



شَرْحُ كِتَابِ الْإِيْمَانِ

تأليف

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### كِتَابُ ٱلْإِيْمَانِ

بِسْم اللَّهِ الرَّحْمَنِ الرَّحِيم وَصَلَّى اللَّهُ عَلَى سَيِّدِ الْمُرْسَلِينَ وَأَلِهِ وَصَحْبِهِ أَجْمَعِينَ.

قَالَ الْعَبْدُ الْفَقِيرُ الْمُضْطَرُ لِرَحْمَةِ رَبِّهِ الْغَنِيِّ الْحَمِيدِ: الشَّيْخُ مُحَمَّدٌ شَرِيفٌ بْنِ فَرِيدٍ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَأَلِهِ وَصَحْبِهِ أَجْمَعِينَ، أَمَّا بَعْدُ: هَذَا التَّعْلِيقُ وَالشَّرْخُ عَلَى كِتَابِ الْإِيْمَانِ مِنْ سَوْقِ الْأُمَّةِ إِلَى إِتِبَاعِ السَّنَّةِ لِلشَّيْخِ عُثْمَان بْنِ فُودُيَ مُحَمَّدٍ بْنِ وَالشَّرْخُ عَلَى كِتَابِ الْإِيْمَانِ مِنْ سَوْقِ الْأُمَّةِ إِلَى إِتِبَاعِ السَّنَّةِ لِلشَّيْخِ عُثْمَان بْنِ فُودُيَ مُحَمَّدٍ بْنِ عُثْمَانَ بْنِ صَالِحِ الْمَعْرُوفُ بِإِبْنِ فُودُيَ، وَاسْأَلُ اللهَ تَعَالَى أَنْ يَجْعَلَهُ خَالِصًا لِوَجْهِهِ الْكَرِيمِ، وَهُو حَسْبِي وَنِعْم الْوَكِيلِ.

فَأَقُولُ وِبِاللَّهِ التَّوْفِيقُ: إِنِّي قَرَأْتُ هَذَا الْكِتَابَ الْمُبَارِكَ بِإِجَازَةٍ عَلَى سَيِّدِي وعُمْدَتِي وسِرَاجِي الشَّيْخِ الْفَقِيهِ الْخَطِيبِ مُحَمَّدٍ الْأَمِينِ بْنَ آدَمَ بْنِ مُحَمَّدٍ تُكُر بْنِ مُحَمَّدٍ سَنْبُ كَمَا أَخَذَهُ مِنْ وَالِدِهِ الشَّيْخِ الْفَقِيهِ الْخَطِيبِ عَلِيِّ دِنْبَ بْنِ أَبِي الشَيْخَ آدَمَ، وَهُوَ عَنِ الْشَيْخِ مُوسَى الْمُهَاجِرِ وَهُوَ عَنِ الْعَارِفِ الْفَقِيهِ الْخَطِيبِ عَلِيِّ دِنْبَ بْنِ أَبِي الشَيْخِ مُوسَى الْمُهَاجِرِ وَهُو عَنِ الْعَارِفِ الْفَقِيهِ الْخَطِيبِ عَلِيِّ دِنْبَ بْنِ أَبِي بَكْرٍ الْمَعْلَمِ وَهُوَ عَنِ الشَّيْخِ مُوسَى الْمُهَاجِرِ وَهُو عَنِ الْعَارِفِ الْفَقِيهِ الْخَطِيبِ عَلِيِّ دِنْبَ بْنِ أَبِي بَكْرٍ الْمَعْلَمِ وَهُو عَنِ الشَّيْخِ عُثْمَانَ بْنِ فُودُيَ اللَّهُ أَمِيرِ الْمُؤْمِنِينَ الشَّيْخِ عُثْمَانَ بْنِ فُودُيَ رَحِمَهُ اللَّهُ تَعَالَى الشَّيْخِ وَمَهُ اللَّهُ تَعَالَى الشَّرْحِ فَهُو إِشَارَةً إِلَى الشَّيْخِ عُثْمَانَ بْنِ فُودُيَ رَحِمَهُ اللَّهُ تَعَالَى "
فِي هَذَا الشَّرْحِ فَهُو إِشَارَةً إِلَى الشَّيْخِ عُثْمَانَ بْنِ فُودُيَ رَحِمَهُ اللَّهُ تَعَالَى .

فَقَالَ الشَّيْخُ عُثْمَانُ بْنُ فُودُيَ رَحِمَهُ اللهُ تَعَالَى: "كِتَابُ الْإِيْمَانِ"، فَبَدَأَ الشَّيْخُ رَحِمَهُ اللهُ تَعَالَى بِكِتَابِ الْإِيْمَانِ لِأَنَّ الْإِيْمَانَ أَصْلُ الدِّيْنِ وَأَسَاسُهُ، فَأَجْمَعُ الْأُمَّةُ عَلَى إِنَّ الْأُوَّلَ مَا يَجِبُ عَلَى الْمُكَلَّفِينَ تَصْحِيحُ إِيْمَانِهِمْ، لِذَلِكَ بَدَأً كَثِيرٌ مِنْ عُلَمَاءِ السُّنَّةِ كُتُبَهُمْ بِكِتَابِ الْإِيْمَانِ، فَمَقْصُودٌ بِكِتَابِ الْإِيْمَانِ وَالْإِسْلَامِ وَالْإِحْسَانِ فِي الشَّرْعِ. بِكِتَابِ الْإِيْمَانِ وَالْإِسْلَامِ وَالْإِحْسَانِ فِي الشَّرْعِ.

فَأَصْلُ الْإِيْمَانِ مَصْدَرٌ مِنْ آمَنَ يُؤْمِنُ إِيْمَانًا فَهُوَ مُؤْمِنٌ، هُوَ ضِدُ الْكُفْرِ، أَوْ مَعْنَاهُ التَّصْدِيقُ اَلَّذِي ضِدُ التَّكْذِيبِ، قَالَ الْإِمَامُ الزُّجَاجُ: "الْإِيْمَانُ إِظْهَارُ الْخُصُوْعِ وَالْقُبُولِ لِلشَّرِيعَةِ وَلَمَا التَّصْدِيقُ اللهُ عَلَيْهِ وَسَلَّمَ وَاعْتِقَادُهُ وَتَصْدِيقُهُ بِالْقَلْبِ"، وَقَالَ الشَّيْخُ رَحِمَهُ اللهُ تَعَالَى فِي أَتَى بِهِ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَاعْتِقَادُهُ وَتَصْدِيقُهُ بِالْقَلْبِ"، وَقَالَ الشَّيْخُ رَحِمَهُ اللهُ تَعَالَى فِي مَنْ اللهُ تَعَالَى فِي اللهُ عَلَيْهِ وَسَلَّمَ وَاعْتِقَادُهُ وَتَصْدِيقُهُ بِالْقَلْبِ"، وَقَالَ الشَّيْخُ رَحِمَهُ اللهُ تَعَالَى فِي مِرْآةِ الطُّلَابِ: "فَالْإِيْمَانُ فِي اللَّغَةِ التَّصْدِيقُ وَفِي الشَّرْعِيِّ تَصْدِيقُ الْقَلْبِ بِكُلِّ مَا عُلِمَ بِالضَّرُورَةِ مَجَىءَ الرَّسُولِ بِهِ دُونَ الأُمُورِ الْإِجْتِهَادِيَّةِ".

فَالْإِيْمَانُ هُوَ أُصُولُ الدِّيْنِ اَلْمَعْرُوفُ بِالتَّوْجِيدِ أَوْ الْعَقِيدَةِ كَمَا بَيَّنَهُ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ فِي عُمْدَةِ الْعُلَمَاءِ، وَيَحْتَمِلُ إِنَّ مَعْنَى قَوْلِهِ: "تَصْدِيقُ الْقَلْبِ"، أَنَّ الْإِيْمَانَ كُلَّهُ تَصْدِيقٌ بِالْقَلْبِ بِلَا إِقْرَارٍ وَلَا عَمَلٍ، لَكِنَ حَقِيقَةَ الْإِيْمَانِ هِيَ تَصْدِيقُ الْقَلْبِ بِكُلِّ مَا جَاءَ بِهِ سَيِّدُنَا مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَإِقْرَارٌ بِاللِّسَانِ وَعَمَلٌ بِالْأَرْكَانِ.

قَالَ اللهُ تَعَالَى: ﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَاناً وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ \* الَّذِينَ يُقِيمُونَ الصَّلاَةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ \* أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقّاً لَّهُمْ دَرَجَاتٌ عِندَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ، فَرَوَى أَبُو عَمْرٍو بْنُ حَمْدَانٍ عَنْ عَلِيِّ الْمُؤْمِنُونَ حَقّاً لَّهُمْ دَرَجَاتٌ عِندَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ، فَرَوَى أَبُو عَمْرٍو بْنُ حَمْدَانٍ عَنْ عَلِيِّ الْمُؤْمِنُونَ حَقّاً لَهُمْ دَرَجَاتٌ عِندَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ، فَرَوَى أَبُو عَمْرٍو بْنُ حَمْدَانٍ عَنْ عَلِي اللهُ عَلَيْهِ وَاللهِ وَسَلَّمَ عَنِ الْإِيْمَانِ، مَا هُوَ؟ بْنِ أَبِي طَالِبٍ كَرَمَ اللهُ وَجْهَهُ قَالَ: "سَأَلْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَأَلِهِ وَسَلَّمَ عَنِ الْإِيْمَانِ، مَا هُو؟ قَالَ: ((مَعْرِفَةٌ بِالْقَلْبِ وَإِقْرَارٌ بِاللِّسَانِ وَعَمَلٌ بِالْأَرْكَانِ)).

قَالَ الشَيْخُ رَحِمَهُ اللَّهُ تَعَالَى فِي حَقِيقَةُ الْإِيْمَانِ وَالْإِسْلَامِ: "وَذَهَبَ جَمْهُورُ الْمُحَقِّقِينَ إِلَى أَنَّ الْإِيْمَانَ هُوَ التَّصْدِيقُ فَقَطْ، وَإِنَّمَا الْإِقْرَارُ شَرْطٌ لِأَجْزَاءِ الْأَحْكَامِ فِي الدُّنْيَا كَمَا أَنَّ التَّصْدِيقَ بِالْقُلْبِ أُمْرٌ بَاطِنٌ لَا بُدَّ لَهُ مِنَ عَلَامَةٍ، فَمَنْ صَدَّقَ بِقَلْبِهِ وَلَمْ يُقِرَّ بِلِسَانِهِ فَهُوَ مُؤْمِنٌ عِنْدَ اللَّهِ بَالْقُلْبِ أُمْرٌ بَاطِنٌ لَا بُدَّ لَهُ مِنَ عَلَامَةٍ، فَمَنْ صَدَّقَ بِقَلْبِهِ وَلَمْ يُقِرَّ بِلِسَانِهِ فَهُوَ مُؤْمِنٌ عِنْدَ اللَّهِ تَعَالَى، وَإِنْ لَمْ يَكُنْ مُؤْمِنًا فِي أَحْكَامِ الدُّنْيَا، وَإِنْ أَقَرَّ بِلِسَانِهِ وَلَمْ يُصَدِّقُ بِقَلْبِهِ كَالْمُنَافِقِ، فَبِالْعَكْسِ، وَهُنَا هُوَ اِخْتِيَارُ الشَّيْخُ أَبِي مَنْصُورِ وَالنُّصُوصُ مُعَاضَدَةٌ كَذَلِكَ."

فَإِنَّ حَقِيقَةُ الْإِيْمَانِ تَصْدِيقُ الرَّسُولِ بِكُلِّ مَا جَاءَ بِهِ ضَرُورَةً، أَيْ فِيْمَا عُلِمَ كُوْنَهُ مِنَ الدِّينَ بِشُهْرَةِ الْبَدَا وَالنَّظَرِ وَالْإِسْتِدْ لَالِ، وَالَّذِي عُلِمَ مِنْ دِينِهِ ضَرُورَةً وَلَا شَكَّ فِي ذَلِكَ وَلَا رَيْبَ لِأَحَدٍ مِنَ الْعُقَلَاءِ وُجُودُ الصَّانِعِ وَتَوْجِيدُهُ وَوُجُودُ الْمَلَائِكَةِ وَالرُّسُلِ وَالْيَوْمِ الْأَخِرِ وَبِكُلِّ مَا جَاءَ بِهِ سَيِّدُنَا مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمَا قَالَ الشَيْخُ رَحِمَهُ اللَّهَ تَعَالَى مُلَخِصًا.

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### مَا جَاءَ فِيمَا يُحْكَمُ بِهِ إِسْلاَمُ الْعَبْدِ وَإِيمَانُهُ فِي الدُّنْيَا

وَقَالَ الشَّيْخُ رَحِمَهُ اللهُ تَعَالَى: "مَا جَاءَ فِيمَا يُحْكَمُ بِهِ إِسْلاَمُ الْعَبْدِ وَإِيمَانُهُ فِي الدُّنْيَا"، أَي كَيْفِيَةُ حُكْمِ صِحَّةِ الْإِسْلَامِ لِلْمَرْءِ فِي الدُّنْيَا وَكِفَايَةُ إِيْمَانِهِ فِيْهِ، فَقَالَ اللَّهُ تَعَالَى: ﴿وَلاَ تَقُولُواْ لِمَنَ الْمُقَى إِلَيْكُمُ السَّلَمَ لَسُتَ مُؤمِنًا ﴾، أَيْ لاَ تَقُولُواْ لِمَن اِسْتَسْلَمُ لَكُمْ فَلَمْ يُقَاتِلُكُمْ، مَظْهَرًا لَكُمْ أَنَّهُ مِنْ أَهْلِ اللَّهُ مَا السَّلَمُ وَالسَّلَمُ وَاحِدٌ، وَلا تَقُولُواْ لِمَنْ يَظْهَرُ شِعَارِ الْإِسْلَامِ لَسْتُ مُسْلِمًا، وَالسَّلَمُ وَاحِدٌ، وَلا تَقُولُواْ لِمَنْ يَظْهَرُ شِعَارِ الْإِسْلَامِ لَسْتُ مُسْلِمًا، وَقَالَ الْبُخَارِيُّ: "أَيْ لاَ تَقُولُواْ لِمَنْ أَلْقَى بِيَدِهِ وَاسْتَسْلَمَ لَكُمْ وَأَظْهَرُ دَعْوَتَكُمْ: لَسْتَ مُؤْمِنًا".

وَقِيلَ: السَّلَامُ قَوْلُ السَّلَامُ عَلَيْكُمْ، وَهُوَ رَاجِعٌ إِلَى الْأَوَّلِ، لِأَنَّ سَلَامَهُ بِتَحِيَّةِ الْإِسْلَامِ مُؤَذِنَ بِطَاعَتِهِ وَإِنْقِيَادِهِ، وَيَحْتَمِلُ أَنْ يُرَادَ بِهِ الْإِنْحِيَازَ وَالتَّرْكَ، وَهَذِهِ الْآيَّةُ نُزِلَتْ فِي قَوْمٍ مِنَ الْمُسْلِمِينَ مَرُواْ فِي سَفَرِهِمْ بِرَجُلٍ مَعَهُ جَمَلٌ وَعَنِيمَةٌ يُبَيعُهَا، فَسَلَمَ عَلَى الْقُوْمِ، وَقَالَ: لَا إِلَهَ إِلَّا اللهُ مُحَمَّدٌ مَرُواْ فِي سَفَرِهِمْ بِرَجُلٍ مَعَهُ جَمَلٌ وَعَنِيمَةٌ يُبَيعُهَا، فَسَلَمَ عَلَى اللهُ عَلَيْهِ وَسَلَّمَ شُقَ عَلَيْهِ وَنَزلِتْ رَسُولُ اللهِ، فَحَمَلَ عَلَيْهِ وَسَلَّمَ شُقَ عَلَيْهِ وَنَزلِتَ رَسُولُ اللهِ، فَحَمَلَ عَلَيْهِ وَسَلَّمَ شُقَ عَلِيهِ وَسَلَّمَ شُقَ عَلَيْهِ وَسُلَّمَ شُقَ عَلَيْهِ وَسَلَّمَ شُولُولُ اللهُ عَلَيْهِ وَسَلَّمَ شُقَ عَلَيْهِ وَسَلَّمَ لَكُمْ السَّلَمَ لَسُلَمُونَ فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَقَتَلُوهُ وَأَخَذُواْ عَنِيمَتَهُ، فَأَنْزَلَ اللهُ تَعَالَى قَوْلَهُ: ﴿ وَلَا تَقُولُواْ اللّهُ لَعُمَالَى اللّهُ تَعَالَى قَوْلَهُ: ﴿ وَلَا تَعْفِيمَتَهُ وَاللّهُ لَمَا السَّلَمَ لَسُتَ مُؤْمِنَا ﴾.

وَقَالَ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ فِي تَرْوِيحِ الْأُمَّةِ: "قَدْ اِنْعَقَدَ إِجْمَاعُ أَهْلِ السُّنَّةِ رَضِيَ اللهُ عَنْهُمْ عَلَيْهِ الْأَحْكَامُ عَلَى إِنَّ الْإِيْمَانَ الْكَافِي فِي الدُّنْيَا هُوَ الْإِقْرَارُ بِالشَّهَادَتَيْنِ فَقَطْ، فَمَنْ أَقَرَ بِهِمَا جَرَّتْ عَلَيْهِ الْأَحْكَامُ الْإِسْلَامِيَّةِ فِي الدِّينِ مَا لَمْ يَظْهَرْ مِنْهُ كُفْرُ قَوْلِيِّ كَإِنْكَارِ مَا عُلِمَ مَجِيءِ الرُّسُولِ بِهِ ضَرُورَةً أَوْ الْإِسْلَامِيَّةِ فِي الدِّينِ مَا لَمْ يَظْهَرْ مِنْهُ كُفْرُ قَوْلِيِّ كَإِنْكَارِ مَا عُلِمَ مَجِيءِ الرُّسُولِ بِهِ ضَرُورَةً أَوْ لَوْلِيِّ كَإِنْكَارِ مَا عُلِمَ مَجِيءِ الرُّسُولِ بِهِ ضَرُورَةً أَوْ وَعْلِيٍّ كَإِنْكَارِ مَا عُلِمَ مَجِيءِ الرَّسُولِ بِهِ ضَرُورَةً أَوْ وَعْلَى السَّكَمِ بْنُ إِبْرَاهِيم اللَّقَانِيُّ فِي شَرْحِ جَوْهَرَةِ التَّوْجِيدِ"، فَأَقُولُ فِعْلِيِّ كَالسُّجُودِ لِلصَّنَمِ مَثَلًا، قَالَهُ عَبْدُ السَّلَامِ بْنُ إِبْرَاهِيم اللَّقَانِيُّ فِي شَرْحِ جَوْهَرَةِ التَّوْجِيدِ"، فَأَقُولُ أَنْ الْإِقْرَارَ بِالشَّهَادَتَيْنِ يَكْفِي وَلَكِنَ قَرْنَهُ بِسَائِرِ الْأَرْكَانِ الْخَمْسَةِ التَّتِي هِيَ الصَّلَاةُ وَالزَّكَاةُ كَمَا يَأْتِي فِي الْحَدِيثِ. يَكْفِي وَلَكِنَ قَرْنَهُ بِسَائِرِ الْأَرْكَانِ الْخَمْسَةِ التَّتِي هِيَ الصَّلَاةُ وَالزَّكَاةُ كَمَا يَأْتِي فِي الْحَدِيثِ.

وَقَالَ الشَّيْخُ رَحِمَهُ اللهُ تَعَالَى: "وَفِي صَحِيحِ الْبُخَارِي عَن اِبْنِ عُمَرَ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((أُمِرْتُ أَن أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُواْ أَن لَّا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَّسُولَ اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((أُمِرْتُ أَن أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُواْ أَن لَّا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَّسُولَ

# اللهِ وَيُقِيمُواْ الصَّلاَةَ وَيُؤْتُواْ الزَّكَاةَ فَإِذَا فَعَلُواْ ذَلِكَ عَصَمُواْ مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُم الَّا بِحَقِّ اللهِ وَيُقِيمُواْ الصَّلاَةِ وَيُوْتُواْ الزَّكَاةَ فَإِذَا فَعَلُواْ ذَلِكَ عَصَمُواْ مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُم اللهِ اللهُ اللهُ اللهُ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ

وَأُمَّا رَاوِيُ الْحَدِيثِ هُوَ أَبُو عَبْدِ الرَّحْمَن عَبْدُ اللهِ بْنُ عُمَرَ بْنُ الْخَطَّابِ بْن نُفَيْلِ بْن عَبْدِ الْعُزَي بْنِ رِيَاحِ بْنِ قَرَطٍ بْنِ رِزَاحِ بْنِ عَدِيِّ الْقُرَشِيُّ الْعَدَوِيُّ الْمَكِيُّ ثُمَّ الْمَدَنِيُّ، شَيْخُ الْإِسْلَام، أَسْلَمَ وَهُوَ صَغِيرٌ ، كَانَ نَحْوُ مِنْ سَبَع سِنِيْنِ، وَهُوَ مِمَنْ بَايَعُ تَحْتَ الشَّجَرَةِ، وَشَهَدَ أَحُدًا، وَشَهَدَ فَتْحَ الْمَكَّةَ وَهُوَ عِشْرُونَ سِنَّةٍ، فَرَوَى عِلْمًا كَثِيرًا نَافِعًا عَنِ النَّبِيّ صَلَّى اللهُ عَلَيْهِ وَسَلَّم، وَقَالَ مُحَمَّدٌ الْبَاقِرُ بْنُ عَلِيّ بْنِ الْحُسَيْنِ: "كَانَ اِبْنُ عُمَر إِذَا سَمِعَ مِنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَدِيثًا لَا يَزِيدُ وَلَا يَنْقِصُ وَلَمْ يَكُنْ أَحَدٌ فِي ذَلِكَ مِثْلَهُ"، وَرُوِيَ عَنْ مَالِكٍ بْنِ أَنَسٍ عَمَنْ حَدَّثَهُ: "أَنَّ اِبْنَ عُمَر كَانَ يَتَّبِعَ أَمْرَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأَثَارَهُ وَحَالَهُ وَيَهْتَمُّ بِهِ حَتَّى كَانَ قَدْ خِيْفَ عَلَى عَقْلِهِ مِنْ اِهْتِمَامِهِ بِذَلِكَ"، وَرُوِىَ أَيْضًا عَنْ أَبِيْهِ وَأَبِي بَكْرِ وَعُثْمَانَ وَعَلِيّ وَبِلَالٍ وَصُهَيْبٍ وَعَامِرٍ بْنِ رَبِيعَةَ وَأَبِي سَعِيدٍ الْخُدْرِيِّ وَزَيْدٍ بْنِ ثَابِتٍ وَزَيْدٍ بْنِ الْخَطَابِ وَعَبْدِ اللهِ بْنِ مَسْعُودٍ وَعَائِشَةَ وَغَيْرِهِمْ، وَقَالَتْ عَائِشَةَ فِيْهِ: "مَا رَأَيْتُ أَحَدًا أَلْزَمُ لِلْأَمْرِ الْأَوَّلِ مِنْ اِبْنِ عُمَر"، وَقَالَ اِبْنُ الْمُسَيِّبِ: "لَوْ شَهَدْتُ لِأَحَدٍ أَنَّهُ مِنْ أَهْلِ الْجَنَّةِ لَشَهَدْتُ لِإِبْنِ عُمَر"، وَقَالَ الْإِمَامُ طَاوُوسُ: "مَا رَأَيْتُ أَوْرَعَ مِنْ اِبْنِ عُمَر "، وَرُوِيَ عَنْهُ خَلْقٌ كَثِيرٌ: مِنْهُمْ أَوْلَادُهُ: سَالِمٌ وَعُبَيْدُ اللهِ وَحَمْزَة وَزَيْدٌ وَعَبْدُ اللهِ، وَمَوْلَاهُ نَافِعٌ وَأَبُو جَعْفَرٍ مُحَمَّدٌ الْبَاقِرُ وَالْحَسَنُ الْبَصْرِيُ وَإِبْنُ شِهَابِ الزُّهْرِيُ وَالْقَاسِمُ بْنُ مُحَمَّدٍ وَمُحَمَّدٌ بْنُ سِيرِينَ، وَخَلْقٌ كَثِيرٌ سِوَاهُمُ، فَمَاتَ بِمَكَّةَ سِنَّةَ أَرْبَعُ وَسَبَعِينَ الْهِجْرِيَّةِ وَهُوَ إِبْنُ أَرْبَعِ وَثَمَانِينَ، رَضِيَ اللَّهُ عَنْهُمَا.

فَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((أُمِرْتُ))، أَيْ أَمَرَنِي اللَّهُ، لِأَنَّهُ لَا آمَرَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا اللَّهُ، وَقِيَاسُهُ فِي الصَّحَابِيِّ إِذَا قَالَ: "أُمِرْتُ"، فَالْمَعْنَى: أَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَا يَحْتَمِلُ أَنْ يُرِيدَ صَحَابِيَّ آخِرٍ لِأَنَّهُمْ مِنْ حَيْثُ أَنَّهُمْ مُجْتَهِدُونَ لَا يَحْتَمِلُ أَنْ يُرِيدَ صَحَابِيَّ آخِرٍ لِأَنَّهُمْ مِنْ حَيْثُ أَنَّهُمْ مُجْتَهِدُونَ لَا يَحْتَمُونَ لِأَنَّهُمْ مِنْ مَجْتَهِدٍ آخِرٍ، وِإِذَا قَالَهُ التَّابِعِيُّ اِحْتَمَلٌ.

وَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((أَنْ أُقَاتِلَ النَّاسَ))، لِنَصْرِ كَلِمَةِ اللَّهِ وَإِذْعَانِ الْمُخَالِفِينَ، فَيَحْصَلُ فِي بَعْضِ بِالْقَتْلِ وَفِي بَعْضِ بِالْجِزْيَةِ وَفِي بَعْضِ بِالْمُعَاهِدَةِ أَوْ الصَّلْح.

وَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((حَتَّى يَشْهَدُواْ أَن لَّا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَّسُولَ اللَّهِ وَيُوْتُواْ الزَّكَاةَ فَإِذَا فَعَلُواْ ذَلِكَ عَصَمُواْ مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُم اللَّا بِحَقِّ الإِسْلاَمِ))، فَمُقْتَضَاهُ أَنَّ مَنْ شَهِدَ بِشَهَادَتَيْنِ وَأَقَامَ الصَّلَاةَ وَآتِى الزَّكَاةَ عُصِمَ دَمُّهُ وَلَوْ جَحَدَ بَاقِيَ الْأَحْكَامِ، وَالْجَوَابُ أَنَّ الشَّهَادَةَ بِالرِّسَالَةِ تَتَضَمِنُ التَّصْدِيقَ بِمَا جَاءَ بِهِ.

وَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((وَحِسَابُهُمْ عَلَى اللَّهِ))، أَيْ فِي أَمْرِ سَرَائِرِهِمْ، وَفِيْهِ دَلِيلٌ عَلَى قُبُولِ الْأَعْمَالِ الظَّاهِرَةِ وَالْحُكْمِ بِمَا يَقْتَضِيَهُ الظَّاهِرُ، وَيُؤْخِذُ مِنْهُ تَرْكَ تَكْفِيرِ أَهْلِ الْبِدَعِ لَيْكَ عَلَى قُبُولِ الْمُقَرِينَ بِالتَّوْحِيدِ الْمُتَلَازِمِينَ لِلشَّرَائِعِ، وَقُبُولَ تَوْبَةِ الْكَافِرِ مِنْ كُفْرِهِ مِنْ غَيْرِ تَقْصِيْلٍ بَيْنَ كُفْرِ ظَاهِرٍ أَوْ بَاطِنِ.

وَمَعْنَى قَوْلِ الشَّيْخِ رَحِمَهُ اللهُ تَعَالَى: "وَفِيهِ أَيْضًا"، أَيْ فِي صَحِيحِ الْبُخَارِيِّ أَيْضًا أَوْ فِيْمَا جَاءَ فِيمَا يَحْكَمُ بِهِ إِسْلَامَ الْعَبْدِ وِإِيْمَانَهُ فِي الدُّنْيَا، وَمَعْنَى قَوْلِ الشَّيْخِ رَحِمَهُ اللهُ تَعَالَى: "عَنْ أَنسِ بْنِ مَالِكٍ بْنِ النَّصَرِ بْنِ صَمْصَمٍ بْنِ زَيْدٍ بْنِ حَرَامٍ بْنِ جَلْدُبٍ بْنِ عَامِرٍ بْنِ عَامِرٍ بْنِ عَدَيٍّ بْنِ النَّجَارِ الْأَنْصَارِيِّ الْخَزْرَجِيِّ النَّجَارِيِّ الْمَدَنِيِّ، الْإِمَامِ اللهُ عَلَيْهِ وَسَلَّم، وَقُرابَتُهُ مِنَ النَّمَاءِ وَتِلْمِيدُهُ وَتَبِعُهُ وَآخِرُ أَصْحَابِهِ مَوْتاً، فَصَحَبَ أَنسٌ نَبِيَّهُ صَلَّى الله عَلَيْهِ وَسَلَّم، وَقُرابَتُهُ مِنَ النِّسَاءِ وَتِلْمِيدُهُ وَتَبِعُهُ وَآخِرُ أَصْحَابِهِ مَوْتاً، فَصَحَبَ أَنسٌ نَبِيَّهُ صَلَّى الله عَلَيْهِ وَسَلَّم، وَقُرابَتُهُ مِنَ النِّسَاءِ وَتِلْمِيدُهُ وَتَبِعُهُ وَآخِرُ أَصْحَابِهِ مَوْتاً، فَصَحَبَ أَنسٌ نَبِيَّهُ صَلَّى الله عَلَيْهِ وَسَلَّم أَتْمُ الصَّحْبَةِ وَسَلَّم وَهُوَ غُلَمْ يَحْدِمَهُ، فَمَاتَ سِنَّة ثَلَاثٍ وَتِسْعِينَ الْهِجْرِيَّةِ، وَبَلَغَ مِانَة وَيَمَانِينَ وَمِائَة وَيَمَانِينَ وَمِائَة وَتَمَانِينَ، وَمُسْلِمٌ عَلَى مِائَة وَتَمَانِينَ.

فَقَالَ أَنسٌ بْنُ مَالِكِ: "قَالَ رَسُولُ اللّهِ صَلَّى الللهُ عَلَيْهِ وَسَلَّمَ: ((مَن صَلَّى صَلاَتَنَا وَاسْتَقْبَلُ فَيْلِ تَبْلَ أَنْ مَالِكِ الْمُسْلِمُ اللَّذِي لَهُ ذِمَّةُ اللّهِ وَذِمَّةُ رَسُولِهِ فَلاَ تُخْفِرُواْ اللّهَ فِي ذِمَّتِهِ))"، فَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((مَنْ صَلَّى صَلاَتَنَا)) أَيْ مَنْ صَلَّى بِالصَّلَاةِ النِّتِي صَلَيْتُ فَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةِ النَّتِي صَلَيْتُ اللهُ عَلَيْهِ الصَّلَاةِ الْتَبِي صَلَيْتُ اللهُ عَلَى جَوَازِ إِبِّبَاعِ إِخْتِلَافِ بِهَا أَصْحَابِي وَأَهْلُ مِلَّتِي، فَهَذَا دَلِيلٌ عَلَى جَوَازِ إِبِّبَاعِ إِخْتِلَافِ بِهَا أَصْحَابِي وَأَهْلُ مِلَّتِي، فَهَذَا دَلِيلٌ عَلَى جَوَازِ إِبِّبَاعِ إِخْتِلَافِ اللهُ عَلَى مَن الصَّلَاةِ الصَّلَاةِ الصَّلَاةُ السَّلَامُ: السَّلَامُ: "مَنْ صَلَّةِ وَغَيْرِهِمْ مِنَ الْأُمَّةِ فِي صَلَاةٍ، فَإِنْ كَانَ غَيْرَ ذَلِكَ يُقَالُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: "مَنْ صَلَّى صَلَاتِي."

وَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((وَاسْتَقْبَلَ قِبْلَتَنَا)) أَيْ مَنْ يَتَوَجَهُ فِي صَلَاتِهِ إِلَى الْكَعْبَةِ فِي الْمَكَّةَ مِنْ أَيْ جِهَاتٍ كَانَتْ كَمَا قَالَ تَعَالَى: ﴿وَحَيْثُ مَا كُنتُمْ فَوَلُواْ وُجُوهَكُمْ شَطْرَهُ ﴿ الْكَعْبَةِ فِي الْمَكَّةَ مِنْ أَيْ جِهَاتٍ كَانَتْ كَمَا قَالَ تَعَالَى: ﴿وَحَيْثُ مَا كُنتُمْ فَوَلُواْ وُجُوهَكُمْ شَطْرَهُ ﴾ وَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((وَأَكَلَ ذَبِيحَتَنَا))، أَيْ كُلُ مَا أَنْهِرَ الدَّمُ وَفُرِيَ الْأَوْدَاجُ مِنْ حَدِيدٍ أَوْ صَخَرٍ أَوْ عُودٍ أَوْ قَضِيبٍ أَنَّ التَّذْكِيةَ بِهِ الْمُسْلِمُ أَوْ أَهْلُ الْكِتَابِ، فَهِيَ ذَبِيحَةٌ جَائِزَةٌ عَنْدَا.

وَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((فَذَلِكَ الْمُسْلِمِينَ الْمُسْلِمِينَ الْمُسْلِمِينَ وَحُجَّةٌ وَاضِحَةٌ وَحُكُمٌ ظَاهِرٌ عَلَى وَيَالْتُهُ الْمُسْلِمِينَ وَهُوَ دَلِيلٌ بَيَّنٌ وَحُجَّةٌ وَاضِحَةٌ وَحُكُمٌ ظَاهِرٌ عَلَى وَيَسْتَقْبِلُ قِبْلَةَ الْمُسْلِمِينَ وَيُلْعُ الْمُسْلِمِينَ فَهُو دَلِيلٌ بَيَّنٌ وَحُجَّةٌ وَاضِحَةٌ وَحُكُمٌ ظَاهِرٌ عَلَى أَنَّهُ اللَّهُ الْمُسْلِمُ، وَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((الَّذِي لَهُ ذِمَّةُ اللَّهِ وَذِمَّةُ رَسُولِهِ))، أَيْ لَا تَعْدِرُواْ، يُقَالُ أُخْفِرَتُ وَعَهَدُهُمَا، وَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((فَلاَ تُخْفِرُواْ اللَّهَ))، أَيْ لاَ تَعْدِرُواْ، يُقَالُ أُخْفِرَتُ إِذَا غُدِرَتْ، وَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((فِي ذِمَّتِهِ))، وَفِيْهِ أَنَّ أُمُورَ النَّاسِ مَحْمُولَةٌ عَلَى الظَّاهِر، فَمَنْ أَظْهَرَ شِعَارَ الدِّيْنِ أُجْرِيَتْ عَلَيْهِ أَحْكَامُ أَهْلِهِ مَا لَمْ يَظْهَرْ مِنْهُ خِلَافُ ذَلِكَ.

قَالَ الشَّيْخُ رَجِمَهُ اللهِ تَعَالَى فِي تَرْوِيحِ الْأُمَّةِ: "قَالَ الشَّيْخُ السَّنُوسِيُّ فِي شَرْحِ الْوُسْطَى: لَيْسَ لَنَا أَنْ نَسِيءَ الظَّنِ بِإِيْمَانِ أَحَدٍ عَامِيًا كَانَ أَوْ غَيْرَهُ، اللَّهُمَّ إِلَّا أَنْ يَظْهَرَ عَلَى لِسَانِ أَمْرَئٍ مَا لَيْسَ لَنَا أَنْ يَطْهَرَ عَلَى لِسَانِ أَمْرَئٍ مَا يَدِلُّ عَلَى مَا كُمِنَ فِي ضَمِيرِهِ مِنَ الْعَقَدِ الْفَاسِدِ، فَالْوَاجِبُ حِينَئِذٍ أَنْ يَتَلَطَفَ فِي تَعْلِيمِهِ وَمَعَانَاةٍ يَدِلُ عَلَى مَا كُمِنَ فِي ضَمِيرِهِ مِنَ الْعَقَدِ الْفَاسِدِ، فَالْوَاجِبُ حِينَئِذٍ أَنْ يَتَلَطَفَ فِي تَعْلِيمِهِ وَمَعَانَاةٍ وَاللّهَ بِمَا أُمْكِنُ".

وَقَالَ الشَّيْخُ رَحِمَهُ اللَّهُ تَعَالَى فِي رُجُوعُ الشَّيْخِ السَّنُوسِي عَنِ التَّشْدِيدِ فِي عَقَائِدِ التَّوْجِيدِ:

"وَقَدْ بَيَّنِ الشَّيْخُ السَّنُوسِي أَيْضًا رَحِمَهُ اللهُ مَعَ تَشْدِيدِهِ أَنَّهُ لَا يَكْفِرُ كُلَّ مَنْ اَظْهَرَ الْإِسْلَامَ مَا لَمْ

يَظْهَرْ الْكُفْرَ، لِأَنَّ أَحْكَامُ الدُّنْيَا مَبْنِيَّةٌ عَلَى الظَّوَاهِرِ لِقَولِهِ فِي الْعُمْدَةِ: إِنَّمَا كَلَامُنَا فِيمَا بَيْنَ الْعَبْدِ

يَظْهَرْ الْكُفْرَ، لِأَنَّ أَحْكَامُ الدُّنْيَا مَبْنِيَّةٌ عَلَى الظَّوَاهِرِ لِقَولِهِ فِي الْعُمْدَةِ: إِنَّمَا كَلَامُنَا فِيمَا بَيْنَ الْعَبْدِ

وَرَبِّهِ، وَفِيمَا يَنْجِيهُ مِنَ الْخُلُودِ مَعَ سَائِرِ الْكُفْرَةِ فِي النَّارِ، ثُمَّ قَالَ: وَأَمَّا فِي الدُّنْيَا فَمَبْنِيُّ أَحْكَامِهَا

عَلَى الظَّوَاهِرِ".

وَمَعْنَى قَوْلِ الشَّيْخِ رَحِمَهُ اللهُ تَعَالَى: "وَفِيهِ"، أَيْ فِي صَحِيحِ الْبُخَارِيِّ أَيْضًا أَوْ فِيمَا جَاءَ فِيمَا يَحْكَمُ بِهِ إِسْلَامَ الْعَبْدِ وِإِيمْانَهُ فِي الدُّنْيَا، وَقَالَ الشَّيْخُ رَحِمَهُ اللهُ تَعَالَى: "عَنْ أَنسِ بْنِ مَالِكٍ فِيمَا يَحْكَمُ بِهِ إِسْلَامَ الْعَبْدِ وِإِيمْانَهُ فِي الدُّنْيَا، وَقَالَ الشَّيْخُ رَحِمَهُ اللهُ تَعَالَى: "عَنْ أَنسِ بْنِ مَالِكٍ أَيْضًا قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وسَلَّمَ: ((أُمِرْتُ أَن أُقَاتِلَ النَّاسَ حتَّى قَالُواْ أَن لَّا إِلَهَ أَيْضًا قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وسَلَّمَ: ((أُمِرْتُ أَن أُقَاتِلَ النَّاسَ حتَّى قَالُواْ أَن لَّا إِلَهَ إِلَّا اللهُ فَإِذَا قَالُوهَا وَصَلُّواْ صَلاَتَنَا وَاسْتَقْبَلُواْ قِبْلَتَنَا وَذَبَحُواْ ذَبِيحَتَنَا فَقَدْ حَرُمَتْ عَلَيْنا دِمَاؤُهُمْ إِلَّا بِحَقِّهَا)".

فَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((أُمِرْتُ أَن أُقَاتِلَ النَّاسَ حتَّى قَالُواْ أَن لَّا إِلَهَ إِلَّا اللَّهُ)، أَيْ اَقْتَصَرَ عَلَيْهَا وَلَمْ يَذْكُرْ الرِّسَالَةَ وِهِيَ مُرَادَةٌ كُمَا تَقُولُ: "قَرَأْتُ اَلْحَمْدَ" وَتُرِيدُ السُّوْرَةَ كُلَّهَا، وَقِيْلَ أَوَّلُ الْحَدِيثِ وَرَدَ فِي حَقِّ مَنْ جَحَدَ التَّوْجِيدَ، فَإِذَا أَقَرَّ بِهِ صَارَ كَالْمُوجِدِ مِنْ أَهْلِ كُلَّهَا، وَقِيْلَ أَوَّلُ الْحَدِيثِ وَرَدَ فِي حَقِّ مَنْ جَحَدَ التَّوْجِيدَ، فَإِذَا أَقَرَّ بِهِ صَارَ كَالْمُوجِدِ مِنْ أَهْلِ كُلَّهَا، وَقِيْلَ أَوَّلُ الْحَدِيثِ وَرَدَ فِي حَقِّ مَنْ جَحَدَ التَّوْجِيدَ، فَإِذَا أَقَرَّ بِهِ صَارَ كَالْمُوجِدِ مِنْ أَهْلِ الْكَتَابِ يَحْتَاجُ إِلَى الْإِيْمَانِ بِمَا جَاءَ بِهِ الرُّسُولُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلِهَذَا عَطَفَ الْأَفْعَالَ اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلِهِ عَلَيْهِ المَّشَرِفَةِ، الْمُشْرِفَةِ، الْمُشْرِفَةِ، وَلَاللَّهُ إِلَّا اللَّهُ إِلَّا اللَّهُ عَلَيْهِ الصَّلَامُ: ((فَإِذَا قَالُوهَا)) أَيْ إِقْرَارٌ بِالْكَلِمَةِ الْمُشْرِفَةِ، وَهِيَ شَهَادَةٌ: لَا إِلَّهَ إِلَّا اللَّهُ.

وَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((وَصَلُواْ صَلاَتَنَا))، وَالصَّلَاةُ الشَّرْعِيَّةُ مُتَضَمِنَةٌ لِلشَّهَادَةِ بِالرِّسَالَةِ، وَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((وَاسْتَقْبَلُواْ قِبْلَتَنَا وَذَبِحُواْ ذَبِيحَتَنَا فَقَدْ حَرُمَتْ لِلشَّهَادَةِ بِالرِّسَالَةِ، وَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((وَاسْتَقْبَلُواْ قِبْلَتَنَا وَمَاوُهُمْ وَأَمْوَالُهُمْ إِلَّا بِحَقِّهَا))، وَحِكْمَةُ الْإِقْتِصَارِ عَلَى مَا ذُكِرَ مِنَ الْأَفْعَالِ أَنَّ مَنْ يَقِرَّ عَلَيْنَا دِمَاؤُهُمْ وَأَمْوَالُهُمْ إِلَّا بِحَقِّهَا))، وَحِكْمَةُ الْإِقْتِصَارِ عَلَى مَا ذُكِرَ مِنَ الْأَفْعَالِ أَنَّ مَنْ يَقِرَّ بَالتَّوْحِيدِ مِنْ أَهْلِ الْكِتَابِ وَإِنْ صَلُواْ وَاسْتَقْبِلُواْ وَذَبِحُواْ لَكِنَهُمْ لَا يُصَلُّونَ مِثْلَ صَلَاتِنَا وَلَا يَسْتَقْبِلُونَ بَالتَّوْحِيدِ مِنْ أَهْلِ الْكِتَابِ وَإِنْ صَلُواْ وَاسْتَقْبِلُواْ وَذَبِحُواْ لَكِنَهُمْ لَا يُصَلُّونَ مِثْلَ صَلَاتِنَا وَلَا يَسْتَقْبِلُونَ وَبِنَا اللهِ عَنْ لَا يُصَلُّونَ مِثْلَ صَلَاتِنَا وَلَا يَسْتَقْبِلُونَ وَلِهُمْ مَنْ لَا يُعْتَنَا، وَلِهَذَا وَلَا يَسْتَقْبِلُونَ عَنْ الْأَمْانِ الْمُذَكُورِ، فَمِنْهُمْ مَنْ يَذَبِحَ لِغَيْرِ اللهِ، وَمِنْهُمْ مَنْ لَا يَأْكِلُ ذَبِيحَتَنَا، وَلِهَذَا وَلَا يَعْرُ لَا الْمَرْءِ فِي صَلَاتِهِ وَأَكُلَ ذَبِيحَتَنَا،))، فَالْإِطْلَاعُ عَلَى حَالِ الْمَرْءِ فِي صَلَاتِهِ وَأَكُلَ ذَبِيحَتَنَا))، فَالْإِطْلَاعُ عَلَى حَالِ الْمَرْءِ فِي صَلَاتِهِ وَأَكُلُهُ يَمْكِنُ

بِسُرْعَةٍ فِي أَوَّلِ يَوْمٍ، بِخِلَافِ غَيْرِ ذَلِكَ مِنْ أُمُورِ الدِّيْنِ، فَمِنْ هَذَا الْحَدِيثِ نَعْرِف أَنَّ حُكْمَ إِسْلَامِ الْعِبَادِ بِظَوَاهِرِهِمْ لَا بِمَا سُتِرَ فِي قُلُوبِهِمْ.

وَقَالَ الشَّيْخُ رَحِمَهُ اللهُ تَعَالَى: "وَفِي صَحِيحِ مُسُلَمٍ عَن أَبِي سَعِيدِ الْخُدُرِي أَنَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((إِنِي لَمْ أُومَرْ أَنْ أُنقِبَ عَن قُلُوبِ النَّاسِ وَلاَ شُقَّ بُطُونَهُمْ))"، وَأَمَّا رَاوِيُ الْحَرِيثِ هُوَ أَبُو سَعِيدٍ الْخُدْرِيِّ، سَعْدَ بْنُ مَالِكٍ بْنِ سِنَانٍ بْنِ ثَعْلَبَةَ بْنِ عُبَيْدٍ بْنِ الْأَبْجَرِ بْنِ عَوْفٍ بْنِ الْحَارِثِ بْنِ الْخَرْرَجِيُّ، وَرَوَى حَنْظَلَةُ بْنُ أَبِي سُفْيَانٍ عَنْ أَشْيَاخِهِ: "أَنَّهُ لَمْ يَكُنْ أَبِي بَكْرٍ وَعُمَر وَطَائِفَةٍ مِنَ الصَّحَابَةِ، وَرَوَى حَنْظَلَةُ بْنُ أَبِي سُفْيَانٍ عَنْ أَشْيَاخِهِ: "أَنَّهُ لَمْ يَكُنْ أَبِي بَكْرٍ وَعُمَر وَطَائِفَةٍ مِنَ الصَّحَابَةِ، وَرَوَى حَنْظَلَةُ بْنُ أَبِي سُفْيَانٍ عَنْ أَشْيَاخِهِ: "أَنَّهُ لَمْ يَكُنْ أَبِي سَعِيدٍ الْخُدْرِيِّ"، وَحَدَثَ أَكُدُ مِن أَحْدَاثِ أَصْحَابِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَعْلِمٌ مِنْ أَبِي سَعِيدٍ الْخُدْرِيِّ"، وَحَدَثَ أَكُدُ مِن أَدُولُ وَنَافِعٌ وَمَعْدَ اللهِ بْنُ عُمَر وَجَايِرٌ بْنُ عَبْدِ اللهِ وَأَنسٌ بْنُ مَالِكٍ وَنَافِعٌ وَمُحْمَدٌ الْبَاقِرُ بَنُ عَلِي وَالْمَ وَلَاكُ وَنَافِعٌ وَمَحْمَدٌ الْبَاقِرُ بَنُ عَلِي وَخَلْقٌ كَثِيرٌ ، وَكَانَ أَحَدُ الْفُقَهَاءِ الْمُجْتَودِينَ ، وَلَهُ أَلْفُ حَدِيثًا وَمُسْلِمٌ فِاللّهُ وَالْتَقِنُ وَمَالِكِ وَمَالْعَ بْنُ يَرِيدٍ اللّهِ بْنُ عَلَيْ وَمَالِع وَمَاتَعِينَ حَدِيثًا ، فَفِي اللّهِ وَالْمَ وَمَسْلِمٌ فِلْكُونَ ، وَالْفَوَرَ الْبُخَارِيُّ بِسِتَّةٍ عَشَرٍ حَدِيثًا وَمُسْلِمٌ بِإِثْنَيْنِ وَحَمْسِينَ ، وَمَاتَ الْمُحْرِيَّةِ وَسَبَعِينَ الْهِجْرِيَّة وَسَبَعِينَ الْهِجْرِيَة وَالْمُ وَمَاتِي وَمَاتَعِينَ الْهِجْرِيَة وَسَبَعِينَ الْهِجْرِيَة .

فَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((إِنِّي لَمْ أُومَرْ أَنْ أُنَقِّبَ عَنْ قُلُوبِ النَّاسِ))، فَأَصْلُ نَقَبَ فَتَشَ وَبَحَثَ أَيْ لَا أُمِرَ رَسُولُ الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَلَا غَيْرَهُ مِنْ أُمَّتِهِ أَنْ يَفْتَشَ وَيَبْحَثَ فَقَبَ وَبَحَثَ أَيْ لَا أُمِر رَسُولُ الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَلَا غَيْرَهُ مِنْ أُمَّتِهِ أَنْ يَفْتَشَ وَيَبْحَثَ فَي قُلُوبِ النَّاسِ، كَأَنَّهُ قَالَ إِنَّمَا أُمِرْثُ أَنْ آخَذَ بِظَوَاهِرِ أُمُورِهِمْ.

فَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((وَلاَ شُقَّ بُطُونَهُمْ))، أَيْ "شُقّ" هُنَا فَلَعَ وَمَزَّقَ مَا فِي صُدُورِهِمْ أَوْ فِي قُلُوبِهِمْ، فَبُطُونُهُمْ جَمْعُ الْبَطَنِ وَهُوَ خِلَافُ الظَّهْرِ وَهُوَ كِنَايٌ عَنْ سَرَائِرِهِمْ وَمَا فِي صُدُورِهِمْ، وَفِي هَذَا الْحَدِيثِ رَدُّ عَلَى اللَّذِينَ يَزْعَمُونَ أَنَّهُمْ عَلَى مَنْهَجِ السَّلَفِ الصَّالِحِ وَمَعَ ذَلِكَ يَغْتَشُ وَيَبْحَثُ فِي عَقَائِدِ الْعَوَامِ وَيُنْكِرُونَهُمْ بِذَلِكَ، وَكُلُّ الْعُلَمَاءِ أَجْمَعُواْ عَلَى أَنَّ أَحْكَامَ الدُّنْيَا مَبْنِيًّ عَلَى الظَّهْرِ وَاللهُ يَتَوَلَى السَّرَائِرَ، وَقَدْ قَالَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِأَسَامَةَ إِذَا قَتَلَ رَجُلًا مِنَ الْمُشْرِكِينَ الَّذِي نَطَقَ بِالشَّهَادَةِ وَزَعَمَ أَنَّ الرَّجُلَ قَالَهَا مُعَاذًا مِنْ الْقَتْلِ: ((هَلَا شَقَقْتَ عَنْ قَلْبِهِ الْمُشْرِكِينَ الَّذِي نَطَقَ بِالشَّهَادَةِ وَزَعَمَ أَنَّ الرَّجُلَ قَالَهَا مُعَاذًا مِنْ الْقَتْلِ: ((هَلَا شَقَقْتَ عَنْ قَلْبِهِ

فَنَظَرْتَ أَصَادِقٌ هُوَ أَمْ كَاذِبٌ؟))، فَذَلِكَ دَلِيلٌ عَلَى أَنَّ الْحُكْمَ إِنَّمَا يَجْرِيَ عَلَى الظَّاهِرِ وَأَنَّ الْمُكْمَ إِنَّمَا يَجْرِيَ عَلَى الظَّاهِرِ وَأَنَّ السَّرَائِرَ مَوْكُلَةٌ إِلَى اللهِ تَعَالَى، وَفِي هَذَا الْحَدِيثِ حَاجِزٌ عَنْ بُرُوزِ دِيْوَانِ التَّقْتِيشِ فِي قُلُوبِ النَّاسِ، وَإِنْ يَظْهَرَ الْإِسْتِجْوَابُ فِي قُلُوبِ النَّاسِ، فَأَنَّه لَيْسَ مِنَ السُّنَّةِ وَالدِّيْنِ الْقَائِمِ، بَلْ هُوَ بِدْعَةٌ شَيْطَانِيَّةٌ مُحَرَّمَةٌ.

