ لَهُمْ عَنْهُ، وَمَا زَالُ الْخُلَفَاءُ الرَّاشِدُونَ وَالْعُلَمَاءُ الْمُهْتَدُونَ يُقِرُّونَهُم عَلَى مَا لا يَشَكُ فِي عَلَى ذَلِكَ"، أَيِّ لِأَنَّهُمْ مِنَ الْعَوَامِ، وَحَقِّ عَلَى الْعَوَامِ أَنْ يَقِفُواْ عَلَى مَا لا يَشَكُ فِي عَلَى ذَلِكَ"، أَيِّ لِأَنَّهُمْ مِنَ الْعَوَامِ، وَحَقِّ عَلَى الْعَوَامِ أَنْ يَقِفُواْ عَلَى مَا لا يَشَكُ فِي عَقَائِدِهِمْ، وَهُوَ مَا يُعْلِمُ صَرِيْحاً مِنَ الْكِتَابِ وَالسُّنَةِ بِغَيْرِ اسْتِنْبَاطٍ وَإِجْتِهَادٍ، فَأَنَّ الْعَوامَ عَقَائِدِهِمْ، وَهُوَ مَا يُعْلِمُ صَرِيْحاً مِنَ الْكِتَابِ وَالسُّنَةِ بِغَيْرِ اسْتِنْبَاطٍ وَإِجْتِهَادٍ، فَأَنَّ الْعَوامَ عَقَائِدِهِمْ، وَهُو مَا يُعْلِمُ صَرِيْحاً مِنَ الْكِتَابِ وَالسُّنَةِ بِغَيْرِ اسْتِنْبَاطٍ وَإِجْتِهَادٍ، فَأَنَّ الْعَوامَ عَقَائِدِهِمْ، وَهُو مَا يُعْلِمُ صَرِيْحاً مِنَ الْكِتَابِ وَالسُّنَةِ بِغَيْرِ اسْتِنْبَاطٍ وَإِجْتِهَادٍ، فَأَنَّ الْعَوامَ عَنْ عُمْرَةِ الْفَهَمِ، فَلِذَلِكَ قَدْ رَوَى فِي صَحِيْحِ مُسْلِمٍ عَنْ أَبِي سَعِيْدِ الْخُدُرِيِّ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: ((إليِّي لَمْ أُومِرُ أَنْ أُنْقِبَ عَنْ قُلُوبِ النَّاسِ، فَأَصْدُونَ هُمْ أُومُولَ اللهِ ﷺ وَعَيْرُهُ مِنْ أُمْرِهِمْ أَوْمِولِ النَّاسِ، فَأَصْلُ نَقْبَ الْفَرَقِي مَا لَوْمِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهَ اللهِ عَلَى اللهِ اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهَ الْمَوْمِ مَنْ أَنْ فِي قُلُولِهِمْ وَمُا فَي عُلَى اللهُو الْمُولِهُمْ وَمَا فِي صَدُورِهِمْ أَوْ فِي قُلُولِهِمْ، وَفِي هَذَا الْفَلَعُ وَامَا فَي عَلْنَ الْفَهُمْ وَمَا فِي صَدُورِهِمْ وَمَا فِي صَدُورِهِمْ وَمَا فِي صَدُورِهِمْ وَمَا فِي صَدُورُهُمْ، وَفَي هَاللَّهُ الْفَامِ الطَهْرِ اللهُ الْمُؤْدِهِمْ وَمَا فِي صَلَالْمُ المَالَمُ الطَاهُولَ الْمُؤْلِقِي اللهُ الْعُلْمُ ال

الْحَدِيْثِ رَدٌّ عَلَى اَلَّذِيْنَ يَزْعَمُواْ أَنَّهُمْ عَلَى مَنْهَجِ السَّلَفِ الصَّالِحِ وَمَعَ ذَلِكَ يَفْتَشُواْ وَيَبْحَثُواْ فِي عَقَائِدِ الْعَوَامِ وَيُنْكِرُونَهُم بِذَلِكَ، وَكُلُّ الْعُلَمَاءِ أَجْمَعُواْ عَلَى أَنْ أَحْكَامَ الدُّنْيَا عَلَى الظَّاهِر وَاللَّهُ يَتَوَلَّى السَّرَائِرَ، وَقَدْ قَالَ ﷺ لِأُسَامَةٍ إِذَا قَتَلَ رَجُلًا مِنَ الْمُشْرِكِيْنَ الَّذِي نَطَّقَ بِالشَّهَادَةِ وَزَعَمَ أَنَّ الرَّجُلَ قَالَهَا مُتَعَوِذًا: ((هَلا شَقَقْتَ عَن قَلْبِهِ فَنظَرْتَ أَصَادِقٌ هُوَ أَمْ كَاذِبٌ؟))، فَذَلِكَ دَلِيلٌ عَلَى أَنَّ الْحَكَمَ إِنَّمَا يَجْرِيَ عَلَى الظَّاهِرِ وَأَنَّ السَّرَائِرَ مَوْكُوْلَةٌ إِلَى اللهِ تَعَالَى، وَفِي الْحَدِيْثِ حَاجِزِ عَنْ بَرُوزِ دِيْوَانِ التَّفْتِيْشِ فِي قُلُوبِ النَّاسِ، وَإِنْ يَظْهَرَ الْإِسْتِجْوَابُ فِي قُلُوبِ النَّاسِ فَأَنَّهُ لَيْسَ مِنَ السُّنَّةِ وَالدِّيْن الْقَائِم، بَلْ هُوَ بِدْعَةٌ مُحَرَّمَةٌ، وَقَالَ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ فِي إِحْيَاءِ السُّنَّةِ الْمُحَمَّدِيَّةٍ وِإِخْمَادِ الْبِدْعَةِ الشَّيْطَانِيَّةِ: "قَالَ الْغَزَالِيُّ رَحِمَهُ اللهُ: "وَحَقُّ الْعَوَامِ أَنْ يَشْتَغِلُواْ بِعِبَادَتِهِمْ وَبِمَعَاشِهِمْ وَيَتْرَكُواْ الْعِلْمَ لِلْعُلَمَاءِ"، قُلتُ: مُرَادُهُ أَنْ يَتْرَكُواْ لَهُمْ الْعِلْمَ فِي بَابِ التَّكَلُّم لَا فِي بَابِ التَّعَلَّم"، وَقَالَ أَيْضًا فِي تَرْوِيْحِ الْأُمَّةِ بِبَيَّانِ تَيْسِيْرِ الْمِلَّةِ: "قَالَ الْقَاضِي أَبُو بَكْرِ إِبْنِ الْعَرَبِيُّ الْمَعَافَرِيُّ فِي كِتَابِ الْمُسَمَى بِسِرَاجِ الْمُربِدِيْنَ: أَعْلَمْ إِنَّ عِلْمَ التَّوْجِيْدِ قَدْ عَظَّمَهُ قَوْمٌ عَلَى الْخَلْقِ مَتَّى أَيْسُوهُمْ مِنْهُ، وَمَا أَعظَمُهُ قَدْرا وَمَا أَقْرَبُهُ يُسْراً، وَلَقَدْ رَضِي الله تَعَالَى فِيْهِ بِالْيَسِيْرِ وَأَدْنَاهُ لِعِبَادِهِ بَالتَّيْسِيْرِ، وَأَرَهُمْ فِيْهِ بِسَابِق الْحَكَم وَالتَّقْدِيْرِ فَقَالَ: ﴿اعْبُدُواْ اللَّهَ وَلاَ تُشْرِكُواْ بِهِ شَيْئاً ﴾، فَالتَّوْحِيْدُ أَن لَا تَجْعَلَ لِلَّهِ شَرِيْكاً وَإِن لَا خَالِقٌ وَلا مَعْبُودٌ سَوَّاهُ، وَقَدْ قَالُواْ أَنَّ هَذَا الْعِلْمَ بَحْرٌ لَا سَاحِلٌ لَهُ، وَصَدَّقُواْ وَهُوَ نَهْرٌ عَذْبٌ تَخُوْضُهُ بِالْأَقْدَامِ، وَإِنَّمَا عَظَّمَهُ كَثْرَةُ تَخْلِيْطِ الْمُلْحِدِيْنَ".

وَقَالَ اَلْمُصَنِفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: قُلْتُ، أَيِّ بَيَّاناً وَتَغْسِيْراً فِي قَوْلِ الشَّيْخِ الْعِزِ بْنِ عَبْدِ السَّلَامِ: وَأَمَّا مَن كَانَ مِن أَهْلِ الْبَصِيرَةِ، أَيِّ الَّذِيْنَ تَبَصَّرُواْ فِي شَأْنِ عِلْمِ النَّوْحِيْدِ، وَالتَّبَصُّرُ مِنْ ثَلَاثَةِ وُجُوْهٍ: الْأُوْلَى بِتَفَكَّرٍ فِي الْكِتَابِ وَالسُّنَةِ وَاسْتِخْرَاجِ الْأَدَلَاتِ مِنْهُمَا بِالنَّظَرِ وَالْإِسْتِدْلَالِ كَمَا هُو شَأْنُ الْعُلَمَاءِ وَالْمُجْتَهِدِيْنَ، فَالْبَصِيْرَةُ بِنِسْبِ هَوْلَاءِ أَن إِدْرَاكَ الْأُصُولِ لِجَمِيْعِ الْتَكَالِيْفِ ظَاهِرًا وَبَاطِنَا إِلَى مَصَادِرِهَا مِنَ الْكِتَابِ وَالسُّنَةِ وَالْإِجْمَاعِ وَالْقِيَّاسِ الْجَلِّي وَالْعَقْلِ، وَالثَّانِي بِنَظَرٍ إِلَى مَلَكُوْتِ السَّمَوَاتِ وَالْأَرْضِ الْكُونُ ذَلِكَ دَلِيْلاً عَلَى وَحْدَانِيَّةِ اللهِ تَعَالَى وَأَنَّه الْخَالِقُ لِكُلِّ شَيْءٍ وَالرَّازِقُ لِكُلِّ شَيْءٍ وَالْمَاتِ وَالْمَهُ لِي اللهِ يَعَالَى وَأَنَّه الْخَالِقُ لِكُلِّ شَيْءٍ وَالرَّازِقُ لِكُلِّ شَيْءٍ وَالْمَالِيْقِ وَالْمَ لِي اللهِ تَعَالَى وَأَنَه الْخَالِقُ لِكُلِ شَيْءٍ وَالرَّازِقُ لِكُلِّ شَيْءٍ وَالْمَالِثِ اللهِ تَعَالَى وَأَنَّه الْخَالِقُ لَكُلِ شَيْءٍ وَالرَّازِقُ لِكُلِ شَيْءٍ وَالرَّانِ مُنَا الْمَعْتَقِيْنَ، فَالْبَصِيرَةُ بِنِسْبِ وَإِدْرَاكً بِهَا مَقَاصِدَ الْمَخْلُوقَاتِ، وَالتَّالِثُ فَاصِدَ الْمَخْلُوقَاتِ، وَالتَّالِثُ عِمْ مَاعِ مَلَوْقَاتِ، وَالتَّالِثُ بِهِا مَقَاصِدَ الْمُحْتَقِيْنَ، فَالْبَصِيرَةُ وَالرَائِقُ وَالرَّاكِ بِهُ مَقَاصِدَ الْمُحْتَقِيْنَ، وَالتَّالِثُ

بِمُجَاهِدَةِ النَّفْسِ الْأَمَارَةِ بِالسُّوْءِ وَتَذْلِيْلِهَا وَتَكْسِيْرِهَا وَتَلْجَمِهَا بِلِجَامِ التَّقُوَى حَتَّى يَخْضَعَ لَهَا، فِإِنَّ اللهَ تَعَالَى ضَمِنَ لِمَنْ جَاهِدُ نَفْسَهُ فِي سَبِيْلِهِ أَنْ يَهْدِيَهُ إِلَى مَعْرِفَتِهِ وَسَبِيْلِهِ قَالَ تَعَالَى: ﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَتَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿، وَقَالَ قَالَ تَعَالَى: ﴿وَالتَّقُوا اللهَ وَيُعَلِّمُكُمُ اللهُ ﴿، أَيِّ يَعْلِمُهُمْ عَنْ نَفْسِهِ وَرَفَعَ الْحِجَابَ بَيْنَهُ وَبَيْنَهُمْ عَنْ نَفْسِهِ وَرَفَعَ الْحِجَابَ بَيْنَهُ وَبَيْنَهُمْ حَتَّى يَعْرِفُونَهُ حَقَّ مَعْرِفَتِهِ، فَهَذَا شَأْنُ الْأَوْلِيَاءِ الْعَارِفِيْنَ بِهِ، فَالْبَصِيْرَةُ بِنِسْبِ الْعَارِفِيْنَ بِهِ، فَالْبَصِيْرَةُ بِنِسْبِ الْعَارِفِيْنَ بِهِ، فَالْبَصِيْرَةُ بِنِسْبِ الْعَارِفِيْنَ بِهِ مَوْرَةِ بِنُورِ الْقُدْسِ وِإِدْرَاكُ بِهَا حَقَائِقَ الْأَشْيَاءِ وَبَوَاطِنَهَا.

وَقَالَ الْمُصَنِّفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: فَيَجِبُ عَلَيْهِ أَن يُعْمِلَ الْفِكْرِ فِي هَذِهِ الأُصُولِ لِيَخْرُجَ مِنَ التَّقْلِيدِ وَيَكُونَ عَلَى بَصِيرَةٍ فِي اعْتِقَادِهِ لأَنَّ الدِّينَ مَبْنِيٍّ عَلَى التَّبَصُّر لأَهْلِ الْبَصَائِرِ، لا سِيَّمآ إِذَا بَلَغَ الْمَرْءُ مِنْهُم مَقَامَ الدَّعْوَة إِلَيْهِ، قَالَ تَعَالى: ﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللهِ عَلَى بَصِيرَةٍ أَنَاْ وَمَن اتَّبَعَنِي ﴿، أَيِّ أَنَّهُ وَاجِبٌ عَلَى كُلِّ الْعَامِيِّ وَالْجَاهِلِ فِي هَذِهِ الْأُصُولِ أَنْ يَطْلَبَ الْعِلْمَ بِهَا حِتَّى يَخْرْجَ مِنَ التَّقْلِيْدِ فِي عَقِيْدَتِهِ، فَإِنَّ شَأْنَ التَّوْحِيْدِ لَا يُسْأَلُ الْعَبْدُ يَوْمَ الْقِيَامَةِ فِي أَقْوَالِ الْمُتَكَلَّمِيْنَ وَإِصْطَلَاحَاتِهِمْ، بَلْ يُسْأَلَهُمْ فِيْمَا هُوَ صَرِيْحٌ مِنْ أَيَّاتٍ كِتَابِ اللهِ وَأَقْوَالِ أَحَادِيْثِ رَسُولهِ ﷺ، لَا غَيْرَ، قَالَ الْمُصَنِّفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ فِي تَرُويْحِ الْأُمَّةِ بِبَيَّان تَيْسِيْر الْمِلَّةِ: "قَالَ الشَّيْخُ السَّنُوسِيُّ فِي نُوْرِ السَّعَادَةِ شَرْحِ أُم الْبَرَاهِيْنَ: لَا يَشْتَرِطُ مَعْرَفَةُ النَّظَرِ عَلَى طَرِيْقِ الْمُتَكَلَّمِيْنَ، وَالنَّظَرُ الَّذِي يَجِبُ عَلَى جَمِيْعِ الْمُكَلَّفِيْنَ هُوَ النَّظَرُ الَّذِي يَحْصَلُ بِهِ طَمَانِيْنَةَ الْقَلْبِ، ثُمَّ قَالَ: "وَلَا شَكِّ إِنَّ النَّظَرَ عَلَى هَذَا الْوَجْهِ غَيْرُ بَعِيْدٍ لِحُصُولِ لَهُ لِمَعَظِم هَذِهِ الْأُمَّةِ أَوْ لِجَمِيْعِهَا"، قُلْتُ: وَإِنَّمَا قَالَ ذَلِكَ لِأَنَّ هَذَا النَّظَرَ الْقَرِيْبُ كَمَا قَالَ فِي شَرْحِ الْقَصِيدَةِ الْجَزَائِرِيَّةِ: يَسْتَوَى فِي فَهْمِ الْغَبِيِّ وَالذَّكِيِّ وَالْقَوِيِّ وَالضَّعِيْفِ، وَأَمَّا الْبَرَكَةُ مِنْ طَرِيْقَةٍ وَانْصَحُهُ مِنْ دَلَالَةِ لِتَضَمَنَهُ الْهِدَايَةَ لِلْعَامَّةِ وَأَنَالَةُ الْبَغِيَّةِ لِكُلِّ مَوَفِّق يَرُوْمُ إِلَى الْحَقّ الْوُصُولُ"، وَقَالَ أَيْضًا فِي عُمْدَةِ الْمُتَعَابِدِيْنَ وَالْمُحْتَرِفِيْنَ: ""قَالَ عَبْدَ الْوَهَابِ الشَّعْرَانِيّ فِي الدُّرَرِ الْمَنثُورَةِ فِي بَيَانِ زُبِدِ الْعُلُومِ الْمَشْهُورَةِ: وَهَذِهِ الأُصُولُ كُلُّهَا مَعْرُوفَةٌ مُقَرَّرَةٌ عِنْدَ كُلِّ مُسْلِم يُخَالِطُ أَهْلَ ٱلإِسْلاَم، وَلَوْ لَمْ يَفْصَحْ هُوَ عَنِ التَّعْبِيرِ عَنِ ذَلِكَ عَلَى طَرِيقِ الْمُتَكَلِّمِينَ، وَقَالَ فِي الْقُوَاعِدِ الْكَشْفِيَّةِ الْمُوضِحَةِ لِمَعَانِي الصِّفَاتِ إِلْأُلُوهِيَّةِ: أَفَيَطْلُبُ مَا وَجَبَ بِالدَّلِيلِ الْعَقْلِ بَعْدَ تُبُوتِهَا بِالدَّلِيلِ الْقَطْعِيّ، إِنَّ ذَلِكَ لَجَهْلٌ، وَيَا لَيْتَ شِعْرِى مِن دَهْر يُطْلَبُ مَعْرِفَةُ اللَّهِ بِالدَّلِيلِ وَيُكَفِّرُ كُلَّ مَن لاَّ يَنظُرُ فِي الأَدِلَّةِ!

كَيْفَ كَانَ حَالُهُ قَبْلَ اَلنَّظَرِ؟ وَفِي حَالِ النَّظَرِ هَلْ هُو مُسْلِمٌ أَمْ لاَ؟ وَهَلْ كَانَ يُصَلِّى وَيَصُومُ أَمْ لاَ؟ وَهَلْ كَانَ ثَبَتَ عِنْدَهُ أَنَّ اللَّه تَعَالَى وَاحِدٌ فِي مُلْكِهِ وَأَنَّ مُحَمَّداً رَّسُولُ اللَّهِ أَمْ لاَ؟ فَإِن كَانَ مُعْتَقِداً لِّهَذَا كُلِهِ، فِهُوَ حَالَ الْعَوَآمِ، فَلْيَتْرُكُهُمْ عَلَى مَا هُمْ عَلَيْه مِنَ الْإِيمَانِ عَلَى قَدْرِ مَا عِنْدَهُم فِي الْفِطْرَةِ، وَإِن لَّمْ يَكُنْ مُعْتَقِداً لِّهَذَهِ الأَمُورِ إلاَّ بَعْدَ نَظَرِهِ الْإِيمَانِ عَلَى قَدْرِ مَا عِنْدَهُم فِي الْفِطْرَةِ، وَإِن لَمْ يَكُنْ مُعْتَقِداً لِهَذَهِ الأَمُورِ إلاَّ بَعْدَ نَظَرِهِ فِي الْفِطْرَةِ، وَإِن لَمْ يَكُنْ مُعْتَقِداً لِهَذَهِ الأَمُورِ إلاَّ بَعْدَ نَظَرِهِ فِي الْقُوالِ اللهُ اللهُ تَعَلَيمِينَ، فَنَعُوذَ بِاللّهِ مِنْ هَذَا الْمَذْهَبِ حَيْثُ أَدَّاهُ سُوءُ النَّظُرِ إلَى الْحُرُوجِ مِنَ الْإِيمَانِ!"، فَجَمِيْعُ ذَلِكَ دَلَّتُ عَلَى إِنَّ الشَّيْخَ رَحِمَهُ اللهُ تَعَالَى لاَ يَبْنَي عَقِيْدَتَهُ عَلَى مِنَ الْإِيمَانِ!"، فَجَمِيْعُ ذَلِكَ دَلَّتُ عَلَى إِنَّ الشَّيْخَ رَحِمَهُ اللهُ تَعَالَى لاَ يَبْنَي عَقِيْدَتَهُ عَلَى أَقُوالِ نَظَرِيَّةِ الْمُتَكَلِّمِينَ، بَلْ اَعْتَمِدُ عَلَى إِنَّ الشَّيْخَ رَحِمَهُ اللهُ تَعَالَى لاَ يَبْنَى عَقِيْدَتِهِ، وَقُولِل نَظْرِيَّةِ الْمُتَكَلِّمِينَ وَلَا تَعَلَى اللهُ وَمُعَلِي النَّبُولِيَةِ وَلَي تَعْرِيلَة وَلَى تَعْمُومُ عَلَى الْهُورَى * إِنْ هُو إلَّا وَحْيٌ يُوحَى * إِنْ هُو إلَّا وَحْيٌ يُوحَى * أَنْ يُقْولِلُ لَعْمَلِهُ وَاللهُ وَعُلَى مَعْطُولُ لاَ تَضِلُ مَن تَمَسَّكَ بِهِمَا مُقَدِمَةٌ عَلَى مَعْوَقِتِهِ مِن غَيْرِهِمَا.

وَقَالَ ٱلْمُصَنِفُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ: وَهُنَا الْتَهَى كِتَابِ أُصُولِ الدَيْنِ وَطِائِتِهَائِهِ الْتَهَيْثُ بِشَرْحِهِ الْمُسَمَّى قُوْتَ الْعَارِفِيْنِ فِي شَرْحٍ عَلَى كَتَابِ أُصُولِ الدَيْنِ الشَّيْخِ عَلَى كَتَابِ أُصُولِ اللَّيْنِ الشَّيْخِ عَلْمَيْرِ الْمُؤْمِنِيْنَ مُجَدِّدِ الدِّيْنِ نُوْرِ الزَّمَانِ إِمَامُ الْأُوْلِيَاءِ مُحْتِي السُّلَةِ وَالدَيْنِ الشَّيْخِ عُثْمَانٍ بْنِ فُوْدُيَ تَعْمَدُهُ اللهُ فِي رَحْمَتِهِ آمِيْنَ، وَعَلَيْهِ مِنَ الرَّحْمَنِ أُوْفَرُ رَحْمَةٍ ورِضُوالُ عُثْمَانٍ بْنِ فُوْدُيَ تَعْمَدُهُ الله فِي رَحْمَتِهِ آمِيْنَ، ﴿الْحَمْدُ بِهِ لِلَّذِي هَدَانَا لِهَذَا لِهَذَا لِهَذَا لِهَدَا لِلسُّنَةِ وَعَالَاللهِ اللهِ الْذِي يَخْتِمُ بِهِ كُلَّ الْبَابِ فِي كِتَابِهِ إِخْنَاءِ السُّنَةِ وَالْحَمْدُ لِلهُ الْبَابِ فِي كِتَابِهِ إِحْنَاءِ السُّنَةِ وَالْحَمْدُ لِلهُ الْذِي هَدَانَا اللهُمَّ وَقَقْنَا لِإِتَبَاعِ سُنَّةٍ نَبِيكَ مُحَمَّدٍ صَلِّى اللهُ عَلَيْهِ وَسَلَّم، فَمَعْنَى وَإِخْمَادِ الْبُدُعَةِ وَطَرِيْقَتِهِ وَعَادَتِهِ وَعِبَادَتِهِ وَعَادَتِهِ الرَّفِيعَةِ، كَأَنَّهُ يَقُولُ: ﴿ هُولِينَةِ وَعَادَتِهِ وَعَادَتِهِ الْمُؤْلِ اللهِ اللهِ الْدِيقَةِ عَلَيْهِ وَسَلَّم وَاللهِ اللهِ الْدِينَةِ وَعَادَتِهِ الْمُسْتَقِيمَ ﴾، لأَنَّ سُنَّة رَسُولِ اللهِ أَسْتَقِيمَ صَلَّى اللهُ الْذِي لَهُ مَعْلَى اللهُ عَلَيْهِ وَسَلَّم ﴿ إِلَى صَرَاطٍ مُسْتَقِيمٍ صِرَاطِ اللهِ الْذِي الْهُ الْذِي لَهُ مَوْلِ اللهِ اللهَ الله مَوْلِ اللهُ الْمَعْرَاءُ اللهُ عَلَيْهِ وَمَوْلَا اللهُ الْذِي اللهُ الْذِي اللهُ مَوْلِ اللهِ اللهُ عَلَيْ اللهُ عَلَى اللهُ عَلَيْ اللهُ عَلَيْ اللهُ عَلَى اللهُ عَلَيْ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ عَلَيْهِ وَمَا فِي السَّعْتِيمِ صَرَاطٍ اللهُ الْذِي الْهُ عَلَى اللهُ اللّهُ اللهُ الل

إِلَيْكَ بِحُبِّكَ لِحَبِيكِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم، وَبِحُبِّهِ لَكَ، وَبِدُنُوِّهِ مِنْكَ، وَبِالسَّبَ الَّذِي بَيْنَكَ وَبَيْنَهُ أَن تُحْيِيَنَا مُتَمَسِّكِينَ بِسُنَّتِهِ وَمَحَبَّتِهِ، وَأَن تَسْتُرَنَا بِذَيْلٍ حُرْمَتِهِ، وَأَن تَسْقِيَنَا مِن حَوضهِ، وَأَن تُمْ يَتِهِ، وَأَن تَسْقِيَنَا مِن حَوضهِ، وَأَن تُمْ يَتِنَا عَلَى مِلَّتِهِ، وَأَن تَسْقِيَنَا مِن حَوضهِ، وَأَن تُمْ يَتِنَا الْجَنَّةَ بِشَفَاعَتِهِ، اللَّهُمَّ إِنَّا نَسْأَلُكَ مِن خَيْرٍ مَّا سَأَلَكَ مِنْهُ نِبِيُّكَ مُحَمَّدٌ صَلَّى اللَّه عَلَيْهِ وَسَلَّم، وَنَعُوذُ بِكَ مِن شَرِّ مَا اسْتَعَاذَكَ مِنْهُ نِبِيُّكَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم، وَنَعُوذُ بِكَ مِن شَرِّ مَا اسْتَعَاذَكَ مِنْهُ نِبِيُّكَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم، وَنَعُوذُ بِكَ مِن شَرِّ مَا اسْتَعَاذَكَ مِنْهُ نِبِيُّكَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم، وَنَعُوذُ بِكَ مِن شَرِّ مَا اسْتَعَاذَكَ مِنْهُ نِبِيُّكَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم، وَنَعُوذُ بِكَ مِن شَرِّ مَا اسْتَعَاذَكَ مِنْهُ نِبِيُّكَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم، وَالْمَةَ وَلَا يَكُ وَلاَ حَولَ وَلاَ قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ، اللهم أصلح وَأَنْتَ الْمُسْتَعَانُ وَعَلَيْكَ الْبَلَاعُ وَلَا حَولَ وَلاَ قُوْهَ إِلَّا بِاللّهِ الْعَلِيِّ الْعَظِيمِ، اللهم أَصَلَاح الْإِمَة وَالرَعِية ، وأَلَفْ بَيْنَ قُلُوْبِهِمْ لِلْخَيْراتِ، وَادْفَعْ شَرَّ بَعْضَعُم عَنْ بَعْضَهُ مَا اللّهُمَّ أَرْحَمْ أُمُّة مُحَمَّدٍ رَحْمَةً عَامَةً.

ثُمَّ تَمَّ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ هَذَا الْكِتَابَ الْمُبَارِكَ كَمَا بَدَائَهُ وَهُوَ بِالتَّحْمِيدِ وَبِالصَّلَاةِ وَالسَّلَامِ عَلَى سَيِّدِ الْأَنَامِ فَقَالَ: "تَمَتْ بِحَمْدِ اللهِ وَحُسْنِ عَوْنِهِ وَالْصَّلاةُ وَالسَّلامُ عَلَى الله عَلَيْهِ وَسَلَّمَ، آمِين ثُمَّ وَالسَّلامُ عَلَى أَشْرَفِ الْمُرْسَلِينَ مُحَمَّدٍ رَسُولِ اللهِ صَلَّى الله عَلَيْهِ وَسَلَّمَ، آمِين ثُمَّ أَمِين "، وَتَمَّتْ بِحَمْدِ اللهِ وَحُسْنِ عَوْنِهِ يَوْمَ الْإِثْنَيْنِ 26 مِنْ ذِي الْقَاعِدَةِ سِنَّة 1432 أَمِين"، وَتَمَّتْ بِحَمْدِ اللهِ وَحُسْنِ عَوْنِهِ يَوْمَ الْإِثْنَيْنِ 26 مِنْ ذِي الْقَاعِدةِ سِنَّة 1432 الْمِيْلَادِي) فِي الْبَلَدِ اللّهِ عَلَى فِي الْبَلَدِ اللّهِ مَلَى وَالْمِينَ وَآخِرُ الْمُرْسَلِيْنَ ((أَطْلَبُواْ الْعِلْمَ وَلَوْ بالصِّيْنِ))، عَلَى قِائِلِهَا أَفْضَلُ الصَّلاةِ وَأَتَّمُ التَّسْلِيمِ وَآخِرُ وَلْ يَا لَعَلْمِينَ ﴾.