فَكُلُّ مَنْ أَظْهَرُ الْإِسْلَامَ لَا يُكَفِّرُ بِأَنْ قَدْ اِتَّفَقُ الْكِتَابُ وَالسَّنَةُ وَإِجْمَاعُ أَهْلِ السُّنَّةِ عَلَى أَنَّ مَنْ أَقَرَّ بِالشَّهَادَتَيْنِ جَرَّتُ عَلَيْهِ الْأَحْكَامُ الْإِسْلَامِيَّةُ مِثْلُ مُنَاكِحِهِ والصَّلَاةِ عَلَيْهِ إِذَا مَاتَ، وَغَسْلِهِ مَنْ أَقَرَّ بِالشَّهَادَتَيْنِ جَرَّتُ عَلَيْهِ الْأَحْكَامُ الْإِسْلَامِيَّةُ مِثْلُ مُنَاكِحِهِ والصَّلَاةِ عَلَيْهِ إِذَا مَاتَ، وَغَسْلِهِ وَدَفَنِهِ فِي مُقَابِرِ الْمُسْلِمِينَ، مَا لَمْ يَظْهَرْ بِالْكُفْرِ في فِعْلِهِ كَالسُّجُودِ لِلصَّنَّمِ أَوْ فِي قَوْلِهِ كَإِنْكَارِ شَيْءٍ مِمَّا فِي الدِّينِ ضَرُورَةً.

# مَا جَاءَ فِي أَرْكَانِ الإِسْلاَمِ

وَقَالَ الشَّيْخُ رَحِمَهُ اللهُ تَعَالَى: "مَا جَاءَ فِي أَرْكَانِ الْإِسْلاَمِ"، أَيْ ما جَاءَ فِي أَرْكَانِ دِيْنِ الْإِسْلاَمِ، فَأَرْكَانٌ جَمْعُ رُكْنٍ مِنْ رَكَنَ إِلَى الشَّيْءِ، أَيْ مَالَ إِلَيْهِ وَسَكِنَ لِدَيْهِ، قَالَ تَعَالَى: ﴿وَلاَ تَرْكَنُوا إِلَى الشَّيْءِ وَسَكِنَ لِدَيْهِ، فَأَرْكَانُ الشَّيْءِ جَوَانِبُهُ الَّتِي يَشْتَدُ الْإِسْلاَمِ اللَّهِمْ وَلَا اَطْمَئِنُواْ إِلَيْهِمْ، فَأَرْكَانُ الشَّيْءِ جَوَانِبُهُ الَّتِي يَشْتَدُ إِلَيْهِمْ وَلَا اَطْمَئِنُواْ إِلَيْهِمْ، فَأَرْكَانُ الشَّيْءِ جَوَانِبُهُ الَّتِي يَشْتَدُ إِلَيْهَا وَيَقُومُ بِهَا الْفُرُوعُ الطَّاهِرَةُ.

قَالَ اللّهُ تَعَالَى: ﴿وَلَكِنَ البِرُّ مَنَ أَمَنَ بِاللّهِ وَاليَوْمِ الآخِرِ وَالمَلاَئِكَةِ وَالكُتُبِ والنّبِيئِينَ ﴾، فَإِخْتَلَفُ مَنِ الْمُرَادُ بِهَذَا الْخَطَابِ، فَقَالَ قَتَادَةُ: ذُكِرَ لَنَا أَنَّ رَجُلًا سَأَلَ نَبِيَّ اللّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنِ الْبِرِّ، فَأَنْزَلَ اللهُ هَذِهِ الْآيَّةَ، قَالَ: وَقَدْ كَانَ الرَّجُلُ قَبْلَ الْفَرَائِضِ إِذَا شَهِدَ أَنْ لَا إِلَهَ إِلَّا وَسَلَّمَ عَنِ الْبِرِّ، فَأَنْزَلَ اللهُ هَذِهِ الْآيَّةَ، قَالَ: وَقَدْ كَانَ الرَّجُلُ قَبْلَ الْفَرَائِضِ إِذَا شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللهُ، وَأَنْ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، ثُمَّ مَاتَ عَلَى ذَلِكَ وَجَبَتْ لَهُ الْجَنَّةُ، فَأَنْزَلَ اللهُ هَذِهِ الْآيَة.

وَقَالَ الرَّبِيعُ وَقَتَادَةُ أَيْضًا: الْخَطَابُ لَلْيَهُودِ وَالنَّصَارَى لَأَنَّهُمْ اَخْتَلَفُواْ فِي التَّوَجَهِ وَالتَّوَلِي، فَالْيَهُودُ إِلَى الْمَشْرِقِ مَطْلَعِ الشَّمْسِ، وَتَكَلَمُواْ فِي فَالْيَهُودُ إِلَى الْمَشْرِقِ مَطْلَعِ الشَّمْسِ، وَتَكَلَمُواْ فِي تَحْوِيلِ الْقِبْلَةِ وَفَضَّلَتْ كُلُّ فِرْقَةٍ تَوَلَيْتَهَا، فَقِيلَ لَهُمْ: لَيْسَ الْبِرُ مَا أَنْتُمُ فِيْهِ، وَلَكِنَ الْبِرَّ مَنْ آمَنَ الْبِرَ ، كَقَوْلِهِ تَعَالَى: ﴿هُمْ دَرَجَاتٌ عِنْدِ اللهِ ﴿ أَيْ ذُوو دَرَجَاتٍ، وَذَلِكَ بِاللهِ، وَقِيلَ: الْمَعْنَى وَلَكِنَ ذَا الْبِرِّ، كَقَوْلِهِ تَعَالَى: ﴿هُمْ دَرَجَاتٌ عِنْدِ اللهِ ﴿ أَيْ ذُوو دَرَجَاتٍ، وَذَلِكَ أَنْ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّم لَمَا هَاجَرَ إِلَى الْمَدِينَةِ وَفُرِضَتْ الْفَرَائِضُ وَصُرِفَتْ الْقَبْلَةُ إِلَى الْمَدِينَةِ وَفُرِضَتْ الْفَرَائِضُ وَصُرِفَتْ الْقَبْلَةُ إِلَى الْمَدِينَةِ وَفُرِضَتْ الْفَرَائِضُ وَصُرِفَتْ الْقِبْلَةُ إِلَى الْمَدِينَةِ وَفُرِضَتْ الْفَرَائِضُ وَصُرِفَتْ الْقَبْلَةُ إِلَى الْمَدِينَةِ وَفُرِضَتْ الْفَرَائِضُ وَصُرِفَتْ الْقَبْلَةُ إِلَى الْمَدِينَةِ وَفُرِضَتْ الْفَرَائِضُ وَصُرِفَتْ الْقِبْلَةُ إِلَى الْمَدِينَةِ وَفُرِضَتْ الْفَرَائِضُ وَصُرِفَتْ الْقَبْلَةُ إِلَى الْمَدِينَةِ وَفُرِضَتْ الْفَرَائِضُ وَصُرِفَتْ الْقَبْلَةُ إِلَى الْمَدِينَةِ وَفُرِضَتْ الْفَرَائِضُ وَصُرِفَتْ الْقَرْائِقُ الْمَدِينَةِ وَفُرِضَتْ الْفَرَائِضُ وَصُرِفَتْ الْقَبْلَة الْفَرَائِضَا وَالْمِلْ الْمَا الْمَالِيقِ اللهِ الْمُعْنَى اللهُ عَلَيْهِ وَسَلَّمَ لَمَ اللهُ الْمَدِينَةِ وَفُرْضَاتُ الْفَرَائِضَلُ وَالْمِلْ الْمُعْنَى وَلَكِنَ الْمَالِيقِ الْمَقْلِلِهِ اللهِ الْمُعْمُ الْمُحْمَالَةِ اللّهِ اللّهُ الْمُؤْمِنِهُ الْمُؤْلِلِهُ اللهُ الْمُؤْمِلِهِ الللّهُ اللهُ الْمُلْمَا الْمَا هَا مَا الْمَالَمُ الْمُؤْمِلُولِهُ الْفُولِ الْمُولُولِهِ الْقَرْائِقُولُ الْمُؤْمِلِهِ الْمُؤْمِلِهِ الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمِلُ اللْمُ اللْمُؤْمِلُولُولُ اللْمُؤْمِلُولِهُ الْمُؤْمِلُولُ الْمُؤْمِلِهِ اللْمُؤْمِلُ الْمُؤْمِلُ الْمُولُ الْمُؤْمِلُ الْمُؤْمِلُهُ الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمِلِهُ الْمُؤْمِلُولِ اللْمُعْلِمُ الْمُؤْمِلُولِ الْمُؤْمِلُ الْمُع

الْكَعْبَةِ وَحُدَّتُ الْحُدُودُ أَنْزَلَ اللهُ هَذِهِ الْآيَّةَ فَقَالَ: لَيْسَ الْبِرَّ كُلَّهُ أَنْ تَصَلُواْ وَلَا تَعْمَلُواْ غَيْرَ ذَلِكَ، وَلَكِنَ الْبِرَّ أَيْ ذَا الْبِرِّ مَنْ آمَنَ بِاللهِ، إِلَى آخِرِهَا، قَالَهُ اِبْنُ عَبَّاسٍ وَمُجَاهِدٌ وَالضُّحَاكُ وَعَطَاءٌ وَلَكِنَ الْبِرَّ أَيْ ذَا الْبِرِّ مَنْ آمَنَ بِاللهِ، إِلَى آخِرِهَا، قَالَهُ اِبْنُ عَبَّاسٍ وَمُجَاهِدٌ وَالضُّحَاكُ وَعَطَاءٌ وَلَكِنَ الْبِرِّ أَنْ يَكُونَ "الْبِرِ" بِمَعْنَى الْبَارِّ وَالْبِرِّ، فَدَلَّتْ الْآيَّةُ عَلَى أَرْكَانِ الْإِسْلَامِ عَلَى إِجْمَالِهَا.

وَقَالَ الشَّيْخُ رَحِمَهُ اللهُ تَعَالَى: "وَفِي صَحِيحِ الْبُخَارِي عَنْ اِبْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ سَمِعْتُ رَبُولَ اللهُ عَلَى خَمْسٍ شَهَدَةُ أَن لاَ إِلَهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَّسُولُ اللهِ وَأَقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ وَالْحَجُّ وَصَوْمُ رَمَضَانَ)).

فَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((بُنِيَ))، بِالْبَنَاءِ لِلْمَفْعُولِ أَيْ أُمِسَ، وَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((الْإِسْلَامُ))، أَيْ فُرُوعُ الدِّيْنِ الظَّاهِرَةِ، وَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((الْإِسْلَامُ))، أَيْ بُنِيَ عَلَى دُعَائِم، وَصَرَحَ بِهِ عَبْدُ الرَّزَاقِ فِي رِوَايَتِهِ، وَفِي رِوَايَةٍ لِمُسْلِمٍ: ((بُنيَ عَلَى خَمْسَةٍ))، أَيْ بُنِيَ دِيْنُ الْإِشْلَامِ عَلَى خَمْسَةِ أَرْكَانِ أَوْ قَوَاعِدٍ، وَهِيَ: ((شَهَدَةُ))، ((بُنيَ عَلَى خَمْسَةٍ الْرُكَانِ أَوْ قَوَاعِدٍ، وَهِيَ: ((إِيْمَانِ رَاللَّهِ اللهِ وَالْمَلْمِ عَلَى خَمْسَةِ الْرُكَانِ أَوْ قَوَاعِدٍ، وَهِيَ: ((إِيْمَانِ بَعْدَيقٌ بِالْقُلْبِ وَإِقْرَارٌ بِاللِّسَانِ، ((أَن لاَ إِللهَ إِلَّا اللهَ وَأَنَّ مُحَمَّدًا رَّسُولُ اللهِ))، وَهُو الْإِقْرَارُ بِاللَّقِحِيْدِ وَالرِسَالَةِ، وَمُنْدَرِجٌ فِي الْإِقْرَارِ بِالرِسَالَةِ تَصْدِيقٌ بِكُلِّ مَا جَاءَ بِلللهِ وَرَسُولِهِ))، وَهُو الْإِقْرَارُ بِالتَّوْحِيْدِ وَالرِسَالَةِ، وَمُنْدَرِجٌ فِي الْإِقْرَارِ بِالرِسَالَةِ تَصْدِيقٌ بِكُلِّ مَا جَاءَ بِلللهِ وَرَسُولِهِ))، وَهُو الْهُ وَسَلَّمَ مِنْ أُمُورِ السَّمْعِيَاتِ، فَالأَرْبَعَةُ الْمُذْكُورَةُ بَعْدَ الشَّهَادَةِ مَنْنِيَةً وَسَلَّمَ مِنْ أُمُورِ السَّمْعِيَاتِ، فَالْأَرْبَعَةُ الْمَذْكُورَةُ بَعْدَ الشَّهَادَةِ مَنْنِيَةً وَسُلَّمَ مِنْ أُمُورِ السَّمْعِيَاتِ، فَالْأَرْبَعَةُ الْمُدْكُورَةُ بَعْدَ الشَّهَادَةِ مَنْنِيَةً أَرْكَانَ، فَالَا اللهُ مِسَلَّمَ مَنْ أُنْهُ اللهُ وَسَطُ سَقَطَ مُسَمَى الْبَيْتَ مَوْجُودٌ وَلَوْ سَقَطَ مَهُمَا سَقَطَ مُسَمَى الْبَيْتَ مَوْجُودٌ وَلَوْ سَقَطَ مَهُمَا سَقَطَ مَنَ الْنَوْسَطُ سَقَطَ مُسَمَى الْبَيْتَ مَوْجُودٌ وَلَوْ سَقَطَ مَهُمَا سَقَطَ مُسَمَى الْبَيْتَ مَوْجُودٌ وَلَوْ سَقَطَ مَهُمَا سَقَطَ مُسَمَى الْبَيْتَ مَوْلُولُولُولُ اللهَ وَالْولَالَةُ اللهُ وَالْمُعْمَا سَقَطَ مُسَمِى الْبَيْتَ مَوْجُودٌ وَلُو سَقَطَ مَهُمَا سَقَطَ مُسَمِى الْبَيْثَ مِي الْكُولُولُ اللهُ وَالْمُ اللهُ وَسُلَا اللهُ وَالْفَا الْمُنْ اللّهُ وَالْمُولُولُ الللْهُ الْمُعْرِقِ الْمُعْولِ الللهُ وَاللَّهُ اللهُ اللهُ وَالْمُعْ الْمُعْمَا الللهُ وَاللْمُ

وَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((وَأَقَامُ الصَّلَاةِ))، أَيْ أَقَامَهَا بِشُرُوطِهَا، فَأَصْلُهُ إِقَامَةٌ، فَالْمُرَادُ بِإِقَامِ الصَّلَاةِ: الْمُدَاوَمَةُ عَلَيْهَا أَوْ مُطْلَقُ الْإِتْيَانِ بِهَا بِشُرُوطِهَا وَفَرَائِضِهَا وَأَرْكَانِهَا، وَالْمُرَادُ بِإِيْتَاءِ الزَّكَاةِ: وَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((وَإِيتَاءُ الزَّكَاةِ))، أَيْ إِعْطَائُهَا أَهْلَهَا، وَالْمُرَادُ بِإِيْتَاءِ الزَّكَاةِ: إِخْرَاجُ جُزْءٍ مِنَ الْمَالِ عَلَى وَجْهِ مَخْصُوصٍ لِلنَّاسِ الْمَخْصُوصِ.

وَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((وَالْحَجُ)) أَيْ الْحَجُ إِلَى بَيْتِ اللهِ فِي الْمَكَّة، وَفِي رِوَايَةٍ: ((وَحَجُ الْبَيْتِ))، أَيْ الْكَعْبَةَ فِي الْمَكَّة، وَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((وَصَوْمُ رَمَضَانِ))، أَيْ إِمْسَاكُ عَنِ الْمَطْعَمِ وَالْمَشْرَبِ وَالْمَنْكَحِ طُوْلَ النَّهَارِ فِي شَهْرِ رَمَضَانٍ، وَقَعَ هُنَا تَقْدِيمُ الْحَجِّ عَلَى الصَّوْمِ، وَعَلَيْهِ بُنِىَ الْبُخَارِيُّ تَرْتِيبَهُ، لَكِنَ وَقَعَ فِي مُسْلِمٍ مِنْ رِوَايَةٍ سَعْدٍ بْنِ عُبَيْدَة عَلَى الصَّوْمِ، وَعَلَيْهِ بُنِى الْبُخَارِيُّ تَرْتِيبَهُ، لَكِنَ وَقَعَ فِي مُسْلِمٍ مِنْ رِوَايَةٍ سَعْدٍ بْنِ عُبَيْدَة عَلَى السَّوْمِ، وَعَلَيْهِ بُنِى الْبُخَارِيُّ تَرْتِيبَهُ، لَكِنَ وَقَعَ فِي مُسْلِمٍ مِنْ رِوَايَةٍ سَعْدٍ بْنِ عُبَيْدَة عَلَى السَّوْمِ، وَعَلَيْهِ بُنِى الْمُحَجِّ، فَقَالَ الْبُنُ عُمَر: "لَا، صِيامُ رَمَضَانٍ وَالْحَجِّ، هَكَذَا عَنْ ابْنِ عُمَر بِتَقْدِيمِ السَّوْمِ عَلَى اللهِ عَلَيْهِ وَسَلَّمَ".

# مَا جَاءَ فِي أَصْلِ الإِيْمَانِ الَّذِي يَسْتَحِقُّ بِهِ الْعَبْدُ السَّلاَمَةَ مِنَ الْخُلُودِ فِي النَّارِ وَدُخُولَ الْجَنَّةِ

وَقَالَ الشَّيْخُ رَحِمَهُ اللهُ تَعَالَى: "مَا جَاءَ فِي أَصْلِ الإِيْمَانِ الَّذِي يَسْتَحِقُ بِهِ الْعَبْدُ السَّلاَمَةُ مِنَ الْخُلُودِ فِي النَّارِ وَدُخُولَ الْجَنَّةِ"، وَقَالَ الشَّيْخُ رَحْمَةُ اللهِ عَلَيْهِ فِي <u>تَرْوِيحِ الْأُمَّة</u>: "قَالَ الشَّيْخُ السَّيْخُ السَّيْخُ السَّيْخُ اللهِ عَلَيْهِ فِي <u>تَرْويحِ الْأُمُّةِ</u>: "قَالَ الشَّيْخُ السَّيْفُوسِيُ فِي ثُورِ السَّعَادَةِ شَرْحٍ أُمِّ الْبَرَاهِينَ: أَنَّهُ نَزَاعٌ فِي ثُبُوتِ الْأُلُوهِيَّةِ لِمَوْلَانَا جَلَّ وَعَزَّ لِجَمِيعِ السَّنُوسِيُ فِي نُورِ السَّعَادَةِ شَرْحٍ أُمِّ الْبَرَاهِينَ: أَنَّهُ نَزَاعٌ فِي ثُبُوتِ الْأُلُوهِيَّةِ لِمَوْلَانَا جَلَّ وَعَزَّ لِجَمِيعِ الْعُقَلَاءِ، وَإِنَّمَا كَفَّرَ بِزِيَادَةِ إِلَهٍ أَخِرٍ، فَنفي مَا عَدَاهُ تَعَالَى مِنَ الْإِلَهِيَّةِ هُوَ الْمُحْتَاجُ إِلَيْهِ وَبِهِ يَحْصُلُ التَّوْحِيْدُ فَتَأَمَّلُهُ".

وَقَالَ الشَّيْخُ رَحِمَهُ اللهُ تَعَالَى فِيْهِ أَيْضًا: "أَنَّهُ سُئِلَ الشَّيْخُ مُحْمَّدٍ بْنِ يُوْمَفَ السَّنُوسِيُّ كَمَا نَقَلَهُ سَيِّدِي مِيَارَة فِي الدُّرِ الثَّمِينِ وَالْمَوْرُدِ الْمُعَيِّنِ فِي شَرْحِ مُرْشِدِ الْمُعِينِ عَلَى الضَّرُورِيِّ مِنَ أَصُولِ الدِّينِ: هَلْ يَشْتَرَطُ فِي الْإِيْمَانِ الَّذِي يَسْتَحِقُ الْعَبْدُ بِدُخُولِ الْجَنَّةَ أَنْ يَعْرَفَ مَعْنَى لَا إِلَهَ أَصُولِ الدِّينِ: هَلْ يَشْتَرَطُ فِي الْإِيْمَانِ الَّذِي يَسْتَحِقُ الْعَقِيدَةِ الصَّغْرَى أَمْ لَا؟ فَأَجَابَ بِأَنَّ ذَلِكَ لَا إِلَّا اللهُ مُحَمَّدٌ رَّسُولُ اللهِ عَلَى التَّقْصِيلِ اللهِ يَ ذَكَرَهُ فِي الْعَقِيدَةِ الصَّغْرَى أَمْ لَا؟ فَأَجَابَ بِأَنَّ ذَلِكَ لَا يَشْتَرِطُ إِلَّا اللهُ مُحَمَّدٌ رَّسُولُ اللهِ عَلَى الثَّقْصِيلِ اللهُ عَلَى وَجْهِ يَتَضَمِنُ يَشْتَرِطُ إِلَّا فِي كَمَالِ الْإِيْمَانِ وَإِنَّمَا يَشْتَرَطُ فِي الصِّحَّةِ مَعْرِفَةُ الْمَعْنَى عَلَى وَجْهِ يَتَضَمِنُ التَّقْصِيلِ".

ثُمَّ قَالَ: "وَلَا شَكَّ إِنَّ الْغَالِبَ مِنَ الْمُؤْمِنِينَ عَامَتِهِمْ وَخَاصَّتِهِمْ مَعْرِفَةٌ ذَلِكَ إِذْ كُلَّ أَحَدٍ يَعْرِفُ إِنَّ اللهَ هُوَ اَلْخَالِقُ وَلَيْسَ بِمَرْزُوقٍ، وَذَلِكَ مَعْنَى غِنَاهُ جَلَّ وَعَزَّ عَنْ كُلِّ مَا سِوَاهُ وَإِنْيْسَ بِمَوْرُونَ أَنَّ اللهَ لَا يُصَلِّى إِلَّا لَهُ وَلَا يَصُومُ إِلَّا لَهُ وَلَا يَحِجُّ لِكَ مَعْبُودٌ سِوَاهُ وَهَذَا مَعْنَى قَوْلِهِمْ إِنَّ اللهَ هُوَ الْمُسْتَحِقُ لِلْعِبَادَةِ وَلَا يَسْتَحِقُّهَا سِوَاهُ."

وَقَالَ الشَّيْخُ رَحِمَهُ اللهُ تَعَالَى: "وَفِي صَحِيحِ الْبُخَارِي عَن عِثْبَانِ بْنِ مَالِكٍ قَالَ وَاللَّهُ اللَّهُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((إِنَّ اللَّهَ قَدْ حُرِّمَ عَلَى النَّارِ أَيْ نَارِ الْخُلُودِ مَن قَالَ لاَ إِلَهَ إِلَّا اللَّهُ يَبْتَغِ بِذَلِكَ وَجْهَ اللّهِ))"، وَأَمَّا رَاوِيُ الْحَدِيثِ هُوَ عُتْبَانٌ بْنُ مَالِكٍ بْنِ عَمْرٍو بْنِ الْعِجَلَانِ بْنِ زَيْدٍ بْنِ عَمْرٍ و بْنِ عَمْرٍ و بْنِ عَوْفٍ بْنِ الْحَزْرَجِ الْأَنْصَارِيُّ الْخَزْرَجِيُ السَّالَمِيُ بَدَرِيٌّ عِنْدَ عَمْمُ و بْنِ عَوْفٍ بْنِ الْحَزْرَجِ الْأَنْصَارِيُّ الْخَزْرَجِيُ السَّالَمِيُ بَدَرِيٌّ عِنْدَ الْمَهُورِ وَلَمْ يَذْكُرُهُ بْنُ إِسْحَاقَ فِيْهِمْ، وَحَدِيثُهُ فِي الصَّحِيحَيْنِ مِنْ طَرِيقِ أَنَسٍ وَمَحْمُودٍ بْنِ الرَّبِيعِ الْمَامَ قَوْمِهِ بَنِي سَالِمٍ ذَكَرَ بْنُ سَعْدٍ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ آخِي وَعَيْرِهِمَا عَنْهُ وَأَنَّهُ كَانَ إِمَامَ قَوْمِهِ بَنِي سَالِمٍ ذَكَرَ بْنُ سَعْدٍ أَنَّ النَّبِيَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ آخِي وَعَيْرِهِمَا عَنْهُ وَأَنَّهُ كَانَ إِمَامَ قَوْمِهِ بَنِي سَالِمٍ ذَكَرَ بْنُ سَعْدٍ أَنَّ النَّبِي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ آخِي بَنِي سَالِمٍ فَرَهُ مُو بَيْنَ عُمَر، فَمَاتَ عُتْبَانٌ فِي خِلَافَةِ مُعَاوِيَّةَ وَقَدْ كَبُرَ.

فَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((إِنَّ اللَّهَ قَدْ حُرِّمَ عَلَى النَّارِ أَيْ نَارِ الْخُلُودِ مَن قَالَ لاَ إِلَّهَ إِلَّا اللَّهُ يَبْتَغِ بِذَلِكَ وَجْهَ اللَّهِ) أَيْ لَا شَيْءٌ فِي السَّمَاوَاتِ وَالْأَرْضِ أَهَمٌ إِلَى اللهِ تَعَالَى مِنْ الْكَلِمَةِ الْمُشْرِفَةِ أَيْ شَهَادَةُ التَّوْجِيْدِ، لِذَلِكَ أَوْجَبُهَا لِلْمَرْءِ فِي بِدَايَةِ إِسْلَامِهِ وَعِنْدَ وَفَاتِهِ، وَهِيَ مَنْدُوبَةٌ الْكَلِمَةِ الْمُشْرِفَةِ أَيْ شَهَادَةُ التَّوْجِيْدِ، لِذَلِكَ أَوْجَبُهَا لِلْمَرْءِ فِي بِدَايَةِ إِسْلَامِهِ وَعِنْدَ وَفَاتِهِ، وَهِيَ مَنْدُوبَةً لِلْعَوَامِ وَالْخَوَاصِ طُولَ حَيَاتِهِم فِي حَذْفِ ذُنُوبِهِمْ وَرِفَع دَرَجَاتِهِمْ مَعَ اللهِ وَتَنْوِيرِ قُلُوبِهِمْ بِمَعْرِفَتِهِ.

فَكَلِمَةُ الشَّهَادَةُ مَرَافِعَةُ الْعِبَادِ عِنْدَ رَبِّهِمْ يَوْمَ الْقِيَامَةِ كَمَا رَوَاهُ التَّرْمِذِي عَن عَبْدِ اللَّهِ بَنِ عَمْرِو قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((إِنَّ اللَّهَ سَيُخَلِّصُ رَجُلاً مِنْ أُمَّتِى عَلَى رُؤُوسِ الْخَلاَئِقِ يَوْمَ الْقِيَامَةِ، فَيَنْشُرُ عَلَيْهِ تِسْعَةَ وَتِسْعِينَ سِجِلاً، كُلُ سِجِلٍّ مِثْلُ مَدِ الْبَصَرِ، ثُمَّ يَقُولُ الْخَلاَئِقِ يَوْمَ الْقِيَامَةِ، فَيَنْشُرُ عَلَيْهِ تِسْعَةَ وَتِسْعِينَ سِجِلاً، كُلُ سِجِلٍّ مِثْلُ مَدِ الْبَصَرِ، ثُمَّ يَقُولُ: لاَ أَتُنكِرُ مِنْ هَذَا شَيْئاً؟ أَظَلَمَكَ كُتَبَتِي الْحَافِظُونَ؟ فَيَقُولُ: لاَ يَا رَبِّ، فَيَقُولُ: لاَ يَا رَبِّ، فَيَقُولُ: لاَ يَا رَبِّ، فَيَقُولُ: لاَ يَا رَبِّ، فَيَقُولُ: يَا رَبِّ مَا هَذِهِ الْشِهَدُ أَنْ لاَ يَعْوَلُ اللهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، فَيَقُولُ احْضُرْ وَرْنَكَ، فَيَقُولُ: يَا رَبِّ مَا هَذِهِ الْسِطَاقَةُ فِي كَفَّةٍ وَالْبِطَاقَةُ فِي كَفَّةٍ السِّجِلاَّتُ فِي كَفَّةٍ وَالْبِطَاقَةُ فِي كَفَّةٍ السَّجِلاَّتِ؟ فَقَالَ: إِنَّكَ لاَ تُظُلَمُ، قَالَ: فَتُوضَعُ السِّجِلاَّتُ فِي كَفَّةٍ وَالْبِطَاقَةُ فِي كَفَّةٍ السِّطِقَةُ فِي كَفَّةٍ السَّعِلِاتُ وَيَقُولُ اللَّهُ شَيْءٌ))، أَيْ لاَ يُقَاوِمُهُ شَيْءٌ مِنَ الْمَعَاصِى بَلْ يَتَرَجَحُ كَلِمَةُ الشَّهَادَةِ عَلَى جَمِيعِ الْمَعَاصِى بَلْ يَتَرَجَحُ كَلِمَةُ الشَّهَادَةِ عَلَى جَمِيعِ الْمَعَاصِى.

أَنَّ ظَاهِرَ عِبَارَةِ الْحَدِيثِ: ((إِنَّ اللهَ حَرَّمَ عَلَى النَّارِ)) الْخُ، أَنْ لَا يَدْخَلُ أَحَدٌ مِنْ عُصَاةِ الْمُوَحِدِينَ النَّارَ، وَلَكِنَهُ مُخَالِفٌ لِآيَاتِ كَثِيرَةٍ وَأَحَادِيثِ شَهِيرَةٍ، مِنْهَا أحادِيثُ الشَّفاعَةِ مِنْهَا قَوْلُهُ

عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ كَمَا رَواهُ التِّرْمِذِيُّ عَنْ جَابِرٍ بْنِ عَبْدِ الله، قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((شَفَاعَتِي لِأَهْلِ الْكَبَائِرِ مِنْ أُمَّتِي))، وَقَالَ جَابِرٌ بْنُ عَبْدِ اللهِ: "وَمَنْ لَمْ يَكُنْ مِنْ أَهْلِ الْكَبَائِرِ مِنْ أُمَّتِي))، وَقَالَ جَابِرٌ بْنُ عَبْدِ اللهِ: "وَمَنْ لَمْ يَكُنْ مِنْ أَهْلِ الْكَبَائِرِ فَمَا لَهُ وَلِلشَّفَاعَةِ"، لَكِنَ الْجَمْعَ مُمْكِنٌ بِأَنَّ يَحْمِلَ التَّحْرِيمُ عَلَى الْخُلُودِ.

وَقَالَ الشَّيْخُ رَحِمَهُ اللهُ تَعَالَى: "وَفِيهِ أَيْضًا"، أَيْ فِي صَحِيحِ الْبُخَارِيِّ أَيْضًا أَوْ فِيما جَاء فِي أَصْلِ الْإِيْمانِ الَّذِي يَسْتَحِقُ بِهِ الْعَبْدُ السَّلَامَةَ مِنَ الْخُلُودِ فِي النَّارِ وَدُخُولَ الجَنَّةِ، فَقَدْ وَرَدَ فِي أَصْلِ الْإِيْمانِ اللَّذِي يَسْتَحِقُ بِهِ الْعَبْدُ السَّلَامَةَ مِنَ الْخُلُودِ فِي النَّارِ وَدُخُولَ الجَنَّةِ، فَقَدْ وَرَدَ فِيهِ: "عَن أَنَسِ بْنِ مَالِكِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِمُعَاذُ وَمِعَادُ رَدِيعُهُ عَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِمُعَادُ وَمُعَادُ رَدِيعُهُ عَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِمُعَادُ بِنِ عَلَيْهِ السَّلَامِ عَلَى اللَّهُ عَلَيْهِ السَّلَم عَلَيْهِ السَّلَامِ عَلَيْهِ السَّلَامِ عَلَيْهِ السَّلَامِ عَلْهُ بَنْ عَمْرِو بْنِ أَوْسٍ بْنِ عَلْدٍ بْنِ عَلْدٍ بْنِ عَمْرِو بْنِ أَدِي مَرْو بْنِ أَدِي مَنْ جَمِع الْقُرْارَحِيُ الْمَدَنِيُ الْبَدَرِيُّ، عَمْرِو بْنِ أَدِي مَعْدِ بْنِ عَلِي بْنِ عَمْرِو بْنِ أَدِي مَنْ عَمْرِو بْنِ أَدِي مَعْدِ بْنِ عَلِي بْنِ عَمْرِو بْنِ أَدِي مَعْدِ بْنِ عَلِي بْنِ عَمْرِو بْنِ أَدِي مُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. اللهُ عَلَيْهِ وَسَلَّمَ مُعَاذٌ وَلَهُ وَمَنْ جَمِعَ الْقُرْآنَ عَلَى عَهَدِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

فَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ فِيْهِ: ((مُعَاذُ بْنُ جَبَلٍ أَعْلِمُ النَّاسِ بِحَرَامِ اللهِ وَحَلَالِهِ))، وَرَوَى الشَّيْبَانِيُّ عَنْ مُحَمَّدٍ النَّقَفِيِّ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((يَجِيءُ مُعَاذٌ يَوْمَ الْقِيَامَةِ أَمَامَ الْعُلَمَاءِ))، وَرَوَى عَنْهُ عَبْدُ اللهِ بْنُ عُمَر وَعَبْدُ اللهِ بْنُ عَبَّاسٍ وَجَابِرٌ بْنُ عَبْدِ اللهِ اللهِ اللهِ يَنْ مَالِكٍ وَأَبُو اَمَامَةَ وَأَبُو مُسْلَمٍ الْحَوْلَانِيُّ وَمَسْرُوقٌ الْعَبَسِيُ وَآخِرُونَ، رَوَى الرُّويَانِيُ فِي وَأَنسَ بْنُ مَالِكٍ وَأَبُو اَمَامَةَ وَأَبُو مُسْلَمٍ الْحَوْلَانِيُ وَمَسْرُوقٌ الْعَبَسِيُ وَآخِرُونَ، رَوَى الرُّويَانِيُ فِي مَسْنَدِهِ عَنِ الْحَارِثِ بْنِ عَمْرٍ و الثَّقَفِي قَالَ: أَخْبَرَنَا أَصْحَابُنَا عَنْ مُعَاذٍ قَالَ: "لَمَا بَعَتَنِي النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَى الْيَمَنِ قَالَ لِي: ((كَيْفَ تَقْضِي إِنْ عَرَضَ قَضَاءٌ؟))، قالَ: "أَقْضِي بِمَا ضَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَى الْيَمَنِ قَالَ لِي: ((كَيْفَ تَقْضِي إِنْ عَرَضَ قَضَاءٌ؟))، قالَ: ((فَإِنْ لَمْ يَكُنْ فَيمَا قَضَى بِهِ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ"، قالَ: ((الْحَمْدُ للهِ الَّذِي فِي كِتَابِ اللهِ، فَإِنْ لَمْ يَكُنْ، فَيمَا قَضَى بِهِ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ"، قالَ: ((الحَمْدُ للهِ الَّذِي وَيَعْ رَسُولُ اللهِ عَلَيْهِ وَسَلَّمَ"، مَاتَ سِنَّةَ ثَمَانِ عَشَرَةٍ وَقَقَ رَسُولُ اللهِ))، مَاتَ سِنَّةَ ثَمَانِ عَشَرَةٍ وَهُو ثَلَاثُ وَثَلَاثِينَ سِنَّةٍ وَسَلَّمَ لِمَا يُرْضِي رَسُولُ اللهِ))، مَاتَ سِنَّةَ ثَمَانِ عَشَرَةٍ وَهُو ثَلَاثُ وَثَلَاثِينَ سِنَّةٍ وَسَلَّمَ لِمَا يُرْضِي رَسُولُ اللهِ))، مَاتَ سِنَّةَ ثَمَانِ عَشَرَةٍ

فَقَالَ مُعَاذٌ بْنُ جَبَلٍ جَوَابًا لِلنَّبِي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "لَبَيْكَ يَا رَسُولَ اللهِ وَسَعْدَيْكَ"، قَاللَّبُ بِفَتْحِ اللَّامِ مَعْنَاهُ هُنَا الْإِجَابَةُ، فَأَصْلُهُ مِنْ لَبِّ بِالْمَكَانِ لَبًّا أَيْ أَقَامَ بِهِ وَلَزِمَهُ، فَمَعْنَى قُولِ مُعَاذٍ: "لَبَيْكَ" أَنَا لَزُومًا لِطَاعَتِكَ أَوْ أَنَا مُقِيمٌ عَلَى طَاعَتِكَ إِقَامَةً بَعْدَ إِقَامَةٍ، أَوْ إِجَابَةٌ لَكَ بَعْدَ وَوَلِ مُعَاذٍ: "لَبَيْكَ" أَنَا لَزُومًا لِطَاعَتِكَ أَوْ أَنَا مُقِيمٌ عَلَى طَاعَتِكَ إِقَامَةً بَعْدَ إِقَامَةٍ، أَوْ إِجَابَةٌ لَكَ بَعْدَ إِقَامَةً بَعْدَ المُسَاعِدَةُ، كَأَنَّهُ قَالَ لَبًا لَكَ وَإِسْعَادًا لَكَ، وَلَكِنَهُمَا تَنِيًا عَلَى مَعْنَى التَّأْكِيدِ إِجَابَةٍ، وَمَعْنَى السَّعْدِ الْمُسَاعِدَةُ، كَأَنَّهُ قَالَ لَبًا لَكَ وَإِسْعَادًا لَكَ، وَلَكِنَهُمَا تَنِيًا عَلَى مَعْنَى التَّأْكِيدِ وَاللَّكْثِيرِ، أَيْ إِجَابَةٌ بَعْدَ، وَقِيلَ فِي أَصْلِ لَبَيْكٍ وَإِشْتِقَاقِهَا غَيْرِ ذَلِكَ، وَسَنَوَضَحَهُ فِي كِتَابِ الْحَجِّ وَالتَّكْثِيرِ، أَيْ إِجَابَةٌ بَعْدَ، وَقِيلَ فِي أَصْلِ لَبَيْكٍ وَإِشْتِقَاقِهَا غَيْرِ ذَلِكَ، وَسَنَوَضَحَهُ فِي كِتَابِ الْحَجِّ وَالْآهُ مُعَاذً ثَلَاثًا، أَيْ النِّدَاءُ وَالْإِجَابَةُ قِيلًا ثَلَاثًا، وَصَرَحَ بِذَلِكَ فِي رِوَايَةٍ مُعْلَى، وَقَالَهُ مُعَاذٌ ثَلَاثًا، أَيْ النِدَاءُ وَالْإِجَابَةُ قِيلًا ثَلَاثًا، وَصَرَحَ بِذَلِكَ فِي رِوَايَةٍ مُسُلِم.

فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((مَا مِن أَحَدٍ يَشْهَدُ أَن لاَ إِلَهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ صَادِقًا مِن قَلْبِهِ إِلَّا حَرَّمَهُ اللهُ عَلَى النَّارِ)) أَيْ نَارِ الْخُلُودِ"، فَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلاةُ وَالسَّلامُ: ((مَا مِن أَحَدٍ يَشْهَدُ أَن لاَ إِلَهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ صَادِقًا))، فِيْهِ اِحْتِرَازٌ عَنْ شَهَادَةِ الْمُنَافِقِ النَّتِي صَدَرَ مِنْ لِسَانِهِ بِلَا إِخْلَاصٍ وَلَا إِيْمَانٍ فِي صُدْرِهِ.

وَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((مِن قَلْبِهِ))، أَيْ مِنْ تَصْدِيقِ قَلْبِهِ، فَيُمْكِنُ أَنْ يَتَعَلَّقَ بِعَبَارَةٍ "يَشْهَدُ" أَيْ يَشْهَدُ بِقَلْبِهِ، وَيُمْكِنُ أَنْ يَتَعَلَّقَ بِعَبَارَةٍ "يَشْهَدُ" أَيْ يَشْهَدُ بِقَلْبِهِ، وَيُمْكِنُ أَنْ يَتَعَلَّقَ بِعَبَارَةٍ "يَشْهَدُ" أَيْ يَشْهَدُ بِقَلْبِهِ، وَلُمْكِنُ أَنْ يَتَعَلَّقَ بِعَبَارَةٍ "يَشْهَدُ" أَيْ يَشْهَدُ بِقَلْبِهِ، وَلُمْكِنُ أَنْ يَتَعَلَّقَ بِعَبَارَةٍ "يَشْهَدُ" أَيْ يَشْهَدُ بِقَلْبِهِ، وَلُمْكِنُ أَنْ يَتَعَلَّقَ بِعَبَارَةٍ السَّلَامُ:

وَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((إِلَّا حَرَّمَهُ اللَّهُ عَلَى النَّارِ))، دَلَّتُ الْأَدِلَةُ الْقَطْعِيةُ عِنْدَ أَهْلِ السُّنَّةِ عَلَى أَنَّ طَائِفَةً مِنْ عُصَاةِ الْمُؤْمِنِينَ يُعَذِبُونَ ثُمَّ يُخْرَجُونَ مِنَ النَّارَ بِالشَّفَاعَةِ، فَلْذَلِكَ فَسَّرَهُ بِقَوْلِهِ: "أَيْ نَارُ الْخُلُودِ" كَمَا صَرَحَ بِذَلِكَ الشَّيْخُ رَحِمَهُ تَعَالَى فِي تَنْبيهِ الْأُمَّةِ عَلَى فَلْذَلِكَ فَسَّرَهُ بِقَوْلِهِ: "أَيْ نَارُ الْخُلُودِ" كَمَا صَرَحَ بِذَلِكَ الشَّيْخُ رَحِمَهُ تَعَالَى فِي تَنْبيهِ الْأُمَّةِ عَلَى قُرْبِ هُجُوم اَشْرَاطِ السَّاعَةِ.

فَوَرَدَ فِيْهِ الْحَدِيثَ الطَّوِيلَ مَا رَوَى الْحَاكِمُ وَالتَّرْمِذِيُّ فِي نَوَادِرِ الْأُمُورِ عَنْ اَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((إِنَّمَا الشَّفَاعَةَ يَوْمَ الْقِيَامَةِ لِمَن عَمِلَ الْكَبَائِرَ مِنْ أُمَّتِي ثُمَّ مَاتُواْ عَلَيْهَا، فَمِنْهُمْ فِي الْبَابِ الْأَوَّلِ مِنْ جَهَنَّمٍ لَا تَسَوَّدُ وُجُوهَهُمْ وَلَا تَرْرَقُ الْكَبَائِرَ مِنْ أُمَّتِي ثُمَّ مَاتُواْ عَلَيْهَا، فَمِنْهُمْ فِي الْبَابِ الْأَوَّلِ مِنْ جَهَنَّمٍ لَا تَسَوَّدُ وُجُوهَهُمْ وَلَا تَرْرَقُ أَعْدِيهِمْ وَلَا يَعْرُونَ بِالْمَقَامِعِ وَلَا يَصْرَخُونَ فِي أَعْدِيهِمْ وَلَا يَعْرَخُونَ فِي

الْأَذْرَاكِ، مِنْهُم مَنْ يَمْكِثُ فِيهَا سَاعَةً ثُمُّ يُخْرِجُ، وَمِنْهُمْ مَنْ يَمْكِثُ فِيهَا شَهْرًا ثُمُّ يُخْرِجُ، وَمِنْهُمْ مَنْ يَمْكِثُ فِيهَا سِنَّةً ثُمُّ يُخْرِجُ، وَأَطْوَلَهُمْ مَكَتًا فِيهَا مِثْلُ الدُّنْيَا يَوْمَ خُلِقِتْ إِلَى يَوْمٍ أُفْنِيَتْ وَذَلِكَ سَبْعَةُ الْاَفِي سِنَّةٍ، ثُمَّ إِنَّ الله إِذَا أَرَادَ أَنْ يَخْرَجَ الْمُوَجِدِينَ مِنْهَا قَذَفَ فِي قُلُوبِ أَهْلِ الْأَذْيَانِ فَقَالُوا لَهُمْ: كُتًا نَحْنُ وَأَنْتُمْ جَمِيعًا فِي الدُّنْيَا فَآمَنْتُمْ وَكَفَّرَنَا وَصَدَقْتُمْ وَكَذَّبَنَا وَآقُرْرُتُمْ وَجَحِدُنَا، فَمَا أَغْنَى ذَلِكَ عَنْكُمْ! نَحْنُ وَأَنْتُمْ الْيُومَ فِيهَا جَمِيعًا سِوَاءً تُعَذِيُونَ كَمَا نُعْزِبُ وَتُخلِدُونَ كَمَا نَخْلِدُ، فَيَعْضَبُ اللهُ عَنْكُمْ! نَحْنُ وَأَنْتُمْ الْيُومَ فِيهَا جَمِيعًا سِوَاءً تُعَذِيُونَ كَمَا نُعْزَبُ وَتُخلِدُونَ كَمَا نَقِيمًا مَقِيءً فَيهَا عَفِيهًا عَلَيْهِمْ مِنَ اللهَ التَّهُ اللهُ عَضَبُ اللهُ عَضَبُ اللهُ اللهُ عَضَبُ اللهُ عَضَبًا لَمْ يَعْضَبُه مِنْ شَيْءٍ فِيمَا مَضِى وَلَا يَغْضَبُ مِنْ شَيْءٍ فِيمَا مَقِيءً فَيَعْضَبُ اللهُ وَيُعْمَلُ اللهُ عَضَبُ مِنْ الْمَاءِ، اللهُ عَنْتُ الْجَنَّةُ فِي عَلْمُ الْجَنَّةُ فِي عَلَى اللهُ عَنْ اللهُ عَنْ اللهُ عَلَى اللهُ عَنْكُ اللهُ مِنَ الْمَاءِ، اللهُ اللهُ عَلَى اللهُ اللهُ اللهُ اللهُ عَلَى اللهُ عَنْهُ اللهُ عَلَى اللهُ عَلَى اللهُ اللهُ اللهُ عَلَى اللهُ اللهُ عَلْمُ اللهُ عَلْمُ اللهُ عَنْدُرَجُهُ وَلُولُ اللهُ عَلَمُ اللهُ الْمَاقِ فَهُ وَلِي كُذُا مَنَ اللّهُ اللهُ الْمَلَقُ فَهُو فِي وَادِي كُذًا اللّهُ صَلَى اللهُ مُنْ اللهُ اللهُ

وَقَالَ الشَّيْخُ رَحِمَهُ اللهُ تَعَالَى: "وَفِيهِ أَيْضًا"، أَيْ فِي صَحِيحِ الْبُخَارِيِّ أَيْضًا أَوْ فِيمَا جَاءَ فِي أَصْلِ الْإِيْمَانِ الَّذِي يَسْتَحِقُّ بِهِ الْعَبْدُ السَّلَامَةَ مِنَ الْخُلُودِ فِي النَّارِ وَدُخُولَ الْجَنَّةِ، وَمَعْنَى فَوْلِهِ: "إِنَّهُ عَلَيْهِ الصَّلاَةُ وَالسَّلامُ قَالَ لِمُعَاذٍ"، فَقَدْ وَرَدَ هَذَا الْحَدِيثَ عَنْ مُسَدَّدٍ عَنْ مُعْتَمَرٍ بْنِ مُلَيْمَانَ التَّيَمِيِّ عَنْ مُلَيْمَانَ التَّيَمِيِّ عَنْ أَنَسٍ بْنِ مَالِكِ، فَقَالَ: "ذُكِرَ لِي"، هُوَ بِالضَّمِّ عَلَى الْبِنَاءِ مُلَيْمَانَ التَّيَمِيِّ عَنْ أَنسٌ مَنْ ذَكَرَ لَهُ ذَلِكَ فِي جَمِيعِ مَا وَقَفْتُ عَلَيْهِ مِنَ الطُّرُقِ، لِأَنَّ مُعَاذًا إِنَّمَا حَدَّثَ بِهِ عِنْدَ مَوْتِهِ بِالشَّامِ، وَجَابِرٌ وَأَنسٌ إِذْ ذَاكَ بِالْمَدِينَةِ، فَلَمْ يَشْهَدَاهُ، وَقَدْ حَضَرَ ذَلِكَ مِنْ مُعَاذًا إِنَّمَا حَدَّثَ بِهِ عِنْدَ مَوْتِهِ بِالشَّامِ، وَجَابِرٌ وَأَنسٌ إِذْ ذَاكَ بِالْمَدِينَةِ، فَلَمْ يَشْهَدَاهُ، وَقَدْ حَضَرَ ذَلِكَ مِنْ مُعَاذًا إِنَّمَا حَدَّثَ بِهِ عِنْدَ مَوْتِهِ بِالشَّامِ، وَجَابِرٌ وَأَنسٌ إِذْ ذَاكَ بِالْمَدِينَةِ، فَلَمْ يَشْهَدَاهُ، وَقَدْ حَضَرَ ذَلِكَ مِنْ مُعَاذًا إِنَّمَا حَدَّثَ بِهِ عِنْدَ مَوْتِهِ بِالشَّامِ، وَجَابِرٌ وَأَنسٌ إِذْ ذَاكَ بِالْمَدِينَةِ، فَلَمْ يَشْهَدَاهُ، وَقَدْ حَضَرَ ذَلِكَ مِنْ مُعَاذًا إِنَّمَا حَدَّثَ مِنْ مُعْونَ الْأَوْدَي أَحَدُ الْمُحَاضِرِينَ، فَمُمْكِنَ سَمِعَ ذَلِكَ مِنْهُ.

فَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ لِمُعَاذٍ: ((مَن لَّقِيَ اللَّهَ لَا يُشْرِكُ بِهِ شَيْئًا دَخَلَ الجَنَّةَ))، فَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((مَن لَّقِيَ اللَّهُ أَيْ مَنْ لَقِيَ الْأَجْلَ اللَّذِي قَدَّرَهُ اللهُ لَهُ، يَعْنِي الْمَوْتَ، كَذَا قَالَهُ جَمَاعَةٌ، وَيَحْتَمَلُ أَنْ يَكُونَ الْمُرَادَ الْبَعْثُ أَوْ رُؤْيَةُ اللهِ تَعَالَى فِي الْآخِرَةِ، وَمَعْنَى قَوْلِهِ

عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((لاَ يُشْرِكُ بِهِ شَيْئًا)) أَيْ مَنْ مَاتَ وَكَوْنَهُ مُوَجِدًا حِينَ وَفَاتِهِ، أَوْ مَنْ جَعَلَ آخِرَ قَوْلِهِ قَبْلَ وَفَاتِهِ كَلِمَةَ الْإِخْلَاصِ، الَّتِي هِيَ: لَا إِلَهَ إِلَّا اللَّهُ.

وَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((دَخَلَ الجَنَّةَ)) اِقْتَصَرَ عَلَى نَفْيِ الْإِشْرَاكِ لِأَنَّهُ يَسْتَدَعِيَ التَّوْحِيدَ بِالْإِقْتِضَاءِ، وَيَسْتَدَعِيَ إِثْبَاتَ الرِّسَالَةِ بِاللَّزُومِ، إِذْ مَنْ كَذَّبَ رَسُولَ اللهِ عَلَيْهِ لَسْتَدَعِيَ التَّوْحِيدَ بِالْإِقْتِضَاءِ، وَيَسْتَدَعِيَ إِثْبَاتَ الرِّسَالَةِ بِاللَّزُومِ، إِذْ مَنْ كَذَّبَ رَسُولَ اللهِ عَلَيْهِ السَّلَامُ فَقَدْ كَذَّبَ الله، وَمَنْ كَذَّبَ الله فَهُوَ مُشْرِك، أَوْ هُو مِثْلُ قَوْلِ الْقَائِلِ: "مَنْ تَوَضَأَ صِحَّتْ السَّلَامُ فَقَدْ كَذَّبَ الله، وَمَنْ كَذَّبَ الله فَهُو مُشْرِك، أَوْ هُو مِثْلُ قَوْلِ الْقَائِلِ: "مَنْ تَوَضَأَ صِحَّتْ صَلَاتُهُ"، أَيْ مَعَ سَائِرِ الشُّرُوطِ، فَالْمُرَادُ "مَنْ مَاتَ" حَالَ كَوْنَهُ مُؤْمِنًا بِجَمِيعِ مَا يَجِبُ الْإِيْمَانَ بِهِ صَلَاتُهُ"، أَيْ مَعَ سَائِرِ الشُّرُوطِ، فَالْمُرَادُ "مَنْ مَاتَ" حَالَ كَوْنَهُ مُؤْمِنًا بِجَمِيعِ مَا يَجِبُ الْإِيْمَانَ بِهِ فَدَخَلَ الْجَنَّة، فَالْمُرَادُ بِهِ أَنَّهُ يُؤْمِنُ بِاللهِ وَحْدَهُ وَلَا يُشْرِكُ بِهِ شَيْئًا وَمَعَ ذَلِكَ يَتُوبُ مِنْ جَمِيعِ ذُنُوبِ بَيْنَهُ وَبَيْنَ خَلْقِهِ.

وَقَالَ الشَّيْخُ رَحِمَهُ اللهُ تَعَالَى: "وَفِيهِ أَيْضًا" أَيْ فِي صَحِيحِ الْبُخَارِيِّ أَيْضًا أَوْ فِي مَا جَاءَ فِي أَصْلِ الْإِيْمَانِ النَّذِي يَسْتَحِقُ بِهِ الْعَبْدُ السَّلَامَةَ مِنَ الْخُلُودِ فِي النَّارِ وَدُخُولَ الْجَنَّةِ، فرُوِيَ هَذَا الْحَدِيثُ: "عَن أَبِي هُرَيْرَةً أَوْ أَبِي الْأَسْوَدِ عَبْدِ الرَّحْمَنِ بْنِ صَخَرِ الدَّوْسِيِّ الْمَامِ الْفَقِيهِ الْمُجْتَهِدِ الْحَافِظِ صَاحِبِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ سَيِّدِ الْحُفَاظِ الْيَمَانِيِّ، الْإِمَامِ اللهُ عَلَيْهِ وَسَلَّمَ اللهُ عَلَيْهِ الصَّلَامُ وَالسَّلَامُ الْمُؤْونِ اللهُ عَلَيْهِ الصَّلَامُ وَالسَّلَامُ وَالْمَارِ وَالْمَارِ الْمَا رَأَيْتُ مِن حِرْصِكَ مَا صَرَحَ بِذَلِكَ فِي هَذَا الْحَدِيثِ بِقَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ وَالسَّلَامُ وَسَبَعُونَ سِنَّةٍ .

وَمَعْنَى قَوْلِهِ: "أَنَّهُ" أَيْ أَنَا هُرَيْرَةَ: "قَالَ: يَا رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَن أَسْعَدُ مِنْ أَفْعَلُ وَهُوَ الْيَمِنُ خِلَافُ الشَّقَاوَةِ، فَأَهْلُ السَّعَادَةِ هُمُ النَّاسِ بِشِفَاعَتِكَ يَوْمَ الْقِيَامَةِ؟"، فَأَسْعَدُ مِنْ أَفْعَلُ وَهُوَ الْيَمِنُ خِلَافُ الشَّقَاوَةِ، فَأَهْلُ السَّعَادَةِ هُمُ الْمُوَجِدُونَ مِنْ أُمَّةِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الَّذِينَ لَا يَشْرِكُ بِاللهِ شَيْئاً، وَإِنْ كَانُواْ مِنْ أَهْلِ الْمُوجِدُونَ مِنْ أَمَّةِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ النَّذِينَ لَا يَشْرِكُ بِاللهِ شَيئاً، وَإِنْ كَانُواْ مِنْ أَهْلِ الْكَبَائِرِ الْمُذْنِينَ، فَهُمْ مِنَ السُّعَدَاءِ لِأَنَهُمْ يُخْرِجُونَ مِنَ النَّارِ بِشَفَاعَةِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَأَمَّا الْمُشْرِكُ وَالْمُنَافِقُ لَا سَعَادَةٌ لَهُمَا.

فَمَعْنَى سُؤَالِ أَبِي هُرَيْرَةَ يَدِلُ عَلَى أَنَّ أَمْرَ الشَّفَاعَةِ مَعْلُومٌ عِنْدَ أَصْحَابِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَإِنَّهُ يَشْفَعُ فِي الْخَلْقِ لِإِرَاحَتِهِمْ مِنْ هَوْلِ الْمَوْقُفِ، وَيَشْفَعُ فِي بَعْضِ الْكُفَّارِ، بِتَخْفِيفِ الْعَذَابِ كَمَا صَحَّ فِي حَقِّ أَبِي طَالِبٍ، وَيَشْفَعُ فِي بَعْضِ الْمُؤْمِنِينَ بَالْخُرُوجِ مِنَ النَّارِ بِتَخْفِيفِ الْعَذَابِ كَمَا صَحَّ فِي حَقِّ أَبِي طَالِبٍ، وَيَشْفَعُ فِي بَعْضِ الْمُؤْمِنِينَ بَالْخُرُوجِ مِنَ النَّارِ بَعْدَ أَنْ دَخَلُوهَا، وَفِي بَعْضِهِمْ بِدُخُولِ الْجَنَّةِ بِعُضِهِمْ بِدُخُولِ الْجَنَّةِ بِغَيْرِ حِسَابِ، وَفِي بَعْضِهِمْ بِرَفَعِ الدَّرَجَاتِ يَوْمَ الْقِيَامَةِ وَفِي الْجَنَّةِ.

وَقَالَ الشَّيْخُ رَحِمَهُ اللهُ تَعَالَى: "قَالَ رَسُولُ اللّهِ صَلَّى اللّهُ عَلَيْهِ وَسَلَّمَ: ((لَقَدْ ظَنَنْتُ يَا أَبَا هُرَيْرَةَ أَن لَّا يَسْأَلَنِي عَنْ هَذَا الْحَدِيثِ أَحَدٌ أَوْلَ مِنْكَ لِمَا رَأَيْتُ مِن حِرْصِكَ عَلَى الْحَدِيثِ، أَسْعَدُ النّاسِ بِشِفَاعَتِي يَوْمَ الْقِيَامَةِ مَن قَالَ لاَ إِلَهَ إِلّا اللّهُ خَالِصًا مِن قَلْبِهِ أَوْ نَفْسِهِ))"، فَمَعْنَى قَوْلِهِ النّاسِ بِشِفَاعَتِي يَوْمَ الْقِيَامَةِ مَن قَالَ لاَ إِلَهَ إِلّا اللّهُ خَالِصًا مِن قَلْبِهِ أَوْ نَفْسِهِ))"، فَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((لَقَدْ ظَنَنْتُ يَا أَبَا هُرَيْرَةَ أَن لاَ يَسْأَلَنِي عَنْ هَذَا الْحَدِيثِ أَحْدُ أَوْلَ مِنْكَ لِمَا كَلْ يَسْأَلُنِي عَنْ هَذَا الْحَدِيثِ كَمَا ذَكَرْنَاهُ، وَفَيْهِ إِشَارَةٌ إِلَى فَصْلِ أَبِي هُرَيْرَةَ فِي عِلْمِ الْحَدِيثِ كَمَا ذَكَرْنَاهُ، وَفَصْلِ الْعِلْم.

وَقَالَ الْإِمَامُ الْمُهْلَبُ: "فِيْهِ أَنَّ الْحَرِيصَ عَلَى الْخَيْرِ وَالْعِلْمِ يَبْلَغُ بِحِرْصِهِ إِلَى أَنْ يَسْأَلَ عَنْ غَامِضِ الْمَسَائِلَ وَدَقِيقِ الْمَعَانِي، لِأَنَّ الْمَسَائِلَ الظَّاهِرَةُ إِلَى النَّاسِ كَافَةً، يَسْتَوِيَ النَّاسُ فِي السُّوَالِ عَنْهَا، لِإِعْتِرَاضِهَا فِي أَفْكَارِهِمْ، وَمَا غُمِضَ مِنَ الْمَسَائِلِ وَلُطِفَ مِنْ الْمَعَانِي، لَا يَسْئَلُ السُّوَالِ عَنْهَا، لِإِعْتِرَاضِهَا فِي أَفْكَارِهِمْ، وَمَا غُمِضَ مِنَ الْمَسَائِلِ وَلُطِفَ مِنْ الْمَعَانِي، لَا يَسْئَلُ السُّوَالِ عَنْهَا، لِإِعْتِرَاضِهَا فِي أَفْكَارِهِمْ، وَمَا غُمِضَ مِنَ الْمَسَائِلِ وَلُطِفَ مِنْ الْمَعَانِي، لَا يَسْئَلُ عَمِلَ الْمُعَانِي، لَا يَسْئَلُ عَمِلَ بِهَا إِلَى يَوْمِ الْقِيَامَةِ"، وَلِذَا قَالَ الْعُلَمَاءُ: "حُسْنُ السُّوَالِ نِصْفُ الْعِلْمِ".

وَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((أَسْعَدُ النّاسِ بِشِفَاعَتِي يَوْمَ الْقِيَامَةِ مَن قَالَ لاَ إِلَهَ إِلاَّ اللهِ"، لَكِنَ قَدْ يَكْتَفَى بِالْجُزْءِ الْأَوَّلِ مِنَ الْمُشْرِكِ، وَالْمُرَادُ مَعَ قَوْلِهِ: "مُحُمَّدٌ رَّسُولُ اللهِ"، لَكِنَ قَدْ يَكْتَفَى بِالْجُزْءِ الْأَوَّلِ مِنَ كَلَمَتَي الشَّهَادَةِ لِأَنَّهُ صَارَ شِعَارًا لِمَجْمُوعِهِمَا كَمَا تَقَدَّمَ، وَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((خَالِصًا))، وَفِي رِوَايَةٍ: ((مُخْلِصًا))، فَهُوَ مِنَ الْإِخْلَاصِ، اِحْتِرَازاً مِنَ الْمُنَافِقِ الَّذِي نَطِقَ بَالشَّهَادَةِ بِلِسَانِهِ فَقَطْ، بِلَا إِيْمَانٌ فِي صَدْرِهِ.

وَقَالَ الشَّيْخُ فِي طَرِيقِ الْجَنَّةِ: "فَاعْلَمْ أَنَّ الإِخْلاصَ إِخْلاصَانِ: إِخْلاصُ اَلْعَمَلِ، وَإِخْلاصُ طَلَبِ الْأَخِرَةِ، فَأَمَّا إِخْلاصُ الْعَمَلِ فَهُوَ إِرَادَةِ التَّقَرُّبُ إِلَى اللهِ عَزَّ وَجَلَّ، وَأَمَّا إِخْلاصُ طَلَبِ الْأَخِرَةِ فَهُوَ إِرَادَةِ نَفْعِ الأَخِرَةِ بِعَمَلِ الْخَيْرِ، قَالَ الْفُضَيْلُ: الإِخْلاصُ دَوَامُ اَلْمُرَاقَبَةِ وَنِسْيَانُ الْحُظُوظِ الأَخِرَةِ فَهُوَ إِرَادَةِ نَفْعِ الأَخِرَةِ بِعَمَلِ الْخَيْرِ، قَالَ الْفُضَيْلُ: الإِخْلاصُ دَوَامُ اَلْمُرَاقَبَةِ وَنِسْيَانُ الْحُظُوظِ الأَخِرَةِ فَهُوَ إِرَادَةُ نَفْعِ الدُّنْيَا بِعَمَلِ الأَخِرَةِ، ثُمَ كُلِّهَا، وَهَذَا هُوَ الْبُيَانُ الْكَامِلُ، وَضِدُ الإِخْلاصِ الرِّيَاءُ وَهُوَ إِرَادَةُ نَفْعِ الدُّنْيَا لاَ غَيْرُ، وَالتَّخْلِيطُ إِرَادَةُ نَفْعِ الدُّنْيَا لاَ غَيْرُ، وَالتَّخْلِيطُ إِرَادَةُ نَفْعِ الدُّنْيَا لاَ غَيْرُ، وَالتَّخْلِيطُ إِرَادَةُ نَفْعِ الدُّنْيَا وَالأَخِرَةِ".

وَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((مِّن قَلْبِهِ أَوْ نَفْسِهِ)) بِمَعْنَى شَكِّ مِنَ الرَّاوِي، وَلِلْمُصَنَفِ فِي الرِّقَاقِ: ((خَالِصًا مِنْ قَبْلِ نَفْسِهِ))، وَذَكَرَ ذَلِكَ عَلَى سَبِيلِ التَّأْكِيدِ كَمَا فِي قَوْلِهِ وَلِلْمُصَنَفِ فِي الرِّقَاقِ: ((خَالِصًا مِنْ قَبْلِ نَفْسِهِ))، وَذَكَرَ ذَلِكَ عَلَى سَبِيلِ التَّأْكِيدِ كَمَا فِي قَوْلِهِ تَعَالَى: ﴿فَإِنَّهُ وَفِي هَذَا الْحَدِيثِ دَلِيلٌ عَلَى الشَّرَاطِ الْقَلْبُ، وَفِي هَذَا الْحَدِيثِ دَلِيلٌ عَلَى الشَّرَاطِ النَّطَقِ بِكَلِمَتَي الشَّهَادَةِ لِتَعْبِيرِهِ بِالْقَوْلِ.

## مَا جَاءَ فِي أَرْكَانِ الإِيمَانِ

وَقَالَ الشَّيْخُ رَحِمَهُ اللهُ تَعَالَى: "مَا جَاءَ فِي أَرْكَانِ الْإِيمَانِ"، فَأَرْكَانُ الْإِيْمَانِ هِي جَوَانِبُ الْإِيْمَانِ اللَّهَيْخُ رَحِمَهُ اللهُ تَعَالَى: "وَفِي صَحِيحِ الْإِيْمَانِ اللَّهِ عَن عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ حِينَ سَأَلَهُ مُسْلِمٍ عَن عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ حِينَ سَأَلَهُ حِبْرِيلُ عَن الإِيمَانِ"، أَيْ إِشَارَةٌ بِهِ إِلَى الْحَدِيثِ الْمَذْكُورِ فِي مُقَدِّمَةِ الْكِتَابِ رَوَاهُ الْبُخَارِيُّ عَنْ أَبِي هُرَيْلُ عَن الْإِيمَانِ"، أَيْ إِشَارَةٌ بِهِ إِلَى الْحَدِيثِ الْمَذْكُورِ فِي مُقَدِّمَةِ الْكِتَابِ رَوَاهُ الْبُخَارِيُّ عَنْ أَبِي هُرَيْلُ وَسُولُ اللهِ مَا الْإِيْمَانِ؟" كَمَا فِي رِوَايَةِ مُسْلِم، وَفِي رِوَايَةِ الْبُخَارِيِّ: قَالَ جِبْرِيلُ: "يَا رَسُولُ اللهِ مَا الْإِيْمَانُ؟"

وَقَالَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ جَوَابًا لِجِبْرِيلَ عَلَيْهِ السَّلَامُ: ((أَن تُؤمِنَ بِاللهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الآخِرِ وَتُؤمِنُ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ))، فَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((أَن تُؤمِنَ بِاللهِ وَالْيَوْمِ الآخِرِ وَتُؤمِنُ بِاللهِ هُوَ التَّصْدِيقُ بِوُجُودِهِ وَأَنَّهُ مُتَصِفٌ بِصِفَاتِ الْكُمَالِ، مَنزِّةٌ عَنْ (رأَن تُؤمِنَ بِاللهِ))، وَالْإِيْمَانُ بِاللهِ هُوَ التَّصْدِيقُ بِوُجُودِهِ وَأَنَّهُ مُتَصِفٌ بِصِفَاتِ الْكُمَالِ، مَنزِّةٌ عَنْ صِفَاتِ النَّقْص.

وَبَيْنَ الشَّيْخُ عَبْدُ اللهِ بْنُ فُودُيَ الْإِيْمَانَ بِاللَّهِ فِي تَقْرِيبِ الضَّرُورِيِّ الدِّيْنِ بِقَوْلِهِ: "وَإِعْتَقَدُ أَنَّ اللهَ مَوْجُودٌ لَا أَوَلَ لَهُ وَلَا أَخِرَ لَهُ، لَيْسَ كَمِثْلِهِ شَيْءٌ، لَيْسَ بِجِرْمٍ وَلَا فِي جِهَةٍ عَنِيٍّ عَنِ الْمَحَلِ وَالفَاعِلِ، وَاحِدٌ فِي ذَاتِهِ وَصِفَاتِهِ وَأَفْعَالِهِ لَا فِعْلُ لِشَيْءٍ مِنَ الْخَلْقِ لَا، تَحْرِقُ نَارٌ، وَلَا يَشْبَعُ طَعَامٌ، وَلَا يَقْطَعُ سِكِينٌ، فَالْكُلُّ فِعْلُ اللهِ يَفْعَلُهُ عِنْدَهَا لَا بِهَا، الْقَادِرُ عَلَى كُلِّ مُمْكِنِ النَّذِي لَا يَكُونُ طَعَامٌ، وَلاَ يَقْطَعُ سِكِينٌ، فَالْكُلُّ فِعْلُ اللهِ يَفْعَلُهُ عِنْدَهَا لَا بِهَا، الْقَادِرُ عَلَى كُلِّ مُمْكِنِ النَّذِي لَا يَكُونُ لِمَا أَرَادَ اللَّذِي لَا يَجْهَلُ كُلَّ شَيْءٍ، الْحَيُّ الَّذِي لَا يَمُوتُ، السَّمِيعُ بِكُلِّ مَوْجُودٍ لَا بِأَذُنِ الْبَصِيرُ لِكُلِّ مَوْجُودٍ لَا بِخَدَقَةٍ، الْمُتَكَلَّمُ لَا بِلِسَانٍ وَلَا صَوْتٍ، النَّذِي لَا يَجِبُ عَلَيْهِ فَعَلَ كُلَّ شَيْءٍ، فَالتَّوَابُ بِكُلِّ مَوْجُودٍ لَا بِحَدَقَةٍ، الْمُتَكَلَّمُ لَا بِلِسَانٍ وَلَا صَوْتٍ، النَّذِي لَا يَجِبُ عَلَيْهِ فَعَلَ كُلَّ شَيْءٍ، فَالتَّوَابُ مِنْ فَضْلِهِ وَالْعِقَابُ بِعَدْلِهِ"، وَكُلُّ ذَلِكَ يَتْبَتُ بِالْكِتَابِ وَالسُّنَّةِ كَمَا بَيْنَهُ الشَّيْخُ فِي كُتُبِهِ مِثْلُ عُمْدَةٍ الْمُتَعَلِينَ وَالْمُخْتَرِفِيْنَ وَعُمْدَةِ الْعُلْمَاءِ وَمِرْآةِ الطُّلَابِ وَإِحْيَاءِ السُّنَةِ وَمِحْدِ الْبِدْعَةِ وَشَمْسُ الْإِخْوَانِ يَشْعَبِينَ وَالْمُخْتَرِفِيْنَ وَعُمْدَةِ الْعُلَمَاءِ وَمِرْآةِ الطُّلَابِ وَإِحْتَاءِ السُّنَةِ وَإِخْمَادِ الْبَدْعَةِ وَشَمْسُ الْإِخْوَانِ وَغَيْرِهَا.

وَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((وَمَلَائِكَتِهِ))، اَلْإِيْمَانُ بِالْمَلَائِكَةِ هُوَ التَّصْدِيقُ بَوُجُودِهِمْ وَأَنَّهُمْ كَمَا وَصَفَهُمْ اللهُ تَعَالَى: ﴿عِبَادٌ مُكْرَمُونَ ﴾، وَهُمْ نُورَانِيُّونَ رُوحَانِيُّونَ، لَيْسَ بِذَكَرٍ بَوْجُودِهِمْ وَأَنَّهُمْ كَمَا وَصَفَهُمْ اللهُ تَعَالَى: ﴿عِبَادٌ مُكْرَمُونَ ﴾، وَهُمْ نُورَانِيُّونَ رُوحَانِيُّونَ، لَيْسَ بِذَكَرٍ وَلاَ أَنْتَى لَا يَأْكُلُونَ وَلَا يَشْرَبُونَ وَلَا يُنَاكِحُونَ، لَا يَعْرِفُ عَدَّدَهُمْ إِلَّا اللّهُ تَعَالَى لِأَنَّهُمْ يَزِيدُونَ أَبَدًا وَلا يَنْقِصُونَ، قَالَ اللّهُ تَعَالَى: ﴿وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلّا هُوَ ﴾، وَقَدَّمَ الْمَلَائِكَةَ عَلَى الْكُتُبِ وَالرُّسُلِ يَعْفِمُ مُنُودَ رَبِكَ إِلّا هُوَ ﴾، وَقَدَّمَ الْمَلَائِكَةَ عَلَى الْكُتُبِ وَالرُّسُلِ نَظُرًا لَلتَّرْتِيبِ الْوَاقِعِ، لِأَنَّهُ سُبْحَانَهُ وَتَعَالَى أَرْسَلَ الْمَلَكَ بِالْكِتَابِ إِلَى الرَّسُولِ، وَلَيْسَ فِيْهِ مُتَمَسِكٌ لِمَنَ الْمَلَكَ عَلَى الرَّسُولِ، وَلَيْسَ فِيْهِ مُتَمَسِكٌ لِمَن فَضَّلَ الْمَلَكَ عَلَى الرَّسُولِ، وَلَيْسَ فِيْهِ مُتَمَسِكُ لِمَن فَضَّلَ الْمَلَكَ عَلَى الرَّسُولِ، وَلَيْسَ فِيْهِ مُتَمَسِكٌ لِمُن فَضَّلَ الْمَلَكَ عَلَى الرَّسُولِ، وَلَيْسَ فِيْهِ مُتَمَسِكُ لِمُن فَضَّلَ الْمَلَكَ عَلَى الرَّسُولِ، وَلَيْسَ فِيْهِ مُتَمَسِكُ لَمُن فَضَّلَ الْمَلَكَ عَلَى الرَّسُولِ، وَلَيْسَ فِيْهِ مُتَمَسِكُ لَمُنَالِ اللّهَ لَكَانُهُ عَلَى الرَّسُولِ،

قَالَ الشَّيْخُ مُحَمَّدٌ الْوَالِيُ بِنُ سُلَيْمَانَ الْفُلَانِيُ الْبَرْنَاوِيُ فِي الْمَنْهَجِ الْفَرِيدِ: "وَنَعْتَقَدُ إِنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ سُلْطَانٌ عَلَى الْمَلَائِكَةِ مُوكِلٌ بِإِنْزَالِ الْوَحِي، وَهُو رُوحَانِيِّ، وَنَعْتَقِدُ إِنَّ مِيكَائِيلُ عَلَيْهِ السَّلَامُ سُلْطَانٌ عَلَى الْمَلَائِكَةِ مُوكِلٌ بِكِيْلِ الْمَاءِ، وَهُو رُوحَانِيٍّ، وَنَعْتَقِدُ إِنَّ اِسْرَافِيلَ عَلَيْهِ السَّلَامُ سُلْطَانٌ عَلَى الْمَلَائِكَةِ مُوكِلٌ بِالنَّفَحِ فِي الصُّورِ، وَهُو كَرُوبِيِّ، وَنَعْتَقِدُ إِنَّ عِزْرَائِيلَ عَلَيْهِ السَّلَامُ سُلْطَانٌ عَلَى الْمَلَائِكَةِ مُوكِلٌ بِالنَّفَحِ فِي الصُّورِ، وَهُو كَرُوبِيِّ، وَنَعْتَقِدُ إِنَّ عِزْرَائِيلَ عَلَيْهِ السَّلَامُ سُلْطَانٌ عَلَى الْمَلَائِكَةِ مُوكِلٌ بِقَبْضِ الْأَرْوَاحِ، وَهُو كَرُوبِيِّ، وَنَعْتَقِدُ إِنَّ مِالِكًا عَلَيْهِ السَّلَامُ سُلْطَانٌ عَلَى الْمَلَائِكَةِ مُوكِلٌ بِغَرْانِ النِيرَانِ، جَارَنَا اللَّهُ مِنْهَا، وَهُو كَرُوبِيِّ، وَنَعْتَقِدُ إِنَّ رِضْوَانَ عَلَيْهِ السَّلَامُ سُلْطَانٌ عَلَى الْمَلَائِكَةِ مُوكِلٌ بِخِزَانِ النِيرَانِ، جَارَنَا اللَّهُ مِنْهَا، وَهُو كَرُوبِيِّ، وَنَعْتَقِدُ إِنَّ رِضْوَانَ عَلَيْهِ السَّلَامُ سُلْطَانٌ عَلَى الْمَلَائِكَةِ مُوكِلٌ بِخِزَانِ النِيرَانِ، جَوَلَا اللَّهُ مِنْهَا، وَهُو كَرُوبِيِّ، وَنَعْتَقِدُ إِنَّ رِضْوَانَ عَلَيْهِ السَّلَامُ سُلْطَانٌ عَلَى الْمَلَائِكَةِ مُوكِلٌ بِخَزَانِ الْجَنَانِ، جَعَلْنَا اللَّهُ مِنْ سَاكِنِهَا بِفَضْلِهِ وَرَحْمَتِهِ، وَهُو رُوحَانِيُّ،

وَمَنْ اِعْتَقَدَ إِنَّ هَارُوتَ وَمَارُوتَ يُعَذَبَانِ بِأَرْضِ هَذَا لِأَجْلِ خَطِيَتِهِمَا مَعَ الزَّهْرَةِ، فَقَدْ كَفَّرَ، بَلْ هُمْ رُسُلُ اللَّهِ يَجِبُ تَوْقِيرَهُمْ وَتَعْظِيمَهُ."

وَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((وَكُتُبِهِ))، وَالْإِيْمَانُ بِكُتُبِ اللهِ التَّصْدِيقُ بِأَنَهَا كَلَامُ اللهِ وَأَنَّ مَا تَصَمَنَتُهَا حَقٌ، قَالَ اللهُ تَعَالَى: ﴿ مَنَّا بِاللهِ وَمَا أَنْزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِن رَّبِهِمْ لاَ نُفَرِقُ بَيْنَ أَحَدٍ مِنْهُمْ وَيَعْقُوبَ وَالأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِن رَّبِهِمْ لاَ نُفَرِقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿ وَأَنْزِلَ اللهَ تَعَالَى مِائَةَ وَأَرْبَعَةِ الْكُتُبِ السَّمَاوِيَّةِ، وَقَالَ الشَّيْخُ مُحَمَّدٌ الْوَالِي بْنُ سُلَيْمَانَ: "أُنْزِلَ عَشَرَةٌ عَلَى النَّبِيِّ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، وَأُنْزِلَ عَشَرَةٌ عَلَى النَّبِيِّ وَمِلَى النَّبِي وَلَكُمُ وَأُنْزِلَ التَّوْرَاةُ عَلَى النَّبِيِّ مُوسَى عَلَيْهِ السَّلَامُ، وَأُنْزِلَ الْقُورَةُ عَلَى النَّبِيِّ مُوسَى عَلَيْهِ السَّلَامُ، وَأُنْزِلَ الْفُرْقَانُ عَلَى النَّبِيِّ مُوسَى عَلَيْهِ السَّلَامُ، وَأُنْزِلَ الْفُرْقَانُ عَلَى النَّبِيِّ مُوسَى عَلَيْهِ السَّلَامُ، وَأُنْزِلَ الْفُرْقَانُ عَلَى النَّبِيِّ عَيْمَى اللَّهِ عَلَيْهِ وَسَلَّمُ الْمُؤْفَانُ عَلَى النَّبِيِّ عَيْمَى اللَّهُ عَلَيْهِ وَسَلَّمَ الْفُرْقَانُ عَلَى الْبَيِي عَلَيْهِ السَّلَامُ، وَأُنْزِلَ الْفُرْقَانُ عَلَى نَبِينَا مُحَمَّدٍ صَلَّى اللَّهِ وَسَلَّى اللَّهِ وَسَلَّمَ الْفُرْقِانَ عَلَى الْبَالِي عَلَيْهِ وَسَلَّى اللَّهُ عَلَيْهِ وَسَلَمَ اللَّهُ عَلَيْهِ وَسَلَّى اللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهِ وَسَلَّى الْمُؤْولُ لَوْلُ اللْهُ عَلَيْهِ السَّلَامُ الْفُولُ اللَّهُ عَلَيْهِ وَاللَّهُ الْمُ الْمُؤْلِلُ الْفُولُولُ عَلَيْهِ السَّلَامُ اللللَّهُ الْمُؤْلُولُ اللْهُ الْفُولُ اللْهُ الْمُ الْمُؤْلُولُ اللْهُ الْمُؤْلُولُ اللْفُولُ اللَّهُ الْمُعَلِيْهِ السَالِمُ اللَّهُ الْمُؤْلُولُ الللْفُولُ اللَّهُ الْمُعَلِ

وَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((وَرُسُلِهِ))، اَلْإِيْمَانُ بِالرُسُلِ: التَّصْدِيقُ بِأَنَّهُمْ صَادِقُونَ فِي فِيمَا أَخْبَرُواْ بِهِ عَنِ اللهِ، وَذَلَّ الْإِجْمَالُ فِي الْمَلَائِكَةِ وَالْكُتُبِ وَالرُسُلِ عَلَى الْإِكْتِفَاءِ بِذَلِكَ فِي الْإِيْمَانِ بِهِمْ مِنْ غَيْرِ تَغْصِيلٍ، إِلَّا مَن تُبِتَ تَسْمِيَّتُهُ فَيَجِبُ الْإِيْمَانَ بِهِ عَلَى التَّعْيِينِ، قَالَ الشَّيْخُ مُحَمِّدٌ الْوَالِي بْنُ سُلَيْمَانَ: "إِنَّمَا جَمَعَ الرُّسُلَ لِيلَا يَتَوَهَمُ إِنَّ الْإِيْمَانَ بِوَاحِدٍ مِنْهُمْ يَكُفِيكَ، قَالَ الشَّيْخُ مُحَمِّدٌ الْوَالِي بْنُ سُلَيْمَانَ: "إِنَّمَا جَمَعَ الرُّسُلَ لِيلَا يَتَوَهَمُ إِنَّ الْإِيْمَانَ بِوَاحِدٍ مِنْهُمْ يَكُفِيكَ، قَالَ اللهُ تَعَلَى: ﴿لَا نُفَرِقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ﴾، وَكُلُّ مُرْسَلٍ نَبِيٍّ وَلَيْسَ كُلُّ نَبِيٍّ مُرْسَلًا، وَإِذَا سُئِلْتَ عَنِ تَعَلَى: ﴿لَا نُشِيعٍ وَالرَّسُولِ، فَقُلْ: "النّبِيُ الَّذِي إِذَا نَبَيَ يَقُوّي دِين مَنْ قَبْلَهُ، وَإِذَا جَاءَ الرَّسُولُ يَجِيءُ الْفَرْقِ بَيْنَ النّبِيِّ وَالرَّسُولِ، فَقُلْ: "النّبِيُ الَّذِي إِذَا نَبَيَ يَقُوّي دِين مَنْ قَبْلَهُ، وَإِذَا جَاءَ الرَّسُولُ يَجِيءُ الْفَرْقِ بَيْنَ النّبِي وَالرَّسُولِ، فَقُلْ: "النّبِيُ الَّذِي إِذَا نَبَيَ يَقُوّي دِين مَنْ قَبْلَهُ، وَإِذَا جَاءَ الرَّسُولُ يَجِيءُ مِنْ مُنْ وَيَوْمِ بَنِي آدَمٍ، لِيُمْكِنَهُمْ الْأَخْذُ عَنِ الْمَلَاثِكَةِ، وَقِيلَ لَمُ مَنْ عَلْهُ مَا لَكُمُ وَيَعُلَى السَّعْوَلُونَ، وَهُو الصِّحِيحُ النَّذِي دَلَّتُ عَلَيْهِ الْأَحَادِيثُ الصِّحِيحَةُ، وَقِيلَ لَا عَلَى مَا يَقُولُونَ، وَهُو الصِّحِيحُ الَّذِي دَلَّتُ عَلَيْهِ الْأَحَادِيثُ الصِّحِيحَةُ، وَقِيلَ لَا عَلَى مَا يَقُولُونَ، وَهُو الصِّحِيحُ اللَّذِي دَلَّالُ فِيهِمُ مَنْ لَيْسَ مِنْهُمْ، قَالَ الللهُ تَعَالَى: يَحْصَى عَدَدَهُمْ لِيلَا يَخْرِجُ فِيهِمْ مَنْ كَيْسَ مِنْهُمْ، قَالَ اللهُ تَعَالَى:

﴿ مِنْهُمْ مَنْ قَصَّصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نُقَصِّصْ عَلَيْكَ ﴾، وَعَدَّدُ الرُّسُلِ مِنْهُمْ ثَلَاثُ مِائَةٍ وَثَلَاثُ عَشَرَةٍ عَلَى الْمَشْهُورِ ".

وَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((وَالْيَوْمِ الآخِرِ))، فَأَنَّهُ قِيْلَ لَهُ ذَلِكَ لِأَنَّهُ آخِرُ أَيَامِ الدُّنْيَا أَوْ آخِرُ الْأَزْمِنَةِ الْمَحْدُودَةِ، وَالْمُرَادُ بِالْإِيْمَانِ بِهِ التَّصْدِيقُ بِمَا يَقَعَ فِيْهِ مِنْ إِحْيَاءِ الْأَمْوَاتِ وَالْحَسَابِ وَالْمِيْزَانِ وَإِعْطَاءِ الْكُتُبِ وَالْحَوْضِ وَالشَّفَاعَةِ وَالصِّرَاطِ وَالْجَنَّةِ وَالنَّارِ وَغَيْرِ ذَلِكَ مِنْ أُمُورِ الْمُغَيْبَاتِ وَالسَّمْعِيَاتِ.

وَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((وَتُؤمِنُ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ)) وَالْمُرَادُ أَنَّ اللهَ تَعَالَى عَلَمَ مَقَادِيرَ الْأَشْيَاءِ وَأَزْمَانَهَا قَبْلَ إِيْجَادِهَا، ثُمَّ أَوْجَدُ مَا سَبَقَ فِي عِلْمِهِ أَنَّهُ يُوْجِدُ، فَكُلُّ مُحْدَثٍ صَادِرٌ عَنْ عِلْمِهِ وَقُدْرَتِهِ وَإِرَادَتِهِ، هَذَا هُو الْمَعْلُومُ مِنَ الدِّيْنِ بَالْبَرَاهِينِ الْقَطْعِيَةِ، وَعَلَيْهِ كَانَ السَّلَفُ مِنَ الدِّيْنِ بَالْبَرَاهِينِ الْقَطْعِيةِ، وَعَلَيْهِ كَانَ السَّلَفُ مِنَ الصَّحَابَةِ وَخِيَارِ التَّابِعِينَ، قَالَ الشَّيْخُ مُحَمَّدٌ الْوَالِيُّ بْنُ سُلَيْمَانِ فِي الْمَنْهَجِ الْفَرِيدِ: السَّلَفُ مِنَ الصَّحَابَةِ وَخِيَارِ التَّابِعِينَ، قَالَ الشَّيْخُ مُحَمَّدٌ الْوَالِيُّ بْنُ سُلَيْمَانِ فِي الْمَنْهَجِ الْفَرِيدِ: "فَمَنْ لَمْ يُصَدِقْ بِوَاحِدٍ مِمَّا ذُكِرَ لَنْ يَكُنْ مِنَا لِأَنَّ الْإِيْمَانَ أَرْكَانُهُ سِنَّةٌ: الْإِيْمَانُ بِاللّهِ وَالْإِيْمَانُ بِاللّهِ وَالْإِيْمَانُ بِاللّهِ وَالْإِيْمَانُ بِاللّهِ وَالْإِيْمَانُ بِاللّهِ وَالْإِيْمَانُ بِاللّهِ وَالْإِيْمَانُ بِاللّهَ وَالْإِيْمَانُ بِالْقَدْرِ، وَالْإِيْمَانُ بِاللّهَ وَالْإِيْمَانُ بِالْقَدْرِ." بِاللّهَ وَالْإِيْمَانُ بِالْمَلَائِكَةِ وَالْإِيْمَانُ بِالْقَدْرِ، وَالْإِيْمَانُ بِالْمَلَائِكَةِ وَالْإِيْمَانُ بِالْمَدُونِةِ وَالْإِيْمَانُ بِالْمَوْمِ الْآخِرِ، وَالْإِيْمَانُ بِالْقَدْرِ."

### مَا جَاءَ فِي زِيَادَةِ الإِيمَانِ وَنُقْصَانِهِ

وَقَالَ الشَّيْخُ رَحِمَهُ اللهُ تَعَالَى: "مَا جَاءَ فِي زِيادَةِ الْإِيمَانِ وَبُقْصَانِهِ"، فَزِيادَةُ الْإِيْمَانِ وَنُقْصَانُهُ فِي غَيْرِ الْأَنْبِيَاءِ وَالْمَلَائِكَةِ ثَابِتٌ بِالْكِتَابِ وَالسُّنَّةِ وَالْإِجْمَاعِ، وَأَمَّا الْكِتَابُ قَالَ تَعَالَى: ﴿وَيَزْدَادُ الَّذِينَ آمَنُوا إِيمَاناً ﴾ وَقَالَ تَعَالَى: ﴿فَأَمَّا اللَّذِينَ آمَنُوا إِيمَاناً ﴾ وَقَالَ تَعَالَى: ﴿فَأَمَّا اللَّذِينَ آمَنُوا إِيمَاناً ﴾ وَقَالَ تَعَالَى: ﴿فَقَالَ عَلَيْهِ السَّلَامُ عَمْر رَضِي اللهُ عَنْهُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "الْإِيْمَانُ يَزِيدُ وَيَنْقِصُ؟" فَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((نَعَمْ، يَزِيدُ حتَّى يُدْخِلَ صَاحِبُهُ النَّارَ))، وَأَمَّا الْإِجْمَاعُ قَالَ الشَّيْخُ إِبْرَاهِيمُ بْنُ اللَّقَانِيُ الْمَالِكِيُ الْمَالِكِيُ الْمَالِكِيُ عَوْهَرَةِ التَّوْحِيدِ:

"وُرجِّحَتْ زِيَادةُ الْإِيْمَانِ \* بِمَا تَزِيدُ طَاعَةُ الْإِنْسَانِ."

مَعْنَاهُ رَجَحَ جَمَاعَةٌ مِنَ الْعُلَمَاءِ إِنَّ الْإِيْمَانَ يَزِيدُ بِسَبَّبِ زِيَادَةِ طَاعَةِ الْإِنْسَانِ وَيَنْقِصُ الْعُلَمَاءُ أَمْرَ زِيَادَةِ الْإِيْمَانِ وَنُقْصَانِهِ عَلَى ثَلَاثَةِ أَقْسَامٍ: الْإِيْمَانُ بِسَبَّبِ نَقْصِ طَاعَتِهِ، فَلْيَنْقَسِمُ الْعُلَمَاءُ أَمْرَ زِيَادَةِ الْإِيْمَانِ وَنُقْصَانِهِ عَلَى ثَلَاثَةِ أَقْسَامٍ: الْأُوْلَى يَزِيدُ وَيَنْقِصُ، وَهُوَ إِيْمَانُ الْإِنْسِ وَالْجِنِّ، فَقَدْ ذَكَرْنَا دَلَائِلَهُ، وَالثَّانِي لَا يَزِيدُ وَلَا يَنْقِصُ وَهُو الْمُلَوْلَةِ لِأَنَّ إِيْمَانُ الْإِنْسِ وَالْجِنِّ، فَقَدْ ذَكَرْنَا دَلَائِلَهُ، وَالثَّانِي لَا يَزِيدُ وَلَا يَنْقِصُ وَهُو إِيْمَانُ الْإِنْسِ وَالْجِنِّ، فَقَدْ ذَكَرْنَا دَلَائِلَهُ، وَالثَّانِي لَا يَزِيدُ وَلَا يَنْقِصُ وَهُو إِيْمَانُ الْمُلَائِكَةِ لِأَنَّ إِيْمَانَهُمْ جَبَلِيُّ بِأَصْلِ الطَّبِيعَةِ لَا يَتَفَاوَّتُ، فَقَدْ قَالَ تَعَالَى فِيْهِمْ: ﴿لَا يَعْصُونَ اللّهُ مَا يُؤْمِرُونَ ﴾.

فَإِذَا ثَبَتَ أَنْ يَنْقِصَ الْإِيْمَانَ بِسَبَّبِ نَقْصِ الطَّاعَةِ فَلَا يَنْقِصُ إِيْمَانُ الْمَلَائِكَةِ لِأَنَّهُمْ لَا يَعْضُونَ قَطًّا، وَقَالَ بَعْضُ الْعُلَمَاءِ كُلُّ مَا لَا يَقْبَلُ النَّقْصَ فَلَا يَقْبَلُ الزِّيَادَةَ، وَلَكِنَ اَخْتَلَفُ بَعْضُ الْعُلَمَاءِ فِي ذَلِكَ كَالشَّيْخِ عَبْدِ الْبَرِّ الْأُجْهُورِيِّ الَّذِي قَالَ: "أَنَّ إِيْمَانَ الْمَلَائِكَةِ يَزِيدُ وَيَنْقِصُ"، فَجَعَلَ الْعُلَمَاءِ فِي ذَلِكَ كَالشَّيْخِ عَبْدِ الْبَرِّ الْأُجْهُورِيِّ الَّذِي قَالَ: "أَنَّ إِيْمَانُ الْأَنْبِيَاءِ عَلَيْهِمْ الصَّلَاةُ وَالسَّلَامُ، قَالَ إِيْمَانُ الْأَنْبِيَاءِ عَلَيْهِمْ الصَّلَاةُ وَالسَّلَامُ، قَالَ تَعْطَى اللَّهُمْ فِي الْقِسْمِ الثَّالِثِ، وَهُوَ مَا يَزِيدُ وَلَا يَنْقِصُ وَهُوَ إِيْمَانُ الْأَنْبِيَاءِ عَلَيْهِمْ الصَّلَاةُ وَالسَّلَامُ، قَالَ تَعَالَى إِلَى سَيِّدِنَا إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ: ﴿ أَوْلَمْ تُؤْمِنْ قَالَ بَلَى وَلَكِنْ لِيَطْمَئِنَ قَلْبِي ﴾ فَمَعْنَى سُؤالِهِ تَعَالَى إلَى سَيِّدِنَا إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ: "بَلَى وَلَكِنْ لِيَطْمَئِنَ قَلْبِي هُ فَمَعْنَى مُولَاهِ يَعْالَى أَوْلَمْ يَكْفِيكَ إِيْمَانُكُ ؟ وَمَعْنَى جَوَابِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ: "بَلَى وَلَكِنَ لِيَزْدَادِ لِإِيْمَانِ قَلْبِي الْمَالَاءُ وَلَمْ يَكُفِيكَ إِيْمَانُكَ؟ وَمَعْنَى جَوَابِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ: "بَلَى وَلَكِنَ لِيَزْدَادِ لِإِيْمَانِ قَلْبِي إِيْمَانً قَلْمِي الْكَالِكُ عَلَى إِنَّ إِيْمَانُ الْأَنْبِيَاءِ يَزِيدُ وَلَا يَنْقِصُ .

وَقَالَ الشَّيْخُ رَحِمَهُ اللهُ تَعَالَى: "وَفِي صَحِيحِ الْبُخَارِي عَن أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((يَخْرُجُ مِنَ النَّارِ مَن قَالَ لاَ إِلَهَ إِلَّا اللهُ وَفِي قَلْبِهِ وَزْنُ شَعِيرَةٍ مِن خَيْرٍ وَيَخْرُجُ مِنَ النَّارِ مَن قَالَ لاَ إِلَهَ إِلَّا اللهُ وَفِي قَلْبِهِ وَزْنُ بُرَّةٍ مِن خَيْرٍ وَيَخْرُجُ مِنَ النَّارِ مَن قَالَ لاَ إِلَهَ إِلَّا اللهُ وَفِي قَلْبِهِ وَزْنُ بُرَّةٍ مِن خَيْرٍ وَيَخْرُجُ مِنَ النَّارِ مَن قَالَ لاَ إِلَهَ إِلَّا اللهُ وَفِي قَلْبِهِ وَزْنُ بُرَّةٍ مِن خَيْرٍ)."

فَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((يَخْرُجُ مِنَ النَّارِ مَن قَالَ لاَ إِلَهَ إِلَّا اللَّهُ)) أَيْ الْكَلِمَةُ الْمُشْرِفَةُ النَّتِي لَا يَقْبَلُ الْعَمَالَ الصَّالِحَاتَ قَبْلَهَا وَلَا يَخْلِدُ قَائِلُهُ فِي النَّارِ بَعْدَهَا، فِيْهِ دَلِيلٌ عَلَى الْمُشْرِفَةُ النَّقِي لَا يَقْبَلُ الْعَمَالَ الصَّالِحَاتَ قَبْلَهَا وَلَا يَخْلِدُ قَائِلُهُ فِي النَّارِ بَعْدَهَا، فِيْهِ دَلِيلٌ عَلَى الشُورُ اللهِ النَّقُودِيدِ، أَوْ الْمُرَادُ بِالْقَوْلِ هُنَا الْقَوْلُ النَّفْسِي، فَالْمَعْنَى: مَنْ أَقَرَّ بِالتَّوْحِيدِ وَصَدَّقَ، فَالْإِقْرَالُ لَا بُرَّ مِنْهُ، فَلِهَذَا أَعَادَهُ فِي كُلِّ مَرَّةٍ، كَمَا ذَكَرْنَا لَا أُورِدُ مَعَهُ قَوْلَ: "مُحَمَّدٌ رَّسُولُ اللهِ" لِأَنَّهُ لَا فَالْإِقْرَالُ لاَ بُونِ اللهِ تَعَالَى، وَفِيْهِ لَا يَخْرَجُ أَحَدًا مِنَ النَّارِ إِلَّا بَإِذْنِ اللهِ تَعَالَى، وَفِيْهِ أَنَّهُ لَا صَارَ الْجُزْءُ الْأَوَّلُ مِنْهُ عَلَمًا لِلْكُلِّ، وَفِيْهِ لَا يَخْرَجُ أَحَدًا مِنَ النَّارِ إِلَّا بَإِذْنِ اللهِ تَعَالَى، وَفِيْهِ أَنَّهُ لَا عَلْهِ فِي الْإِيْمَانِ مَعْرِفَةُ الْقُلْبِ دُونَ الْإِقْرَارِ بِاللّسَانِ وَلَا الْإِقْرَارُ مِنْ غَيْرِ اعْتِقَادِ الْقَلْبِ.

وَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((وَفِي قَلْبِهِ وَزْنُ شَعِيرَةٍ)) أَيْ وَاحِدَةُ الشَّعِيرِ هِيَ أَقَلَ الْأَشْيَاءِ الْمَوْزُونَةِ، وَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((مِّن خَيْرٍ))، أَيْ الْمُرَادُ بِالْخَيْرِ هُنَا الْإَيْمَانَ كَمَا صَرَحَ بِهِ فِي الرِّوَايَةِ الْأُخْرَى، فَالْخَيْرُ فِي الْحَقِيقَةِ مَا يُقَرَّبُ الْعَبْدُ إِلَى اللهِ تَعَالَى فَلَا خَيْرٌ أَفْضَلُ مِنَ الْإِيْمَانِ، وَلَا شَيْءٌ يَقرَّبُ الْعَبْدُ إِلَى اللهِ مِنَ الْإِيْمَانِ.

وَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((وَيَخْرُجُ مِنَ النَّارِ مَن قَالَ لاَ إِلَهَ إِلَّا اللَّهُ وَفِي قَلْبِهِ وَزْنُ بُرَّةٍ مِّن خَيْرٍ)) أَيْ الْبُرَّةُ بِضَمِّ الْبَاءِ وَتَشْدِيدِ الرَّاءِ وَاحِدَةُ الْبَرِّ وَهِيَ الْقَمْحُ، وَقَالَ اِبْنُ دُرَيْدٍ: "الْبَرُ أَفْصَحُ مِنْ قَوْلِهِمْ الْقَمْحَ".

وَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((وَيَخْرُجُ مِنَ النَّارِ مَن قَالَ لاَ إِلَهَ إِلَّا اللَّهُ وَفِي قَلْبِهِ وَزْنُ ذَرَّةٍ مِّن خَيْرٍ)) أَيْ الذَّرَةُ بِفَتْحِ الذَّالِ وَتَشْدِيدِ الرَّاءِ الذَّرُ وَهِيَ أَصْغَرُ النَّمَلِ، قَالَ الْقَاضِي عِيَاضٌ: "الذَّرُ النَّمَلُ الصَّغِيرُ"، وَقِيْلَ: أَنَّ الذَّرَّ هِيَ الْهَبَاءُ الَّذِي يَظْهَرُ فِي شِعَاعِ الشَّمْسِ مِثْلَ عِيَاضٌ: "الذَّرُ النَّمَلُ الصَّغِيرُ"، وَقِيْلَ: أَنَّ الذَّرَّ هِيَ الْهَبَاءُ الَّذِي يَظْهَرُ فِي شِعَاعِ الشَّمْسِ مِثْلَ رَوُوسِ الْإِبْرِ، وَمُقْتَضَاهُ أَنْ وَزَنَ الْبَرَّةِ دُونَ وَزَنِ الشِّعِيرَةِ لِأَنَّهُ قَدَّمَ الشَّعِيرَةُ وَتَلَاهَا بِالْبَرَّةِ ثُمَّ الذَّرَةِ، وَكَذَلِكَ هَوْ فِي بَعْضِ الْبِلَادِ، فَذَكَرَ مَوَازِنَ الشَّعِيرَةِ وَالْبَرَّةِ وَالذَرَّةِ لِأَنَهَا مِنَ الثَّمَرَاتِ، فَلَا نَزَاعٌ فِي وَكَذَلِكَ هَوُ فِي بَعْضِ الْبِلَادِ، فَذَكَرَ مَوَازِنَ الشَّعِيرَةِ وَالْبَرَّةِ وَالذَّرَّةِ لِأَنَهَا مِنَ الثَّمَرَاتِ، فَلَا نَزَاعٌ فِي وَكَذَلِكَ هَوْ فِي بَعْضِ الْبِلَادِ، فَذَكَرَ مَوَازِنَ الشَّعِيرَةِ وَالْبَرَّةِ وَالذَّرَّةِ لِأَنَهَا مِنَ الثَّمَرَاتِ، فَلَا فَكَذَلِكَ يَدِلُ عَلَى نُقْصَانِ وَزِيَادَةِ الْإِيْمَانِ، وَفِيْهِ دُخُولُ عُصَاةِ الْمُوحِدِينَ زِيَادَةِ الثَّمَرَاتِ وَنُقْصَانِهَا فَكَذَلِكَ يَدِلُ عَلَى نُقْصَانِ وَزِيَادَةِ الْإِيْمَانِ، وَفِيْهِ دُخُولُ عُصَاةِ الْمُوحِدِينَ إِينَادَةِ النَّارَ الَّذِينَ يَعْمَلُونَ الْكَبَائِرَ وَلَا يَتُوبُواْ مِنْهَا قَبْلَ الْمَوْتِ.