Institute of Islamic-African Studies International

The Nourishment of the Knowers of Allah Regarding A Commentary Upon the Book the Foundations of the Religion

Institute of Islamic-African Studies International

In the name of Allah, the Beneficent, the Merciful, and may Allah bless our master Muhammad, his family and Companions, all of them

Says the poorest slave in need of his Independently Rich Lord, Abu Alfa Umar Muhammad Shareef bin Farid; the one sinful in his actions, weak in his religion, debased in his character, improvident in his reason, disfigured in his physical form, and non-Arabic in his tongue: "All praises are due to Allah, the Lord of the worlds"; who is necessary existent in His Essence; "One" in His Names, Attributes and Actions; whom "there is nothing like Him"; "the Originator of the heavens and the earth; the Maker of the Angels as messengers, the possessors of wings"; and "the One who sent His Messenger with the Guidance and the religion of Truth in order to make it manifest over all religions, although the idolaters may detest it." May the best blessings and most perfect peace be upon "the generous messenger, the possessor of strength with the Lord of the Throne, the one who is firmly established, obeyed and then trusted"; our master Muhammad, and upon his family and Companions, all of them.

Introduction

To continue: these are succinct explanatory remarks written as commentary upon the book, the Foundation of the Religion of our spiritual and temporal master, the reviver of the Sunna, the Imam of the Awlivya, the light of the age, the Sword of Truth, the renewer of the religion, the Amir'l-Mu'mineen, Shehu Uthman ibn Fuduye` Muhammad ibn Uthman, may the mercy of Allah be upon him and them all together. My spiritual master, Shaykh Muhammad al-Amin ibn Adam al-Khateeb, may the mercy of Allah be upon him and may He benefit us by means of his baraka, once said: "Shehu Uthman ibn Fuduye' composed this book in the beginning of his affair when he found the majority of the people ignorant of the foundations of the religion. Thus, he composed the text the Foundations of the Religion in order to establish the common Muslims upon that which would suffice them in this discipline." It is, thus a fundamental text regarding the doctrines of belief for the common people and the beginning student. However, subsumed in it is the nourishment and drink for those who have arrived spiritually and the knowers of Allah. Subsequently, I composed this commentary in order to explain its intended meanings for the students, the beginners, the striving intermediate and those who have attained spiritual arrival in verifying this blessed text on the introduction to the science of Divine Unity, which is obligatory for every responsible person to know. I have named it: the Nourishment of the Knowers of Allah Regarding A Commentary Upon the Book the Foundations of the Religion. I ask Allah ta'ala to make it purely for His Generous Countenance and that He make it a proof for us and not against us on the Day of Judgment, by means of the baraka of its author and the rank of the Master of the Messengers.

I say, and success is with Allah: my spiritual master *Shaykh* Muhammad al-Amin ibn Adam al-Khateeb gave me license on the authority of his father, the *Imam* Adam Kari'angha al-Khateeb, on the authority of his teacher *Shaykh* Musa al-Muhajir, on the authority of his teacher, the *Imam*, *Shaykh* Ali ibn Abu Bakr al-Khateeb, on the authority of my spiritual master, the author, *Shehu* Uthman ibn Fuduye', may Allah ta'ala be merciful to him who said: "In the name of Allah, the Beneficent, the Merciful"; that is to say, he said beginning with the 'basmala' as every scholar begins their scholarly works, in imitation of the Book of Allah, expressly and in writing in the *al-Faatiha* and all the Qur'anic chapters except *at-Tawba*; and following his words, may Allah bless him and grant him peace as it was related by Abd'l-Qaadir ar-Rawaahi in his <u>al-Arba'een</u> on the authority of Abu

Hurayra: "Every affair of importance which is not begun in the Name of Allah, will be severed." In another narration he said: "...will be cut off." In yet another narration he said: "...will be clipped." The ideas regarding the wisdom of the 'basmala' is an abounding ocean, which none can reach its finality or attain its ending.

The author, the *Shehu*, may the mercy of Allah be upon him said: "may Allah send blessings upon our master Muhammad, his family and Companions and give them abundant peace"; in imitation of the command of Allah ta'ala in His words: "O you who believe send blessings upon him and abundant peace"; and in obedience to his words, may Allah bless him and grant him peace as it was related by at-Tabarani in his al-Awsat on the authority of Abu Hurayra: "Whoever sends blessings upon me in a book or letter, there will remain Angels seeking forgiveness for him as long as my name is in that book or letter." The etymology of the meaning of the expression 'blessing' is from supplication and is a specific form of prayer due to what is in it of the spiritual motivations of those sending the blessings. Thus, the meaning of the prophetic tradition is that whoever writes the sending of blessings upon the Prophet, may Allah bless him and grant him peace in his book, letter or other than these, there will remain Angels making supplication for him with forgiveness as long as the name of the Prophet, may Allah bless him and grant him peace remains written in that book or letter. Also regarding this is what was related from the Prophet, may Allah bless him and grant him peace: "Whoever sends blessings upon me in a book, then 'Oh' for what comes in it." Some of the latter Maliki scholars, such as the learned Shaykh Ahmad Zaruuq said: "Those addressed in the meaning of this prophetic tradition is conceivably those who write the blessings upon him in his book or letter. It is also conceivable that it means those who actually read the written blessings sent upon him. This latter view is broader and more hopeful, but the first view is more apparent and stronger." Thus, what is meant by sending blessings upon him is his saying: 'may Allah send blessings upon him and grant him peace.' Some of the scholars say that the meaning of sending blessings upon the Prophet, may Allah bless him and grant him peace in a book is that he actually writes it and articulates it verbally as well; in order to attain the reward mentioned in the two above mentioned prophetic traditions. Shaykh Shihab'd-Deen Ahmad al-Khafaaji said in his Naseem'r-Riyaad: "One of the traditionists once said: 'I used to transcribe the prophetic traditions and only write the sending of blessings. Then I saw the Prophet, may Allah bless him and grant him peace in my sleep who said to me: 'Will you not complete the sending of blessings in your book?' Thereafter, I never wrote it without verbally sending blessings upon him and giving him peace." The meaning of the expression 'the family' of Muhammad is his wives, and descendents. It is said that it refers to his followers. It is said that it refers to his entire *Umma*. The sound and corroborated opinion is that the family of Muhammad are the people of his household to whom it is prohibited to give charity, but to whom the fifth of the spoils are required to be given. They include the core of the Banu Hashim and the Banu al-Muttalib and they are the ones whom Allah chose over His creation after His Prophet, blessings be upon all of them. It says in a prophetic tradition: "Charity is not permissible to be given to Muhammad and the family of Muhammad." Ibn al-Athir said: "There is disagreement regarding who exactly are the family of the Prophet, may Allah bless him and grant him peace, to whom charity is forbidden to be given. The majority of the scholars say they are the people of his household." They include his wives, children, Ali ibn Abi Talib and his children and descendents from Fatima the daughter of the Messenger of Allah, may Allah bless him and grant him peace. They also include Ja'afar ibn Abi Talib and his descendents; 'Aqil ibn Abi Talib and his descendents; al-Abass ibn

Abd'l-Muttalib and his descendents; and al-Haarith and his descendents. *Qadi* Abu'l-Fadl 'Iyad said in his <u>as-Shifa</u>: "There is unanimous agreement regarding the permissibility of sending blessings upon other than the Prophet, may Allah bless him and grant him peace." Among them being his family as the Messenger of Allah, may Allah bless him and grant him peace said: "O Allah make Your blessings and *baraka* be upon the family of Ahmad." He meant by that himself, that is to say may blessings and *baraka* be upon the people of his household.

The meaning of the 'Companions' of Muhammad, means blessings be upon all of his Companions. This is also evidence that it is permissible to send blessings upon other than the Prophet, may Allah bless him and grant him peace, again as *Qadi* 'Iyad said: "It has been related in a prophetic tradition of Ibn Umar that he used to send blessings upon the Prophet, may Allah bless him and grant him peace, and upon Abu Bakr and Umar, may Allah be pleased with them. This was cited by Malik in the <u>al-Muwatta</u> in the narration of Yahya al-Andalusi." The Companions of the Messenger of Allah, may Allah bless him and grant him peace were every man and woman from among humankind and *jinn*, whom Allah singled out with actually seeing the Prophet, may Allah bless him and grant him peace, hearing the message from him, and accepting Islam during his life time, even if his or her companionship with him upon him be blessings and peace was only for a single day.

The author, the *Shehu*, may the mercy of Allah be upon him said: "Says poor slave in need of the mercy of his Lord..." This means that the author described himself with the attributes of impoverishment and need, recognizing the absence of ability on his part from every respect, be it in his essence or his nonessential qualities. Allah ta'ala says: "O mankind, you are impoverished with regard to Allah, and Allah is the Independently Rich, the Praiseworthy." Shaykh al-Akbar Ibn Arabi al-Hatimi said regarding the meaning of the expression 'impoverished': "The truly impoverished one is the one in dire need of everything and nothing is in need of him. This person is considered by the realized ones to be the pure unadulterated servant. For, his state in the actuality of his existence is the same as his state in the actuality of his non-existence." Shaykh Ibn'l-Hajj said regarding the meaning of the expression 'impoverished': "He is the one who has placed this world's life behind him, and has embarked upon his Hereafter, being totally preoccupied with his Lord. He thus embarks upon the correction of his own soul, and cleansing it from everything other than Allah. For, each heart in which there exist other than Allah ta'ala, then that heart is caught up in the throws of spiritual abandonment and rejection. Each heart in which only He exist, sub'hanahu wa ta'ala, there occurs for it spiritual openings, Self Disclosure and intimate discourse in its innermost secret based upon the circumstance of his spiritual state." Shaykh Ahmad ibn 'Ajiba, may Allah be merciful to him said: "As for the truly impoverished one, he is the one who is bereft of everything besides Allah, and has rejected everything which preoccupies him from Allah. It is for this reason it is said: 'The truly impoverished on does not own, nor is he owned. That is to say that he neither owns any created thing, nor is he owned by any created thing.' The prerequisites of the truly impoverished are four: [1] elevated spiritual enthusiasm; [2] excellent service; [3] having esteem for sanctity; and [4] piercing spiritual resolve."

The author, the *Shehu*, may the mercy of Allah be upon him said: "...**Uthman ibn Muhammad ibn Uthman, known as Ibn Fuduye...**" He was the *Amir'l-Mu'mineen* Abu Muhammad Sa'd, Uthman ibn Muhammad ibn Uthman ibn <u>Saalih</u> ibn Haruun ibn Muhammad Ghurtu ibn Muhammad Jubba ibn Muhammad Sanbu ibn Maasiraan ibn Ayyub ibn Buba Baba ibn Abu Bakr ibn Musa Jokolli ibn *Imam*

Danbuba at-Turuudi al-Fulaati as-Sudani. He was known in the Arabic language as 'Ibn Fuduye'; in the Fulfulde' language as 'Bi Fuduye'; and he was famous in the Hausa language as <u>D</u>an Fodio. The meaning of '<u>d</u>an' in Hausa is 'the son of' and the meaning of '<u>fuduye</u>' in Fulfulde' is 'the jurist'. This means that his father, Muhammad, was a majestic scholar famous for his erudition and fearful awareness of Allah. As for the mother of the author, she was the <u>Sayyida</u> Hawwa bint <u>Sayyida</u> Fatima bint Muhammad as-Shareef ibn Abd's-Samad ibn Ahmad as-Shareef ibn Ali al-Yanbu'iy ibn Abd'r-Razaaq ibn as-<u>Saalih</u> ibn al-Mubaarik ibn Ahmad ibn Abi'l-Hassan as-Shadhali ibn Abdallah ibn Abd'l-Jabbar ibn Tamim ibn Hurmuz ibn Hatim ibn Qusay ibn Yusef ibn Yushu'a ibn Wardi ibn Bataal ibn Ahmad ibn Muhammad ibn Isa ibn Muhammad ibn al-Hassan as-Sabt ibn Ali ibn Abi Talib, and Fatimah az-Zahra the daughter of the Messenger of Allah, may Allah bless him and grant him peace and upon his pure family and pleasing Companions.

Shehu Uthman ibn Fuduye` was born on a Sunday, the 3rd of the month of <u>Safar</u> in the year 1168 A.H. (circa 15th of December, 1754 C.E.) in a town called Maraata in present day southern Niger. He was raised from a young age to call people to Allah. He delved deep in the oceans of the sciences until he became the axis of knowledge of his time. Shehu Uthman ibn Fuduye` made strenuous effort in spiritual exercise and discipline by following the Sunna, adherence to the noble Muhammadan character, deep yearning for the Prophet, upon him be blessings and peace, and continuous sending of blessings upon him, until he attained the spiritual station of redeeming axis. There then manifested from him many miracles until he became famous among the people as the 'renewer of the religion', and 'the light of the age'.

The Shehu, may Allah be merciful to him, then had the whole of creation subjected to him, even the temporal rulers of the lands. As a result he became the recourse of baraka for the rulers, who continuously took him as a means to Allah ta'ala, who requested the miracles of his supplications, and sought to attain his baraka. The son of the Shehu, Sultan Muhammad Bello said in his Infaq'l-Maysuur: "Thus when the Shehu clarified the path, guided the successful and cleared the road for the spiritual travelers, the worldly people from among the venial scholars and rulers blindly continued in their repression. They only feared the demise of their system, the lost of their markets and their deterioration in the eyes of those who were guided. Consequently, these rulers and scholars began to harm the Shehu's jama at by seizing their wealth. The simple-minded among them endangered the lives of the Muslims and began to cut off the way of earning their living. They used to hinder everyone who had some relationship with the Shehu, although the followers of the Shehu did not raise any objection to them. It never crossed the oppressors' minds that they were doing any wrong to the Muslims because the majority of the followers of the Shehu were from among the most powerless of people who had never known true political honor or social respect."

By reason of these increased tribulations, the *Shehu*, may the mercy of Allah ta'ala be upon him made the *hijra* with his *jama'at*, and all those who listened to him and obeyed him from the land of Degel in the year 1218 A.H. in the last ten days of *Dhu'l-Qa'ida* (circa 1804 C.E.) to a land called Gudu. There, the *jama'at* gathered and appointed the *Shehu* as their *Amir*, and elected to establish the *jihaad* in the Way of Allah ta'ala. As a result Allah ta'ala fortified the *Shehu* and the Muslims with him with victory, triumph and the establishment of the religion following the traces of the footprints of the Messenger of Allah, may Allah bless him and grant him peace. The Muslims, then conquered all of the lands of the central *Bilad's-Sudan*, and established the Sokoto Uthmani Caliphate, which became by the *baraka* of the *Shehu*, may Allah

be merciful to him, the greatest of the governments of the *Bilad's-Sudan* until the Day of Standing. As a result of all these spiritual blessings and temporal successes, the scholars came to believe that *Shehu* Uthman ibn Fuduye` was the 11th of the 12 Rightly Guided Caliphs who would surmount the inward and the outward; gather between the two ranks of knowledge and saintliness; and achieve suzerainty over inward spiritual leadership and outward political sovereignty. For, under his political authority fell the whole of the central *Bilad's-Sudan*, parts of the lower *Bilad's-Sudan* and most of upper *Bilad's-Sudan*. And all praises are due to Allah for that.

Allah engulf him in his mercy Amen"; that is to say, may Allah enfold him in His mercy and inundate him by means of it. It has been related by at-Tabarani on the authority of Usama ibn Shareek that the Prophet, may Allah bless him and grant him peace once said: "There is no one who will enter the Garden by his actions." They said: "Not even you?" He said: "Not even me, unless Allah completely engulfs me with His mercy." Abu 'Ubayd said: "The meaning of 'completely engulfs me" is 'dresses me' and 'conceals me' by means of His mercy. It goes without saying that he upon him be blessings and peace was like that because Allah ta'ala says about him: "And We have not sent you except as a mercy to all the worlds." Thus, if the author's use of the words 'the mercy of Allah ta'ala' was to indicate the Prophet of mercy, may Allah bless him and grant him peace, then the meaning of his words: 'may Allah engulf him in His mercy', would mean may Allah plunge him into the character traits of the Prophet, may Allah bless him and grant him peace, inundate him in his Sunna, and flood him with the overflowing of his illumination, and Allah ta'ala knows best.

The author, the Shehu, may the mercy of Allah be upon him said: "All praises are due to Allah the Lord of the worlds"; and blessings and peace be upon the Messenger of Allah, may Allah bless him and grant him peace." He said this following the Mighty Book of Allah. For, He begins the Qur'an with His words: "All praises are due to Allah the Lord of the worlds." He also said this imitating the judgment of his words, may Allah bless him and grant him peace: "Every important matter which is not begun with: all praises are due to Allah' and the sending of blessings upon me, then it will be severed." We have mentioned previously the meaning of the expression 'severed' in the opinion of the cited scholars.

The author, the Shehu, may the mercy of Allah be upon him said: "...To continue:" It is said that this expression is considered the beginning of speech. It is said that it was Prophet Dawud, upon him be peace who was the first to articulate the phrase: '...to continue...'; as at-Tabarani related in a prophetic tradition of Abu Musa al-Ash'ari going back to the Prophet. However regarding this prophetic tradition there are some disputes. Abu Salma said: "The first person to say: '...to continue...' was Ka'b ibn Luway." It is said that the first person to say it was the Prophet Ya'qub, upon him be peace, as it was related by ad-Daragutni. It is said that the first person to say it was Yua'rab ibn Qahtan. It is said that the beginning of speech means having jurisprudence in judgment. Abu'l-Abaas said: "The meaning of: '...to continue...' is to continue with what had been said from speech; and it is such-and-such." Sibawayhi said: "To continue' means, regarding the matters which will be discussed thereafter." Or it means to continue after evoking the Name of Allah ta'ala, praising Him, and sending blessings and peace upon His Messenger, his followers from his family, Companions and *Umma*. Thus, it is highly recommended legally to say 'to continue' during giving a sermon. The many authentic prophetic traditions transmitted regarding are well known. Al-Bukhari dedicated in his Saheeh an entire chapter to

'On Beginning the Sermon With: To Continue', in which is mentioned a host of prophetic traditions giving evidence of its lawfulness.

The author, the Shehu, may the mercy of Allah be upon him said: "...this is...", that is to say that this transcription or this small collection is: "...the Book of the Foundations of the Religion..." This means that he named it the Book of the Foundation of the Religion because what is in it constitutes the basis for the religion. The foundation of a thing is its base, its root, its origin, its initiation and its dependence. The plural of foundation is 'usuul'. The Renewer of the religion, Abu Hafs Umar al-Balqini said: "The expression 'foundation' has several meanings linguistically. Among them is that upon which something relies; or that upon which something is constructed; or that upon which the existence of something depends; or that from which a things comes from. The meaning of 'foundation' technically is: a referential proof, a formulated inference and a fundamental principle. Thus the science of the foundation of the religion is the principles of the doctrines of belief of the religion, which is the science of Divine Unity; or the science of the doctrines of belief which are obligatory upon every responsible person to know and believe in, with the exception of the science of scholastic theology Some of the scholars hold the view that the foundations of the religion are actually the science of scholastic theology which is extracted from the Book, the Sunna and rational proofs.

The Shehu, may Allah be merciful to him said in his Fat'h'l-Basaa'ir: "The discipline of Divine Unity is divided into two divisions: [1] the foundations of the religion; and [2] scholastic theology. The foundations of the religion is among the individual obligations, while scholastic theology is among the collective obligations." The meaning of individual obligations is a reference to every science and action which are obligated upon every responsible person to know and act upon. As for the collective obligations it is a reference to those sciences and actions that when someone establishes them it removes the obligation from others. The foundations of the religion are the most important of the sciences for the responsible person to know and understand because its crux revolves around sound faith and the acceptance of the heart. In fact, it is among the most important of the affairs of the religion around which all things revolve. The scholars of the people of the Sunna divided the foundations of the religion into three divisions: [1] divinity; [2] prophetic; and [3] the after-life. As for divinity it is a reference to all those issues related to Allah 'izza wa jalla. Its origin is from the knowledge which is necessary regarding the right of Allah, what is impossible to Him, and what is possible for Him. Thus, the science of divinity is the goal of all the sciences. All of the sciences from doctrines of belief, the branches of the outward and the branches of the inward emerge from it. Because the science of divinity is knowledge of Allah ta'ala, it is as Rahmatullahi ibn Khalil'r-Rahman al-Hindi said in his Idh'haar'l-Haqq: "It is an expression regarding knowledge of His Essence, knowledge of His majestic Attributes, knowledge of His generous Attributes, knowledge of His Actions, judgments, and Names. The Our'an encompasses the evidences of all these issues, their branches and details in such a way that is unequaled by any other book. Rather other books do not even approach, the elucidation which the *Qur'an* embraces." As for prophecy it is a reference to knowledge of what is necessary with regard to the rights of the Messengers, what is impossible to them, and what is possible to them. As for the after-life, its origin is from the expression 'hearing', meaning that which was heard from the Messengers regarding the affairs of the Hereafter, such as death, and what comes after, as it will be explained, Allah willing.

The author, the *Shehu*, may the mercy of Allah be upon him said: "It will be of benefit, Allah willing for those who rely upon it." That is to say, that it will be beneficial in the worldly life and the Hereafter for the one who depends upon it, because by comprehension of the science of Divine Unity one will know the foundation which every Prophet from Adam to our master Muhammad, may Allah bless them and grant them peace, came with from their Lord. It is the knowledge of the unity of Allah and His gnosis. There can be no knowledge more beneficial than knowledge of Allah ta'ala in the hearts. It is for this reason that Abu Nu'aym related on the authority of Anas ibn Malik who said that the Messenger of Allah, may Allah bless him and grant him peace said: "Knowledge are two: knowledge firmly established in the hearts, which is beneficial knowledge, and knowledge conveyed only on the tongue. This knowledge will be a proof of Allah against His servants." For, beneficial knowledge includes all the sciences which give evidence of Allah, knowledge of Him and fear of Him. Every science which does not give evidence of Allah, or His gnosis is not beneficial. Subsequently, the Messenger of Allah, may Allah bless him and grant him peace ordered us to avoid all knowledge which has no benefit, as it was related by Ibn Maja on the authority of Jaabir ibn Abdallah, who said that that the Messenger of Allah, may Allah bless him and grant him peace said: "Ask Allah for beneficial knowledge and seek refuge with Allah from knowledge which has no benefit." It has also been related by Ibn Maja, Ibn Hibaan, Ibn Mansuur, and at-Tabaraani on the authority of Jaabir ibn Abdallah, as well as at-Tabaraani on the authority of A'isha who said that the Messenger of Allah, may Allah bless him and grant him peace said: "O Allah I ask You for beneficial knowledge, and I seek refuge with You from knowledge which has no benefit." We ask Allah ta'ala that He makes this book beneficial knowledge for us, and to firmly establish its sciences in our hearts, by the rank of our master Muhammad, may Allah bless him and grant him

On Divinity (al-Ilaahiyaat)

The author, the *Shehu*, may the mercy of Allah be upon him said: "**Therefore, I say and success is with Allah...**" that is to say, I began my words in this book and in what I say, there will be no success in its soundness, nor success in it reaching creation except with success from Allah ta'ala. He did this following the words of Allah ta'ala upon the tongue of Prophet Shu'ayb, upon him be peace who said: "*There will be no success for me except with Allah, upon Him do I rely and to Him do I repent.*"

The author, the Shehu, may the mercy of Allah be upon him said: "The entire universe from its Throne to the spread carpet of its earth is in-time creation (haadith)." That is to say, everything in existence besides Allah ta'ala, which is delineated in Arabic as 'al-'aalam' with the letter 'laam' inflected with the vowel movement 'fat'ha'; is created. Allah ta'ala says: "Allah is the Creator of everything." This means that He created everything besides Himself, because, everything in existence besides the Essence of Allah, designated as the world is in-time creation, or that which is created. Thus, the entire creation is everything other than Allah ta'ala from his Throne, to the spread carpet of the earth, and everything between them. Intime creation is an existing thing which was made to exist from something besides itself. This means that it was brought into existence by means of a causative agent, consist of a substance, and there was a time which existed prior to its existence. Intime creation is thus, everything which has a beginning and an end.

The Shehu, may the mercy of Allah ta'ala be upon him began with mentioning the in-time creation of the world because through knowledge of it one can come to know its Fashioner and Creator. The Messenger of Allah, may Allah bless him and grant him peace said: "Whoever knows himself comes to know his Lord." The Knower of Allah, Muhammad at-Tataa'iy al-Maaliki said regarding the meaning of this prophetic tradition: "It means whoever knows himself with regard to his deficiency, servility and humility, and its being proscribed from the attributes of might and power, then knows that his Lord is described with the attributes of perfection, is singled out with Might and Majesty, free of all traits of alteration and cessation, and far exalted above being described with 'where-ness', 'how-ness' and embodiment." In summary, by means of knowledge of the attributes of creation one comes to know the Attributes of the Creator.

The author, the Shehu, may the mercy of Allah be upon him said: "...and its maker is Allah ta'ala"; that is to say, that He is its Creator who originated all of creation by bringing them out of pure none existence into existence. The Creator of the entire universe is Allah ta'ala, and He is the Causative Agent of all things, the One who brings them into existence and their Preserver. Allah ta'ala says: "He is the One who originated creation, and then renews it." The entire universe is in-time creation by means of the engendering that Allah ta'ala brings about and not by means of any created entity or in-time existing thing. Allah ta'ala created the universe from pure none existence, which means that He created creatures from dust or from none existence. This means that He is the One who originated creation without a foundational model, and that He engendered it and brought it into existence after it was previously nothing. Mujahid said regarding the meaning of the above cited verse: "It means He engendered creatures, brings about their demise, and then revives them for the Final Resurrection. Or it means He originally engendered creatures from water, and then renewed its creation from creational state to creational state." As for the beginning of its creation, it first began as a blood clot in the womb before it was born. As for its return, it is His reviving it after death with the Second Blowing in the Trumpet for the Resurrection. Thus, He made what is known in the beginning of creation evidence for what is concealed in its return, based upon the principle that what is witnessed proves the existence of what is hidden. Allah ta'ala also says as evidence: "Allah is the Creator of everything"; which means He is the Maker of all things besides Himself, because He is not created or made; but rather, He: 'is the Creator of everything'; that is to say He is the Maker of all things.

The author, the *Shehu*, may the mercy of Allah be upon him said: "He, Allah ta'ala, is Necessary Existent, (waajib'l-wujuud)." This means that the existence of Allah ta'ala in His Essence, Attributes and Actions is necessary and indispensable. Allah's existence does not accept none existence from any perspective. That which is Necessary Existent is that which did not come from anything, did not come into existence by means of anything, and was not preceded by time, place or any entity. Allah ta'ala says: "That is because Allah, He is the Absolute Being." This means that He is the Possessor of the right of being over His servants and the Possessor of real absolute existence. It means that the existence of every existing thing besides Him exists as a result of His Absolute Existence. The permanently absolute existent being is the One whose existence never changes and never suffers cessation; and this can only apply to Allah ta'ala. Since existence is firmly established as a right for Allah ta'ala, then its opposite, which is none–existence is impossible to Him. Thus, the meaning of the Absolute Existent Being is the One whose existence and divinity is the reality of realism. The Real or Absolute Truth is the opposite of fabricated falsehood.

Thus, the absolute existence of the universe in reality is a falsehood. This is because the existence of the entire universe requires with an essential prerequisite the prior existence of the Necessary Existent. Allah ta'ala says: "Everything is in annihilation and there only remains the Face of your Lord the Possessor of Majesty and Generosity." For, there is no real existence to the universe except by the absolute existence of His existence. Every created thing has a causative factor. The causative factor for the existence of the universe was in order to know its Maker, Creator and the One who brought it into existence. Allah ta'ala says on the tongue of His Messenger: "I was a Treasure unknown, and desired to be known, so I created creation." Thus, the causative factor for the existence of the universe is in order that the One who brought it into existence can be known. The Knower of Allah, Shaykh Abd'l-Waahid ibn 'Ashir said in his al-Murshid'l-Mu'een

"His existence has a decisive proof

It is the need of every in-time creation to have a Maker."

This means that the Necessary Existent has a decisive proof of His existence, and it is the entire universe itself, from its celestial constituent to its terrestrial constituent, from its foundation to its branches. For, Allah is the Absolute Necessary Existent whose existence is the essence of the existence of everything besides Himself.

The author, the Shehu, may the mercy of Allah be upon him said that Allah ta'ala is: "Pre-Eternal (qadeem), no beginning to Him." This means that Allah ta'ala is the One whose Absolute Existence has no beginning to it. For, the existence of Allah ta'ala was not preceded by none-existence. That is to say, that the absence of beginning-ness to His existence is necessary for Him; for He is not restricted by time or place, since each of these restrictions are apart of in-time creation. Thus, the preexistence of Allah ta'ala with this meaning is necessary and firmly established for Him. The opposite of pre-eternal existence is in-time existence, which is impossible with regard to Allah ta'ala. He says: "He is the First"; which means that there is no beginning to His existence, and that He is eternally prior in His existence to all intime created things. Thus, His existence is inseparable from His Essence, and there is no flaw in His existence. Or it means that He was before everything existed without limit. This *Our'anic* verse is evidence that coming into existence is impossible to Him. Thus, the First is the One who has no beginning to His firstness, for Allah is the Necessary Existent who is Pre-Eternal without a beginning to His pre-eternity and existence.

The author, the *Shehu*, may the mercy of Allah be upon him said that Allah ta'ala is: "Eternally Continuous (baaq), no ending to Him." This means that the existence of Allah in His Essence, Attributes and Actions is eternally continuous without end. The attribute of continuity means that Allah ta'ala has no ending to Him preventing His none existence; for He is absolutely free of annihilation. On the contrary, eternal continuity is forever established for His existence, and is necessary for Him perpetually. The opposite of eternal continuity is annihilation, which is impossible to Allah ta'ala, with an impossibility established by reason and the shari'a. The evidence of His eternal continuity through reason is the establishment of His preeternity, because that which has pre-eternity firmly established for it, then its none-existence is impossible. Allah ta'ala says: "And rely upon the Ever Living who will never die." This means: 'O soul which must taste of death, rely upon the One who is eternally continuous and will never die.' For, Allah ta'ala has eternal life which is not associated with death in any manner. Further, the establishment of the eternal continuity of the Necessary Existent, the negation of His annihilation and the

establishment of the annihilation of all things besides Him is corroborated by His words: "Everything is in annihilation and there only remains the Face of your Lord the Possessor of Majesty and Generosity"; and His words: "There is no deity except Him, everything is destroyed except His Face."

The author, the Shehu, may the mercy of Allah be upon him said: "He is unlike in-time created things (mukhaalif li'l-hawaadith)."This means that Allah ta'ala is unlike in-time creation in His existence, Essence, Attributes and Actions. This is because if He resembled in any manner in-time creation which He brought into being and created then He would of a necessity be in-time creation like them. If He were in-time creation like them, then the permanence of His eternal pre-existence would not be established for Him. Therefore, His being in-time creation is impossible to Him. The evidence of His being unlike the creation by reason is His omnipotence in bringing creation into existence. This is because whatever resembles a thing is unable to bring that thing into existence. Allah ta'ala says: "There is nothing like Him." This means that nothing in existence resembles Allah ta'ala in any manner. He does not resemble anything from His creation, nor does anything resemble Him. What is introduced in the verse is the rapport between the Creator and the creation, in that there can never be resemblance between them in real meaning. This is because the Attributes of the Eternal Pre-Existent the majestic and mighty, is unlike the attributes of creation. Creational attributes are never free of causality and effect, while Allah ta'ala is free of all that. Rather, He remains with His Divine Names and Attributes upon what He explained in His Own words: "There is nothing like Him." One of the realized scholars said: "The Divine Unity establishes that His Essence does not have any resemblance among the creational essences nor is It inactivated by creational attributes." Al-Waasiti, may Allah be merciful to him said in addition to this meaning: "There is no essence like His Essence; there is no name like His Name; there is no action like His Action; and there is no attribute like His Attribute except from the perspective of verbal expression alone. His Pre-Eternal Essence is too majestic that It would have in time creational attributes; in the same manner that it is impossible that the essence of an in time creation possess pre-eternal attributes. This is the school of thought of the People of the Lord of Truth, the Sunna and the Jama'at." It is said that the meaning of His words: "There is nothing like Him", has two meanings. The first being that: He is not like a thing; thus the expression 'like' is introduced into the sentence as emphasis and corroboration to it, since there is a verbal distinction between it and the genitive particle al-kaaf (for resemblance), but both have the same meaning. The second is that it means: He is not like anything; where the genitive particle al-kaaf is interjected into the sentence for emphasis. This verse proves that resemblance to creation is impossible to Him. The protected friend of Allah Muhammad Tukur, may Allah ta'ala be merciful to him said in his Qira''l-Ahibba: "How can resemblance be applied to the One about whom: 'there is nothing like Him'? For every form of transcendence which creatures direct to the Absolute Being, actually returns back to them, because He, glory be to Him does not require that His transcendence be determined. This is because we do not have knowledge of the howness of our consecration of Him except by our knowledge that He is the Holy One, which means that He is absolutely free of defects, the attributes of deficiency and any of the attributes of in-time creation."

The author, the *Shehu*, may the mercy of Allah be upon him said: "He does not have corporeal dimension (*jirm*) nor any of the attributes of mass." This means that Allah ta`ala does not have a corporeal body, because mass with corporeal dimensions is a material body. Nor does He possess any of the attributes of a body.

This means that He does not possess substance, corporeal mass, or causality. He is neither compartmentalized, nor is He indicated to by 'here' or 'there'. For every substance, body, or causality is a limitation, and Allah ta'ala has no limitation, because He has no beginning, or end. Subsequently, whenever He describes Himself with a 'face', 'hand', 'two hands', an 'eye', 'two eyes', a 'foot', or 'two feet', for He is as He describes Himself without 'how-ness' in accordance with what He says, and with a meaning that He alone means. For each of these attributes fall under the transcendence of His words: "There is nothing like Him." Ibn al-Athir said: "Everything which is transmitted in the Qur'an and prophetic traditions related to hand, hands or other than these from the names of bodily limbs connected to Allah 'izza wa jalla, then it is transmitted by way of metaphor and symbolism, because Allah is absolutely free of resemblance and incarnated substantiation." This is true simply because: "There is nothing like Him."

The author, the Shehu, may the mercy of Allah be upon him said: ". He does **not have a direction** (*jihat*) or place (*makaan*)." This means that Allah ta'ala is not in any direction; is not in a location; is not bounded by other than Himself and nor is He incarnated in direction or locus. If He were in a specific direction, then that direction would of a necessity have to be eternally pre-existent and prior to Him, may He be exalted. This, however, is impossible, because direction and place are two intime created events, which Allah ta'ala created; and He is eternally prior in His existence to every in-time creation. As for His words, may He be exalted: "The Rahmaan is firmly over the Throne"; and His words: "Do you believe in the One in the heavens?"; and other than these in similar Qur'anic verses, and prophetic traditions; we say about them as the reformer of the religion, Abu Hafs Umar ibn Ruslan al-Balqini said: "As for these transmissions and narrations which are disassociated from proofs of reason and which do not accept interpolation, that the judgment is to divert that from its apparent meaning." The most erudite of the Blacklands, 'Izza'd-Deen Abdullahi ibn Fuduye' said in his Diya 't-Ta'weel: "He makes an indication of the perspective of His bringing into being of existence and His management of affairs, by the objective intended by the Throne, from which flows Divine judgments and decrees. From it (the Throne) descends the creational causative factors based upon the arrangement and decrees of His judgment, and the wisdom connected to His will; in order to prove the perfection of His Power and Will. For, Allah ta'ala says: 'The Rahmaan', which is inflected in the nominative case to indicate praise. The sentence which follows this statement is a predicate after a predicate or it is a predicate of an omitted subject where Allah ta'ala says: '...is established over the Throne'. This is a metaphor for the effectiveness of Allah's power to organize creation and the efficacy of His management of existence in accordance with the judgment of His wisdom." Allah, ta'ala created His Throne, not because He needed it, and then established Himself over it, how He willed and in accordance with His desire; but not in the kind of settling or repose accustomed to creation. The most erudite of the Blacklands, 'Izza'd-Deen Abdullahi ibn Fuduye' said in his Diya 't-Ta'weel regarding the words of Allah ta'ala "Do you believe in the One in the heavens?'; this is a reference to His divine sovereignty and omnipotence which descends from the heavens; or it is a reference to the One in the heavens as those who are ignorant among you claim." These two *Our'anic* verses, thus cannot be taken as evidence for the existence of Allah ta'ala being in a particular place or direction.

The author, the *Shehu*, may the mercy of Allah be upon him said: "Rather, He is now as He was in pre-eternity before the existence of the universe." That is to

say, that Allah ta'ala was before 'was-ness' was, before how-ness was, before 'whereness' was, before 'when-ness' was and before the existence of all the attributes of intime creation were. For, before Him there did not exists any existence or existing thing; and He is now as He was. The Messenger of Allah, may Allah bless him and grant him peace said as it was related in the Saheeh of al-Bukhari on the authority of 'Imraan ibn Hissien: "Allah was and there was nothing other than Him." In another narration he said: "...and there was nothing before Him." In a narration related other than al-Bukhari he said: "...and there was nothing with Him." In these prophetic traditions is the evidence that at one time there existed nothing other then Him; not the Primeval Water, not the Throne or other than these. This is because all of these things are other than Allah ta'ala. It occurred in the narrative of Naafi' ibn Zayd al-Humaydi a prophetic tradition with the following wording: "...His Throne was upon the Primeval Water, then He created the Primordial Pen and said: 'Write what will be.' He then created the heavens and earth and all therein." The meaning of this prophetic traditions is that the Eternally Pre-existent One is the One before whom nothing existed and nothing contested with Him in His firstness. In it also is established the principle that the genus of time and its ranges are all in-time creation; and that Allah is the One who brought the whole of creation into existence after it was previously nothing. And He did not create creation out of prior impotence, but rather He created it with His power and omnipotence.

The author, the Shehu, may the mercy of Allah be upon him said: "He is Rich and Independent (ghaniy) of location (mahal) and designation (mukhassas)." This means that Allah ta'ala is independent of any other essence which necessitates His existence, and that He, may He be exalted, is independent of a causative agent which designates Him with existence. For, Allah ta'ala is independently self-sufficient of all besides Himself. He has no need of other than Himself in His Essence, Attributes or Actions. This is because if He were in need of other than Himself, He would then be deficient; He would be in-time creation; and other than Him would have affective influence upon Him. However, all of this is impossible with regard to His exalted rights. The evidence by reason of His being Independently Rich of any other causative essence is the necessity of His being described with the Attributes of Power, Will, Knowledge and Life, because the attributes of in-time creation cannot be described by these attributes. The evidence by reason of His being independently Rich of any causative agent is the permanence of His Eternal Pre-existence, because the Eternally Pre-Existent can never be in need of a prior causative agent. Allah ta'ala says: "Allah is the Independently Rich"; which means that the whole of creation is in need of Allah, and Allah ta'ala is Independent of the whole of His creation. It is said that the verse means that He is Independent of His creatures and their need to worship Him. For, this *Our'anic* verse establishes the proof that the attribute of being in need of something is impossible to Him. The Independently Rich is the One who is not in need of anyone regarding anything, and everything is in dire need of Him. This is the meaning of the Absolute Independently Rich, which is an attribute which none shares with Allah. The protected friend of Allah, Muhammad Tukur, may Allah ta'ala be merciful to him said in his Qira'l-Ahibaa': "The Independently Rich is the One who is not in need of anything either in His Essence, Attributes or Actions, nor can deficiency apply to Him. Whoever has gnosis that He is the Independently Rich becomes autonomous by means of Him from all things, resorts to Him in all things, and is in dire need of Him in all things."

The author, the *Shehu*, may the mercy of Allah be upon him said: "He is One (waahid) in His Essence, Attributes and Actions." This means that Allah ta'ala is One in His Essence, One in His Attributes and One in His Actions. The evidence by reason of His Oneness is His bringing created things into existence, because if there were another deity with Him, then there would occur mutual rivalry between them. Allah ta'ala says: "Say: He Allah is One"; which means that He is Singular and Solitary. The etymology of the expression 'ahad' (one) is from the numerical expression 'wahada' (to make one), where the letter 'waw' is substituted with the letter 'hamza'. This establishes that being a multiplicity is impossible to Him. The Messenger of Allah, may Allah bless him and grant him peace said as it was related by at-Tirmidhi and others on the authority of Abu Hurayra regarding the number of the Beautiful Names of Allah that He is: "Singular, One, Unique"; which means that oneness is firmly established for Him by each of these Attributes. As for Singular, He is the One whose oneness is continuous and there is no other with Him. The protected friend of Allah, Muhammad Tukur, may Allah ta'ala be merciful to him said in his Qira'l-Ahibaa': "It is said that this Name comes from oneness which is the ultimate number completely free of the multiplicity of the numbers other than it. Whoever realizes that He is Singular, then makes his heart singular for Him and becomes one in all his endeavors. This is an explanation of the prophetic tradition: 'Indeed Allah is Solitary and loves the solitary.' This means that He is Unique and that He loves the heart which is uniquely singular." As for the One it is a Name constructed to negate what can be mentioned with it of multiplicity, as Ibn Mandhuur said. The protected friend of Allah, Muhammad Tukur, may Allah ta'ala be merciful to him also said in his Qira'l-Ahibaa': "Whoever realizes that He is the One, then with him nothing of the entire cosmos remains with regard to actual existence, or non-existence. This is because the judgment of the existence of the cosmos being subsequent to His Existence is obliterated with the Oneness of His Essence." As for the Unique One; He is the One who is uniquely singular in His affair over all of His creation. Al-Layth said: "The Unique One with regard to the Attributes of Allah ta`ala, is the One who is Singular and One which has no equivalent, no likeness or second on charge"; as Ibn Mandhuur said.

The author, the Shehu, may the mercy of Allah be upon him said: "He is Omnipotent (qaadir) with power"; that is to say that Allah ta'ala is Omnipotent with power by having full choice over every creational possibility and decreed thing. If He wills, He does a thing, and if He wills, He leaves it undone. Thus, omnipotence is an eternal attribute which is eternally persistent with the Essence of Allah ta'ala. No affair occurs in the kingdom of Allah except by means of His omnipotent power. If it were not like this, then He would, of a necessity be impotent. However, impotence is impossible to Allah. The evidence of His omnipotence by reason is His bringing created things into existence, because that which is impotent cannot bring things into existence. Allah ta'ala says: "Indeed Allah has power over all things." This means that He describes Himself with being Omnipotent over all things in existence. This verse firmly establishes that impotence is impossible to Him. Further, the *Umma* is unanimous regarding describing Allah ta'ala with the attribute of All Powerful. He, glory be to Him, is All Powerful, the Omnipotent and the Empowering. Al-Haruuwi said: "Allah 'izza wa jalla is Omnipotent, Empowering and the All Powerful over every contingent created possibility which can accept both existence and nonexistence." Subsequently, it is necessary upon every responsible person to know that Allah ta'ala us Omnipotent and possesses power with which He acts. He does what He wills in accordance with His prior knowledge and choice, because whoever is not

described with the attributes of power, will of a necessity be described with the attributes of impotence, and this is impossible with regard to Allah ta'ala. It is also necessary that every responsible person know that the servants also possess limited power which they acquire through the empowerment which Allah ta'ala provides them in the natural flow of ordinary custom. This contingent created power ensues from the Omnipotent Empowering One who: "created you and your actions." The protected friend of Allah Muhammad Tukur, may Allah ta'ala be merciful to him said in his Qira''l-Ahibba: "Through correlation the manner of drawing near to Allah by means of His Omnipotence is that one should 'be' by means of Him and for Him in every situation. For you should show gratitude to Him because of His governing care over you and you should raise all your concerns to Him by resorting to Him and being in need of Him, sometimes by completely surrendering to His omnipotence and in other times by leaving your own choices. The manner in which to draw near to Allah with His Omnipotence through behavior is that you should demonstrate your inability in all things by means of His will, by denying your own ability, yet by applying the utmost limit of your strength in His obedience. Some of the wise have said speaking on behalf of Allah ta'ala: 'Be in the beginning as if you were My power through your severe earnestness, and be in the ending as if you were My might through your complete surrender and contentment.'

The author, the *Shehu*, may the mercy of Allah be upon him said: "...a Willer (mureed) with volition"; that is to say that Allah ta'ala is a Willer by His volition which embraces all possibilities and existing things. He is the One who wills good and harm, for there is nothing in existence which is outside of the grasps of His will. The meaning of will is objective and purpose. Will is an eternal attribute established with the Eternal Essence of Allah ta'ala and His Eternal Will embraces every creational possibility; for Allah does not create any affair in His kingdom that He does not will. Thus, the eternal attribute of Will is firmly established for Allah, and it is impossible for Him to be coerced. The proof through reason of His Will is the diversity and dissimilarity in the varieties of created things. For, He designates some decreed matters to occur over others. And He designates the occurrence of some of them to take place in priority and He designates others of them to be postponed. This designation which embraces the whole of existence is determined by His Divine Will. Allah ta'ala says: "He does whatever He wills." That is to say, that nothing which He wills is preempted from occurring. He, majestic be His majesty and sanctified be His Name, describes Himself with the attribute of Will. Subsequently, the existence of this entire universe with all of its unlimited wisdom, preciseness, harmony and laws, is both contingent existence and contingent non-existent. For, the One who designates the universe with existence, it is therefore obligatory that He possess Will. Without will Allah cannot designate some contingent things with circumstances and times in preference of existence over their opposites. Thus, the above verse establishes that being coerced is impossible to Him. In this regard, it has been related on the authority of Abu as-Safar who said: "Some people among the Companions of the Prophet, may Allah bless him and grant him peace once entered upon Abu Bakr, may Allah be pleased with him in order to visit him during his terminal illness. They asked him: 'Shall we not get a doctor for you?' He said: 'He has seen me.' They said: 'Well, what did he say to you?' He said: He says: 'He does whatever He wills'." Thus, Will is obligatory for Allah ta'ala because He is the One who advances and the One who postpones, as it has been transmitted in the prophetic traditions regarding the Beautiful Names of Allah. Allah is the One who hastens things and places them in their proper place. The One who requires that His eternal preexistence exists in

priority to everything, has His eternal Will firmly established for Him. Likewise, He is the One who postpones things and places them in their proper place. This attribute is the opposite of the One who hastens, and it firmly establishes the eternity of His Will. The protected friend of Allah, Muhammad Tukur, may Allah be pleased with him, said in his Qira'l-Ahibaa: "Whoever has gnosis that He is the One who advances and the One who postpones, does not persist in a state from his states nor does he ever lose hope regarding his Lord in any situation." The one who has genuine gnosis that Allah has Will, is always acting in accordance with the Will of his Lord, in every circumstance, he abandons his own will, for the sake of Allah 'izza wa jalla, and does not prefer his own choices over the will of his Lord. As one of the sages said in poetic verse:

"Surrender to Salma and journey wherever she journeys

Follow the winds of the Divine Decree and turn wherever it turns."

The author, the Shehu, may the mercy of Allah be upon him said: "All **Knowing ('aalim)** with knowledge," This means that Allah ta'ala is All Knowing by means of absolute perfect knowledge which embraces all known things. His knowledge is eternally persistent which does not undergo alteration because it is an eternal attribute subsistent with His eternal Essence, may He be exalted; which discloses all known things with a disclosure which is perfect and which is not preceded by unknowability. His knowledge totally encompasses all known things regardless if these entities are necessary existence, inconceivable existence or contingent existence. Subsequently, Allah ta'ala is All Knowing of His Essence, His Attributes, His creation and He brings into existence by means of His knowledge all existing things. He knows all things as they are in reality. He knows the totality from the perspective of its totality and knows the constituent parts of existence from the perspective of its constituents. Therefore, ignorance is impossible with regard to Him, may He be exalted, from any perspective. This is because ignorance is a deficiency and deficiency is impossible to Allah ta'ala. The proof of His knowledge based upon reason is the precise exactitude of created entities, because one who is ignorant cannot make things precise. Allah ta'ala says: "Indeed Allah has knowledge of all things." That is to say, that He knows all things before their existence, after their existence and during their existence, with a singular mode of knowing. Or it means that He is knowledgeable of what He created, since He is the Creator of all things, it is then incumbent for Him to be All Knowing of everything. For, He is All Knowing and Knowledgeable of all known things with a knowledge which is eternally unitary preexistent and eternally subsistent with His Essence; since He describes Himself, glory be to Him, with the attribute of Knowledge. All of this is evidence that ignorance is impossible to Him. Allah ta'ala is All Knowing and Knowledgeable, whose knowledge encompasses all things, their outward, inward, minutia and immensity in the most perfect manner conceivable. The protected friend of Allah, Muhammad Tukur, may Allah be pleased with him, said in his Qira'l-Ahibaa: "Allah ta'ala is Knowledgeable with reference to His Essence and He is All Knowing of what He created from the knowledge of His creation. Whoever attains gnosis that He is All Knowing of everything is attentively watchful of Him in all things; is content with His knowledge in all things; is firmly trusting in Him during all things and turns to Him for everything."

The author, the Shehu, may the mercy of Allah be upon him said: "Ever Living (havy) with life", means that Allah ta'ala is Ever Living with eternal life which has no beginning and is continuous without end. Ever living is an eternal attribute which is appropriate to Allah sub'haanahu wa ta'ala, and which does not resemble the life of created beings. The opposite of life is death, which is impossible to Allah ta'ala, because if it were conceivable for Him to die, then it would not be correct to describe Him with the attributes of perfection. The evidence of His life based upon reason is the necessity of Him being described with the attributes of Omnipotence, Will, Knowledge, Seeing and Hearing, because that which is dead cannot be described as such. Allah ta'ala says: "He is the Ever Living." This means that He is the eternally continuous who will never die. This verse essentially means that He possesses everlasting life. Everything besides Him has discontinuous life and is not everlasting. Thus, this verse establishes that death and annihilation are impossible to Him. The protected friend of Allah Muhammad Tukur, may Allah ta'ala be merciful to him said in his Qira''l-Ahibba: "Whoever has gnosis that He is Ever Living who will never die, then he completely relies upon Him without relying upon that which will eventually perish." Allah ta'ala says: "Rely upon the Ever Living who will never die."

The author, the Shehu, may the mercy of Allah be upon him said: "All Hearing (samee') with hearing. All Seeing (baseer) with sight", that is to say, that Allah ta'ala is All Hearing with hearing, that means that He hears His own pre-eternal speech and He hears all heard things from in-time created things. He ta'ala is All Seeing with sight, that means that He sees His Eternal Essence and all seen things from in-time created things. Thus, His hearing and seeing is appropriate to His majesty sub'haanahu wa ta'ala. For, hearing and seeing are two attributes from among the attributes of Allah ta'ala, which are eternal and subsistent with His Essence. By means of them He is disclosed to all heard things and seen things from in-time creation. His hearing is not by means of an ear, eardrum or other than these from which instruments of hearing of created things are constructed from. Subsequently, the opposite of hearing, which is deafness, is impossible to Him. His sight also does not resemble the sight of His creation in any manner, and its opposite, which is blindness is impossible to Him. Allah ta'ala says: "And Allah is the All Hearing the All Knowing." Allah ta'ala says: "Indeed Allah is acutely aware and All Seeing of His servants." Allah ta'ala says: "I hear and I see"; meaning that Allah ta'ala hears what transpires between you, and sees all that you do. There is nothing from that which is hidden from Him. This expression indicates a form of comprehension from which no hidden thing is concealed. All of these verses establish that deafness and blindness are impossible to Him. The meaning that He is All Hearing and All Seeing is that He comprehends all heard things and all seen things. Muhammad Tukur, may Allah ta'ala be merciful to him said in his Qira''l-Ahibba: "Whoever has gnosis that He is All Hearing and All Seeing, is attentively watchful of Him in all movements and stillness until Allah never sees Him where He has forbidden him to be, or He never misses him where He has commanded him to be. One of the wise said when he was asked: 'By what can the servant protect his sight?' 'By his recognition that Allah forever gazes upon him'."

The author, the *Shehu*, may the mercy of Allah be upon him said: "...and Speaking (mutakallam) with speech." This means that Allah ta'ala is a Speaker with eternal speech, which is connected to all created correspondence of His creation; as Allah ta'ala says: "What We say to a thing, when We desire it is: 'Be!' and it becomes." Thus, His Speech is a pre-existent attribute subsistent with His eternal

Essence, and exists without letters or sound; and does not resemble the speech of people in any manner; for the likeness of His Speech, is like all of His attributes. His Speech is His commands, prohibitions, threats, promises and narratives. The opposite of speech, which is dumbness is impossible to Allah ta'ala. Allah ta'ala says: "And Allah spoke directly to Moses." The expression 'takleeman' (speak directly) is a verbal noun which carries the meaning of a word which emphasizes, and gives evidence against the falsity of those who say that Allah created speech for Himself in the tree and Moses heard it. On the contrary, what Moses heard was real speech by which the Speaker, namely Allah spoke. The proof of His Speech based upon reason is the necessity of Him being described with the attributes of perfection, because if He were not described by means of these, then it would necessitate Him being described by their opposite, which is dumbness. Dumbness is from the attributes of deficiency; and deficiency is impossible to Allah. This verse establishes that dumbness is impossible to him. The most erudite of the Land of the Blacks, Abdullahi ibn Fuduye', may the mercy of Allah be upon him said in his Diya 't-Ta'weel regarding the words of Allah ta'ala: "And We called out: O Moses, indeed I am your Lord"; "Moses said that I knew that it was the Speech of Allah because I heard it coming to me from every direction and I heard it with everyone of my limbs. Al-Baydawi said that this was an indication that he first encountered from the Speech of his Lord a spiritual encounter, then this Speech was given a likeness which effected his entire body. It then transferred to his senses jointly; for It became engraved in him in every particular bodily limb and from every direction." It is for this reason that there was an obvious change seen in the color of Moses' hair and a transformation of his body. In these words is evidence that the Speech of Allah does not resemble the speech of His creation in any manner. He, upon him be blessings and peace also established that Allah 'izza wa jalla is a Speaker by his words as related in the Saheeh of al-Bukhari on the authority of 'Adiy ibn Haatim: "There is no one except that his Lord will speak to him, and there will be no translator between Him and him, nor any veil which will veil Him." The apparent people being addressed in this prophetic tradition are the Companions. However, it applies to all believers be they foremost or mediocre.

The author, the Shehu, may the mercy of Allah be upon him said: "He is Choosing (mukhtaar) in doing a thing or leaving it undone. "This means that Allah ta'ala is not obligated by anything regarding His actions or regarding leaving an action undone. This is because: "He does whatever He wills"; that is to say, that He does whatever He wants, and judges in accordance with what he desires based upon His will. The evidence of the permissibility of His doing or leaving a thing undone based upon reason, is the necessity of the overturning of the realities in what is obligatory, in what is necessary and impossible. This is because if anything from the possibilities were obligated upon Him, by reason, or if they were impossible by reason, then the possibilities would be overturned and transformed into necessities or impossibilities regarding His rights, and this is inconceivable. Allah ta'ala says: "And your Lord creates what He wills and He chooses"; which means that your Lord creates whatever He wants to create and chooses whatever He wills to choose. This choice of Allah a'ala in His actions are His Will and Wisdom in bringing existence into being. Nothing from His creation chooses over Him. This verse establishes that coercion is impossible to Him, for Allah is a Willer since there is in reality to refuge except in what He wills, and He is not coerced nor is He in need of anything. Because His Will is His choice, the meaning of the verse is that your Lord, O Muhammad, creates what He wills to create, and he alone chooses for guidance, sound belief, and righteous actions for His creatures. Or it means that He alone chooses for existence

and being from what was previously in non-existence, and from what He knew in priority that He would choose. For, when He desires to bring into existence some of the created possibilities, then He brings them out of pure non-existence into existence by means of His will and power. Likewise, when He desires to leave a thing in absolute non-existence, then He keeps it continuously in non-existence as a thing unremembered. This is because Allah ta'ala: "Creates whatever He wills and He chooses." Similarly, when Allah desires guidance for a people, He guides them, and when He desires error for a people He leads them astray; for Allah ta'ala says: "Whomever Allah guides, then he is guided, and whomever He leads astray, for they are the losers." This means that Allah ta'ala is the One who gives success to those who are guided by His guiding them. He thus, guides them to sound belief in Him, and obedience to Him. Likewise, He leads the losers astray, and He does not show His kindness to them with belief in Him, nor does He guide them towards obedience in Him. For, guidance, sound belief, obedience and all good are from His mercy; and error, disbelief, disobedience and all evil are from His justice. All of these are from the choice of Allah ta'ala and no other; and regarding His will and actions with His creation, He will not be questioned as Allah ta'ala says: "He will not be questioned about what He does, but they will be questioned."