وَقَالَ الشَّيْخُ رَحِمَهُ اللهُ تَعَالَى: "وَفِي رِوَايَةٍ عَنْهُ"، أَيْ فِي رِوَايَةٍ عَنْ أَبِي عَبْدِ اللهِ الْبُخَارِيِ نَفْسِهِ، قَالَ أَبَانُ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ بْنِ مَالِكٍ: "عَن النَّبِيِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ((مِنَ الْإِيمَانِ)) مَكَانَ خَيْرٍ"، أَيْ بَيَّنَ أَنَّ الْمُرَادَ بِالْخَيْرِ الْإِيْمَانُ، فَمَعْنَاهُ أَنَّهُ لَا يُخْلَدُ فِي النَّارِ الَّذِي فِي النَّارِ الَّذِي فِي قَلْبِهِ شَيْءٌ مِنَ الْإِيْمَانِ، وَقَالَ أَبُو سَعِيدٍ: "فَمَنْ شَكَّ فَلْيَقْرَأُ: ﴿إِنَّ اللهَ لاَ يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُ حَسَنَةً يُضَاعِفْهَا وَبُوْتِ مِن لَّدُنْهُ أَجْراً عَظِيماً ﴾".

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### مَا جَاءَ فِي الإِحْسانِ

وَقَالَ الشَّيْخُ رَحِمَهُ اللهُ تَعَالَى: "مَا جَاءَ فِي الإِحْسانِ"، فَأَصْلُ الْإِحْسَانِ مِنْ أَحْسَنَ يَحْسِنُ إِحْسَانًا، هُوَ مَصْدَرُ أَحْسَنِ، فَمَعْنَاهُ خِلَافُ الْقُبْحِ، وَقَالَ تَعَالَى: ﴿لِلَّذِينَ أَحْسَنُواْ الْحُسْنَى وَزِيَادَةٌ وَلاَ يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلاَ ذِلَّةٌ أُوْلَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿، وَقَالَ تَعَالَى: ﴿وَأَحْسِنُواْ إِنَّ لِلهَ يُحِبُ الْمُحْسِنِينَ ﴿، وَقَالَ تَعَالَى: ﴿ هَلْ جَزَاء الْإِحْسَانِ إِلَّا الْإِحْسَانُ ﴾.

فَالْإِحْسَانُ يَتَعَدِىَ بِنَفْسِهِ وَبِغَيْرِهِ تَقُولُ: "أَحْسَنْتُ كَذَا" إِذَا أَتَقَنْتُهُ، وَأَحْسَنْتُ إِلَى فُلَانٍ، إِذَا أَوْصَلْتُ إِلَيْهِ النَّفْعَ، وَالْأَوَّلُ هُوَ الْمُرَادُ لِأَنَّ الْمَقْصُودَ إِثْقَانُ الْعِبَادَةِ وَمَرَاعَاةِ حَقِّ اللهِ تَعَالَى كَأَنَّكَ تَرَاهُ وَهُوَ أَعْلَى وَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِثْقَانُ الْعِبَادَةَ لِهُ وَمُرَاقَبَتِهِ، أَيْ إِثْقَانُ الْعِبَادَةِ إِلَى اللهِ تَعَالَى كَأَنَّكَ تَرَاهُ وَهُوَ أَعْلَى وَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِثْقَانُ الْعِبَادَةَ لَهُ لِأَنَّهُ يَرَاكَ، فَهُوَ أَدْنَى الْإِحْسَانِ، نَحْوُ إِحْسَانُ الْوُضُوءِ مَثَلًا لِأَنَّهُ الْإِثْيَانُ بِالْوُضُوءِ تَامّاً بِصِفَاتِهِ وَتَكْمِيلِ سُنَّنِهِ، وَكَذَلِكَ فِي جَمِيعِ الْعِبَادَاتِ، بَلْ فِي جَمِيعِ الْمُعَامِلَاتِ، فَكُلُّ الْمُعَامِلَاتِ نَوْعٌ وَالْمُرَاقَبَةِ لَهُ عَي جَمِيعِ الْمُعَامِلَاتِ وَإِمَّا الْإِحْسَانُ الْوَصُوءِ مَثَلًا لِأَنْهُ الْمُعَامِلَاتِ، فَكُلُّ الْمُعَامِلَاتِ نَوْعٌ وَكَذَلِكَ فِي جَمِيعِ الْعِبَادَاتِ، بَلْ فِي جَمِيعِ الْمُعَامِلَاتِ، فَكُلُّ الْمُعَامِلَاتِ نَوْعٌ مِنَانُ إِلْمَالِ، فَالْإِحْسَانُ الْوَصُوءِ مَثَلًا للْإِحْسَانُ الْمُعَامِلَاتِ مَعَ خَلْقِهِ فِي كُلِّ شَيْءٍ وَلَامُ الْمُعَامِلَاتِ مَعَ خَلْقِهِ فِي كُلِّ شَيْءٍ وَالْمُرَاقَبَةِ لَهُ فِي جَمِيعِ الْمُعَامِلَاتِ مَعَ خَلْقِهِ فِي كُلِّ شَيْءٍ.

فِي الْحَقِيقَةِ الْإِحْسَانُ هُوَ أَنْ تَكُونَ فِي جَمِيعِ أَحْوَالِكَ كَمَا كَانَ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي هَذِهِ الْأَحْوَالِ، فَلَوْ لَاهُ مَا خَلَقَ اللهُ تَعَالَى آدَمَ وَسِوَاهُ مِنْ خَلْقِهِ، فَمُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْمُطْلُوبُ فِي تَكُويِنِ الْكَوْنِ لِأَنَّهُ تَعَالَى مَا خَلَقَ الْإِنْسَ وَلَا الْجَانَ بَلْ مَا خَلَقَ الْكَائِنَاتَ جَمِيعَهَا إِلَّا الْمَطْلُوبُ فِي تَكُويِنِ الْكَوْنِ لِأَنَّهُ تَعَالَى مَا خَلَقَ الْإِنْسَ وَلَا الْجَانَ بَلْ مَا خَلَقَ الْكَائِنَاتَ جَمِيعَهَا إِلَّا لِيَعْبُدُوهُ أَيْ لَيَعْرِفُوهُ، فَلَا شَيْءٌ فِي الْخَلْقِ يَعْبُدُ اللهَ تَعَالَى وَيَعْرِفُهُ كَمَا يَعْبُدُهُ وَيَعْرِفُهُ سَيِّدُنَا مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَهُو كَمَا قَالَ سُلْطَانُ الْعُلَمَاءِ سَيِّدِي الشَّيْخُ مُحَمَّدٌ بْنُ الْحَبِيبِ الْمُكْنَاسِيُ صَلَّى اللهُ تَعَالَى: "أَوَّلُ اَلْأَنُوارِ فَيَضَتْ مِنْ بُحُورِ عَظِمَةِ الذَّاتِ، اللهُ تَعَالَى: "أَوَّلُ الْأَنْوارِ فَيِضَتْ مِنْ بُحُورِ عَظِمَةِ الذَّاتِ، اللهُ تَعَالَى: "أَوَّلُ الْأَنُوارِ فَيِضَتْ مِنْ بُحُورِ عَظِمَةِ الذَّاتِ، اللهُ تَعَالَى في الْعَالَمَيْ الْبُطُونِ وَلِطَهُور بِمَعَانِي الْأَسْمَاءِ وَالصِفَاتِ فَهُو أَوَّلُ حَامَدٍ وَمُتَعَبَدٍ بِأَنْوَاعِ الْعِبَادَاتِ وَالْقُرْبَاتِ".

فَلِذَلِكَ قَالَ سَيِّدِي أَبُو حَمْزَةَ الْبَغْدَادِيّ رَضِيَ اللهُ عَنْهُ: "لَا دَلِيلٌ عَلَى الطَّرِيقِ إِلَى اللهِ تَعَالَى إِلَّا بِمُتَابِعَةِ الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، مَنْ اَلْتَزِمَ نَفْسَهُ إِلَى أَدَابِ السُّنَّةِ يُنَوِّرُ اللهُ قَلْبَهُ

بِأَنْوَارِ الْمَعَارِفِ، فَلَا الطَّرِيقُ أَشْرَفُ مِنْ إِتِّبَاعِ الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي أَوَامِرِهِ وَأَفْعَالِهِ وَأَقْوَالِهِ وَأَخْلَاقِهِ".

فَمَعْنَى الْإِحْسَانِ أَنْ يَكُونَ عَنْ مَعْرِفَةٍ وَمَرَاقَبَةٍ إِلَى اللهِ تَعَالَى فِي جَمِيعِ الْأَحْوَالِ أَيْ ((أَن تَعُبُدَ اللهَ كَأَنَّكَ تَرَاهُ فَإِن لَمْ تَكُن تَرَاهُ فَإِنَّهُ يَرَاكَ))، هَذَا هُوَ حَقِيقَةُ التَّصَوُّفِ، فَلِذَلِكَ قَالَ الشَّيْبَانُ رَضِيَ اللهُ تَعَالَى عَنْهُ إِذَا سُئِلَ عَنْ التَّصَوُّفِ: "هُوَ الْإِقْتِدَاءُ بِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ"، وَالتَّصَوُّفُ هُوَ الْإِقْتِدَاءُ بِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ"، فَالتَّصَوُّفُ هُوَ الْإِحْسَانُ.

وَقَالَ الشَّيْخُ رَحِمَهُ اللهُ تَعَالَى: "وَفِي صَحِيحِ الْبُخَارِي وَمُسْلِمٍ عَن عُمَرَ بْنِ الْخَطَّابِ أَنَّ جِبْرِيلَ عَلَيْهِ السَّلاَمُ قَالَ لِلنِّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "فَأَخْبَرْنِي عَنِ الإِحْسَانِ؟"، قَالَ: ((أَن جَبْرِيلَ عَلَيْهِ السَّلاَمُ قَالَ لِلنِّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "فَأَخْبَرْنِي عَنِ الإِحْسَانِ؟"، قَالَ: ((أَن تَعُبُدَ اللهَ كَأَنَّكَ تَرَاهُ فَإِن لَّمْ تَكُن تَرَاهُ فَإِنَّهُ يَرَاكَ))".

فَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((أَن تَعْبُدَ اللَّهَ)) يَحْتَمَلُ أَنْ يَكُونَ الْمُرَادُ بِالْعِبَادَةِ مَعْرِفَةُ اللهِ لِأَنَّ قَالَ تَعَالَى: ﴿وَمَا خَلَقْتُ الْجَنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونَ ﴾، أَجْمَعُ اَلْمُفَسِرُونَ عَلَى أَنَّ مَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((كَأَنَّكَ قَوْلِهِ تَعَالَى: ﴿إِلَّا لِيَعْبُدُونَ ﴾ أَيْ إِلَّا لِيَعْرِفُواْ اللَّه، وَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((كَأَنَّكَ قَوْلِهِ تَعَالَى: ﴿إِلَّا لِيَعْبُدُونَ ﴾ أَيْ عِبَادَةً كَأَنَّكَ فِيهَا تَرَاهُ، أَوْ حَالَ أَيْ وَالْحَالُ كَأَنَّكَ تَرَاهُ، وَقَالَ الْعَيْنِيُّ: "فَالتَّقْدِيرُ الْإِحْسَانُ عِبَادَتُكَ الله تَعَالَى الله تَعَالَى كَالله تَعَالَى عَبَادَتُ الله تَعَالَى كَالله تَعَالَى كَالله مَانَ عِبَادَتُكَ الله تَعَالَى كَالله مَانَ عِبَادَتِكَ مِثْلُ حَالَ كَوْنِكَ رَائِيًا".

وَلَيْسَ الْمَقُصُودُ عَلَى تَقْدِيرِ الْحَالِيَّةِ أَنَّ يَنْتَظِرَ بِالْعِبَادَةِ تِلْكَ الْحَالَ، فَلَا يَعْبُدُ قَبْلَ تِلْكَ الْحَالِ، بَلْ اَلْمَقْصُودُ تَحْصِيلُ تِلْكَ الْحَالَ فِي الْعِبَادَةِ، وَالْحَاصِلُ أَنَّ الْإِحْسَانَ هُو مَرَاعَاُه الْحُشُوعِ وَالْحُضُوعِ وَمَا فِي مَعْنَاهِمَا فِي الْعِبَادَاتِ عَلَى وَجْهِ رَاعَاهُ لَوْ كَانَ رَائِيًا، وَلَا شَكَّ أَنَّهُ لَوْ كَانَ رَائِيًا وَالْمُشُوعِ وَمَا فِي مَعْنَاهِمَا فِي الْعِبَادَاتِ عَلَى وَجْهِ رَاعَاهُ لَوْ كَانَ رَائِيًا، وَلَا شَكَّ أَنَّهُ لَوْ كَانَ رَائِيًا وَالْمُ شَكَّ أَنَّهُ لَوْ كَانَ رَائِيًا عَلَى عَلَيْهِ مِنَ الْخُشُوعِ وَغَيْرِهِ، وَلَا مَنْشَأٌ لِتِلْكَ الْمَرَاعَاةِ حَالُ كَوْنِهِ رَائِيًا عَلَى حَالِهِ، وَهَذَا مَوْجُودٌ وَإِنْ لَمْ يَكُنْ الْعَبْدُ يَرَاهُ تَعَالَى.

وَمَعْنَى قَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ((فَإِن لَمْ تَكُن تَرَاهُ فَإِنَّهُ يَرَاكَ)) أَيْ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ)) أَيْ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَأَحْسِنْ الْعِبَادَةَ لَهُ فَإِنَّهُ يَرَاكَ، وَهُوَ يَكْفِي فِي مَرَاعَاةِ الْخُشُوعِ بِذَلِكَ الْوَجْهِ فَإِنْ عَلَى هَذَا وَصْلِيَّةٌ لَا

شَرْطِيَّةٌ، وَفِيْهِ دَلِيلٌ عَلَى أَنَّ رُؤْيَةَ اللهِ تَعَالَى فِي الدُّنْيَا بِالْأَبْصَارِ غَيْرُ وَاقِعَةٍ، فَرُؤْيَةُ النَّبِيِّ رَبَّهُ عِزَّ وَجَلَّ لَمْ يَكُنْ فِي دَارِ الدُّنْيَا، بَلْ كَانَتْ فِي الْمَلَكُوتِ الْعَلِيَا، وَالدُّنْيَا لَا تَطْلَقُ عَلَيْهَا.

وَالدَّلِيلُ الصَّرِيحُ عَلَى عَدَمِ وُقُوعِ رُؤْيَةِ اللهِ تَعَالَى بِالْأَبْصَارِ فِي الدُّنْيَا مَا رَوَاهُ مُسْلِمٌ مِنْ حَدِيثِ أَبِي اُمَامَةَ قَالَ عَلَيْهِ السَّلَامُ: ((وَاعْلَمُواْ أَنَّكُمْ لَنْ تَرَواْ رَبَّكُمْ حَتَّى تَمُوتُواْ))، وَأَمَّا الرُّؤْيَةُ فِي حَدِيثِ أَبِي اُمَامَةَ قَالَ عَلَيْهِ السَّلَامُ: ((وَاعْلَمُواْ أَنَّكُمْ لَنْ تَرَواْ رَبَّكُمْ حَتَّى تَمُوتُواْ))، وَأَمَّا الرُّؤْيَةِ الْاَجْرَةِ فَمَذْهَبُ أَهْلِ الْحَقِّ أَنَّهَا وَاقِعَةٌ بِالْأَبْصَارِ، وَقَدْ اَدْعَى بَعْضُ غُلَاتِ الصُّوفِيَّةِ بِجَوَازِ رُوْيَةِ اللهِ تَعَالَى بِالْأَبْصَارِ فِي دَارِ الدُّنْيَا، فَلَا حَقِيقَةٌ فِي زَعْمِهِمْ، فَرُؤْيَةُ أَهْلِ الْعِرْفَانِ لِرَبِّهِمْ فِي هَذَا الدُّنْيَا لَا يُمكنُ بِالْأَبْصَارِ وَلَكِنَهَا وَاقِعَةٌ بِالْقُلُوبِ وَالْأَسْرَارِ فِي ارْفَعِ الْحُجُبِ عَنْ عَوَالَمِ الْمَلَكُوتِ الدُّنْيَا لَا يُمْكِنُ بِالْأَبْصَارِ وَلَكِنَهَا وَاقِعَةٌ بِالْقُلُوبِ وَالْأَسْرَارِ فِي ارْفَعِ الْحُجُبِ عَنْ عَوَالَمِ الْمَلَكُوتِ الدُّنْيَا لَا يُمْكِنُ بِالْأَبْصَارِ وَلَكِنَهَا وَاقِعَةٌ بِالْقُلُوبِ وَالْأَسْرَارِ فِي ارْفَعِ الْحُجُبِ عَنْ عُوالَمِ الْمَلَكُوتِ وَقِي عَالَمِ الرُوْيَةِ النَّوْمَةِ، فَمَعْنَى ارْبَقَعُ الْحُجُبِ هُنَا ارْبِقَاعُ الْافَةِ الْمَانِعَةِ مِنْ رُؤْيَتِهِ النَّتِي لَوْ فَعَلَ وَفِي عَالَمِ فِيْهِمْ لِيرَوهُ.

وَقَالَ الْقَاضِي عِيَاضٌ: "قَدْ اَشْتَمَلُ عَلَى شَرْحِ جَمِيعِ وَظَائِفِ الْعِبَادَاتِ الظَّاهِرَةِ وَالْبَاطِنَةِ مِنْ عُقُودِ الْإِيْمَانِ وَأَعْمَالِ الْجَوَارِحِ وَإِخْلَاصِ السَّرَائِرِ وَالْحِفْظِ مِنْ آفَاتِ الْأَعْمَالِ حَتَّى أَنَّ عُلُومَ الشَّرِيعَةِ كُلَّهَا رَاجِعَةٌ إِلَيْهِ وَمُتَشَعْبَةٌ مِنْهُ"، فَأَقُولُ إِنَّ مَسَأَلْةَ الْإِحْسَانِ مِدَارُ الْأَسْرَارِ لِهَذَا الْكِتَابِ الشَّرِيعَةِ كُلَّهَا رَاجِعَةٌ إِلَيْهِ وَمُتَشَعْبَةٌ مِنْهُ"، فَأَقُولُ إِنَّ مَسَأَلْةَ الْإِحْسَانِ مِدَارُ الْأَسْرَارِ لِهَذَا الْكِتَابِ الشَّرِيعَةِ كُلَّهَا رَاجِعَةٌ إِلَيْهِ وَمُتَشَعْبَةٌ مِنْ إِنَّ مَسَأَلْلَةَ النَّبِيِّ عَلَيْهِ مِنَ اللهِ تَعَالَى أَفْضَلُ اللهِ بَعَالَى أَفْضَلُ السَّكَ إِنَّ جَمِيعَ الْمَعَارِفِ وَالْمُرَاقِبَاتِ مُتَشَعْبَةٌ مِنْ إِبِّبَاعٍ سُنَّةِ النَّبِيِّ عَلَيْهِ مِنَ اللهِ تَعَالَى أَفْضَلُ السَّلَاةِ وَأَتَمُ التَّسْلِيم.

وَقَالَ الشَّيْخُ رَحِمَهُ اللهُ تَعَالَى: "وَفِيهِمَا أَيْضًا"، أَيْ فِي صَحِيحِ الْبُخَارِيِّ وَصَحِيحِ مُسْلَمٍ أَوْ فِيهِمَا جَاءَ فِي الْإِحْسَانِ، "عَنْ أَبِي هُرَيْرَةَ قَالَ: "يَا رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَا الْإِحْسَانُ؟"، قَالَ: ((أَن تَعْبُدَ اللهَ كَأَنَّك تَرَاهُ فَإِنَّهُ يَرَكُ))"، وَأَشَارَ فِي الْجَوَابِ إِلَى حَالَتَيْنِ: أَرْفَعُهُمَا الْإِحْسَانُ؟"، قَالَ: ((أَن تَعْبُدَ اللهَ كَأَنَّك تَرَاهُ فَإِنَّهُ يَرَكُ))"، وَأَشَارَ فِي الْجَوَابِ إِلَى حَالَتَيْنِ: أَرْفَعُهُمَا أَنْ يَعْبُدَ اللهِ مَشَاهَدَةُ الْحَقِّ بِقَلْبِهِ حَتَّى كَأَنَّهُ يَرَاكَ) عَلَيْهِ وَهُو قَوْلُهُ: "كَأَنَّك تَرَاهُ"، أَيْ: وَهُو يَرَاكَ، وَهَاتَانِ وَلَا يَعْمَلُ، وَهُو قَوْلُهُ: "فَإِنَّهُ يُرَاكَ"، وَهَاتَانِ الْمَاتَ عَلَيْهِ يَرَى كُلَّ مَا يَعْمَلُ، وَهُو قَوْلُهُ: "فَإِنَّهُ يُرَاكَ"، وَهَاتَانِ الشَّانِيَّةُ: أَنْ يَسْتَحْضَرَ أَنَّ الْحَقَّ مَطْلَعٌ عَلَيْهِ يَرَى كُلَّ مَا يَعْمَلُ، وَهُو قَوْلُهُ: "فَإِنَّهُ يُرَاكَ"، وَهَاتَانِ الْمَاتَّذِيَّةُ: أَنْ يَسْتَحْضَرَ أَنَّ الْحَقَّ مَطْلَعٌ عَلَيْهِ يَرَى كُلَّ مَا يَعْمَلُ، وَهُو قَوْلُهُ: "فَإِنَّهُ يُرَاكَ"، وَهَاتَانِ الشَّاوِدُةُ اللهِ وَخَشِيَّتُهُ، وَقَدْ عَبَرَ فِي رِوَايَةٍ عَمَارَة بْنِ الْقَعْقَاعِ بِقَوْلِهِ: ((أَنْ تَخْشَى اللهَ كَأَنَّكَ تَرَاهُ))، وَكَذَا فِي حَدِيثِ أَنس بْن مَالِكِ.

وَقَالَ الْإِمَامُ النَّوْوِيُّ رَحِمَهُ اللهُ تَعَالَى: "مَعْنَاهُ أَنَّكَ إِنَّمَا تَرَاعَى الْأَدَابُ الْمَذْكُورَةُ إِذَا كُنْتُ تَرَاهُ وَهَوَ دَائِمًا يَرَاكَ، فَأَحْسِنْ عِبَادَتَهُ وَإِنْ لَمْ تَرَهُ، فَتَقْدِيرُ الْحَدِيثِ: وَيَرَاكَ، لِكَوْنِهِ يَرَاكَ لَا لِكَوْنِكَ تَرَاهُ فَهُوَ دَائِمًا يَرَاكَ، فَهَوَ الْمُسْلِمِينَ، وَهَذَا الْقَدْرُ مِنَ الْحَدِيثِ أَصْلٌ عَظِيمٌ مِنْ أَصُولِ الدِّينِ، وَقَاعِدَةٌ مُهِمَّةٌ مِنْ قَوَاعِدِ الْمُسْلِمِينَ، وَهُوَ عُمْدَةُ الصِّدِيقِينَ وَبُعْيَةُ السَّالِكِينَ وَكِنْزُ الْعَارِفِينَ وَدَأْبُ الصَّالِحِينَ، وَهُوَ مِنْ جَوَامِعِ الْكَلَمِ الَّتِي أُوتِيهَا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَقَدْ نَدَبَ أَهْلُ اللهُ عَلَيْهِ وَسَلَّمَ، وَقَدْ نَدَبَ أَهْلُ التَّعْوِينِ إِلَى مُجَالِسِتَةِ الصَّالِحِينَ، لِيكُونَ ذَلِكَ مَانِعًا مِنَ التَّلْسِ سِثَيْءٍ مِنَ النَّقَائِصِ لِحْتِرَامًا لَهُمْ التَّابِي إِلَى مُجَالِسَةِ الصَّالِحِينَ، لِيكُونَ ذَلِكَ مَانِعًا مِنَ التَّلْسِ سِثَيْءٍ مِنَ النَّقَائِصِ لِحْتِرَامًا لَهُمْ التَّابِي أَوْلُ كَمَا قَالَ: ((أَن تَعْبُدَ اللَّهُ كَأَنَكَ تَرَاهُ))، وَمَقَامُ الثَّانِي قَوْلُهُ: ((فَإِن لَمْ تَكُن تَرَاهُ)). وَمَقَامُ الثَّانِي قَوْلُهُ: ((فَإِن لَمْ تَكُن تَرَاهُ)).