The author, the Shehu, may the mercy of Allah be upon him said: "And all Divine Perfections are necessary (waajib) for Him by right." This means that necessary regarding the rights of Allah ta'ala are every attribute of Divine Perfection, because He is the Necessary Existent. The Necessary Existent by necessity cannot be described except with the attributes of perfection, such as Oneness, pre-eternity, eternal continuity, life, independence, knowledge, power, will, hearing, seeing, speech and other than these from the attributes of perfection which are appropriate to the existence of His Divine Essence, Attributes and Actions and which are suitable to His majesty and holy transcendence. Allah ta'ala says: "To Allah belong the Most Beautiful Names so call upon Him by them." Allah ta'ala says: "Call upon Allah, or call upon the Rahmaan, by whichever Name you call, to Him belong the Most Beautiful Names." Allah ta'ala says: "Allah, there is no deity except Him, to Him belong the Most Beautiful Names. Allah ta'ala says: "He is Allah, the Creator, Originator and Fashioner, and to Him belong the Most Beautiful Names"; and other than these from the Qur'anic verses by which Allah ta'ala establishes that all the attributes of Divine Perfection are necessary for Him.

The author, the *Shehu*, may the mercy of Allah be upon him said: "Conversely, all deficiencies which are opposite the Divine Perfections are impossible (mustaheel) to Him." This means that impossible regarding the rights of Allah ta'ala are every attribute which are opposite the Divine Perfections, because He is the Necessary Existent, and cannot be described by the attributes of deficiency, such as multiplicity, coming into being, death, being in need, ignorance, impotence, coercion, deafness, blindness, dumbness, resemblance; and other than these from the attributes of deficiency naturally connected to in-time beings and creation). This is because Allah ta'ala has no partner, no parent, no child, no assistant, no second in charge, has no substance, nor corporeal body, or non essential parts, and is not in any direction. "There is nothing like Him." "Glory be to Him and exalted is He above what they describe." Here ends the first division regarding the science of the Foundation of the Religion, which is the science of Divinity.

On Prophethood (an-nabawwiyaat)

The author, the Shehu, may the mercy of Allah be upon him said: "And all of His Messengers." Here the Shehu begins by mentioning the second of the three divisions of the foundations of the religion, which is the science of the prophetic. The meaning of his words: "and all of His Messengers" means all of those who were sent with a Divine message, upon them be blessings and peace. The expression 'rusul' is the plural of 'rasuul', and applies to every male human who Allah ta'ala dispatched to His creation with a Divine message and a Divine law. Allah ta'ala says: "And We have not sent before you except men to whom revelation was given." As for the distinction between a 'prophet' and a 'messenger'; for a prophet is a male human whom Allah ta'ala chose and spoke to him with revelation. Sometimes He dispatched him to a family, sometimes to a village, sometimes to a city, sometimes to a nation, and sometimes to no one. As for the Messenger he is of a necessity a prophet, to whom Allah reveals a Divine message, or Revealed Book, in which is a Divine law, legal judgments and principles; in order for him to deliver these to mankind. These Divine messages consist of the news of the Unseen, Divine threats, promises, legal judgments, and commands which are obligatory upon humanity to believe in and act in accordance with. It is for this reason that every Messenger if a prophet, but not every prophet is a Messenger. Allah ta'ala says: "He is the One who sent His Messenger with the guidance and the religion of Truth in order to make it manifest over all the religions, although the idolaters detest it." For, Allah dispatched the Messengers and appointed the prophets in order for them to establish the proofs against creatures, to verify the Truth, and to demonstrate the fallacy of falsehood. As a result, Allah ta'ala reinforced them with miracles, which gave evidence of their truthfulness regarding what they informed creatures about regarding their Lord. Allah ta'ala says: "Indeed Allah has chosen Adam, Noah, the family of Abraham, and the family of 'Imraan over all the worlds; all descendents one of another, and Allah is All Hearing All Knowing." The number of the prophets and Messengers are many. The first of them was our father Adam, upon him be peace, and the last of them was our master Muhammad ibn Abdullah, may Allah bless him and grant him peace, as it will be explained. It has been related by al-Haakim in his Mustadrak and Ibn Hibban in his Saheeh on the authority of Abu Dharr who said that the Messenger of Allah, may Allah bless him and grant him peace said: "The Prophets were one hundred and twenty four thousand prophets. The Messengers were three hundred and thirteen; and Adam was a speaking prophet."

Adam...", which means that he was among the first of the prophets and Messengers. He was Adam, the father of humanity, upon him be peace. It is said that his honorific name is 'Abu Muhammad' because this is his honorific name in the Garden, while his honorific name in this world was 'the father of humanity'. He was the *Khalifa* (vicegerent) of Allah in the earth about whom Allah ta'ala says: "Indeed I will place in the earth a vicegerent." Abu Sa'id ibn Jubayr said: "He was called 'Adam' because he was created from the surface soil of the earth." It has been related by at-Tirmidhi on the authority of Abu Musa al-Ash'ari who said I once heard the Messenger of Allah, may Allah bless him and grant him peace say: "Indeed Allah 'izza wa jalla created Adam from handfuls of earth; a handful from each of the regions of the earth. Thus, the children of Adam come out like the diverse ranges of the earth; some come as red, some as white, some as black, and some between these colors. Some come as stress-free, some sad, some corrupt and some excellent in character." He, Adam, was the first of human beings and their progenitor. Their common mother was Hawwa,

upon her be peace, the wife of Adam; "...and there emerged from these two many men and women." After the children of Adam became many and spread throughout the earth, Allah ta'ala dispatched Adam as a Messenger and prophet to his offspring, and revealed to him twenty-one Heavenly Books, which Adam wrote with his own hand, and which the Angel Jibril, upon him be peace, dictated to him. In these scriptures were the prohibition of eating carrion, blood and the flesh of swine. He, Adam, upon him be peace died when he was nine hundred and sixty years old, as it was narrated in the Tarikh 'r-Rusul wa'l-Muluuk.

The author, the *Shehu*, may the mercy of Allah be upon him said: "...to Muhammad, may Allah bless him and grant him peace." This means that the last of the Messengers and the Seal of the Prophets, was Abu'l-Qasim Muhammad ibn Abdullahi ibn Shayba known as Abd'l-Muttalib ibn Haashim ibn Abdumanaf ibn Qusay ibn Kilaab ibn Murra ibn Ka'b ibn Luway ibn Ghaalib ibn Fihr ibn Malik ibn an-Nadar ibn Kinaana ibn Khuzayma ibn 'Aamir known as Mudraka ibn Ilyas ibn Mudar ibn Nizaar ibn Ma'ad ibn 'Adnaan. The mother of the Messenger of Allah was Amina bint Wahb ibn Abdumanaf ibn Zuhra ibn Kilaab ibn Murra ibn Ka'b ibn Luway ibn Ghaalib ibn Fihr ibn Malik ibn an-Nadar ibn Kinaana ibn Khuzayma ibn Mudraka ibn Ilyas ibn Mudar ibn Nizaar ibn 'Adnaan.

Allah ta'ala establishes the messengership of Muhammad by His words: "Muhammad is the Messenger of Allah." The Messenger of Allah, may Allah bless him and grant him peace was born on Monday, the Year of the Elephant, on the twelfth of Rabi` 'l-Awwal. The Messenger of Allah, may Allah bless him and grant him peace died on a Monday, the twelfth of Rabi'l-Awwal in the eleventh year after his emigration, at the age of sixty-three. Allah ta'ala establishes that he, upon him be peace was the last of the Messengers and their Seal by His words: "...and he is the Seal of the Prophets"; which means that he was the last of them which sealed them; or it means that by means of them prophethood was sealed, and Jesus, upon him be peace, even though he will descend from the heavens after Muhammad, yet he (Jesus) will follow his religion as a clear indication that Muhammad is the last of the prophets. Or it means that he was the seal of prophethood, and was formulated upon it; for prophethood will not be opened to anyone after him until the establishment of the Hour. This is evidence that there will be no prophet or Messenger after Muhammad ibn Abdullah, may Allah bless him and grant him peace. Thus, when Allah ta'ala says about Muhammad: "...and he is the Seal of the Prophets"; it means that he is also the Seal of the Messengers. This is clear refutation against the heretics who claim in their ignorance and error that there was or will be a Messenger after Prophet Muhammad, may Allah bless him and grant him peace. It is also proof that he was dispatched to the whole of humanity throughout the world. Shehu Uthman ibn Fuduye' said in his Fath'l-Basaa'ir: "It has been related in the Saheeh that the Messenger of Allah, may Allah bless him and grant him peace said to Hudhayfa, may Allah be please with him: 'Prophethood and messengership have ceased; for there will be no prophet after me, nor will there be a messenger after me'."

The author, the *Shehu*, may the mercy of Allah be upon him said: "...are all truthful (saadiquun)"; which means that the Messenger upon them be blessings and peace were truthful in their words and in everything which they came with from their Lord. Thus, it is obligatory to believe in the truthfulness of the Messengers upon them be blessings and peace, and that lying is impossible to them based upon reason and the shari'a. The evidence for their truthfulness based upon reason is that they were verified with miracles. Allah ta'ala says: "...and the Messengers told the truth." This means that truthfulness is established for them in what they delivered from Allah

ta'ala. This verse gives evidence that their lying regarding that was impossible to them. Or it means that the Messengers were truthful in everything they came with from their Lord, such as death at its appointed time, the questioning of the grave, the punishment of the grave, its blessings, the resurrection of the dead on the Day of Standing, the gathering of mankind in a single place on that Day, the giving of books of deeds, the weighing of actions, the Reckoning, the intercession, the Bridge over Hell, the Hell Fires, the eternity of the Fire with its inmates, except those whom Allah ta'ala wills, the Garden, the eternity of the Garden with its people, the vision of the believers of Allah ta'ala in the Hereafter; and other than these from the matters of the Unseen, and the Signs of the nearness of the Hour. He upon him be blessings and peace also established his truthfulness in everything that he came with as it has been related by Abu Dawud on the authority of Abdallah ibn 'Amr who said: "O Messenger of Allah, shall I record everything I hear from you whether out of anger or contentment?" He said: "Yes, because I can only speak the truth." This means that the words of truth and truthfulness are an obligation regarding the rights of the Messengers. In another narration of Abu Dawud on the authority of Abdallah ibn 'Amr who said: "I used to record everything I heard from the Messenger of Allah, may Allah bless him and grant him peace, desiring by that to preserve them. Then some of the Quraysh forbade me from that saying: 'Would you actually record everything you heard, while the Messenger of Allah, may Allah bless him and grant him peace is merely human who speaks out of anger and contentment?!' So, I held back from recording what I heard from him. I then mentioned that to the Messenger of Allah, may Allah bless him and grant him peace, who then pointed with his finger to his mouth and said: 'Record! For by the One in whose Hand is my soul, nothing comes out from this except the truth'!" This clearly means that lying is impossible to him. In another narration of Ahmad on the authority of Abdallah ibn `Amr ibn al-`Aas who said: "O Messenger of Allah, sometimes I hear things from you, can I record them?" He said: "Yes." I then said: "Regardless if it is out of anger or pleasure?" He said: "Yes, because indeed I do not say anything during anger or pleasure except the truth." All of the above is evidence that truthfulness in everything which the Messenger informed humanity about regarding their Lord is true, and that lying is impossible to them. Thus, lying or false testimony never emerged from them, nor did anything emerge from them which resembled that, either intentionally or out of forgetfulness. The Knower of Allah, Abd'l-Waahid ibn 'Aashir said in his al-Murshid 'l-Mu'een:

"If they were not truthful, then it would necessitate
That Allah disavows verifying their genuineness."

The author, the *Shehu*, may the mercy of Allah be upon him said: "...trustworthy (umanaa')"; which means that the Messengers upon them be blessings and peace are trustworthy in their characters, in their covenants and in all matters they are responsible for. Thus, it is obligatory to believe that the Messengers, upon them be blessings and peace have fidelity; which with regard to their rights, constitutes their infallibility. It means that their outward and their inward have been protected from committing acts of disobedience and that the opposite of trustworthiness, which is treachery, is impossible to them. The evidence of their trustworthiness based upon reason is the command of Allah ta'ala to obey them in their words, deeds and character.

Some of the people of the doctrine of belief) subsume to truthfulness and trustworthiness the trait of sagacity, as it says in the <u>Jawhar 't-Tawheed</u>:

"And obligatory regarding their rights is trustworthiness

And their truthfulness, and subsume to that sagacity."

Sagacity means to be astute, discerning, circumspect and attentive which are required in contending or showing the falsity of those who deny their claim and in refuting their evidence. Thus, being a mindless simpleton is inconceivable for them. Allah ta'ala says on the tongue of some of them: "Verily I am a trustworthy Messenger to you"; which means that 'I am trustworthy with regard to what was revealed to me, and for the Divine message given to me to deliver to you, through my obedience to Him, and stopping with what He commanded you and prohibited you'. In this verse is evidence that treachery is impossible to them. Or it means that: 'I am sincere in what I deliver on the authority of Allah ta'ala'. It is said that it means that 'I am trustworthy in what transpires between you'. With respect to the people of our master Muhammad, may Allah bless him and grant him peace, they were thoroughly aware of his trustworthiness and truthfulness, even before he was appointed with prophethood. The Messenger of Allah, may Allah bless him and grant him peace also established the trustworthiness of the prophets and Messengers as related by al-Bukhari on the authority of Abu Sa'id al-Khudri in his words to Harquus ibn Zuhayr, who was also known as Dhu'l-Khuwaysira when he once said to him: 'Be equitable!' He said: "Woe to you! Who will be equitable to you if I am not equitable to you?!" In a narration by Abd'r-Rahman ibn Abi Na`im he said: "Who can obey Allah if I do not obey Him?!" In the narration of Muslim he said: "Do not I have a greater right of all the people on earth to obey Allah?!" In the prophetic tradition of Abdallah ibn 'Amr he said: "With who can adhere to justice after me?!" In a narration of Muqasim who said: "He, may Allah bless him and grant him peace became very angry and then said: 'By Allah! You will not find after me a single man who will be more equitable towards you than me'!" All of these narrations establish that trustworthiness which comprises preserving all of the outward and inward limbs from committing prohibitions or reprehensibilities is an obligation for all the Messenger, upon them be peace; and that its opposite, which is treachery is impossible to them.

The author, the Shehu, may the mercy of Allah be upon him said: "...and delivering (muballaghuun) what they were ordered to deliver to creation." This means that it is necessary with regard to the rights of the Messengers, upon them be peace, the delivering of the Divine messages of Allah ta'ala to His creatures; and that its opposite is impossible for them; which is concealing anything either intentionally or out of forgetfulness which they were ordered to deliver. The evidence of their delivering what Allah ta'ala ordered them to deliver to creation based upon reason, is their trustworthiness, because delivering the Divine message is a trust from Allah. Allah ta'ala says: "Those who deliver the messages of Allah"; which means those who deliver the Divine messages of Allah to those whom they were sent; and who fear Allah in abandoning delivering that to them; since they do not fear anyone except Allah. It is Allah alone that they fear in falling short in delivering the messages of Allah to those to whom they were sent. This verse is evidence that concealing the messages is impossible to them. He, upon him be blessings and peace also established that the Messengers delivered the Divine messages by his words as related in the Saheeh of al-Bukhari on the authority of Abu Bakra Nafi'u ibn al-Haarith, may Allah be pleased with him who said: "The Prophet, may Allah bless him and grant him peace gave a sermon on the Day of Sacrifice and said: 'Do you know what day this is?' We said: 'Allah and His Messenger know best.' He then remained silent until we

assumed that it would be given a name other than its rightful name. He then said: 'Is this not the Day of Sacrifice?' We said: 'Indeed.' He then said: 'What month is this?' We said: 'Allah and His Messenger know best.' He then remained silent until we assumed that it would be given a name other than its rightful name. He then said: 'Is this not the month of *Dhu'l-Hajja*?' We said: 'Indeed.' He then said: 'What land is this?' We said: 'Allah and His Messenger know best.' He then remained silent until we assumed that it would be given a name other than its rightful name. He then said: 'Is this not the Sacred Land?' We said: 'Indeed.' He then said: 'Indeed your blood and your wealth is sacred to you just like the sanctity of this day of yours, in this month of yours, and in this land of yours; and this will be so until you encounter your Lord. Have I not delivered the message?' Everyone said: 'Yes.' He then said: 'O Allah bear witness! Let those who are present deliver the message to those who are not present. For, perhaps the one who receives the message will be more preserving of it than the one who heard it. Therefore, after me do not resort to disbelief where you strike the necks of one another'." The Messenger of Allah, may Allah bless him and grant him peace said this because it was an obligation for him to deliver the Divine messages of Allah to creation, and because he will be questioned about that; as Allah ta'ala says: "We will definitely question those to whom messages were sent and We will definitely question the Messengers." Therefore He asked Allah to bear witness that he had conveyed what He had obligated upon him to deliver. In this prophetic tradition is also the obligation of delivering knowledge as a collective obligation. However, some people have been individually designated to deliver knowledge. It is thus, an obligation upon them to deliver knowledge by disseminating it. Subsequently, the Prophet, may Allah bless him and grant him peace, ordered those who were present from among his Companions in that assembly to deliver the message to those who were not present. What he intended by this was the delivering of the said message, or the delivery of all the Islamic legal rulings, or the delivery of the entirety of the religion. This trust continues as an obligation upon the entire *Umma* until the sun rises from the west.

The author, the Shehu, may the mercy of Allah be upon him said: "And all human perfections are necessary (waajib) for them by right." This means that every outward and inward attribute of human perfection is necessary with regard to the rights of the Messengers and prophets. The attributes of human perfection are divided into two divisions: an outward division and an inward division. As for the outward division, *Qadi* 'Iyad delineated them completely and clearly in his as-Shifa Bi Ta'reef Huquuq 'l-Mustafa. These attributes are those which a person does not have a choice in gaining them nor can they be acquired, like those character traits which are apart of the natural constitution from the perfection of the created form, the beauty of the outward form, the strength of the intellect, the soundness of comprehension, the eloquence of the tongue, the strength of the senses and limbs, the balance of physical movement, the nobility of lineage, the honor of one's people, the dignity of one's country and other than these from the outward attributes of human perfections. All of these attributes are obligatory with regard to their rights, upon them be the best blessings and most perfect peace. As for the inward division from the attributes of human perfection, they include all the praiseworthy characteristics which beautify the heart and with which a person behaves with, such as fearful awareness, tolerance ruthful speech, patience, gratitude, manliness, reliance, austerity, humility, pardoning, generosity, giving to those who ask), courage, preserving trust, modesty, silence, deliberateness, dignity, mercy, keeping the ties of kinship, not blaming neighbors, excellent courtesy, excellent companionship and other than these which are

gathered in noble character. All of these traits are obligatory regarding the rights of the Messengers, upon them be blessings and peace, because creatures have been commanded to follow them in that. Allah ta'ala says: "It is by the mercy from Allah that you be lenient towards them. For, if you were harsh and hard hearted, they would flee from around you. Therefore pardon them, seek forgiveness for them and seek mutual council with them in the affair." The Messenger of Allah, may Allah bless him and grant him peace said as related by the two Shaykhs: al-Bukhari and Muslim, on the authority of Abu Hurayra: "Indeed I was sent in order to perfect noble character."

The author, the *Shehu*, may the mercy of Allah be upon him said: "Conversely all human imperfections are impossible (mustaheel) for them." This means that all outward and inward attributes of human imperfections are impossible with regard to the rights of the Messengers and prophets, upon them be blessings and peace; like impiety, indignation, scheming, impatience, vanity, pettiness, perversity, lewdness, arrogance, conceit, vengefulness, sinfulness, greed, stinginess, cowardliness, treachery, insolence, garrulousness, indiscretion, bawdiness, impetuousness, the cutting of family ties, being inflexible towards neighbors, evil courtesy, evil companionship, and other than these which are included in evil character. Each of these traits are impossible with regard to the rights of the Messengers upon them be blessings and peace, because they are all apart of the destructive blameworthy attributes which by their very nature would result in deficiency in their exalted ranks. For this reason neither can major or minor sins occur from them, nor can sins emerge from them either intentionally or out of forgetfulness. They cannot be described with moral corruption either in the outward of their bodies or in the inward of their souls.

The author, the Shehu, may the mercy of Allah be upon him said: "Conceivable (vajuuz) for them regarding their rights are eating (akl), drinking (shurb), marriage (nikaah), buying (bay'a), selling (sharaa'), and sickness (marad) as long as the sickness does not lead to deficiency in their prophetic rank." This means that permissible regarding the rights of the Messengers upon them be peace is every non-essential human quality, which does not lead to deficiency in their exalted ranks. As for the evidence of the permissibility regarding the rights of the Messengers upon them be peace every non-essential human quality, such as marriage and other than that, based upon reason, is that these things actually occurred from them. This means that it is permissible for prophets and Messengers every human trait which does not lead to deficiency in their exalted ranks, such as eating, drinking, traveling, sickness, marriage, selling and buying. This is clear refutation against the Jews and Christians in their attributing sins and faults to the prophets and Messengers. For, in their error, they claim that some of the prophets committed fornication and adultery, that some of them became drunk, that some of them committed conjugal relationships with their daughters, that some of them murdered souls without right, that some of them acted treacherously, and that some of them intentionally committed acts of disobedience. All of this is impossible with regard the rights of the prophets, and Messengers may Allah bless him and grant him peace. Allah ta'ala says: "And We have made for them wives and descendents"; which means direct offspring, and you, O Muhammad, are just like them. Making these nonessential human qualities estranged to the prophets and Messengers is pure ignorance, because they were sent in order to deliver the Divine messages, which necessitated them being just like those to whom they were sent in order to invite people to follow them. It was said that the Jews used to impute faults to the Prophet, may Allah bless him and grant him peace as a result of his many wives, and they sought to diminish him because of that. They said: "We do not see this man concerned about anything

except women and marriage. If he were a genuine prophet, the important affair of prophecy would preoccupy him from women." Then Allah ta'ala revealed the following verse and reminded the Jews of the affairs of prophets David and Solomon. He says: "Indeed We sent messengers before you and made for them wives and descendents." This means that Allah made them as human beings with the same human objectives which Allah has made permissible from the natural passions for this world's life. The distinction between them and other humans is that they were singled out for Divine revelation. It is well known with the Jews and Christians that Allah gave prophet David, upon him be peace one hundred women; and prophet Solomon the son of David had one thousand women; seven hundred of them were through marriage and three hundred were from concubines; as al-Kalbi cited. This immense number of women was far greater than what was granted to Muhammad, may Allah bless him and grant him peace, yet this did not diminish their prophethood or their spiritual rank with Allah in any way. Thus, Allah refuted them with this above cited verse and established by means of it, the permissibility for the Messengers, all nonessential human qualities such as marriage, offspring, and other than these, as it will be mentioned. Our Prophet, upon him be blessings and peace had twelve women as az-Zuhri said and all of them were the Mothers of the Believers. Among them were his wives: Sayyida Khadija bint Khuwaylid ibn Asad al-Asadiyya, who was the mother of all his children, except Ibrahim. There were Savvida Sawda bint Zuma'a ibn Qays al-'Aamariyya, Sayyida A'isha bint as-Sideeq Abu Bakr at-Taymiyya, Sayyida Umm Salama Hind bint Abi Umayya al-Makhzuumiyya, Sayyida Hafsa bint Umar ibn al-Khataab al-'Adawiyya, Sayyida Zaynab bint Jahsh ibn Rabaab, Sayyida Juwayriyya bint al-Haarith ibn Abi Daraar al-Mustalaqiyya, Sayyida Umm Habiba Ramla bint Abi Sufyan al-Umawiyya, Sayyida Safiyya bint Hayy ibn Akhtab ibn See'a, Sayyida Maymuuna bint al-Haarith ibn Hazn al-Hilaaliyya, and Sayyida Zaynab bint Khuzayma ibn al-Haarith ibn Abdallah al-Hilaaliyya. He had a concubine named Umm Ibrahim Mariya at-Qibtiyya, may Allah ta'ala be pleased with all of them. He, upon him be blessings and peace had seven children. They were Faatima az-Zahra, Zaynab, Ruqayya, Umm Kulthum, al-Qaasim, Abdallah and Ibrahim. None of his descendents survived except those from Sayvida Fatima, the master of all women of the world during her time, and a portion of prophethood the chosen women, the wife of the Lion of the Banu Haashim, the Panther of Allah, the Imam Ali ibn Abi Talib, may Allah ta'ala be pleased with both of them. Their children were: Imam al-Hassan, Imam al-Husayn, Muhsin, Umm Kulthum, and Zaynab, may Allah ta'ala be pleased with all of them and their descendents until the Day of Judgment. Allah ta'ala says about the prophets and Messengers: "They consume food and walk about through the markets." Entrance into the market places is lawful for commerce and seeking after one's livelihood. Thus, he, upon him be peace used to enter the market places in order to take care of his needs, as well as to remind creation of the commands of Allah and to invite them to Him. It was in the market places that he used to present himself to the diverse ethnicities in order to invite them to the Truth. In the above verse and in the verses cited before it are evidence of the permissibility regarding the rights of the Messengers, upon them be blessings and peace for every non-essential human quality which does not lead to deficiency in their ranks and stations. Thus, permissible for them are eating, drinking, and having relationship through kinship; just as it was permissible for them to be content, be joyful, get angry, be bashful, and to fear. It is also permissible to them that they become sick with a sickness which does not bar them from delivering the Divine messages. These non-essential human qualities were openly witnessed from them by those who were present with them. And

those who were not present received the unbroken transmissions of this about them. The Messenger of Allah, upon him be blessings and peace also established that nonessential human qualities were permissible to the Messengers and prophets, by his words as related in the Saheeh of al-Bukhari on the authority of Anas, may Allah be pleased with him who said: "Once three individuals came to the homes of the wives of the Prophet, may Allah bless him and grant him peace and asked about the personal worship of the Prophet, may Allah bless him and grant him peace. When they were informed of this, they began to discuss this among themselves. They said: 'Where are we with respect to the Prophet, may Allah bless him and grant him peace?! For Allah has forgiven him of what preceded of sins and those to come.' One of them then said: 'As for me, I will always pray the entire night.' Another one said: 'As for me, I will fast continuously without breaking my fast.' Another one said: As for me, I will avoid women, for I will never marry.' Then the Messenger of Allah, may Allah bless him and grant him peace came and said: 'Are you the ones who said so-and-so? By Allah! I am the most fearful than all of you of Allah. I am the most fearfully aware than you of Allah. Yet, sometimes I fast and sometimes I break my fast. Sometimes I pray at night and sometimes I take a rest. I also marry women. Whoever, turns away from my Sunna is not from me'." What is meant by the Sunna is his spiritual path and not the Sunna practices normally performed before the obligatory acts of worship. Turning away from a thing is moving away from it to something else. Thus, what is meant is that whoever turns away from my spiritual path and takes a path other than mine, then he will not be from me. By means of this prophetic tradition he makes an insinuation against monasticism because it was the monks who first invented the heretical innovation of being excessively strict, as Allah ta'ala describes them. Allah imputes faults to them because they never attained what they were seeking after. However, the spiritual path of the Prophet, may Allah bless him and grant him peace is the legitimate upright way. It comprises breaking the fast in order to have strength for fasting the next day. It comprises sleeping in order to gain strength for standing during the night in prayer. It comprises marriage which breaks the lower passions, brings modesty to the soul and increases off springs. His saying: '...then he is not from me', means that he is not upon my spiritual path. This does not mean that he has gone outside of the religion of Islam. However if his turning away from the Sunna leads him to believe that the actions which he has chosen over the Sunna is better, then in that case the expression: '...then he is not from me', means that he is not on my religion. This is because that belief will then be a variety of disbelief. The *Shehu*, may Allah ta'ala be merciful to him said in his Umdat'l-Ulama: "He, upon him be blessings and peace has established for himself truthfulness, trustworthiness, delivering the message, and the permissibility of non-essential human qualities, at the same time that he established this for all of his brothers from among the Messengers with the gathering of prophethood." Here ends the second division regarding the foundations of the religion which is the science of prophethood.

Institute of Islamic-African Studies International

The After-Life (as-samee 'aat)

Then the Shehu, may the mercy of Allah be upon him then commenced to discussing the third division of the foundations of the religion, which is the science of the after-life; which means everything which was heard from the Messengers regarding the matters of the Unseen, and the Hereafter; such as the Angels, death, the isthmus, the Day of Judgment and other than these. He said: "And all the Angels (malaa'ika) are infallible (ma'suumuun), who do not disobey Allah in what He has ordered them, and they do exactly what they have been ordered. They are creatures made of light (nuuraaniyuun). They are not male or female and they neither eat nor drink." This means that it is obligatory upon every responsible person to have sound faith in the Angels; which means that he must believe in everything that is in the knowledge of Allah regarding the Angels that it is true and established. This belief comprises that the Angels exist, that they are noble creatures, that they are constituted from subtle spiritual bodies, and that they are created from light. "They do not disobey Allah in what He commands them and they do exactly what they have been commanded." They are able to shape shift into diverse excellent corporeal forms. They are not essentially described as male or female and they do not intermarry. They do not eat, drink or sleep. Allah ta'ala says: "All praises are due to Allah the Originator of the heavens and the earth, the Maker of the Angels into messengers, the possessors of wings." In this verse the expression 'faatir' (Originator) means 'Creator'; where the etymological root of the expression 'fatara' (originate) means 'to begin a thing' and 'to devise it'. Ibn Abass once said: "I used to not know what the 'Faatir' of the heavens and earth was, until two Bedouin Arabs came to me in a dispute regarding the ownership of a well, where one of them said: 'I am the one who originated it'; meaning: 'I am the one who originally dug it." The expression 'fatara' (originate) initially meant the milking of a female camel with the thumb and index finger. What is meant in the verse in mentioning the heavens and the earth is the entire universe. Allah begins the verse with this statement in order to indicate that the One capable of beginning creation is also able to renew it. The meaning of His words: "the Maker of the Angels as messengers", is the messengers among the Angels such as Jibril, Mika'il, Israafil, and the Angel of death, may Allah bless all of them. The meaning of His words: "the possessors of wings", is that the Angels are the possessors of winds. Qatada said: "Some of them possess two wings, some three wings, and some four, by which they descend from the heavens to the earth and ascend back from the earth to the heavens in an instant." This is the meaning of His making them into messengers. Yahya ibn Salaam said: "He made them into messengers to the prophets." As-Sadi said: "He made them into messengers to His servants bringing either mercy or wrath." The meaning of His words: "He increases what He wills in the creation", is that He increases what He wills in the creation of the Angels, as most of the scholars of *Our'anic* exegesis interpolate it. This was cited by al-Mahdawi. Al-Hassan said about the meaning of His words: "He increases what He wills in the creation", is that He increases what He wills in the amount of wings of the Angels. He, upon him be blessings and peace also established the belief in the existence of the Angels by his words as related in the Saheeh of al-Bukhari on the authority of Abu Hurayra: "There descends consecutively among you Angels by night and Angels by day." This means that a cadre of Angels descends following after the ascent of another cadre of Angels, then the first returns after the ascent of the second cadre. This means they descend consecutively in order to give blessings or they descend in order to take care of the general concerns of creation. It is said regarding these Angels that they are the Angels of protection as it was cited by 'Iyad and others among the

majority of the scholars. Al-Qurtubi said: "What is apparent with me is that these Angels are other than them. This view is corroborated by the fact that the protection of the servants does not alter with the departing of the Angels from the servants. That is to say, with the Angels of the night and the Angels of the day during the prayer of subh where some of them give the greetings of peace to others. Then the Angels of the night ascend and the Angels of the day remain. The form in which this is done is that a cadre of Angels descend at the time of 'asr prayer and remain, then the second cadre descend at the time of fajr. Thus, both cadre of Angels are gathered together during the fajr prayer. Then those Angels which remained overnight ascend into the heavens, and those that descended at fair remain until the time of 'asr. Then the other cadre of Angels descends at 'asr and also causes a gathering of the two groups at that time, where none of the two groups ascend to the heavens at that time. On the contrary both remain during the time of 'asr. Then one of the two cadre of Angels ascends while the other remains. Thus, the form of their consecutive descent and ascension is established along with their descent during 'asr and their ascension at fajr is specified; and Allah knows best."

The author, the Shehu, may the mercy of Allah be upon him said: "All of the Heavenly Books (al-kutub as-samaawiyya) are True and Veracious (hagq wa <u>sidg</u>)"; which means that the Heavenly Revealed Scriptures of Allah revealed to His Messengers are the Speech of Allah and what they comprise is true and truthful. This belief is firmly established by the Book, the Sunna and the consensus. Allah ta'ala says: "Say: we believe in Allah, in what was revealed to us, in what was revealed to Abraham, Isma`il, Isaaq, Jacob and the Tribes; in what was given to Moses, Jesus, and in what was given to the Prophets from their Lord. We make no distinction between anyone of them, and to Him we have surrendered as Muslim." The meaning of his words: "Say: we believe in Allah" is an address to all the believers and means: O you believers say to these Jews and Christians who say to you that you should be either a Jew or Christian so that you can be guided: we believe, that is to say accept in our hearts the belief in Allah. The meaning of his words: "in what was revealed to us" from the Qur'an, which means that we accept as true the Scripture which Allah revealed to our Prophet Muhammad, may Allah bless him and grant him peace. Allah annexes what is being addressed in the revelation to them since they are those who follow it and adhere to its commands and prohibitions, even though the Scripture was actually revealed to the Messenger of Allah, may Allah bless him and grant him peace. Thus, the meaning of being revealed to them is that which is for them in adherence in the meaning thus described. The meaning of his words: "in what was revealed to Abraham' from the ten Scriptures revealed to him from his exalted Lord. Abraham was the Father of the two guests, Ibrahim al-Khalil ibn Taarikh ibn Naahuur ibn Saarugh ibn Raaghu ibn Faaligh ibn 'Aabir ibn Shaalih ibn Arfakhashadh ibn Sam ibn Noah, upon him be peace, as it was cited by Ibn Kathir. The meaning of his words: "Isma`il, Isaaq, Jacob" is that we also accept as true and believe in what was revealed to them. As for Isma'il and Isaaq they were two sons of Ibrahim al-Khalil, upon them be peace. As for Jacob he was the son of Isaaq, upon them be peace. The meaning of his words: "and the Tribes" are the prophets from among the descendents of Jacob (Ya'qub) ibn Isaaq (Ishaq) ibn Ibrahim. They were twelve men: Ruub'el (Rubin), Sham'un (Samuel), Laawiy, Yahuudha, Aysaakhir, Zaabiluun, Yusef (Joseph), Benyaamin (Benjamin), Dan, Naftaali, Jaadu and Ashir, upon them be peace. The expression 'asbat' (tribes) is plural for 'sabt' (grandchild) and refers to his grandchildren who were twelve. They were called that because each one of them gave birth to immense number of children. This expression 'asbat' was the distinction

between them and the children of Isma'il which were called 'qabaa'il' (clans). Those mentioned after Ibrahim are cited since they were those who worshipped Allah in accordance with the scriptures which were revealed to them, just as the Our'an was revealed to us. The meaning of His words: "in what was given to Moses", is that we also believe in the *Torah* which Allah gave to Moses (*Musa*), upon him be peace. He was Musa ibn 'Imraan ibn Qaahith ibn 'Aazir ibn Laawiy ibn Ya'qub ibn Ishaq ibn Ibrahim, upon them be peace. The meaning of His words: "Jesus" is that we also believe in the *Injel* which Allah gave to Jesus ('Isa) the son of Maryum, upon them be peace. His mother, Maryum was from the descendents of prophet David, upon him be peace. Her immediate father was 'Imraan, the high priest who led the Bani Isra'il in their daily prayers during his time. Her mother was Hinna bint Faaquud ibn Qabil and was known to be among the most devout worshipping servants among women of her time. In the opinion of the majority of the scholars, Zakariyya, who was the prophet of that time was the wife of the sister of Maryum named Ashyaa'. It is said that he was actually the wife of her maternal aunt as it was transmitted by Ibn Kathir, and Allah knows best. The meaning of His words: "and in what was given to the Prophets from their Lord', is that we also believe in the heavenly scriptures which were given to all the Prophets, and means that we acknowledge them and accept that everything in them was true, and is guidance and light from Allah, since all of them comprise the Speech of Allah. It also means that we believe in everything which Allah mentions about His prophets as being true, guidance and that they acknowledged one another based upon a singular spiritual methodology in inviting people to the Divine Unity of Allah, and acting in accordance with obedience to Him. The meaning of His words: "We make no distinction between anyone of them", is that we do not believe in some of the prophets and disbelieve in others, or are free of some of them and align ourselves with others; as the Jews who free themselves of belief in Jesus and Muhammad, upon them be peace and acknowledge others beside them among the Prophets; or like the Christains who free themselves of belief in Muhammad, may Allah bless him and grant him peace but acknowledge belief in all the Prophets beside him. On the contrary, we bear witness to the truth of all of them as Messengers and prophets, and that they were sent with truth and guidance. The meaning of His words: "and to Him we have surrendered as Muslim", is that we have surrendered to Him through humble obedience and compliance to Him with sincere worship. It has been related by al-Hassan who said: "You should teach your children, your wives and servants the names of the Prophets which have been mentioned in the Qur'an in order for them to believe in them and in everything they came with from Him."

The author, the *Shehu*, may the mercy of Allah be upon him said: "**Death at its appointed time** (*mawt bi ajli*) is real and true (*haqq*)"; which means that the appointed time of demise of everything besides Allah ta'ala is real, true, and will occur; as it has been established by the Book, the *Sunna* and the consensus. It is necessary for everything besides Allah ta'ala to experience annihilation and death; and this is regardless whether they be human spirits, intelligible Angels, celestial souls, corporeal bodies, original matter or other then these from among created entities. Allah ta'ala says: "*Everything upon it is in annihilation, and there only remains the Countenance of your Lord, the Majestic and Noble*." It is thus, obligatory to believe that all of humanity and the remainder of animals, *jinn*, Angels and others will die, and that no single one of them can die except after the completion of their appointed term which Allah has decreed for it. This is regardless if this death occurs naturally, by murder or by any other means from among the multitudes of causative factors. Allah ta'ala says: "*For when their appointed time comes, the hour cannot be*

postponed or put forward"; which means that the exact moment of their demise is well known with Allah 'izza wa jalla. The meaning of His words: "the hour cannot be postponed", is that the hour of death or demise cannot be put off, nor can it be put off for any time less than an hour; except that the expression 'hour' is specified for particular mention because it is the names used to indicate the least of the time, and in this context it is an adverb of time. The meaning of the words of Allah ta'ala: "...or put forward', gives evidence that anything which dies or is killed, reaches its death at its appointed time. The expression 'ajal 'l-mawt' (appointed time) means the moment of death just as the appointed time of Judgment means the moment that the Day of Judgment commences. Thus, everything which has been given a designated time, then that time is its appointed time. The appointed time of humanity is the moment which Allah knows without doubt that life will end in that person. It is a moment in which death cannot be conceivably postponed since what is decreed can never be postponed. He, upon him be blessings and peace has also established death at its appointed time by his words as related in the Saheeh of al-Bukhari on the authority of Usama ibn Zayd regarding the story of the death of the son of Zaynab, the daughter of the Messenger of Allah, may Allah bless him and grant him peace: "Everything has its designated appointment." This means that everything which is seized or given, or every breath, or it means something more general than that. Thus, the expression 'appointment' refers in an absolute sense to the last limit of a thing and to the total age of a thing. The meaning of the expression 'designated' in the above prophetic tradition is the known decree of that thing or something similar. Allah ta'ala says: "Every soul will taste of death, and then to Us is the final return."

The author, the Shehu, may the mercy of Allah be upon him said: "The questioning of Munkar and Nakeer for those buried and others is real and true." This means that the questioning of the dead who are buried in their graves and those dead and not buried in graves by two Angels named Munkar and Nakeer is real, true and firmly established by the Book, the Sunna and the consensus. It is therefore, obligatory to believe that the first place of halting for the deceased after death is the questioning by the two Angels in the graves. This is regardless if the deceased is in his grave in the earth, unburied, drowned at sea, crucified or burnt by fire; and then his ashes scattered in the winds and his bodily parts completely destroyed; yet Allah will return his spirit, hearing and seeing to him, and then the two Angels will question him about his Lord, his religion and his prophet. Thus, the deceased will enjoy blessing or endure torment based upon the excellence or miscalculation of his answer. Allah ta`ala says: "Allah will reinforce those who believe with a well established word in the life of this world and the Hereafter." In this context, 'the word in the life of this world' means in the grave because the deceased is in this world until they are resurrected on the Day of Judgment. The meaning of His words: 'the Hereafter', thus means the word reinforced to the believers during the Reckoning. Al-Mawardi transmitted on the authority of al-Bara' who said: "What is meant by 'the life of this world' is the questioning in the graves, and by 'the Hereafter' it is meant the questioning during the Day of Standing." He, upon him be blessings and peace has also established the questioning of the graves by his words as related in the Saheeh of al-Bukhari on the 4 authority of Anas ibn Malik: "Indeed the servant when he is placed in his grave, and his friends depart from him, there comes to him two Angels. They then sit him up and say to him: 'What did you use to say about that Prophet Muhammad, may Allah bless him and grant him peace?' As for the believer, he will say: 'I bear witness that he is the servant of Allah and His Messenger.' As for the disbeliever and the hypocrite, he will say: 'I do not know'." In a narration of the same

prophetic tradition by Abu Dawud by way of Abd'l-Wahaab ibn 'Ataa' on the authority of Sa'id who said: "Once the Prophet, may Allah bless him and grant him peace entered a date palm garden belonging to the Banu 'n-Najaar. A sound of a voice was heard and he became alarmed and said: 'Who is the companions of these graves?' They said: 'O Messenger of Allah, they are people who died during the days of ignorance.' He then said: 'Seek refuge with Allah from the punishment of the grave and from the tribulation of Dajaal.' They said: 'What is that punishment O Messenger of Allah?' He said: 'Indeed when a servant is placed in his grave...'" until the end of the narration. In the narration of Ibn Hibban by way of Abu Salma on the authority Abu Hurayra the Messenger of Allah said: "If the deceased is a Muslim, his prayer will be positioned at his head, his charity will be positioned on his right, his fasting will be positioned on his left, and his doing of good will be positioned at his feet. It will then be said to him: 'Sit up!' He will then sit up, and a likeness of the sun sitting in the west will be made for him." In the narration of Ibn Maja from the prophetic tradition of Jaabir ibn Abdallah, the Messenger of Allah said: "He will then sit up and wipe his eyes and say: 'Leave me so I can continue to pray'." It was related in the Sunan of Abu Dawud on the authority of Anas ibn Malik that the Messenger of Allah, may Allah bless him and grant him peace said: "He (the Angel) will say: 'Who is your Lord? What is your religion? What was that man who was sent amongst you?' The believer will say: 'My lord is Allah. My religion is al-Islam. The man who was sent was the Messenger of Allah, may Allah bless him and grant him peace. The disbeliever will say to all three questions: 'I do not know'." In the narration of Abu Dawud, the Messenger of Allah added: "What did you used to worship? If Allah has guided him, he will say: 'I use to worship Allah.' Then it will be said to him: 'What did you use to say about that man?'." In a prophetic tradition of Ahmad from A'isha, the Messenger of Allah said: "What was that man who was amongst you?" In the prophetic tradition of Asma' bint Abi Bakr, the Messenger of Allah said: "As for the believer or one steeped in certainty, he will say: 'Muhammad is the Messenger of Allah'." In another prophetic tradition as well of Ahmad from Abu Sa'id al-Khudri, the Messenger of Allah said: "If he is a believer he will say: 'I bear witness that there is no deity except Allah and that Muhammad is His servant and Messenger.' It will then be said to him: 'You spoke the truth'." In another tradition from Abu Sa'id al-Khudri related by Ahmad, the Messenger of Allah said: "...and if he is a disbeliever or hypocrite...", where there is some doubt in the narrator. Again Ahmad related a prophetic tradition from Asma', that the Messenger of Allah said: "If he is a sinner or a disbeliver..." It was related in the two Saheeh collections from a prophetic tradition of Asma' also that the Messenger of Allah said: "As for the hypocrite or the apostate..." In a prophetic tradition of Jaabir ibn Abdallah from Abd'r-Razaaq and a prophetic tradition of Abu Hurayra from Ibn Maja, the Messenger of Allah said: "As for an evil man..." At-Tabarani narrated a prophetic tradition from Abu Hurayra that the Messenger of Allah said: "...for if he is from the people of doubt..." In a prophetic tradition of Anas from al-Bukhari, the Messenger of Allah said: "...and as for the hypocrite and the disbeliever..." In the prophetic tradition of Abu Sa'id al-Khudri, the Messenger of Allah said: "Then if he was a believer..." and in the same narration, he said: "...and if he was a disbeliever..." In the prophetic tradition of al-Bara', the Messenger of Allah said: "Indeed the disbeliever when he is cut off from this world's life...", in it he also said: "...then there will come to him Munkar and Nakeer." It is added in the narration of Abu Dawud: "For, he will not be questioned about anything other than these two things." Although these different narrations differ in verbal expressions, yet they are joined in the fact that both the disbeliever and the

hypocrite will be questioned. In this issue it is followed by those who claim that the questioning will occur for those who claim true faith, regardless if the claim is sincere or false. They take their reliance in that from what was related by Abd'r-Razaaq by way of 'Ubayd ibn 'Umayr one of the notables among the Tabi'uun that the Messenger of Allah said: "Indeed those who will be tested will be two: the believer and the hypocrite. As for the disbeliever, he will not be questioned about Muhammad and will know of him." However the chain of authority of this prophetic tradition is suspended, and the prophetic traditions narrated regarding the fact that disbelievers will be questioned are well known with many sound paths of transmission. Thus these are foremost in their acceptability. Narrators such as at-Tirmidhi and al-Haakim were absolutely resolved that disbelievers will be questioned in the grave. However, the jurist differed regarding the infants who did not have the ability to discriminate, while al-Qurtubi verified in his at-Tadhkira that they would be questioned. This is a belief conveyed by the Hanifivya; while more than one among the Shaafi'iyya verified that they would not be questioned. It is for this reason they say that it is not highly recommended that infants who lack discrimination be given the shahaada. The jurists also differ regarding the Prophets, if they too will be questioned. As for the questioning of the Angels in the Hereafter it is known of anyone who mentioned that. What is apparent in that is that they will not be questioned because questioning is specific for those beings who can be tested. Ibn Abd'l-Barr inclined towards the first opinion (that is to say, that only believers and hypocrites will be questioned) and said: "The narratives give evidence that the tribulation is for those connected to the people of the qibla. As for the denying disbeliever he will not be questioned about his religion." The evidence that both disbelievers and Muslims will be questioned is established in the Book and the Sunna. Allah ta'ala says: "Allah will reinforce those who believe with a well established word in the life of this world and the Hereafter, and He will lead astray the unjust." It has been related in a narration from at-Tirmidhi, that the Messenger of Allah, may Allah bless him and grant him peace said: "One of the Angels is called *Munkar* and the other is called *Nakeer*." The name 'Munkar' is from the conjugation of 'maf'uul' and takes its etymology from the verb 'ankara' (to deny) with the meaning of 'nakara' (to be ignorant of), since it refers to something or someone who does not know anyone. The cognomen 'Nakeer' is from the conjugation of 'fa'eel' with the meaning of being a direct object and takes its etymology from verb 'nakira' (to be unknown) with the middle letter inflected with kasra; since it refers to something or someone that no one knows. Both cognomens are the opposite of being known. Thus, they were named with these names because the deceased will not recognize them and nor have any form been seen such as the forms they will take. Al-Haafidh said in his al-Fat'h: "Some of the jurists mentioned that the names of the two Angels that question the sinful among the Muslims, the disbelievers and the hypocrites are *Munkar* and *Nakeer*; while the names of the two Angels that question the obedient among the believers are *Mubashir* and *Basheer*"; and Allah knows best.

The author, the *Shehu*, may the mercy of Allah be upon him said: "The punishment of the grave is real and true. The blessing of the grave is real and true." This means that the punishment of the disobedient, the sinful, the hypocrite and disbelievers in their graves based upon the extent of their states; and the blessing of the obedient among the believers and the righteous in their graves based upon their spiritual states, is real, true and firmly established by the Book, the *Sunna* and the consensus. It is therefore obligatory to believe in the punishment of the grave and in its blessings for those buried, regardless if their graves are in the earth, they remain

unburied, drowned at sea, crucified, and burnt and the ashes scattered in the winds, or their bodily parts are completely destroyed. This will not prevent the existence of the punishment and blessings of the deceased as Shaykh Ibrahim al-Baajuri said in his commentary upon the Jawhar't-Tawheed. The scholars of the Sunna agree that those who will be blessed and punished will be so corporeally and spiritually together; and that the punishment of the grave for the disbeliever and hypocrite will be persistent with the continuity of the realm of the Isthmus; but that the punishment specifically will eventually cease for the disobedient believer with the reduction of their crimes, just as their punishment can be lifted by supplications for them, through giving alms in their name or other then these. And just as the punishment is not specific for the graves, likewise the blessing will reach every deceased person for whom it has been decreed whether he is buried or was never buried in the earth. Further, the blessing of the grave is not specific to the believers of this Muhammadan Umma or for those who have reached the age of responsibility. Apart of the blessing of the grave is the expanding of the grave; a portal being opened in it to the Garden; it being filled with pleasant fragrant breezes; it being made into a meadow from the meadows of the Garden; and it being illuminated until it becomes as bright as the moon when it is full. It is for this reason that it is highly recommended to visit the graves of the Prophets, the awliyya and the right acting scholars in order to gain some baraka from the baraka which lies their. Allah ta'ala says: "When you see the 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!" In this context the expression 'the hardships of death' actually mean the severity of the pains of death. His saying: "and the Angels with outspread hands", based upon al-Hassan and ad-Duhaak means their hands are outspread with punishment and striking mallets of iron. Or it means their hands are outspread in order to seize their spirits. The meaning of 'outspread' means in order to strike, because the Angels strike their faces and backs. His saying: "Come out of the punishment if you can!" means take yourselves out from the punishment if you are able to do so. This is a form of mockery. It is said that it means: Come forcefully out of the body, because the spirit of the believer is eager to come out in order to meet with its Lord, while the spirit of the disbeliever struggles and fights severely not to come out. In His saying: "This Day is the reward of disgrace!" here the word hawn (disgrace) and hawaan (shame) have the same meaning. Allah ta'ala says: "Then if he is from among those who are brought near, then for him will be refreshments and sweet smells and Gardens of ease; and if he be from among the Companions of the right-hand, then Peace for the Companions of the right-hand!" Those who are brought bear are the Foremost. His saying: "then for him will be refreshments", according to Ibn Abass and others it means: "Joy from this world's life." Al-Hasan said: "It is the spirit of mercy." Ad-Duhaak said: "It is the spirit of relaxation and entertainment." Abu'l-Abass ibn 'Ata' said: "The refreshment is the vision of the Face of Allah." His saying: "and sweet smells", actually means the hearing of His speech and revelation. His saying: "and Gardens of ease", means at death; for the Garden with Its hidden refuge is waiting for him when he is resurrected. His saying: "And if he be", means the person who dies is: "from among the Companions of the right-hand, then 'Peace', (safety) for the Companions of the righthand!" This means that they will only experience that which has in it safety, for they will be made safe from the punishment of Allah. It is said that it means: You will be safe O servants from the things you dislike, for verily you are among the Companions of the right-hand. The strengthening particle 'verily' in the verse is omitted. It is said that it means: That he will be brought back to life with peace as a form of honoring

him. In this respect the term peace or safety has three aspects. The first being the safety and peace obtained during the seizing of his spirit in this world, for the Angel of Death will give him the greetings of peace, as ad-Duhaak said. Ibn Mas'ud said: "When the Angel of Death comes in order to seize the spirit of the believer he says: 'Your Lord gives you the greetings of peace'." The second being the safety and peace obtained during his questioning in the graves, Munkar and Nakeer will both give him the greeting of peace. The third being the safety and peace obtained during the resurrection on the Day of Judgment, the Angels will give him the greetings of peace before he reaches the place of Standing. He, upon him be blessings and peace also established the punishment and blessing of the grave by his words as related in the Saheeh of al-Bukhari on the authority of A'isha, may Allah be pleased with her that once a Jewess entered upon her and mentioned the punishment of the grave. She said: 'May Allah give your refuge from the punishment of the grave.' A'isha then asked the Messenger of Allah, may Allah bless him and grant him peace about the punishment of the grave and he said: 'Indeed, the punishment of the grave!' A'isha, may Allah be pleased with her, then said: 'I never thereafter saw the Messenger of Allah, may Allah bless him and grant him peace after he had completed a prayer, except that he sought refuge from the punishment of the grave'." In the narration of Ghundar his words, upon him be peace are added: "The punishment of the grave is real." In these two prophetic traditions the punishment of the grave is substantiated, as well as the fact that the human spirit is not extinguished with the destruction of the human body, because incidence does not happen except to the living.

The author, the *Shehu*, may the mercy of Allah be upon him said: "The Day of Standing is real and true"; which means that the Day of Standing and its terrors such as: the resurrection of the dead, the gathering of mankind in a single locale, the weighing of actions, the giving of books, the reckoning, the intercession, the Bridge and other than these from its terrors until mankind enters their two final destinations; either the Garden or Hell; for all of these are real, true and firmly established by the Book, the Sunna and the consensus. This Day is called the Day of Standing due to the standing of creatures before Allah: "for a time whose extent is fifty thousand years", "from what you measure." The Day of Standing has many names. Among them is the Day of Recompense like the words of Allah ta'ala: "the King of the Day of Recompense"; which means the Day of the reckoning of all created things. It is the Day of Standing in which creatures will be recompensed for their actions. If their actions are good then their recompense will be good. If their actions are evil, then their recompense will be evil; except those whom he has pardoned. For the affair on that Day will be His Affair alone. This is what *Imam* at-Tabari said. Among its names is the Day of Separation like the words of Allah ta'ala: "Woe to us, this is the Day of Recompense. This is the Day of Separation which you used to deny." This means that Allah ta'ala will separate between those who believed in Allah and His Messenger, our master Muhammad, may Allah bless him and grant him peace and those who claimed to be Jews, the Sabi'ans, the Christians and the Magians who exalted the two fires and sacrificed to them. On that Day He will make a separation between those who truly believed and those who worshipped Allah on the edge, meaning the hypocrites and gather the latter with their protectors among the disbelievers. On that Day He will make a separation between those unified Allah and those who associated partners with Him and worshipped idols and false deities. He will then enter one group into the Hell Fires and the other into the Garden. This is what is meant by the Day of Separation. Among its names is 'the Day of Gathering' like the words of Allah ta'ala: "You were warned of the Day of Gathering, about which there is no

doubt, in which a group will be in the Garden and a group will be in Burning Hell"; and His words: "Allah gives life to you, then He causes you to die, then He will gather you together for the Day of Standing about which there is no doubt." This means that Allah ta'ala will gather all of you together alive, the first of you, the last of you, the elder of you, the youngest of you, the jinn among you and the humans among you for the Day of Standing. Among its names is 'the Day of Resurrection' like the words of Allah ta'ala: "Those who were given knowledge and faith will say: you remained for only a short time until the Day of Resurrection. For, this is the Day of Resurrection; however you used to not be aware." This means that before the demise in this world's life that they did not know or they did not believe that they would eventually be resurrected from death. Thus, Allah ta'ala will resurrect all of them from their graves and other than their graves after their deaths and after remaining dead for some time, as evidence of their ignorance and disbelief. Among its names is 'the Day of Grief' like the words of Allah ta'ala: "And warn them about the Day of Grief, when the Affair will be decided." This refers to the Day when those who will grieve due to His decision to make Hell as their final destination. Then they will say as a result: "O grief to us due to what we forfeited of what is near Allah." Among its names is 'the Day of Victory' like the words of Allah ta'ala: "Say: on the Day of Victory those who disbelieved will not benefit by their repentance nor will they be delayed." This means that on the Day of Standing and the Divine punishment comes, the disbelievers will not benefit from their repentance then and neither will their punishment be postponed. Imam at-Taajuuri said that the Day of Standing has close to three hundred names. There have been transmitted many prophetic traditions regarding the Day of Standing and its terrors. Among them is what at-Tabarani and others related on the authority of Abu Hurayra who said that the Messenger of Allah, may Allah bless him and grant him peace said: "Allah will resurrect the Prophets on the Day of Standing upon riding beast and He will resurrect a righteous person upon his camel in order to distinguish him from the believers from his companions of the gathering. Fatima, al-Hassan and al-Husayn will be resurrected upon two camels from the camels of the Garden. Ali ibn Abi Talib will be resurrected upon my earthly she-camel. I will be resurrected upon the Buraq. Bilal will be resurrected upon a she-camel and he will then call the Call the prayer, which will be testified to in truth in every utterance until he reaches the words: 'I bear witness that Muhammad is the Messenger of Allah'. Then the whole of creation from the believers of the first and last of men and jinn will testify to the truth of that statement. Those who accepted this from him will have their deeds accepted." Among this genre of prophetic traditions is what Abu Nu'aym related on the authority of Anas ibn Malik who said that the Messenger of Allah, may Allah bless him and grant him peace said: "The descendent of Adam will be brought on the Day of Standing and stopped before the two balances of the Scale which will be under the responsibility of an Angel. If his scales are heavy, the Angel will call out, with a voice loud enough to be heard by all of creation: 'So-and-so has achieved eternal bliss forever after which there will be no wretchedness!' If, however, his scales are light, the Angel will call out, with a voice loud enough to be heard by all creation: 'So-andso has earned eternal wretchedness forever after which there will be no bliss!" Among the genre of prophetic tradition is what an-Nisaai', Ibn Maja and others related on the authority of A'isha who said that the Messenger of Allah, may Allah bless him and grant him peace said: "Humanity will be gathered on the Day of Standing barefooted and completely naked." Then A'isha said: "O Messenger of Allah! Then men and women will be gathered together gazing upon one another!" He said: "O A'isha! The Affair will be too severe for anyone to gaze on others." There are many other

prophetic traditions like this which establish the reality of the Day of Standing and its terrors.

The author, the Shehu, may the mercy of Allah be upon him said: "The resurrection of the dead (ba'ath 'l-amwaat) on that Day is real and true", which means that the resurrection of the corporeal bodies of the deceased from their graves and other than their graves and reviving them for the Day of Standing is real, true and firmly established by the Book, the Sunna and the consensus. The resurrection is Allah ta'ala reviving the dead on the Day of Standing and bringing them out of their graves and other places after gathering together their original parts in order that each person among them can attain his just recompense of blessing or punishment which was decreed for him. Allah ta'ala says: "Indeed Allah will resurrect those who are in the graves." This means that Allah ta'ala will resurrect the corporal bodies of the deceased from their graves, from the stomachs of predatory beasts, and from the gullet of birds; and then gather them unto Himself: "...on a Day whose extent is fifty thousand years", "from what you measure." This is because His power and decree over everything is the same. So once the one witnessing this momentous Event sees His omnipotent power to bring some of the dead back to life, then this will necessitate him also realizing that He has the ability to revive everything in order to distinguish between those who were obedient, and disobedient, and those who were true and false. He, upon him be blessings and peace also established the resurrection of the dead by his words related n the Saheeh of al-Bukhari on the authority of Ibn Umar: "Indeed each of you when he dies will have his final place shown to him every morning and every evening. If he is from the people of the Garden then he will be from the people of the Garden. If he is from the people the Fire, then he will be from the people of the Fire. It will be said to him: 'This will be your final place', this will persists until Allah eventually resurrects you on the Day of Standing." In the narration of Muslim on the authority of Yahya ibn Malik: "...until Allah eventually resurrects you to Himself on the Day of Standing." The meaning of this phrase: "...until Allah eventually resurrects you...' is when He resurrects you to that final place. It is also conceivable that the pronoun refers back to Allah, since to Allah all affairs will eventually return. The first interpolation however is the more apparent one. At-Tuurbashti said regarding the meaning of his words, upon him be peace: '...for those from the people of the Garden'; "It means that if he is from among the people of the Garden then his final place will be with the final places of the people of the Garden, which will be shown to him while he is in his grave." This establishes that the resurrection of the dead is real and true.

The author, the *Shehu*, may the mercy of Allah be upon him said: "The gathering of mankind (jam'u 'n-naas) on that Day in a singular place (fee makaan waahid) is real and true." This means that the gathering of mankind in a single place on the Day of Standing is real, true and firmly established by the Book, the *Sunna* and consensus. For, Allah ta'ala will resurrect the corporeal bodies of the deceased from their graves and then gather them to Himself in a single field, "...on a Day whose extent is fifty thousand years", "from what you measure." Allah ta'ala says: "We will gather them together and We will not forsake a single one of them and they will be presented to their Lord in ranks." The meaning of His words: "We will gather them together"; is that it includes the believers and disbelievers that Allah will gather all of them together in a single stopping place; after He make them stand from their graves. This will be done as evidence for the reality and verification of the Gathering which will be a branch of the Resurrection about which the rejecting disbelievers used to deny. The meaning of His words: "...and We will not forsake a

single one of them..."; is that We will not leave a single one from among mankind and jinn in their graves, in the conditions of the Isthmus, or deceased. The expression 'ghaadirahu' (he left it) is usually used when something is forsaken. From its root comes the expression 'ghadeer' (a running stream) which is a small rivulet of water left to run freely in the earth. The meaning of His words: "...and they will be presented to their Lord in ranks"; is that they will be made to present themselves at the place of His judgment and decision in the same manner that military forces are presented to a sovereign; arranged in ranks after ranks. This is because He is: "the Sole King of the Day of Recompense." Thus, every single community will be presented to Allah ta'ala in their arranged ranks where no one will be veiled from another. It has been related in a prophetic tradition that he upon him be peace said: "The people of the Garden on the Day of Judgment will be one hundred and twenty ranks, and you will be eighty ranks from among them." He, upon him be peace also established the gathering of mankind on the Day of Standing in one place by his words as related by al-Bukhari on the authority of Abu Hurayra: "Allah will gather together the first and last of humanity in a single field arranged in ranks, where they will listen to the Caller and their eyes will be cast down." In a narration of Ibn Munduh in his at-Tawheed on the authority of Mu'adh ibn Jabal that the Prophet, may Allah bless him and grant him peace said: "Indeed Allah ta'ala will call out on the Day of Standing: O My slaves! I am Allah! There is no deity except Me! I am the Most Merciful of the merciful, the Most Judicious of the judicious and the Swiftest of those who reckon! Present your proofs and come up with the answers! For, indeed you all will be questioned and reckoned! O My Angels! Make My slaves stand in ranks upon the tips of the toes of their feet for the Reckoning!"

The author, the *Shehu*, may the mercy of Allah be upon him said: "The giving of books of deeds ('eetaa' 'l-kutub) is real and true." This means that the giving of the books of good and evil deeds on the Day of Standing is real, true and firmly established by the Book, the Sunna and the consensus. The books of deeds are the books in which the Angels record everything the servant has done in this world's life from beliefs, words and actions. These books will not be received by the Prophets or the Angels, and those whom Allah ta'ala wills from His righteous servants, who will enter the Garden without any reckoning, the weighing of actions or the giving of books. Allah ta'ala says: "As for he who will be given his book in his right hand"; with regard to the believers. This is a reference to those who will be given their book of deeds in their right hand, for the giving of the book in the right will be evidence of eternal redemption. Ibn Abass said: "The first to be given his book in his right hand from this *Umma* will be Umar ibn al-Khataab, and he will have a radiance like the radiance of the sun. It will be said to him: 'Where is Abu Bakr?' and he will say: 'How! O How! The Angels have ushered him in a solemn procession to the Garden'." This means that Abu Bakr will enter the Garden with any reckoning, as at-Tha'labi mentioned. The giving of books of deeds is also established by His words: "...and as for him who will be given his book in his left hand"; and this is with regard to the disbelievers. This is a reference to those who will be given their book of deeds in their left hands, as evidence that they will be among those eternally wretched.

The author, the *Shehu*, may the mercy of Allah be upon him said: "The weighing of actions (*wazn 'l-'amaal*) is real and true"; which is that the weighing of actions for those whom He wills from His servants on the Day of Standing is real, true and firmly established by the Book, the *Sunna* and consensus. By means of the weighing actions Allah ta'ala will manifest His justice in Divine punishment and His Divine pardon for sins. It is said that its reality cannot be truly known except by Allah

ta'ala. What is meant in this context by the weighing is the weighing of the actions of the servant by means of the Scales. Abdallah ibn Umar said: "It means the weighing of the recorded reports of the actions of the servants." It is said that the Scale is actually the book in which the actions of creation are recorded. Mujahid said: "The Scale is actually good deeds and evils deeds themselves." He also said and this was reiterated by ad-Duhaak and al-'Amash: "The Balance and the Scale actually means justice and judgment." Allah ta'ala says: "The Scales will be made precise on the Day of Standing." This means that they will be just. Thus, the meaning of these words refers to the weighing on the Day when the Messengers and those to whom they were sent will be questioned. The meaning of His words: "...will be made precise..." means that the Scales will be established with equity, which is one of the attributes of the Scales. The reason that the plural is utilized in this verse is because it will be according to what is just, contentment and examination from Allah ta'ala. Or it means that there will be equity between them in truth in the weighing of their good and bad deeds. Thus, he whose good deeds are preponderate over his bad deeds, his scales will be heavy. It is for this reason that we say: 'His good deeds wiped out his bad deeds.' While he whose bad deeds are preponderate over his good deeds, his scales will be light and his destiny will be Hell. It is for this reason that we say: 'His evil deeds wiped out his good deeds.' His words: '... on the Day of Standing', means for the people on the Day of Standing. It has been related by ad-Daylami on the authority of Samra ibn Fatik al-Asadi, who was among the Companions of the Messenger of Allah, may Allah bless him peace who said on the authority of the Prophet, may Allah bless him and grant him peace, who said: "The Scales in the Hand of Allah will elevate some people and humiliate some people. The heart of the son of Adam lies between Two Fingers of the Fingers of the All Compassionate. If He likes He can cause it to go astray and if He likes He can make it straight." Allah ta'ala says: "The Scales on that Day will be exact." It has been related on the authority of Hudhayfa who said: "The Possessor of the Scales on the Day of Standing will be Jibril, upon him be peace. Allah will say to Jibril: 'O Jibril weigh their actions'; and he will restore the rights of the victims of injustice. If they have no good deeds then their bad deeds will go to those who committed injustice against them. As a result a man will come to Allah with bad deeds equal to a mountain. It is for this reason that Allah ta'ala says: 'The Scales on that Day will be exact'." He, upon him be peace also established the weighing of actions and the Scales by his words as related in the Saheeh of al-Bukhari on the authority of Abu Hurayra: "There are two phrases which are light upon the tongue, but heavy upon the Scales and beloved to the All Compassionate. They are: 'Glory be to Allah, and with His praises. Glory be to Allah the Immense'." The meaning of the two phrases being 'beloved to the All Compassionate', is that they bring about appreciated love and renders the one who says them the object of love; which means that the one who says it becomes beloved to Allah. The love of Allah for the servant is His desire for him to be connected to all good and nobility. In this prophetic tradition the Divine Name 'ar-Rahmaan' (the All Compassionate) is singled out from the other Beautiful Names for mention in order to bring attention to the vastness of the mercy of Allah, since He is the One who recompenses insignificant actions with abundant rewards; as well as what is in this Divine Name of transcendence, praise and glorification. In this cited prophetic tradition is encouragement as well as taking on light actions. It incites to the remembrance of Allah and promises the love of the All Compassionate. It also incites to lightening in relationship to actions, but heaviness in relationship to the manifestation of Divine reward. Also in this prophetic tradition is the encouragement

to be persistent in the remembrance of Allah and induces constancy; because the remainder of religious responsibilities is hard and difficult on the soul and heavy for it; while these two small phrases are easy for the soul, but heavy on the Scales, just like the heavy burden of normal religious responsibilities. One of the early ancestors was once asked the reason for the heaviness of good deeds and the lightness of evil deeds, and he said: "It is because the bitterness of good deeds is forever present, while their sweetness is always hidden. Thus, they become heavy and their heaviness in your eyes does not burden you to abandon them. The sweetness of evil deeds is forever present, while their heaviness is always hidden. Thus, they become light and their lightness in your eyes does not burden you to commit them."

The author, the Shehu, may the mercy of Allah be upon him said: "The reckoning (*hisaab*) is real and true"; which is that the reckoning of all actions, words and beliefs of some of the servants is real, true and firmly established by the Book, the Sunna and consensus. The Reckoning will embrace the disbelievers, the believers, mankind and jinn; except those for whom Allah ta'ala will make an exception. Thus, some creatures will be reckoned until they possess no good deeds left in order to increase their grief before all creatures to witness. Allah ta'ala says: "On the Day the Reckoning will be established"; which means the Day on which the people will be made to stand for the Reckoning after have been given their books of deeds. Some people will stand for an easy reckoning, while some will stand for an extremely difficult reckoning. Some will stand for a reckoning that will be concealed hile some will stand for a reckoning that will be openly apparent. Some people will be entered into the Garden and Hell without any reckoning, as it will follow. Allah ta'ala says: "We will definitely question those to whom were sent Messengers, and We will definitely question the Messengers." This means that the questioning that Allah ta'ala will address to the disbelievers will be to reckon them as a means of calling them to account, rebuking them and humiliating them. However, the questioning that Allah address to the Messengers will not be in order to reckon them, but rather, in order to bring them as a witness against those to whom they were sent among the disbelievers. Allah ta'ala says: "How will it be when We bring witness from every community?" This means that the Messengers will come on the Day of Reckoning as witnesses against their communities; so that they will not be able to say: "Our Lord why did You not send us a Messenger so that we could follow Your signs and be among the believers?"; or that they would say: "By Allah, our Lord we were not idolaters." It is for this reason that their mouths will be sealed and their feet and hands will testify against as to what they used to do. Thus, their bodies will testify against them, as well as the animals, vegetation and inanimate things. Allah ta'ala says: "For, by your Lord, We will definitely question all of them." He, upon him be peace, also established the Reckoning by his words as related in a prophetic tradition of Ibn Abass: "We are the last of the religious communities, and we will be the first of them who will be reckoned." Similarly, he, upon him be blessings and peace also established the giving of books, the weighing of actions, and the reckoning by his words as related by at-Tirmidhi on the authority of Abdallah ibn 'Amr: "A man from my Umma will be recuperated for all to see. Ninety-nine scrolls will welcome him. Each scroll will be as far as the eye can see. Then it will be said to him: 'Do you deny any of these things? Has my recording angels done you an injustice?' He will say: 'No my Lord.' It will be said to him: 'Do you have any excuse to put forward?' He will say: 'No my Lord.' It will be said: 'On the contrary. Verily you have with Us an excellent deed and indeed this Day no injustice will be done to you.' There then will be brought out to him a slip of paper wherein will be written: Ash hadu an La ilaha illa Allah wa ash

hadu anna Muhammadan abduhu wa rasuluhu (I bear witness that there is no deity except Allah and I bear witness that Muhammad is His slave and Messenger). Then it will be said: 'Take your paper.' He will say: 'O my Lord! What is this slip of paper in comparison to these scrolls?' It will be said to him: 'Verily no injustice will be done to you!' Then the scrolls will be placed on the scales and then the slip of paper will be placed upon the scales. The scrolls will be light but the slip of paper will be heavy for there is nothing which is weightier than the name of Allah!" The bottom line is that this prophetic tradition means that nothing from disobedience will adversely oppose him. On the contrary, the remembrance of Allah ta'ala out weigh all forms of his disobedience. If it is said: actions are an intangible thing and cannot be realistically weighed on a scale. It is thus the corporeal bodies that will be weighed. I would answer: It will be the scrolls in which the actions of the servants are recorded that will be weighed, and the reckoning will be done in accordance with the differences circumstances of the servants. Or it means that Allah will give corporeal form to the actions and words of the creatures and then weigh these corporeal forms. Those actions of obedience will be made heavy and those actions of evil will be made light, in order that acts of worship can weigh heavy for the soul and acts of disobedience can be made light for it. As we mentioned previously, some people will be entered into the Fire without any reckoning as Allah ta'ala says: "And do not even ask about the sins of the guilty"; because they will be entered into the Fire without any reckoning. It is said that this verse means: that the Angels will not ask about them, because they will know them by their marks. This will be true with regard to the disbelievers and hypocrites. For, they will not be questioned about their sins, nor reckoned, nor given their recorded books, nor will their actions be weighed. On the contrary, they will be entered into the Fire without any reckoning. As for the disobedient among the Muslims, it has been related by Abu Nu'aym on the authority of Abdallah ibn Umar who said that the Messenger of Allah, may Allah bless him and grant him peace said: "Six people will be entered into the Fire without any reckoning. They are: the ruler because of tyranny, the Arab because of ethnic chauvinism, a leading personality because arrogance, the business man because of fraud, the scholar because of envy and the wealthy person because of stinginess." Each of these will entered into the Fire without being questioned or without any reckoning. As for those who will be entered into the Garden without any reckoning; there has been many prophetic traditions transmitted given evidence of that. Among them is what was related in a narration of Anas ibn Malik on the authority of the Prophet, may Allah bless him and grant him peace who said: "When the Day of Standing is established, a caller will call out: 'Whoever has a reward binding upon Allah should now enter the Garden.' Then it will be said: 'Those who have a reward binding upon Allah are those who were firmly established in pardoning people. They will be entered into the Garden without any reckoning'." In a narration of Sahl ibn Sa'd as-Sa'adi who said that the Prophet, may Allah bless him and grant him peace said: "Within the loins of some of the people of my Umma are men and women who will be entered into the Garden without any reckoning." He then recited the verse: "...and others from among them who have not encountered them." In a narration of Ibn 'Asaakir on the authority of Abdallah ibn Abass who said that the Messenger of Allah, may Allah bless him and grant him peace said: "There will be entered into the Garden without any reckoning, seventy thousand souls; by means of the intercession of Uthman; each of whom will be among those deserving of Hell." In a narration of *Imam* at-Tabari on the authority of Abdallah ibn Mas'ud who said: "This Umma will be divided into three thirds on the Day of Standing. One third will be entered into the Garden without any reckoning.

One third will be reckoned with an easy reckoning. And one third will come with immense sins, until it will said: 'Who are these people?' (And He, Allah tabaaraka wa ta'ala will know best who they are.) Then the Angels will say: 'These are those who came with immense sins, except that they never associated and deities with You." Then the Lord will say: "Enter these into the vastness of My mercy." Then Abdallah recited this verse: "Then We allowed to inherit the Book those whom We chose from Our servants. Among them were those who were unjust to their own souls. Among them were those who were middling. And among them were those who were foremost in good deeds, by the permission of Allah. That is the Greatest Bounty."

The author, the Shehu, may the mercy of Allah be upon him said: "The Bridge (siraat) is real and true"; which means that the Bridge of Hell, crossing it, along with being stopped on it is real, true and firmly established by the Book, the Sunna and consensus. The Bridge is an extended overpass placed over the Hell Fires, over which will pass the first of humanity and the last of them, each in accordance with his own actions. Some of them will cross it in the blinking of an eye. Some of them will cross it like the flash of lightning. Some of them will cross it like a gale wind. Some of them will cross it like a swift stallion. Some will walk hastily over it. Some will crawl across it on all fours. Some will creep across it on their bellies, while some will fall over from it into the Fire. Upon the Bridge will be Heavenly Dogs, no one knows their numbers except Allah that will seize some of the people. Allah ta'ala says: "So usher them to the Bridge of Hell Fires"; that is to say, conduct them to it. It is said that the name 'Jaheem' used in the context of this verse is the name for the forth gate of the gates of the Fire. He, upon him be blessings and peace also established the existence of the Bridge by his words as related in the Saheeh of al-Bukhari on the authority of Abu Hurayra: "The overpass of the Hell Fires will be accomplished and I will be the first to cross it." The meaning of his words 'the overpass of the Hell Fires' refers to when humanity will be gathered together, then the positioning of the Bridge over Hell will occur as it was cited in the prophetic tradition regarding the disbelievers who will fall from it into the Fire, and their enemies will remain in the anxieties connected its the stopping places seeking the intercession. With the planting of the Bridge, permission will be given to cross it. Then a test will occur with regard to prostration which will differentiate the hypocrites from the believers. It is then that people will be allowed to cross it. The meaning of his words, upon him be peace: "...and I will be the first to cross it"; is as Imam an-Nawwawi said: "It means that I and my *Umma* will be the first to pass over the Bridge and cut across it. It is usually said that a person crosses a valley or passes through it, when he cuts across it and leaves it behind." In another narration, the Prophet said: "Then the other communities will open up and make a way for us. Then we will pass by them with radiant esteem from the traces of our purification. Then the communities will say: 'It is as if this *Umma* were a community of Prophets'." Al-Qurtubi said: "Since, he the Prophet and his community will be the first to cross over the Bridge, it necessitates the other communities being postponed from crossing over until their crossing is complete. Once he and his community have crossed then the other people will be allowed to cross." In a narration of al-Haakim on the authority of Abdallah ibn Salaam, the Messenger of Allah, may Allah bless him and grant him peace said: "Then a caller will call forth saying: 'Where is Muhammad and his community?' He will then stand and he will be followed by his entire *Umma*, the righteous among them as well as the sinners. When they began to cross the overpass, Allah will obliterate the eyesight of His enemies among the *Umma* and they will erroneously wander about right and left; while the Prophet and the righteous will be saved." The Bridge is

described by his words, upon him be blessings and peace as related in the <u>Saheeh</u> of Muslim on the authority of Abu Sa'id al-Khudri who said: "It has reached me that the overpass of Hell Fires is smaller than a hair follicle and sharper than a sword." For, the Bridge of the overpass of Hell Fires is placed between the stopping place of Judgment and the Garden. The believer must therefore cross over it in order to enter the Garden. It is in this way the Bridge has been established as real and true. The school of thought of the People of the Lord of Truth affirm its existence and the early community are unanimous regarding its establishment as an overpass placed over the surface of Hell Fires over which all people must pass. The believers will be saved on the Bridge based upon their spiritual states and stations; and others will fall from it into Hell, may Allah the Generous redeem us from that.

The author, the Shehu, may the mercy of Allah be upon him said: "The Kawthar is real and true"; which means that the Ponds of the Prophets, drinking from them, and being driven from them is real, true and firmly established by the Book, the Sunna and the consensus. It is thus obligatory to believe that each of the Messengers has his own Pond to which the obedient among their respective communities will be brought to; and that the Pond of the Prophet, may Allah bless him and grant him peace is the greatest and most immense of all of them. Its name is Kawthar. Also subsumed under the issue of the Pond of the Prophet, may Allah bless him and grant him peace is the issue of the intercession as some of the scholars have stipulated. The intercession refers to the intervention to be given by the Messengers, the Prophets, the martyrs, the callers to prayer and some of the believers. The ideology of the People of Truth is that the intercession is real and true, and will be given to those who were disobedient sinners from among those who unify Allah among the communities of the Prophets. These are those who will seek the intercession of those who give intercession from among the Angels, Prophets, martyrs and some of the righteous. This is based upon the words of Allah ta'ala: "No one will give intercession except the one with whom He is content." Thus, the reprobate is not one with whom He is content, because the one with whom Allah is content for the intercession must of a necessity be one who unifies Allah. This is also corroborated by the words of Allah ta'ala regarding the intercession of the Messenger of Allah, may Allah bless him and grant him peace specifically: "Perhaps your Lord will elevate you to the praiseworthy station." It has been related by at-Tirmidhi on the authority of Abu Hurayra who said that the Messenger of Allah, may Allah bless him and grant him peace said when he was asked about the meaning of the 'praiseworthy station' in the above verse: "It refers to the intercession." It is also corroborated by the words of Allah ta'ala: "And your Lord will give to you and then you will be content." Ibn Ishaaq said: "What will be given is that he will succeed in this world's life and attain the Divine reward in the Hereafter." It is said that this verse is a direct reference to the Pond and the intercession. As-Sadi said: "It is said that this verse refers to the intercession he will give to all of the believers." It has been transmitted on the authority of Ali ibn Abi Talib, may Allah be pleased with him who said that the Messenger of Allah, may Allah bless him and grant him peace said: "Allah will grant me the permission to intercede on behalf of my Umma until eventually Allah subhaanahu will say to me: 'Are you content, O Muhammad?' And I will say: 'O Lord, I am content'." The intercession is also corroborated by the words of Allah ta'ala: "Indeed, I have given you the Kawthar." The Arabs name anything that is plentiful and bountiful in number, measurement and significance 'kawthar' (abundance). The people of interpolation differ into sixteen different views regarding the Kawthar, which was given to the Prophet, may Allah bless him and grant him

peace: [1] it is a river in the Garden as related by at-Tirmidhi on the authority of Ibn Umar who said that the Messenger of Allah, may Allah bless him and grant him peace said: "The Kawthar is a river in the Garden its boundaries are made of gold. Its course flows upon pearls and rubies. Its sand is more fragrant than musk. Its water is sweeter than honey and it is as white as snow." [2] It is the Pond of the Prophet, may Allah bless him and grant him peace at the place of Standing. 'Ataa' said that the Prophet, may Allah bless him and grant him peace said as related in the Saheeh of Muslim: "Are you aware of what the Kawthar is?" We said: "Allah and His Messenger know best." He said: "It is a river which My Lord has prepared for me in which is much good." [3] The Kawthar of the Prophet, may Allah bless him and grant him peace is a Book. This was narrated by 'Akrama. [4] It is the *Our'an* as al-Hassan narrated. [5] It is al-Islam, as al-Mughira narrated. [6] It is the ease of the Qur'an and the uncomplicated nature of the shari'a, as al-Hassan ibn al-Fadl narrated. [7] It is the multitude of his Companions, his *Umma* and his faction, as Abu Bakr ibn 'Iyaash, and Iman ibn Raa'ib narrated. [8] It is the abundant narrated traditions from him, as ibn Kaysaan narrated. [9] It is the raising and exalting of his remembrance, as al-Maawardi narrated. [10] It is the Light that is in his heart, upon him be peace that guides to Allah and cuts people off from other than Him. [11] It is his intercession, upon him be blessings and peace. [12] It is the miracles of the Lord, by which he guides the people who answer Allah's invitation, as at-Tha'labi narrates. [13] Hilaal ibn Yasaaf said: It is 'There is no deity except Allah and Muhammad is the Messenger of Allah'. [14] It is learning jurisprudence in the religion. [15] It is the five prayers. And [16] it is magnitude in affairs, as Ibn Ishaaq narrated. However, the soundest of these opinions are the first and second opinion because they are established in the narrations from the Prophet, may Allah bless him and grant him peace regarding the *Kawthar*. As for those who say that the Pond of the Prophet, may Allah bless him and grant him peace is his Intercession, this was corroborated by what was related by at-Tirmidhi on the authority of Jaabir, quoting the Prophet, who said: "My intercession is for the people of major sins from among my *Umma*. Whoever is not from among the people of major sins, then he will not attain my intercession." The intercession being referred to in this context is what Allah promised him and has been explicitly specified for the people of major sins; that is to say, in order to set aside their evils and pardon their major sins. This means that there will be no need to set aside major sins and pardon, if the person lacked them. As for those who committed faults less than major sins, for their acts of obedience act as atonement for their minor sins. Yet, they still have a need for another level of intercession in order to elevate their spiritual ranks. Now, as for the intercession for elevating one's spiritual rank, everyone of those who are fearfully aware as well as the sages require it, and this is unanimously accepted by the people of the religion. At-Tayyibi said regarding the meaning of the above cited prophetic tradition: "The intercession of mine which will redeem those destined for destruction has been designated for the people of major sins." Imam an-Nawwawi said in his Sharh Muslim: "Oadi 'Iyad said: 'The ideology of the people of the Sunna is that the intercession is lawful by reason and it is obligatory based upon transmission (wujuubuhaa sam'an) by the explicit words of Allah ta'ala: 'On that Day intercession will not benefit anyone except for the one whom the All Compassionate One has given permission and who is content with His words.' And His words: 'No one will give intercession except the one with whom He is content.' The intercession is divided into five intercessions: [1] that which is specific to our Prophet, may Allah bless him and grant him peace, and comprises the relief he will bring to some from the terror of the place of standing and the expediting

of the reckoning; [2] the intercession where people will be entered into the Garden without any reckoning; [3] the intercession for some people who deserved the Fire, but our Prophet, may Allah bless him and grant him peace will intercede on their behalf, and for others whom Allah ta'ala wills; [4] the intercession for those who will actually enter the Hell Fires from among the sinners, for there has been narrated many prophetic traditions that they will be brought out of it through the Intercession of our Prophet, may Allah bless him and grant him peace, as well as the intercession of the Angels and their brothers among the believers; then Allah ta'ala will extract from the Fire everyone who said: 'There is no deity except Allah'; as it has come in the prophetic traditions; and finally [5] the intercession regarding giving additional rank in the Garden for some of its people." Ibn 'Atiya said: "Those who uphold that the scholars and the righteous will intercede, it will be for those who did not reach the Hell Fires, and are ensnared between the two places. Or they are those who reached the Hell Fires, but will have some good deeds. In addition, the other Prophets will intercede on behalf of those who entered the Hell Fires from among the disobedient of their respective communities, who had been given signs but who failed to draw near to Allah and who had little knowledge of Allah except their common belief in Him. Then the Merciful of the merciful ones will continue to intercede on behalf of those who were completely drowned in errors and sins, from those who did not receive the intercession of the Prophets. As for the intercession of Muhammad, may Allah bless him and grant him peace, which comprises expedition of the reckoning, this is exclusive to him." He, upon him be blessings and peace also established the existence of the Kawthar by his words as related in the Saheeh of al-Bukhari on the authority of Abdallah ibn Umar: "My Pond is equal to the distance of a months journey. Its water is as white as milk. Its fragrance is better than musk. Its drinking cups are like the numbers of the stars of the heavens. Whoever drinks from it will never thereafter be thirsty." The expanse of the Kawthar is also described in a narration of al-Hassan on the authority of Anas related by Ahmad, he upon him be blessings and peace said: "It is like the distance between Mecca and A'ila or like the distance between San'aa' and Mecca." In a prophetic tradition of Abu Sa'id with Abu Shayba and Ibn Maja, he, upon him be blessings and peace said: "Its distance is like what is between the Ka'ba and Bayt 'l-Magdas." In a prophetic tradition of 'Utba ibn Abd with at-Tabaraani, he upon him be blessings and peace said: "Its distance is like what is between al-Baydaa' and Basra." Al-Baydaa' is a village near the town of ar-Rabadha, which is a place well known between Mecca and al-Medina. All of these distances are close in approximation where each is about a half months journey, or longer or shorter by a little. It has been transmitted in a narration of Abu Dharr with Muslim as well as by Ibn Mas'ud with Ahmad regarding the description of the Kawthar, that he upon him be blessings and peace said: "It is more intense in whiteness than milk." The fragrance of the Kawthar was elaborated on in a prophetic tradition from Abu Amama with Ibn Abi 'Aasim as well as from Ibn Umar with at-Tirmidhi, that he upon him be blessings and peace said: "It is more intense in aroma than that of musk." In the narration of Ibn Abi 'Aasim he upon him be blessings peace said in addition: "It is smoother than butter." The sweetness of the Kawthar was further corroborated in a narration from Muslim from Abu Dharr and Thawbaan, where he upon him be blessings and peace said: "It is sweeter than honey." Ahmad narrated a similar narration on the authority of Abu ibn Ka'b, as well as from Abu Amama, that he upon him be blessings and peace said: "It is sweeter in its taste than honey." The frostiness of the Kawthar is described in a narration from Ahmad from Ibn 'Amr and Ibn Mas'ud, where he upon him be blessings and peace said: "It is colder than snow." A similar transmission was

made by Abu Baraza. In a prophetic tradition from al-Bazaar from a narration of 'Adiy ibn Thaabit on the authority of Anas, as well as from Abu Ya'ala from another path of transmission on the authority of Anas, and from at-Tirmidhi from a narration of Ibn Umar, that he upon him be blessings and peace said: "Its water is more intense in coldness than snow." The number of the cups of the Kawthar was elaborated on in a prophetic tradition from Anas, where he, upon him be blessings and peace said: "In it are cups whose number is like the number of the stars of the heavens." In another narration related by Ahmad from al-Hassan on the authority of Anas, he upon him be blessings and peace said: "They are more in number than the stars of the heavens." In a prophetic tradition related in the al-Mustawrid in its last chapter, he upon him be blessings and peace said: "In it are drinking containers the numbers of which are like stars and planets." Muslim narrated a transmission by way of Musa ibn 'Uqba on the authority of Naafi' on the authority of Ibn Umar, that he upon him be blessings and peace said: "In it are drinking containers the number of which are like the stars of the heavens." He, upon him be peace also said about the Divine reward for those who drink from the Kawthar in a prophetic tradition narrated by al-Kashmeehini: "Whoever drinks from it" meaning by that, from the Pond; and in the prophetic tradition of Sahl ibn Sa'd: "Whoever drinks from it will never thereafter be thirsty." In the narration of Musa ibn 'Uqba, he upon him be peace said: "Whoever is brought to it and then drinks from it will never thereafter become thirsty." In the prophetic tradition of Abu Amama, he upon him be blessings and peace said: "...and his face will never be darkened." In a prophetic tradition from an-Nawaas ibn Sam'aan related by Ibn Abi'd-Dunya, he upon him be blessings and peace said: "The first of those who will be brought to it will be those who used to give drink to every thirsty person." Each and every one of the prophetic narrations establishes that the existence of the Kawthar is real and true.

The author, the Shehu, may the mercy of Allah be upon him said: "The Fire (naar) is real and true. The eternity of the Fire with its inmates (dawaam 'n-nar ma'a ahlihi) is real and true." This means that the Fire of Hell, and the eternity of its punishment with its inmates is real, true and firmly established by the Book, the Sunna and consensus. For, the Fire is the abode of eternal pain and punishment, which Allah has prepared for the disbelievers and the disobedient among the Muslims. It has seven gates where each of the gates has its specific divided section. The punishments in Hell are of diverse varieties and divisions. The Hell Fires exists now and is continuous and will not obliterate. The disbelievers and the hypocrites will remain in the Hell Fires forever. However, those who died upon the belief in the Divine Unity will not remain eternally in the Hell Fires, even if they committed major sins. Allah ta'ala says: "Indeed We have prepared Fire for the unjust"; which means that We have prepared or We have made the Fire for the unjust as a punishment for them as a result of their injustice. The meaning of the words of Allah ta'ala: "...for the unjust..." are rejecting disbelievers, deceitful hypocrites and unrepentant disobedient Muslims. The meaning of the words of Allah ta'ala: "...Fire..." is that We have made for them as a punishment in the Fire. Allah ta'ala says: "Those are the companions of the Fire, and they will be therein forever." This means that they are from among the people of Hell Fires by reason of their actions in this world's life. Thus, they willfully acquired evil deeds and followed their lower passions until their errors completely encompassed them, and then they died in that state. For these people will remain in the Hell Fires existing therein and residing without ever dying and without ever being released from it until time without end. The punishments of the Fire are sensory and not metaphorical, as some of the hypocrites claim. It is for this reason it has been

related in a prophetic tradition: "The Garden is surrounded by disliked things and the Fire is surrounded by the things of the lower passions." This means that the people of the Garden will take sensory pleasure in the blessings of the Garden, just as they were patient with the sensory disliked things in this world's life. Similarly, the people of the Fire will be punished in the Fire with sensory punishments just as they committed themselves to their sensory lower passions in this world's life. It has been related by at-Tirmidhi and Ibn Maja regarding the description of the Fire on the authority of Abu Hurayra who said that the Messenger of Allah, may Allah bless him and grant him peace said: "The Fires of Hell were kindled for a thousand years until it became reddened with heat. Then it was kindled for a thousand years until it became whitened with heat. Then it was kindled for a thousand years until it was blackened with heat; for, the Hell Fires, now, are blackened and darkened like a the darkest night."

The author, the Shehu, may the mercy of Allah be upon him said: "The Garden (janna) is real and true. The eternity of the Garden with its inhabitants (dawaam'l-janna ma'a ahlihi) is real and true." This means that the Garden and the eternity of its blessings with its inhabitants is real, true and firmly established by the Book, the Sunna and consensus. For, the Garden is the abode of eternal reward and abiding blessings which Allah has prepared for the believers; in which are the dark eyed maidens, the eternal youth, the flesh of birds which are yearned for, rivers of sweet water and pure honey, rivers of milk the taste there of which never alters, and wine in which is a delight for those who drink. In the Garden as well, as our master Muhammad, may Allah bless him and grant him peace said: "Is what no eye has ever seen, no ear has ever heard, and that which has never occurred to the heart of a human being." The people of the Garden will be true companions one of another reclining upon couches facing one another. Allah will remove from their hearts all traces of hatred where they will become the most beloved of creatures making enjoyment. The mutual greetings in the Garden will be: 'Peace!' The blessings of the inhabitants of the Garden will be eternally continuous in the Abode of Peace. The Garden has eight gates and it is extremely diverse, sectioned into many divisions and ranks. The highest of its ranks is Firdaws. The inhabitants of the Garden will never encounter death nor will any form of annihilation come near to them. The Garden exist now in a place known to Allah ta'ala. Allah ta'ala says: "And they were rewarded for what they were patient, Gardens and silk." This means that Allah rewarded them with Gardens and silk for their patience in obedience and their patience with poverty and affliction. Al-Qurtubi said: "This means for what they were patient with during the fasting." 'Ataa' said: "It means for what they were patient with of hunger, during the three days of sacrifice." It is said that it means they will be reward for their patience in obedience of Allah and their patience against disobedience of Allah and His prohibitions. It has been related that Ibn Umar said that the Messenger of Allah, may Allah bless him and grant him peace once said when he was asked about patience and what is was: "Patience is four kinds. The first is patience during formidable blows; then patience when performing the obligations; then patience when avoiding the prohibitions of Allah; and then patience against afflictions." The meaning of the words of Allah ta'ala: "... Gardens and silk"; is that they will be entered in the Garden and their attire will be of silk. This means that just as the material is called silk in this world's like, likewise it will be called in the Hereafter. However, hidden in that statement is what Allah 'izza wa jalla has willed from the bounties He has in store. It also means by implication that the male who wears silk attire in this world's life will be prevented from wearing it in the Hereafter. This is because those who will be honored to wear silk in the Garden will be as a recompense for restraining themselves from wearing

the types of clothing which Allah has prohibited in this world's life. Further, the Garden, its rivers, its fruits, its food, its beverages and the remainder of its excellent delights as well as the eternity of all of this with the inhabitants of the Garden has been corroborated by the words of Allah ta'ala: "And give good news to those who believe and do deeds of righteousness, that for them will be Gardens underneath which rivers flow. Each time they will be provided a provision of its fruits, they will say: 'This is like what we had been provided with before.' Thus, they will be given it as a likeness, and for them in it will be pure spouses, and they will abide therein forever." Imam at-Tabari said: "The meaning of this resemblance is that what they will be given in the Garden will resemble what they used to be provided with in this world's life in terms of color, feel and look; even though these things will clearly differ with regard to taste and experience. This is because there will be nothing in the Garden which will have its equal in this world's life." I say: this verse is repudiation against those who say out of their on self deception, that most of what the Messengers, upon them be peace, came with regarding the news of the matters of the Hereafter, the Gathering, the Standing, the Garden, the Hell Fires and other than these, that there is nothing from this that should be taken literally from the outward judgment of its verbal expression or from what is normally understood from its apparent wordings. They say that these statements are metaphorical and not sensory. All of this from them is falsehood and disbelief. He, upon him be blessings and peace also established the existence of the Garden and the eternity of its delights with its inhabitants by his words as related by *Imam* at-Tabari on the authority of 'Imraan ibn Hissien as well as Abu Hurayra both who said: "The Messenger of Allah, may Allah bless him and grant him peace was once asked about the meaning of the words of Allah ta'ala: '...and excellent dwellings in gardens of ease...'; and he said: 'They are palaces made of white pearl. In each palace are seventy mansions made of red ruby. In each mansion are seventy homes made of green gemstone. In each home there are seventy raised pavilions. Upon each raised pavilion there is a bed of multiple colors, and upon each bed is a spouse from the dark eyed maidens. Also in each home there are seventy spread tables. Upon each spread table there are seventy varieties of colors of food. Also in each home there are seventy valets. The believer will be given the strength in a single morning to enjoy all of that." He, upon him be blessings and peace also established the Garden and the Fire by his words as related in the Saheeh al-Bukhari in the chapter regarding the eclipse prayer from a prophetic tradition narrated by Asma' bint Abi Bakr: "There is nothing that I had not seen before, except that I saw it in this station of mine, even the Garden and the Fire." In this prophetic traditions establishes the fact that the Garden and the Fire are both created and existing today in a locale that Allah ta'ala knows.

The author, the Shehu, may the mercy of Allah be upon him said: "The Vision of the believers (ruu'yat 'l-mu'mineen) of their Lord the Exalted in the Hereafter is real and true." This means that the vision of the believers of Allah ta'ala in the Hereafter, devoid of direction, without how-ness and without limitation is real, true and firmly established by the Book, the Sunna and consensus. For, the people of the Sunna are unanimous regarding the fact that the vision of Allah ta'ala is possible by reason, obligatory by transmission and will occur dynamically in the Hereafter for the believers, and it will occur without how-ness and without limitation. It will not be given to the disbelievers for Allah ta'ala says: "No indeed, on that Day they will be veiled from their Lord." This means that the disbelievers will be veiled from having the vision of their Lord. Imam as-Shafi' said: "Since it is established that the veiling of these disbelievers will occur out of Divine displeasure, then that is evidence that

His protected friends will see Him out of Divine pleasure." For, indeed the believers will see Allah ta'ala, and He will be seen neither in a place, or direction, and without how-ness from encounter or rays of connection, nor by means of the establishment of a distance between the one seeing and Allah. There will be no blessing in the Garden which will be superior than the vision of Allah ta'ala with the sight. Allah ta'ala says: "Faces then will be gazing upon their Lord with amazement." The meaning of the words of Allah ta'ala: "Faces...", is many faces, and this refers to the faces of the sincere believers. The meaning of the words of Allah ta'ala: "...then..."; is on the Day of Standing, or in the Hereafter, or then in the Garden, which is the correct view. The meaning of the words of Allah ta'ala: "...with amazement", means it will be an excellent and beautiful manifestation of Divine Blessing. One says in Arabic: "Naddara wajha fulaanin" (So and so's face was amazed), when his face glows with excellence due to some blessing. Likewise, Allah makes a person's face radiant with amazement, when He manifests excellence to him. Imam al-Alusi related the most priceless words regarding this, where he said: "The meaning of them gazing with amazement upon their Lord is that when they see Him they will be drowned in the disclosure of His beauty, to such an extent that they will become totally heedless of everything besides Him, for Allah ta'ala will be witnessed in accordance with what is suitable to His Essence subhaanahu, since there will be no barrier barring the vision of Allah `izza wa jalla. In that realm, He, majestic and exalted be His transcendence, will have a total manifestation of His Essence in all of Its Self Disclosures." The meaning of the words of Allah ta'ala: "...will be gazing upon their Lord...", is that they will be gazing directly at their Lord. He, upon him be blessings and peace also established the vision of the believers of Allah ta'ala by his words as related in the Saheeh of al-Bukhari on the authority of Jaabir ibn Abdallah: "Indeed you will see your Lord, majestic be His praises, visually." In a narration of Abdallah ibn Numayr on the authority of Isma'il from Muslim, he upon him be blessings and peace said: "Indeed you all will be presented to your Lord, then you will see Him." In a narration of Ibn Shihaab, he upon him be blessings and peace said: "Indeed you all will see your Lord by sight." One of the People of Allah said: "The one who sees Allah, will attain direct knowledge of Allah accompanying the vision of the eyes, in the same way that others attain knowledge of what is seen through vision. This is in accordance with his words, upon him be blessings and peace in a prophetic tradition: '...just as you see the full moon.' Except that He is free and transcendent of direction and howness. This affair of the vision of Him is actually an additive to knowledge of Him." It was related by Muslim and at-Tirmidhi on the authority of Suhayb on the authority of the Prophet, may Allah bless him and grant him peace who said: "When the people of the Garden enter the Garden, Allah ta'ala will say: 'Do you desire anything so that I can increase you?' They will then say: 'Did You not brighten our faces? Did you not enter us into the Garden and redeem us from the Fire?' Then Allah ta'ala will lift the Veil, and there will be nothing that they were given which will be more beloved to them than the vision that they will have of their Lord." This will be because they will be completely drowned in the seas Divine love, and the lights of unveiling will take complete control over their hearts. Due to this, they will not resort to anything which they were previously preoccupied with from eating, drinking, entertainment and taking bliss from among the blessings of the Garden. It is for this reason one of the People of Allah said: "What is meant by the vision is knowledge." Others of the People of Allah hold the view that the spiritual state attained in humans is its connection to His Essence is specific with the connection of the sight to what it sees. While others among the People of Allah hold the view that the vision of the believers

of Allah is a kind of spiritual unveiling and gnosis, except that it is more complete and clearer than normal gnosis. This last line of reasoning is nearer to what is correct than the first and completes it, because at the time of the vision of Allah, it will not be something given as a jurisdiction of some over others, because knowledge of Allah is not at variance. Ibn Bataal said: "The people of the Sunna as well as the majority of the *Umma* hold the view of the permissibility of the vision of Allah in the Hereafter. It was related by Abdu ibn Humayd, at-Tirmidhi, at-Tabari, and verified by al-Haakim by way of Yu'thir ibn Abi Faakhita on the authority of Ibn Umar on the authority of the Prophet, may Allah bless him and grant him peace who said: 'Indeed the least of the people of the Garden in station will be the one who will gaze into His kingdom which will stretch for a distance of one thousand years. The most superior of them in station will be the one who will gaze upon the Face of his Lord 'izza wa jalla twice each day'." In another narration, he upon him be blessings and peace said: "Indeed the least of the people of the Garden in station will be the one who will gaze upon his meadows, his wives, his blessings, his servants, and couches which will stretch a distance of one thousand years. The most noble of them to Allah will be the one who gazes upon the Face of Allah once every morning and evening"; then the Messenger of Allah, may Allah bless him and grant him peace recited the verse: 'Faces then will be gazing upon their Lord with amazement'." O Allah my Lord count us among those who will enjoy the pleasure of seeing Your Holy Immutable Essence, by the rank that our master Muhammad has with You, upon him be Your eternal blessings and most perfect peace, and by the baraka of Shehu Uthman ibn Fuduye', may You engulf him in Your mercy, Amen.

The author, the Shehu, may the mercy of Allah be upon him said: "And everything which Muhammad, may Allah bless him and grant him peace came with is real and true." This means that everything that our master Muhammad, may Allah bless him and grant him peace came with from his shari'a, his Sunna, what he came with regarding the above mentioned affairs of the after-life, what he came with regarding the news of the Unseen, and what will occur in the future, are all real, true and firmly established by the Book, the Sunna and consensus. All of these affairs will occur just as he informed us. Among these is what he upon him be peace informed us concerning what the people of his household would have to endure from slaughter and other than that; as it was related by al-Haakim from the prophetic tradition of Abu Sa'id al-Khudri who said that he upon him be blessings and peace said: "Indeed the people of my household after me will encounter from my Umma slaughter and expulsion." Among these is what he upon him be peace informed us concerning the murder of *Imam* Ali ibn Abi Talib, by his words: "The most wretched of mankind will be the one who will dye the beard of Ali with blood"; as it was related by Ahmad ibn Hanbal on the authority of 'Amaar ibn Yaasir. For, the most wretched person cited in this prophetic tradition was Abd'r-Rahman ibn Muljam, may Allah curse him. Among these is what he upon him be peace informed us concerning the fact that Ali would be the distributor of the Fire and the Garden, and that his patrons would enter the Garden and his enemies would enter the Fire. Among these is what he upon him be peace informed us concerning that Uthman, may Allah be pleased with him would be murdered while reciting the Scripture, and that his blood would drip upon the words of Allah ta'ala: "For, Allah will suffice you against them, He is the All Hearing All Knowing."; as it was related by at-Tirmidhi on the authority of Ibn 'Amr, as well as by al-Haakim on the authority of Ibn Abass. Among these is what he upon him be peace informed us concerning the tribulations that would afflict his *Umma*. He, may Allah bless him and grant him peace said: "The first of the tribulations will be the murder of Uthman, and the last of them will be the appearance of the Dajaal. By the One in whose Hands is my soul, not one of you will die and in his heart is the weight of grain of love for murder of Uthman, except that he will follow the Dajaal if he encounters him. And if he does not encounter him, he will believe in him in his grave"; as it was related by as-Salafi and al-Haafidh on the authority of Hudhayfa. Among these is what he upon him be peace informed us concerning the fact that tribulations would not appear as long as Umar was alive. He upon him be blessings and peace said regarding Umar: "He is the barrier against the gate of tribulation"; as it was related by al-Bayhaqi on the authority of Hudhayfa. Among these is what he upon him be peace informed us concerning the war of az-Zubayr against Ali, may Allah be pleased with both of them, as it was related by al-Bayhaqi in his Dalaa'il'n-Nubuwwa that Ali mentioned this to az-Zubayr on the Day of the Camel, and az-Zubayr responded: "Indeed! By Allah! I had completely forgotten that from the time I heard it from him, may Allah bless him and grant him peace; then you reminded me of it now. By Allah! I will not fight you!" He then returned to the ranks of his army mounted on his horse and presented what happened to his son Abdallah, who said to him: "What is wrong with you?!" He said: "Ali reminded me of a prophetic tradition which I heard from the Messenger of Allah, may Allah bless him and grant him peace where he said: 'Indeed you will fight against him, and you will be unjust towards him.' Then his son said to him: 'You only came out in order to correct the affairs of the people and not to fight him!' He then said: 'But I swore that I would not fight him.' His son said to him: 'Free your male slave as atonement, and take a stance until this affair is corrected between the people.' He did this, but when the affair became confused he left and was later murdered." Among these is what he upon him be peace informed us concerning that the murderer of az-Zubayr would be in the Fire; for it was Ali ibn Abi Talib who said to the Bedouin who murdered az-Zubayr: "O Bedouin! Prepare for your place in the Fire, for the Messenger of Allah, may Allah bless him and grant him peace related to me saying: 'Indeed the murderer of az-Zubayr will be in the Fire'."; as it was related by Hissein ibn Abd'r-Rahman on the authority of 'Amr ibn Jaawaan. Among these is what he upon him be peace informed us concerning the event of the Day of the Camel, that it would occur around one of his wives and that the wild dogs of al-Haw'ab would be barking all around her. The place called al-Haw'ab is located between Mecca and Basra. This became true regarding Aìsha, when she came out of Mecca heading for Basra. She dismounted at al-Haw'ab when she directed herself to bring about a truce between Ali and Mu'awiyya, but she was unable to being about success in that. The result was that many people were killed around her. It is said that close thirty thousand people were killed on that day. The Messenger of Allah, may Allah bless him and grant him peace said regarding this: "When she reached al-Haw'ab she will hear the barking of wild dogs." When it actually happened, A'isha said: "I only considered turning back, since it was I who heard the Messenger of Allah, may Allah bless him and grant him peace say to us (his wives): 'Which of you will be the one around whom the wild dogs of al-Haw'ab will bark? On that day you should return back so that Allah may bring about a truce among the people'."; as it was related by Ahmad and al-Bayhaqi. Among these is what he upon him be peace informed us concerning that 'Amaar ibn Yaasir would be killed by the belligerent party. The Prophet, may Allah bless him and grant him peace once said to 'Amaar: "You will be killed by a belligerent party." It was the armies of Mu'awiyya who killed him, at the Battle of Sifeen, and it was Ali, may Allah be pleased with both of them who buried him in his attire as a martyr; as it was related by Muslim. Among these is what he upon him be peace informed us concerning that a

group people among whom were Abu Hurayra, Samra ibn Jundub and Hudhayfa, about whom he said: "The last of you will die in a fire, which will burn him"; which meant that he would die in a worldly fire and not that he would enter the Fire of damnation. It was Samra ibn Jundub who was the last of them to die. He was afflicted with body sours, and he took it in his head to cauterize them with fire. As a result he fatally burnt himself, fulfilling the words of the Messenger of Allah, may Allah bless him and grant him peace. Among these is what he upon him be peace informed us concerning that the government would remain with the Quraysh as long as they established the religion. He, upon him be peace said: "The Khilaafa is in the Quraysh and it will remain with the Quraysh as long as they establish the religion." This means when they failed to establish the affairs of the religion, then out of necessity the political affair would be transferred from them to others. This happened just as the Messenger of Allah, may Allah bless him and grant him peace informed us. Among these is what he upon him be peace informed us concerning that there would arise from Thageef a liar and a vicious person. They were Kulayb ibn Yusef al-Hajaaj, who was the vicious person cited in the prophetic tradition, meaning someone destructive; and the other one was al-Mukhtar ibn Abu Übayd. He was the liar, since he claimed that Jibril came to him with the revelation of a scripture. Among these is what he upon him be peace informed us concerning Musaylama that Allah would render him sterile. Among these is what he upon him be peace informed us concerning his daughter, Fatima, that after his death she would be the first of believer to meet him. It was related by al-Bukhari on the authority of A'isha who said: "After the death of the Messenger of Allah, may Allah bless him and grant him peace, Fatima lived only six months, for she died on a Tuesday night, the 3rd of Ramadan in the year 11 A.H. That was merely six months after the death of the Prophet, may Allah bless him and grant him peace. When she died she was twenty seven years old." Among these is what he upon him be peace informed us concerning affair of Uways ibn 'Aamir 'l-Qarni, the best of the Taabi'een. Among these is what he upon him be peace informed us concerning the fact that the rulers would postpone the prayer outside of their proper times. The Messenger of Allah, may Allah bless him and grant him peace said: "How will you be when you are ruled by rulers who will postpone the prayer from their proper times?" I then said: "What do you command me to do?" He said: "Pray the prayer in its proper time, and when you encounter the prayer with them, then that prayer will be considered a superogatory prayer for you"; as it was related by Muslim on the authority of Abu Dharr. Among these is what he upon him be peace informed us concerning the appearance of the *Qadariyya* among his *Umma*. He said, upon him be blessings and peace: "The *Qadariyya* are the Magians of this *Umma*"; as it was related by at-Tirmidhi, Abu Dawud, and al-Haakim. He counted them as Magians because of the connection of their ideology with the ideology of the Magians, regarding their teachings of the two fundamentals, which are: light and darkness; and their claim that good is from the actions of light while evil is from the actions of darkness. Similarly, the *Qadariyya* attribute all good to Allah and all evil to human beings and Satan. However, it is Allah ta'ala who created both good and evil and nothing from them can occur except through His will. Allah ta'ala says: "Indeed Allah has power over all things." Allah ta'ala says: "Allah created you and what you do." Thus, the *Qadariyya* are those people associated with those who deny that Allah decrees all things. One should not have the false assumption that they are among those who are called *Qaadiriyya*, who are those affiliated with the spiritual path (tareega) of Shaykh Abd'l-Qaadir al-Jaylaani, may Allah ta'ala be pleased with him. The author of this book, the *Shehu*, may Allah be merciful to him was a *Qaadiri*, who

adhered to the rules of that spiritual path with utmost adherence. He was one of the most important spiritual guides among the teachers of that spiritual path in the Bilad's-Sudan. Among these is what he upon him be peace informed us concerning the Raafida. The Rawaafid linguistically refers to an army that desert their general and flees the army. Thus, every cadre among them is considered Raafida and when one is attributed to them, you say 'Raafidi'. Technically, the term refers to a group of people among the Shi'a sect called 'rawaafid' (deserters) because they abandoned Imam Zayd ibn Ali ibn al-Husayn ibn Ali ibn Abi Talib. Al-Asmai' said: "They used to have the oath of allegiance to him, they said to him: 'Dissociate yourself from the two Shaykhs, (meaning by that Abu Bakr as-Sideeq and Umar al-Faaruuq), and we will fight along side you.' He said: 'They were the two advisers of my grandfather, so I will never disassociate myself from them.' They thus, deserted from him and encouraged others to abandon him. Thus, they were named 'the Deserters' (Raafida) or in plural 'Rawaafid'. Among these is what he upon him be peace informed us concerning the diminishing of the numbers of the Ansaar until they will become as rare as the salt in food; and that they would encounter after him provocations, as it was related by al-Bukhari on the authority of Ibn Abass. Among these is what he upon him be peace informed us concerning al-Hassan ibn Ali ibn Abi Talib, may Allah be pleased with them: "Indeed this son of mine is a spiritual master, by whom Allah will ameliorate between two immense opposing armies of Muslims"; as it was related by the two Shaykhs. Among these is what he upon him be peace informed us concerning the murder of al-Husayn ibn Ali ibn Abi Talib, may Allah be pleased with him. Among these is what he upon him be peace informed us concerning the city of Baghdad and what would occur in it from the Ahl'-Ruum (European Christians): "A city will be constructed between the Tigris and the Dujayl and between the towns of Quturbula and as-Saraat, to which will be collected the treasures of the earth, and which will then be made to sink into the desert sands there." This is a reference to the city of Baghdad, as it was related by Abu Nu'aym in his ad-Dalaa'il on the authority of Jaabir ibn Abdallah as well as al-Khateeb on the authority of Ali ibn Abi Talib and Anas ibn Malik, who said that the Messenger of Allah, may Allah bless him and grant him peace said: "A city will be constructed between the Tigris and the Dujayl, and between the villages of Quturbula and as-Saraat, to which the treasures of the world's cities will be brought, as well as the world's gigantic tyrannical powers. It and all in it will sink into the earth. It will disappear in the earth faster than a pillar of iron sinks into quicksand." Now, the gigantic tyrannical forces of the United States of America, the United Kingdom, their allies, their collaborating hypocrites along with terrorists among belligerent Muslim warmongers have all amassed in the city of Baghdad. All of them resolved on slaughtering, oppression, the hoarding of the wealth of the natural resources of that country. Along with that, the United States of America, the United Kingdom and their allies have expended immense amounts of wealth in order to invest in and embezzle the abundant wealth of the people of that land. These actions have been the fundamental causes which have led to present global inflation, the global increase in food prices, the rise in the price of petroleum and today's extraordinary global stagnation. Due to this, abundant wealth and investments have been lost, as well as the lost of excessive amounts of military forces and incalculable human lives; all which have disappeared in the quagmire of Baghdad 'swifter than a pillar of iron sinks in quicksand'. Among these is what he upon him be peace informed us concerning the destruction of al-Medina. Among these is what he upon him be peace informed us concerning the appearance of massacres (mulhima), the conquering of Constantinople, the appearance of *Imam* al-Mahdi Muhammad ibn

Abdallah from his descendents, the release of the Dajaal may Allah curse him, the heavenly descent of Jesus, the son of Mary, upon them be peace as a reformer of the religion of our master Muhammad, may Allah bless him and grant him peace, the release of Gog and Magog, the rising of the sun from the west, and other than these from the matters of the Unseen; as he informed us. It is obligatory upon every responsible person to believe in what the Messenger came with, with sound faith and resolve.

The author, the *Shehu*, may the mercy of Allah be upon him said: "These are the foundations of the religion, their divinity (*ilaahiyaat*), prophetic (*nabawiyaat*) and after-life (*sam'eeyaat*)." This means that all of these principles which the *Shehu* cited in this blessed work are among apart of the individually obligatory sciences. He divided this science into three divisions: divinity, prophetic and the after-life. The meaning of divinity is everything related to Allah 'izza wa jalla. Its origin is from the knowledge of what is necessary regarding the right of Allah, what is impossible to Him, and what is conceivable for Him. This realm of the science is the goal of all the sciences, because every other science from doctrines of belief, the branches of the outward and the branches of the inward emerge from it, for, the science of divinity is in essence gnosis Allah ta'ala. The meaning of prophetic is knowledge of what is necessary with regard to the rights of the Messengers, what is impossible for them and what is conceivable for them. The meaning of the after-life is what was heard from the Messengers regarding the affairs of the Hereafter, like death and what comes after it

The author, the *Shehu*, may the mercy of Allah be upon him said: "Allah ta`ala has established all of them in the Mighty *Qur'an*"; which means that all of the principles of the foundation of the religion from the science of divinity, the science of prophecy, and the science of the after-life are firmly established in the Infallible Book; as Rahmatullah ibn Khalil'r-Rahman al-Hindi said in his <u>Idh'haar'l-Haqq</u>: "The *Qur'an* encompasses the evidences of all these issues, their branches and their details in a manner unequaled by any book; rather nothing approaches its exposition." *Shaykh* Ibrahim al-Baajuri said in his commentary upon the words of the author of the <u>Jawharat 'l-Tawheed</u>: "Everyone made responsible by the law, it is obligatory upon him to know what has been obligated": "This means that the obligation of knowledge of Allah ta`ala is made so on the tongue of the law and not on the tongue reason, as the *Mu`atazila* falsely claim. For, each individual responsible being from humans and *jinn*, it is obligatory for them to know what is necessary for Allah ta`ala, what is conceivable for Him and what in impossible." The knower of Allah, *Shaykh* Abd'l-Waahid ibn `Aashir said in his al-Murshid 'l-Mu`een:

"The first of the obligation on the one responsible
Firm in his ability to estimate is to know
Allah and the Messengers by the attributes
From what has been verified by the verses."

This means the decisive evidences and proofs which have been corroborated by the tongue of the law, which are the evidences of the *Qur'an* and the *Sunna*. It was in this manner that the author, the *Shehu*, may Allah be merciful to him constructed his doctrine of beliefs, and this was the same with all those associated with him. As his grandson, *Shaykh* Abd'l-Qaadir ibn Mustafa said in his al-'Uhuud wa'l-Mawaatheeq: "I have taken upon myself a covenant and an oath to construct my doctrine of belief upon the verses of the *Qur'an* and not upon the proofs of reason and the theories of the scholastic theologians. For, in this regard, I am but a blind follower, and that which I imitate blindly is the Infallible *Qur'an*. If I were to be asked for example

about the evidence of the in time-ness of the universe, I would not answer with: 'The in time-ness of the non-essential qualities necessitates the coming into existence of the in time-ness of their essences'; nor with any other answer from the views of scholastic theology. On the contrary, I would say: 'Allah ta'ala says: 'Allah is the Creator of everything.' For me there is no other evidence other than that'." He also said in his Ma'arifaat'l-Haqq: "What is obligatory to study is that which is easily understood for creatures to attain regarding the Creator. This understanding is attainable for anyone who has reason, even if he is completely ignorant of the paths of scholastic theologians and have not come across their technical terminologies. Therefore, realize that and know it with certainty. If this were not the case, then it would be invalid for people to follow in the footsteps of the righteous early community; due to the lack of their acquaintance with such technical terminologies and their failure of being occupied with it before the appearance of these theological heresies and errors. It was this that necessitated the development of this science and the causative factor behind its formation with the later generations." Shavkh al-Hatimi said: "Verily that which has come in recurrent succession is from the true paths that connect to knowledge. For the only objective we have when we refer to knowledge is to that which is decisive based upon what is known by the boundaries that we have learned it in which there is no doubt or uncertainty. For the Mighty Qur'an is established with us through successive recurrent transmission that It came from a person who claimed that he was a Messenger from the presence of Allah ta'ala; and that he came with Something as evidence of the truthfulness of his claim, and It was the *Qur'an*. Primarily it is not possible for anyone to oppose his claim because it is sound with us by successive recurrent transmission that he was the Messenger of Allah to us; that he came with this Qur'an which is with us today and he informed us that It was the Speech of Allah. Thus, all of this is well established with us as recurrent successive decisive transmission. Subsequently, real knowledge establishes that It is the Tidings of the Absolute Being and the Decisive Word...As a result the truly alert individual takes his doctrines of belief from the Mighty Our'an because It stands in the place of rational proofs in Its evidence), since It is the Truth which: 'Falsehood can neither approach It from before It or behind It, a Revelation from the Wise Praiseworthy'. Thus, with the establishment of this fundamental truth, the truly alert person is not in need of rational proofs, since he has attained the Conclusive Evidence above which the sword suspends...Whomever Allah provides with comprehension in It, knows Its true significance and distinguishes It from all else. This is because It is absolute knowledge and the true teaching and nothing beyond it has a real purpose. This awareness and understanding is equal with the person of insight and vision and the one blind. Beliefs based upon the Qur'an bring together those far and near. It fuses together the low and the high, and success is with Allah, there is no Lord besides Him."

The author, the *Shehu*, may the mercy of Allah be upon him said: "It is obligatory (waajib) upon every responsible person (mukallaf) to believe in them just as they have come"; this is because they are firmly established by the Book, the *Sunna* and consensus. Everything which is corroborated by the Book, the *Sunna* and consensus, then it is obligatory upon every responsible person to believe in it as it came. For, the meaning of responsible person with the jurists, it is as the knower of Allah, *Shaykh* Abd'l-Waahid ibn 'Aashir in his al-Murshid 'l-Mu'een:

"Every responsibility is with the prerequisite of reason Along with maturity verified by blood or pregnancy Or sperm, or with the growth of body hair

Or by eighteen years when it appears"

This means that every religious obligation or religious necessity has two prerequisites. The first prerequisite is reason, which is a spiritual light and a powerful mental instrument for the reception of knowledge and to distinguish with it between what is good and repulsive. The second prerequisite is maturity, which is the natural strength which emerges in the child which brings it out of the states of infancy into the states of accountability. Maturity has five signs which indicate its emergence. Three of them are shared between male and female; and two are specific to the female. As for the signs of maturity which are shared between the male and female, they are: [1] the appearance of reproductive fluids, that is to say, the ability to experience an ejaculation; [2] is the growth of hair, which means facial hair in the male and the growth of pubic hair for both the male and female; and [3] is age, about which the scholars of the Sunna differ. It is said that its limit is fifteen years of age. It is said that its limit is seventeen years of age. It is said that its limit is eighteen years of age, which is the more preponderant view As for the signs of maturity specific to the female, they are two: [1] the blood of menstruation and pregnancy. Subsequently, when anyone of these three signs of maturity appears in a male or female, then they are described as being legally responsible. It then becomes obligatory for them to believe in everything which was transmitted in the doctrines of belief from the foundations of the religion.

The author, the Shehu, may the mercy of Allah be upon him said: "Belief in all of these foundations regarding the common people ('aamma') stands in the place of knowledge with regard the rights of the spiritually elite (khaassa). This is due to the fact of the difficulty of the common people arriving at evidence (adilat)." The Shehu mentioned this because these foundations are sufficient for both the common people and the spiritually elite in attaining knowledge of their Lord. The Gnostic Ibn Ma'muun said in his introduction to the Nahw'l-Qalb: "All praises are due to Allah, the One who is Immutable in His eternity and everlastingness, Transcendent in His Essence, Attributes, Names and Actions, the All Knowing, the Omnipotent, of Supreme Will, All Hearing, All Seeing, the Speaker, the Ever Living who was and there was nothing with Him, and He is now as He was. He is not in a place, nor was place created for Him. He is far exalted from being described with dwelling in a place, or place being empty of Him, or Him being exterior to a place. On the contrary, He was when there was no place. Then He gave existence to place and managed time. In His Unicity He is Unique in First-ness and Last-ness by means of the Beautiful Names and Exalted Attributes. Majestic be His praises and transcendent be His Names. He alone brought into existence all in-time existence by means of the secrets of the existence of His Immutable Essence, and then manifested the secrets of His wisdom and judgments in them, for; His wisdom and judgments are manifest in their inward. So, glory be to Him who from the generosity of His benevolence honored us by sending to us the most noble of His creation, our master and chief, Muhammad, the witness, the bringer of good news, the warner, the fortification, and the unlettered Prophet. He then obligated upon us to believe in him and follow him. He, majestic is His words says: 'Therefore, believe in Allah and His Messenger the Unlettered Prophet who believes in Allah, and His word; and therefore follow him, so that you may be guided'. For, he, may Allah bless him and grant him peace is the best of the creation, his Companions are the best of companions, and his Umma is the best of communities. O Allah send blessings upon him and upon the remainder of his brothers from the Messenger and prophets, and upon their families, wives and descendents, and be pleased with all of their companions, their followers, and the

followers of their followers until the Day of Judgment." Everything which the Gnostic Ibn Ma'muun mentioned here are with regard to the common people standing in the place of knowledge with regard to the spiritually elite; and standing in the place of direct witnessing with regard to the elite of the elite. However, each group drinks from a single cup. Allah ta'ala says: "They are watered with a single water, yet We make some of them excel others in fruit. Indeed in that are signs for a people who reflect."

The author, the *Shehu*, may the mercy of Allah be upon him said: "The *Sultan* of the scholars, `Izza'd-Deen in his Qawaa`id'l-Ahkaam Fee Islaah'l-Anaam:" He was Abu Muhammad 'Izz'd-Deen Abd'l-'Azeez ibn Abd's-Salaam ibn Abi'l-Qaasim ibn al-Hassan ibn Muhammad ibn Muhdhdhib as-Sulami. He was known as the 'Sultan of the scholars' al-'Izzu ibn Abd's-Salaam. He was born in the city of Damascus in the year 577 A.H. Shaykh Taqiy'd-Deen as-Subki said that al-`Izzu ibn Abd's-Salaam did not become preoccupied with knowledge until he reached an advanced aged. Then he addressed himself to acquiring knowledge and was able to completely absorb the sciences in a considerably short time until he excelled in the sciences of linguistics, Our'anic exegesis, Divine unity, prophetic tradition, jurisprudence and its foundations. As a result he became the most knowledgeable of the scholars of his time. Yet, he was extremely humble, and did not love leadership, or the trappings of leadership. Shaykh Abd'r-Rahman as-Suyuti said that in the beginning of his affair, he used to be very critical of the people of tasawwuf until he encountered, by the praise of Allah, the spiritual pole of all the poles, Shaykh Abu'l-Hassan as-Shadhili returning from the pilgrimage. The master teacher gave him the greetings of peace from the Messenger of Allah, may Allah bless him and grant him peace. From that moment, he repented from his criticism of tasawwuf and its People, and direct knowledge of Allah ta'ala and love for the People of Allah entered his heart until he became one of the disciples of the *Qutb Shaykh* Abu'l-Hassan as-Shadhili. He also took the science of tasawwuf from Shihaab'd-Deen Umar as-Sahrawardi, with whom he studied the ar-Risaalat 'l-Qushayriyya. After he completed his spiritual journey and attained his spiritual Goal, it was then that the scholars of his time named him 'the ruler of the scholars'. Among his disciples were Shaykh Shihaab'd-Deen al-Qiraafi, Shaykh Sharf'd-Deen ad-Dimyaati, and the Reformer of the religion Shaykh Ibn Daqeeq'l-'Eid. Shaykh al-'Izzu ibn Abd's-Salaam died in Egypt on the 10th of Jumad'l-Ulaa in the year 660 A.H. Shaykh al-`Izzu ibn Abd's-Salaam composed many scholarly works in the sciences of *Qur'anic* exegesis, prophetic traditions, doctrines of belief, historical biographies, the foundations of jurisprudence, and tasawwuf. Among his works was the above cited text: Qawaa'id 'l-Ahkaam fee Islaah '1-Anaam, it is also said that its name is Qawaa'id '1-Ahkaam fee Masaalih '1-Anaam, composed in two volumes. It is a text dedicated to achieving the correction of the servants outwardly and inwardly as well as ridding them of corruption outwardly and inwardly.

The author, the *Shehu*, may the mercy of Allah be upon him said: "...he said", that is to say that al-'Izzu ibn Abd'-Salaam said in the chapter regarding the interrelationships of the rights of Allah 'izza wa jalla and their proper places: "It is for this reason that the Messenger of Allah, may Allah bless him and grant him peace did not necessitate anyone who had accepted Islam to delve deeply into those matters. Rather, he firmly established them on what is known and would not be parted from them. Further, the Righteous Caliphs and the rightly guided scholars also continued to confirm them in that." They did this because the people were from among the common people, whose duty is to stop with that in which there

is no doubt regarding their doctrines of belief. This comprises what can be known clearly from the Book, the Sunna without having to resort to legal extractions and independent judgment. This is because the common people have not been guided to the complicated proofs whose grasp is difficult to understand. For this reason it was related in the Saheeh Muslim on the authority of Abu Sa'id al-Khudri that the Messenger of Allah, may Allah bless him and grant him peace said: "I have not been ordered to search into the hearts of people or to tear open their inward." This means that the Messenger of Allah, may Allah bless him and grant him peace and others from his *Umma* were not ordered to examine and scrutinize the hearts of people. The etymology of the expression 'search' is to 'examine' and 'scrutinize'. Thus, it is as if he said: "I have only been ordered to judge them by their apparent affairs." The meaning of 'tear open' here is 'to cleave open' and 'to rip open' revealing what is in their breasts or hearts. The phrase 'butuunihim' (their inwards) is the plural of 'baatin', and is the opposite of outward. This is a metaphor referring to their secrets and what is concealed in their breast. In this prophetic tradition is clear refutation against those who claim that they are upon the methodology of the Righteous Salaf, who along with that search into and scrutinize the doctrines of belief of the common people and renounce them as a result of that. All the scholars are agreed that the judgment in this life is based upon the outward and it is Allah alone who oversees their hidden affairs. He, may Allah bless him and grant him peace once said to Usama after he killed a man from among the idolaters who articulated the testimony of divine unity, that he claimed that he only made the testimony in order to save himself: "Did you tear open his heart to see whether he was truthful or a liar?" This is proof that judgment applies solely to what is apparent and that what is inward is the sole responsibility of Allah ta'ala. In this prophetic tradition is a natural impediment against the emergence of an 'Inquisition' into the hearts of mankind, and when any form of inquisition into the hearts of people appears then it is not from the Sunna or upright religion. Rather it is a forbidden satanic heretical innovation. The Shehu, may the mercy of Allah be upon him said in his Ihya's-Sunna'l-Muhammadiyya wa Ikhmaad 'l-Bid'at's-Shaytaaniyya: "Al-Ghazali said, may Allah be merciful to him: 'It is the duty of the common to be occupied with his worship and his livelihood, and to leave knowledge to the scholars.' I say: what he intended by that is that the common person should leave knowledge to the scholars regarding discussion and disputes, but not with regard to seeking knowledge." He also said in his Tarweeh'l-Umma Bi Bayaan Tayseer'l-Millat: "Al-Qadi Abu Bakr ibn al-'Arabi said in his text called Siraaj '1-Mureed: 'Realize that the science of tawheed has been elevated by some people beyond the rest of humanity to the extent that they have driven them from it. However, there is nothing greater than the science of tawheed in its rank and there is nothing nearer in terms of ease. For Allah ta'ala was content to make its attainment easy and drew it close to His servants with regard to facility. He further commanded them to adhere to this science in a primordial judgment and decree, by His words: 'Worship Allah and do not associate any deity besides Him.' Thus, the true meaning of Divine Unity is that you do not make any partners with Allah and that there is neither creator nor anything to be worshipped besides Him. Some of the scholars have said that this science is a sea without a shore, however the truth is that it is a sweet flowing stream that we wade through; but what has made it immensely complicated has been the augmented confusions of apostates."

The author, the *Shehu*, may the mercy of Allah be upon him said: "I say..."; as a means of clarification and explanation of the above point of *Shaykh* al-'Izzu ibn Abd's-Salaam. "As for the one who is from among the people of piercing insight

(ahl'I-baseera)..." This means those who employ their reflection and insight into the affair of the science of Divine unity, the affair of the remainder of the sciences of the religion and in the affair between themselves and their Lord. The meaning of 'tabassur' (researched insight) has three aspects. The first is through reflecting into the Book and the Sunna and extracting proofs and evidences from them by deliberation and legal argumentation, which is the affair of the scholars and the people of independent judgment. For, piercing insight in relationship to them means the comprehension of the legal foundations of all the religious responsibilities, outwardly and inwardly, and tracing these back to their sources from the Book, the Sunna, consensus, clear analogy and reason. The second is through reflecting upon the unseen kingdoms of the heavens and the earth, in order to draw out the proofs for the oneness of Allah ta'ala, that He is the Creator of everything, the Provider to everything, and that there is no deity except Him, the Singular the Overpowering, which is the affair of the most adept of the realized researchers. For, piercing insight in relationship to them means sincere reflection which is purified of confusion and doubt by which comprehension is gained of the ultimate objective of all created entities. The third is through the spiritual struggle against the soul which commands to evil, humiliating it, breaking it and bridling it with the bridle of fearful awareness of Allah, until the soul is completely subjugated. For, Allah ta'ala has insured to those who struggle against the soul in His way that He will guide them to direct knowledge of Him and His Way. Allah ta'ala says: "Those who struggle regarding Us, We will surely guide them in Our Way, indeed Allah is with the spiritually excellent." Allah ta'ala says: "Have fearful awareness of Allah and Allah will teach you"; which means that He will teach them about Himself, and lift the Veil between Him and them until they truly have gnosis of Him with direct experiential knowledge; which is the affair of the Gnostic protected friends of Allah. For, piercing insight in relationship to those who intimately know Allah means the strength of the heart completely illuminated with the Light of Divine Immutability by which comprehension can be had of the Divine and inward realities of all things.

The author, the Shehu, may the mercy of Allah be upon him said: "..it is obligatory for him to employ his reflection (yu'mil'l-fikr) into these foundations, in order that he may emerge from blind following (li yakhruja min 't-taqleed), and be among those who have well researched spiritual insight ('ala baseera) in his beliefs (i'tiqaadihi). This is because the religion is constructed on piercing researched insight (ad-deen mabniyyun `ala't-tabassur) for the people of spiritual discernment (ahl'l-basaa'ir)." This means that if a person is from among the scholars and the people of independent judgment, the most adept of the realized researchers and the Gnostic protected friends of Allah, then it is an obligation for them to search into the knowledge of the foundations of the religion until they emerge from blind following in the issue of their doctrines of belief. This is because the teachings of the scholastic theologians and their technical terminologies regarding the affair of Divine Unity will not be asked about on the Day of Standing. On the contrary, they will be questioned about that which is explicit and unequivocal regarding the doctrines of belief from the verses of the Qur'an, and the words of the prophetic traditions of His Messenger, may Allah bless him and grant him peace, and nothing else. The author, the Shehu, may the mercy of Allah be upon him said in his Tarweeh'l-Umma bi Bayaan Tayseer'l-Milla: "Shaykh as-Sanusi said in his Nuur as-Sa'ada the commentary upon his al-Buraaheen: 'Knowing the theories of the scholastic theologians is not a prerequisite for sound faith. However, the discernment which is obligatory upon every responsible person is the discernment which induces

by it a tranquil heart.' He then said: 'There is no doubt that discernment which is achieved in this way is not hard to attain for the majority of this *Umma*, if not all of them.' I say: He only said that because it is the easiest form of discernment as it was mentioned in the commentary upon the poem al-Jazaa'iriya. Comprehension of this is the same for the stupid, the ingenious, the intellectually strong and the weak. Thus, those blessings which are attained from the spiritual Path and those attained from the guidance of proofs is so that everyone who desires the Lord of Truth and spiritual arrival can insert guidance in the common people and understanding in the dimwitted." He, (the Shehu) also said in his 'Umdat'l-Muta'abideen wa'l-Muhtarifeen: "Abd'l-Wahaab as-Sha`raani said in his ad-Durari 'l-Manthura fi Bayaan Zubad 'l-'Uluum 'l-Mashhura: 'All of these foundations are well known and established with every Muslim who resides among the People of Islam, even if they can not articulate it as clearly as the scholastic theologians.' He also said in his al-Qawa'id 'l-Khashfiyya 'l-Muudiha li Ma`ni al-Sifaat 'l-Uluuhiyya: 'How is it possible for someone to seek proof for the soundness of these meanings by his reason for what has been obligatory from the believers - by means of intellectual proofs after the definitive proofs have been established from the *Our'an* and the *Sunna*. I am amazed in this time when gnosis of Allah is sought after by means of proof and how those who do not study these proofs are even called disbelievers. What was his state before he studied these proofs? Was he Muslim or not? Did he pray and fast or not? Was he firmly established on the Oneness of Allah ta'ala in His kingdom and that Muhammad is the Messenger of Allah or not? For if he believed in all the above, then his state is that of the common believer. He should be left alone with what he has from belief in accordance with his natural disposition. But if he did not believe in these matters except after studying the teachings of the scholastic theologians, then we seek refuge with Allah from that school of thought because this mis-education leads to someone leaving sound belief'." All of this is proof that the Shehu, may Allah ta'ala be merciful to him did not construct his doctrines of belief upon the teachings of the theories of the scholastic theologians. On the contrary, he relied upon the *Our'anic* verses and the prophetic traditions in his doctrines of belief, because these two are infallible revealed revelation. Allah ta'ala says: "It is not fitting that this Our'an emerge from any other than Allah, but it is a verification of what is before Him, and a detailing of the Book in which there is no doubt from the Lord of the worlds." Allah ta'ala says: "He does not speak from his own whims, indeed what he says is nothing but revealed revelation." Thus, true direct knowledge of Allah ta'ala which emerges from the Two Matters, which whoever holds to them will never go astray takes precedence over knowledge of Allah which emerges from other than them.

The author, the *Shehu*, may the mercy of Allah be upon him said: "...especially, if a person among them attains the station of calling people to Him. Allah ta'ala says: "Say: this is my Way, I invite to Allah by spiritual insight, I and those who follow me." This means that if it is obligatory for the people of piercing insight to emerge from blind following in the matters of doctrines of belief, since the religion is constructed upon researched insight; then it is more so obligatory for those who have reached the station of inviting people to Allah ta'ala and His Way to be upon researched insight in all their affairs. This is because their capacity to disseminate and deliver knowledge is more obvious than others and it is a duty more appropriate to them; for, if professionals were to abandon their profession, then the mutual livelihoods and the social coexistence in society would be ruined. This is because they have taken upon themselves an affair which is essential for the betterment of mankind. The affair of the people of piercing insight firmly established

in calling people to Allah ta'ala, His direct knowledge and judgments is to deliver what they attained from Allah ta'ala and His Messenger, may Allah bless him and grant him peace; as the Shehu, may Allah ta'ala be merciful to him said in his Ihya's-Sunna'l-Muhammadiyya. The meaning of the words of Allah ta'ala: "Say: this..." is this invitation and call to the Divine Unity and preparation for the Next Life. The meaning of the words of Allah ta'ala: "...is my Way..." is that this is my method to the Garden, or my spiritual path to Allah. It has been related by Ibn Jareer and Ibn Abi Haatim on the authority of Ibn Zayd, may Allah be pleased with him who said regarding the meaning of the words of Allah ta'ala: "Say: this is my Way..."; "It means that this it is my affair, my Sunna and my methodology." The meaning of the words of Allah ta'ala: "... I invite to Allah..."; as a way of teaching to them and to us the matters of the religion. The meaning of the words of Allah ta'ala: "...by spiritual insight..." is by means of clear proofs and absolute certainty. Or it means by way of extracting legal judgments from the Book, the Sunna and the teachings of the scholars of the Sunna, may Allah be pleased with all of them. For, doing a thing based upon researched insight means doing it based upon corroborated support; and doing a thing without researched insight means doing it without certainty. Al-Layth said: "Researched insight is a cognomen for what is believed in the heart from the religion and then verification of the affair." It is said that researched insight means acute sagacity. It has been related in a prophetic tradition of Uthman that the Prophet, upon him be blessings and peace said: "You should disagree with one another based upon researched insight"; which means it should be done based upon knowledge in your affairs and certainty. Or it means the ability to bring out the proof and to have piercing scrutiny in things. The meaning of the words of Allah ta'ala: "...I and those who follow me"; refers to those who act in accordance with what they know from the branches of the legal judgments and who take their doctrines of belief based upon what the Messengers came with and the Heavenly Books. As a result, Allah unveils their spiritual vision and they become the possessors of piercing insight into their affairs, just as their Prophet and Messenger, and the people who assisted him did. Thus, those spiritually unveiled visionaries who invite people to Allah 'izza wa jalla based upon researched insight; are the scholars, the Knowers of Allah from among the People of Allah whom the Absolute Being has established in the station of the Prophet as his representative in inviting creation to Allah based upon piercing insight, reinforced with the protection of the Preserver, and not based upon blind following. In this *Umma*, these scholars are like the Prophets were among the *Banu Isra'il*. They are the custodians of the sound shari'a in which there is no doubt, preserving it for themselves and for those in this *Umma* who follow them. They are thus, the most learned of humanity of Allah ta'ala and His Way to direct experiential knowledge of Him.

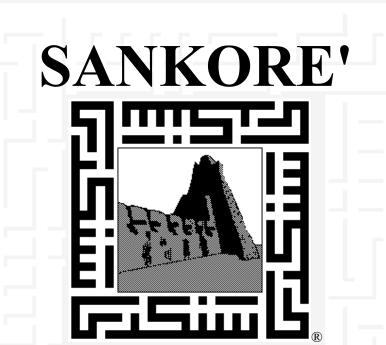
The author, the *Shehu*, may the mercy of Allah be upon him said: "Here ends the Book of the Foundation of the Religion"; and with its completion, I come to the closing of its commentary named: the Nourishment of the Knowers of Allah Regarding a Commentary Upon the Book the Foundations of the Religion of the *Amir'l-Mu'mineen*, the Reformer of the religion, the light of the age, the *Imam* of the *Awliyya* and reviver of the *Sunna*, *Shehu* Uthman ibn Fuduye', may Allah engulf him in His mercy, Amen, and may he attain from the All Compassionate One the most abundant mercy and pleasure until the Day of Judgment, from our Lord, the Possessor of Benevolence and Generosity. "All praises are due to Allah who has guided us to this and we would not have been guided had not Allah guided us."

Then the Shehu supplicates with the same supplication with which he sealed every chapter of his magnum opus the Ihya's-Sunna wa Ikhmaad'l-Bida': "O Allah make us successful in following the Sunna of Your Prophet, Muhammad, may Allah bless him and grant him peace." What is meant by his Sunna in this context is his character, spiritual path, customs, worship and proofs. It means may Allah make us successful in following his majestic nature, his praiseworthy spiritual path, his sublime character, and his exalted customs. It is as if he said: "guide us to the Straight Path", because the Living Sunna of the Messenger of Allah, may Allah bless him and grant him peace is the Straight Path. O Allah, I ask you by the guidance of Muhammad, may Allah bless him and grant him peace '...to the Straight Path, the path of Allah to whom belong what is in the heavens and what is in the earth.' O Allah send blessings upon our master and chief Muhammad, and upon the family of our master Muhammad, with a blessing which will redeem us from all terrors and destruction, fulfill for us every need, purify us of every evil, elevate us with You to the highest spiritual ranks, and make us reach the furthest goals of excellence in this life and after death. O Allah, we seek intercession with You by means of Your love for Your Beloved, Muhammad, by means of his love for You, by means of his nearness to You, and by the Ultimate Cause which lies between You and him, that You make us live holding firmly to his Living Sunna and his love, that You cover us with the coat tail of his honor, that You make us die on his religion, that You gather us on the Day of Standing in his cadre, that You give us to drink from his Pond, and that You enter us into the Garden by means of his intercession. O Allah, we ask You for every good which Your prophet Muhammad asked You for, and we seek refuge with You from every evil which Your Prophet Muhammad sought refuge from. You alone are the Helper, only You have the ability to fulfill, and there is no power or might except with You the Exalted the Immense. O Allah correct the *Imam* of the Muslims and the Umma, correct the shepherds and those they are responsible for, bring our hearts together in mutual love, and ward off our evils from one another. O Allah be merciful to the *Umma* of Muhammad with an all encompassing mercy!

Then the *Shehu*, may the mercy of Allah be upon him seals this blessed book in the same way that he began it, by giving praises to the Forgiver of sins and by sending blessings and peace upon the best of creatures by his words: "It is complete with the praise of Allah and the best of His assistance, and blessings and peace be upon the most noble of the Messengers, Muhammad, the Messenger of Allah, may Allah bless him and grant him peace Amen and again Amen." I completed the Arabic commentary with the praise of Allah and the best of His assistance on Monday, the 26th of *Dhu'l-Qaa'ida* in the year 1432 A.H. (circa October 24th 2011 C.E.). I completed the English translation of the text on Friday, the 17th of *Rabi''l-Awwal* in the year 1433 A.H. (circa February 10th 2012 C.E.); in the land about which the master of the Messengers said: "Seek knowledge even in China"; upon its author be the best blessing and most perfect peace and my last words are: "*All praises are due to Allah, the Lord of the worlds*."



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