وَقَالَ الشَّيْخُ الْعَارِفُ عَبْدُ الْجَلِيلِ رَحِمهُ اللَّهُ تَعَالَى: "اَلْأُوَّلُ عَلَى ثَلَاثَةِ أَقْسَام:

اَلْأُوّلُ فِي مَقَامِ الْإِسْلَامِ وَذَلِكَ أَنَّ الْأُمُورَ فِي عَالَمِ الْحِسِ ثَلَاثَةٌ: مَعَاصِيٍّ وَطَاعَاتٌ وَمُبَاحَاتُ الْمَعَايِشِ، فَأَمًا قِسْمُ الْمُعَاصِي عَلَى اِخْتِلَافِ أَنْوَاعِهَا، فَإِنَّ الْغَبْدَ مَأْمُورٌ بِأَنَّ يَعْلَمُ أَنَّ اللهَ يَرَاهُ، فَإِذَا هَمْ بِمَعْصِيَّةٍ وَعَلَمَ أَنَّ اللهَ يَرَاهُ وَيُبْصِرَهُ عَلَى أَيْ حَالَةٍ كَانَتْ وَأَنَّهُ يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تَخْفِى الصُّدُورُ، كَفَّ عَنِ الْمَعْصِيَّةِ وَرَجَعَ عَنْهَا، وَأَمَّا الْإِنْسَانُ فَيْذَهَلُ عَنْ نَظَرِ اللهِ إِلَيْهِ، فَيَنْسَى حِيْنَ الْمُعْصِيَّةَ أَنَّهُ يَرَاهُ، أَوْ يَكُونُ جَاهِلًا فَيَظُنُ أَنَّ اللهَ تَعَالَى بَعِيدٌ مِنْهُ، وَلَا يَتَذَكَرُ وَيَعْلَمُ أَنَّهُ يُحَرِّكَ جَوَارِحَهُ حِيْنَ الْمُعْمُولِ فَيْنَشَى ذَلِكَ، أَوْ يَجْهَلُ فَيَقَعَ فِي الْمُعَصِيَّةِ، وَلَوْ عَلَمَ وَتَحَقَّقُ يُحرَّكَ جَوَارِحَهُ حِيْنَ الْمُعْمُولِ فَيْنَشَى ذَلِكَ، أَوْ يَجْهَلُ فَيَقَعَ فِي الْمُعَصِيَّةِ، وَلَوْ عَلَمَ وَتَحَقَّقُ لَي يَحَرَّكَ جَوَارِحَهُ حِيْنَ الْمُعْمُولِ فَيْنَشَى ذَلِكَ، أَوْ يَجْهَلُ فَيَقَعَ فِي الْمُعَصِيَّةِ، وَلُو عَلَمْ وَتَحَقَّقُ لَي وَالْمَا لُو يَرَاهُ حِينَ الْمُعْمُولِ فَيْنَشَى ذَلِكَ، أَقْ يَجْهَلُ فَيَقَعَ فِي الْمُعَمِيَّةِ، وَلُو عَلَمْ النَّعَبُدُ أَنَّ اللهَ يَرَاهُ وَيَامُ النَّهُ يَعْلَى عَوْمُ وَيَعْمَ لِلْهُ يَالُولُ اللهُ يَعْلَى مَوْجُودٌ حَقِّ وَأَنَّهُ نَاظِرٌ فِي عَلَمُ وَمَعْمُولِ الْبُرُهَانِ الْإِحْمَانِي عِنْدَهُ، وَهُو الْبُرُهَانُ عِنْدَهُ اللهُ تَعَالَى هَوْمُ اللهُ تَعَالَى هَذَا الْبُرُهَانُ عِنْدَهُ الْمُعْمِلِ اللهِ عَلَيْهِ السَّلَامُ، وَهُو قِيَامُ الدَّلِيلِ الْوَاضِحِ الْعِلْمِي بِأَنَّ الله تَعَالَى هَوْ اللهُ تَعَالَى هَوْمُ اللهُ لَهُ اللهُ يَعْلَى هَوْمُ اللهُ لَعَالَى هَذَا الْبُرُهَانُ عِنْدَهُ وَمِعْمَلِكُ وَمَعْمُ أَلُولُ اللهُ تَعَالَى هَذَا الْبُرُهُانُ عِنْدَهُ جَمِي عَلَى اللهُ تَعَالَى هَذَا الْبُرُهُانُ عِنْدَهُ وَمُعَمِّ عَلَى اللهُ عَلَى اللهُ اللهُ اللهُ عَلَى اللهُ الل

الثَّانِي قِسْمُ الطَّاعَاتِ فَهِيَ أَنْ تَعْلَمَ أَنَّ اللهَ تَعَالَى مَوْجُودٌ وَتَبَرَهَنَّ عِنْدَهُ أَنَّهُ يَرَاهُ لَا مَحَالَةَ إِلَّا أَنْ يَكُونَ زِنْدِيقًا جَاحِدًا لَا يَقِرُ بِرَبِّ، فَإِنْ كَانَ مُقِرِّ بِوُجُودِهِ فَتَرَكَ الْعِبَادَةَ فَإِنَّمَا تَرَكَهَا تَهَاوَنًا لِأَنْ يَكُونَ زِنْدِيقًا جَاحِدًا لَا يَقِرُ بِرَبِّ، فَإِنْ كَانَ مُقِرِّ بِوُجُودِهِ فَتَرَكَ الْعِبَادَةَ فَإِنَّمَا تَرَكَهَا تَهَاوَنًا لِنُقْصَانِ الْبُرْهَانِ الْإِحْسَانِي عِنْدَهُ، وَهَذِهِ حَالُ الْمَضِيعِينَ لِلْفَرَائِضِ لِجَهْلِهِمْ بِقَدْرٍ إِلَّا مَرُّو قَدْرَ أَمْرِهِ.

الثَّالِثُ مِنَ الْمُبَاحَاتِ وَهُوَ مَحَلُ الْغَفْلَةِ وَالسَّهُوِ عَنْ هَذَا الْمَقَامِ الْإِحْسَانِي، فَإِذَا تَذْكَرُ الْعَبْدُ أَنَّ اللهَ تَعَالَى يَرَاهُ فِي تَصْرِيفِهِ وَأَنَّهُ أَرَهُ بِالْإِقْبَالِ عَلَيْهِ وَقِلَّةِ الْأَعْرَاضِ عَنْهُ اَسْتَحِيَ أَنْ يَرَاهُ مُكِبًا عَلَى يَرَاهُ فِي تَصْرِيفِهِ وَأَنَّهُ أَرَهُ بِالْإِقْبَالِ عَلَيْهِ وَقِلَّةِ الْأَعْرَاضِ عَنْهُ اَسْتَحِيَ أَنْ يَرَاهُ مُكبًا عَلَى مَا يَقْطَعُ عَنْهُ. عَلَى الْخَسِيسِ الْفَانِي مُسْتَغْرِقًا فِي الْإِشْتِغَالِ بِهِ عَنْ ذِكْرِهِ وَعَنْ الْإِقْبَالِ عَلَى مَا يَقْطَعُ عَنْهُ.

الْمَقَامُ الثَّانِي فِي عَالَمِ الْغَيْبِ فَإِنَّ الْعَبْدَ إِذْ فَكَرَ فِي مَوَاطِنِ الْآخِرَةِ مِنْ مَوْتٍ وَقَبْرٍ وَحَشْرٍ وَعَرَضٍ وَحِسَابٍ وَغَيْرِ ذَلِكَ، وَعَلَمَ أَنَّهُ مَعْرُوضٌ عَلَى اللهِ تَعَالَى فِي ذَلِكَ الْعَالَمِ وَمَوَاطِئُهُ تَهَيأُ لِخَرَضٍ فَيَتَزَيَّنُ لِلْآخِرَةِ بِزِيْنَةِ أَهْلِ الْآخِرَةِ مَا اِسْتِطَاعَ.

وَأَمَّا الْمَقَامُ الثَّالِثُ فِي الْإِحْسَانِ فَإِنَّ الْعَبْدَ إِذَا عَلَمَ فِي قُلُوبِ أَوْلِيَائِهِ فَيَزِيلُ الصِّفَاتَ الْمُهْلِكَاتِ وَيَطْهِرَهُ مِنْهَا وَيَتَصِّفُ الْمَحْمُودَاتَ حَتَّى يَجْعَلَ سِرَّهُ كَالْمِرْآةِ الْمُجَلَّةِ قَوْلِهِ ((كَأَنَّكَ تَرَاهُ فَإِنَّهُ مَنْهَا وَيَتَصِّفُ الْمَحْمُودَاتَ حَتَّى يَجْعَلَ سِرَّهُ كَالْمِرْآةِ الْمُجَلَّةِ قَوْلِهِ ((كَأَنَّكَ تَرَاهُ فَإِنَّهُ مِرْاهُ فَإِنَّهُ يَرَاكَ))"، اِنْتَهَى كَلَامُ الْعَارِفِ عَبْدِ الْجَلِيلِ وَهُو نَفِيسٌ.

### الْخَاتِمَةُ

وَقَالَ الشَّيْخُ رَحِمَهُ اللهُ تَعَالَى: "هَذَا بَيَانُ حَقِيقَةِ الإِسْلاَمِ وَالإِيمَانِ وَالإِحْسَانِ مِنَ الشَّارِعِ عَلَيْهِ السَّلاَمُ وَلَيْسَ بَعْدَ بَيَانِهِ بَيَانٌ وَقَدْ تَقَدَّمَ أَنَّ هَذِهِ الأَقْسَامَ الثَّلاَثَةَ هِيَ الدِّينُ جَمِيعُهُ بِالنَّظَرِ عَلَيْهِ السَّلاَمُ مُخَاطِبًا لِأَصْحَابِهِ: ((فَإِنَّهُ جِبْرِيلُ اتَاكُمْ لِلْيَعْلِمَكُمْ دِينَكُمْ))، بَعْدَ أَن سَأَلَهُ عَنْ حَقِيقَتِهَا وَفَسَّرَهَا كَمَا فِي لَفْظِ رِوَايَةٍ مُسْلِمٍ"، قَالَ ابْنُ المُنِيرِ: فِي قَوْلِهِ: "يُعَلِّمَكُمْ دِينَكُمْ"، دَلاَلةٌ عَلَى أَنَّ السُّوَالَ الْحَسَنَ يُسَمَى عِلْمًا وَتَعْلِيمًا، لِأَنَّ جِبْرِيلَ المُنْيِرِ: فِي قَوْلِهِ: "يُعَلِّمَكُمْ دِينَكُمْ"، دَلاَلةٌ عَلَى أَنَّ السُّوَالَ الْحَسَنَ يُسَمَى عِلْمًا وَتَعْلِيمًا، لِأَنَّ جِبْرِيلَ لَمُ يَصْدُرْ مِنْهُ سِوَى السُّوَالِ، وَمَعَ ذَلِكَ فَقَدْ سَمَّاهُ مُعَلِّمًا، وَقَدْ اَشْتَهَرَ قَوْلُهُمْ: "حُسْنُ السُوَالِ نِصْفُ الْعُلْمِ"، وَيُمْكِنُ أَنْ يَوْخَذَ مِنْ هَذَا الْحَدِيثِ لِأَنَّ الْفَائِدَةَ فِيْهِ بَنِيَّةٌ عَلَى السُّوَالِ وَالْجَوَابِ مَعًا، قَالَ الْعُلْمِ"، وَيُمْكِنُ أَنْ يَوْخَذَ مِنْ هَذَا الْحَدِيثِ لِأَنَّ الْفَائِدَةَ فِيْهِ بَنِيَّةٌ عَلَى السُّوَالِ وَالْجَوَابِ مَعًا، قَالَ الْقُرْطُبِيُ: "هَذَا الْحَدِيثُ يَصْلَحُ أَنْ يُقَالَ لَهُ: أُمُّ السُّنَةِ، لَمَا تَضَمَّنَهُ مِنْ جَمَلِ عِلْم السُّوَالِ وَالْجَوَابِ مَعًا، قَالَ الْقُرْطُبِيُ: "هَذَا الْحَدِيثُ يَصْلَحُ أَنْ يُقَالَ لَهُ: أُمُّ السُّقَةِ، لَمَا تَضَمَّنَهُ مِنْ جَمَلِ عِلْم السُّدَةِ".

وَقَالَ الشَّيْخُ رَحِمَهُ اللهُ تَعَالَى: "وَلَفْظُ رِوَايَةِ الْبُخَارِي: ((إِنَّ هَذَا جِبْرِيلُ جَاءَ لِيُعَلِّمَ النَّاسَ فِي الْبُخَارِي: ((إِنَّ هَذَا جِبْرِيلُ جَاءَ لِيُعَلِّمَ النَّاسَ فِي الْمَارَةُ إِلَى الزِّيَادَةِ، فَمَا تَفَرَدُ إِلَّا بِالتَّصْرِيحِ، وَإِسْنَادُ التَّعْلِيمِ إِلَى جِبْرِيلَ مُجَازِيُّ، لِأَنَّهُ كَانَ لِسَبَبُ فِي الْجَوَابِ، فَلِذَلِكَ أَمَرَ بِالْأَخْذِ عَنْهُ.

وَقَالَ الشَّيْخُ رَحِمَهُ اللهُ تَعَالَى: "وَقَدْ ءَانَ شُرُوعُنَا فِي تَرْتِيبِ أَبْوَابِ أَعْمَالِ الإِسْلاَمِ نُرَبِّبُهَا كَمَا رَبَّبَهَا عُلَمَاءُ السُّنَّةِ رَضِيَ اللهُ عَنْهُمْ أَجْمَعِينَ"، وَمَعْنَى قَوْلِهِ: "اَعْمَالُ الْإِسْلَامِ" أَيْ الْأَعْمَالُ الظَّاهِرَةُ مُتَعَلَّقٌ بِالْعِبَادَاتِ وَالْفَرَائِضِ كَمَا مَتُعَلَّقُ بَابِ الْإِيْمَانِ وَالْإِحْسَانِ بِالْقُلُوبِ.

وَمَعْنَى قَوْلِهِ: "نرَتَبَهَا كَمَا رَتَبَهَا عُلَمَاءُ السُّنَّةِ رَضِيَ اللهُ عَنْهُمْ أَجْمَعِينَ" أَيْ قَدْ رَتَبَ كُتُبُهُمْ فِي الْفَقْهِ عَلَى التَّرْتِيبِ الْمَعْرُوفِ وَهِيَ كِتَابُ الطَّهَارَةِ وَكِتَابُ الْحَيْضِ وَالْإِسْتِحَاضَةِ وَكِتَابُ التَّيْمَ وِكِتَابِ الصَّلَّةِ وَمَا يَتَعَلَّقُ بِهَا وَكِتَابُ الزَّكَاةِ وَكِتَابُ الصَّوْمِ وَكِتَابُ الْحَجِّ، اِقْتِدَاءَ التَّرْتِيبَ اللَّذِي وَكِتَابِ الصَّلَّةِ وَمَا يَتَعَلَّقُ بِهَا وَكِتَابُ الزَّكَاةِ وَكِتَابُ الصَّوْمِ وَكِتَابُ الْحَجِّ، اِقْتِدَاءَ التَّرْتِيبَ اللَّذِي وَكِتَابُ الصَّوْمِ وَكِتَابُ الْحَجِّ، اِقْتِدَاءَ التَّرْتِيبَ اللهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِهِ كَمَا فِي رِوَايَةٍ مُسْلَمٍ عَنْ ابْنِ عُمَر: ((بُنِيَ الإسلامُ رَبَبَهَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِهِ كَمَا فِي رِوَايَةٍ مُسْلَمٍ عَنْ ابْنِ عُمَر: ((بُنِيَ الإسلامُ عَلَى اللهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِهِ كَمَا فِي رِوَايَةٍ مُسُلِمٍ عَنْ ابْنِ عُمَر: ((بُنِيَ الإسلامُ عَلَى عَمَر: اللهُ عَلَى اللهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِهِ كَمَا فِي رِوَايَةٍ مُسُلِمٍ عَنْ ابْنِ عُمَر: ((بُنِيَ الإسلامُ عَلَى عَمَر: اللهُ عَلَى أَنْ يُوحَدَّدَ اللهُ، وَإِقَامِ الصَّلاَةِ، وَإِيتَاءِ الزَّكَاةِ، وَصِيلَم رَمَضَانَ، وَالْحَجِّ))، فقَدْ رَتَب الشَّيْخُ هَذَا الْكِتَابَ الْمُبَارِكَ عَلَى التَّرْتِيبِ التَّيْ يَتَرَتَبَ الْفُقَهَاءُ كُتُبِهِمْ الْفَقْهِيةِ كَمَا سَيَأَتِي إِنْ رَبَّ اللهُ تَعَالَى.

هُنَا اِنْتَهَى كِتَابُ الْإِيْمَانِ مِنْ سَوْقِ الْأُمَّةِ إِلَى إِتِّبَاعِ السَّنَةِ لِنُورِ الزَّمَانِ مُجَدِّدِ الدِّيْنِ سَيْفِ الْحُقِّ إِمَامِ الْأُوْلِيَاءِ أَمِيرِ الْمُوْمِنِينَ الشَّيْخِ عُثْمَانَ بْنِ فُودُيَ تَعْمَدَهُ اللهُ بِرَحْمَتِهِ وَأَفَادَنَا بِبَرَكَاتِهِ، وَبِإِنْتَهَاوُهِ اَنْتَهَيْثُ الشَّرْحِ عَلَى كِتَابِ الْإِيْمَانِ مُسَمَى تَوْقَى اللَّمْعَةِ وَإِتَّمَامَ النَّعْمَةِ وَبِاللَّهِ التَّعْفَةِ وَإِنْتَهَاوُهِ اَنْتَهَيْثُ الشَّرْحِ عَلَى كِتَابِ الْإِيْمَانِ مُسَمَى تَوْقَى اللَّمْعَةِ وَإِتَّمَامَ النَّعْمَةِ وَبِاللَّهِ اللَّهُمَّ أَسْأَلُكَ مِنْ كُلِّ حَيْرٍ أَحَاطَ بِهِ عِلْمُكَ فِي الدُّنْيَا وَالآخِرَةِ، وَأَعُوذُ بِكَ مِنْ كُلِّ شَرِّ اللَّهُمَّ أَسْأَلُكَ مِنْ كُلِّ حَيْرٍ أَحَاطَ بِهِ عِلْمُكَ فِي الدُّنْيَا وَالآخِرَةِ، وَأَعُوذُ بِكَ مِنْ كُلِّ شَرِّ اللَّهُمَّ وَقَقْنَا لِإِتِبَاعِ سُنَّةِ نَبِيكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَدُامُ فَي الدُّنْيَا وَالآخِرَةِ، اللَّهُمَّ وَقَقْنَا لِإِتِبَاعِ سُنَّةٍ نَبِيكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّهُمَّ أَرْحَمْ أَمُّةً مُحَمِّدٍ رَحْمَةً عَلَيْهِ وَسَلَّمَ اللَّهُمَّ أَرْحَمْ جَمِيعَ خَلْقِكَ وَأَكْفِيهِمْ مَا لَا يَطِيقُونَ، اللَّهُمَّ صَلِّ وَسَلِّمْ بَارِكُ عَلَى سَيِدِنَا وَمَوْلَانَا عُلَي الْعَلِي الْعَلْي الْعَلْيمِ الْجَاهِ وَعَلَى أَلِهِ وَصَحْبِهِ وَسَلَّمَ تَسُلِيمًا، سُبْحَانَ مُصَلِّ وَمَلَّمَ يَسُلِمُ وَسَلَّمَ عَلَى الْمُرْسِلِينَ وَالْحَمْدُ لِلَّهِ رَبِ الْعَلَيمِينَ.

# A COMMENTARY UPON THE BOOK OF BELIEF

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### Kitaab'l-Iman (The Book of Belief)

In the Name of Allah, the Beneficent, the Merciful, may Allah send blessings upon the master of the Messengers, and his Family and all his Companions.

Says the poor slave in dire need of the mercy of his Independently Rich Praiseworthy Lord: *Shaykh* Muhammad Shareef bin Farid: all praises are due to Allah, the Lord of the worlds; and blessings and peace be upon our master Muhammad, his family and all his Companions. To continue: this is an annotation and commentary upon the *Book of Belief* from the <u>Sawq'l-Umma Ila Ittibaa` as-Sunna</u> of *Shehu* Uthman ibn Fuduye` Muhammad ibn Uthman ibn Saalih; known as Dan Fodio. I ask Allah ta`ala that He make it purely for His generous sake; for He is enough for me and the Best of guardians.

I say, and success is with Allah, that I studied this blessed book and received license to transmit it from my spiritual master, my support and my lamp, the jurist *Shaykh* Muhammad al-Amin al-Khateeb ibn Adam ibn Muhammad Tukur ibn Muhammad Sanbu; just as he received it from his father, *Shaykh* Adam. He in turn, received it from *Shaykh* Musa al-Muhajir; who received it from the jurist, the gnostic *Imam* and *al-Khateeb* Ali Dinba ibn Abi Bakr al-Ma`llama. He, in turn, received it from its author, the Light of the age, the Reformer of the religion, the *Amir'l-Mu'mineen*, *Shehu* Uthman ibn Fuduye`, may Allah ennoble their secrets and benefit us by means of their *baraka*. Realize, that each time I utilize the phrase: 'the *Shehu*, may Allah ta`ala be merciful to him said'; in this commentary, it is a direct reference to *Shehu* Uthman ibn Fuduye`, may Allah ta`ala be merciful to him.

Shehu Uthman ibn Fuduye`, may Allah ta`ala be merciful to him said: "The Book of Belief"; for he began with the book of belief because belief or faith (al-imaan) is the foundation and basis of the religion. The Umma of Muhammad, is unanimous regarding the fact that the first that is obligatory upon every responsible individual is the correction of their beliefs. It is for this reason that many of the scholars of the Sunna began their books with the "the Book of Belief". What is intended by using this title of the Book of Belief is that it is a clarification of the meanings of belief (iman), outward surrender (islam) and inward spiritual excellence (ihsan) within the shari`a.

The etymological root of the expression 'belief' (al-iman) is a verbal noun taken from the words: 'he believed; he believes; belief, for he is a believer'. It means the opposite of disbelief; or it is acceptance which is the opposite of denial. Az-Zujaaj said: "Belief is the manifestation of humility and acceptance of the shari'a and that which the Prophet, may Allah bless him and grant him peace came with and comprises the belief and acceptance of the heart." The Shehu, may Allah ta'ala be merciful to him, said in his Mirat't-Tullab: "Belief linguistically means acceptance and according to the shari'a, it means acceptance in the heart of everything which the Messenger, may Allah bless him and grant him peace came with out of necessity, but excluding those matters derived through independent judgment."

Belief is the foundation of the religion and is called *tawheed* or doctrine of beliefs as the *Shehu*, clarified in his <u>'Umdat'l-'Ulama</u>. One can assume that the meaning of his words: "acceptance of the heart" is that belief in total is the acceptance of the heart without verbal acknowledgment or action. However, genuine belief is the acceptance of the heart in everything

which our master Muhammad, may Allah bless him and grant him peace came with, the acknowledgement of the tongue and acting in accordance with the principles of the religion.

Allah ta'ala says: "Verily the believers are those who when Allah is mentioned their hearts become afraid, when His signs are rehearsed to them it increases them in belief and they become reliant upon their Lord. They are those who establish the prayer and spend out from what We have provided them. These are the real believers. They have spiritual ranks with their Lord, forgiveness and generous provision." It has been related by Abu `Amr ibn Hamdaan on the authority of Ali ibn Abi Talib who said: "I once asked the Prophet, may Allah bless him, his family and grant him peace about what belief was and he said: 'It is acquaintance with the heart, the affirmation with the tongue and acting with the limbs'."

The *Shehu*, may Allah ta`ala be merciful to him, said in his <u>Haqeeqat'l-Iman wa'l-Islam</u>: "The majority of the realized jurists hold the view that belief means acceptance only; and that the verbal pronunciation of the testimony is a prerequisite for the recompense of judgment as Muslim in this world's life; just as acceptance in the heart is an inward affair which has necessary signs. For whoever accepts Islam in his heart, but does not make the verbal pronouncement with his tongue, is in fact a believer with Allah ta`ala; even though he cannot be considered a believer in the judgment of this life. However, if he makes the pronouncement with the tongue but does not really accept Islam in his heart; then he is a hypocrite. His judgment is the opposite (i.e. he is outwardly judged as a Muslim in this world, but is a disbeliever with Allah ta`ala). This was the opinion advanced by *Shaykh* Abu Mansuur and textual evidence supports that view."

For the reality of true belief is the acceptance of the Messenger in everything that he came with out of necessity from his Lord. This means acceptance of everything that is known to be from the religion either by means of one's presumed beginnings in Islam, or by reflection or evidence. That which is known to be from the religion out of necessity includes that about which there is no doubt for any reasonable person, such as the existence of the Creator, His Divine Unity, the existence of the Angels, the Messengers, the Last Day and everything that our master Muhammad, may Allah bless him and grant him peace came with; as the *Shehu*, may Allah ta`ala be merciful to him said in an abridged fashion.

### On What Has Been Related Concerning How the *Islam* of the Servant and His Belief Can Be Ascertained in this Life

The Shehu, may Allah ta`ala be merciful to him said: "On What Has Been Related Concerning How the Islam of the Servant and His Belief Can Be Ascertained in this Life"; that is to say, the means of judging the soundness of a person's Islam of in this world's life and acknowledging the belief that will suffice him in it as well as. Allah ta`ala says: "And do not say to those who give you the greetings of peace: You are not a believer." This means that you should not say that to those who surrender to you and who do not fight you, manifesting to you that he is from among the people of your religion and spiritual calling. For the meaning of safety, surrender and peace are all one meaning. So you should never say to anyone who manifest the outward rites of Islam: 'You are not Muslim.' Al-Bukhari said: "This verse means do not say to those who extend their hands to you, give you the greetings of peace, manifest the same Islamic call as you: 'You are not a believer'.

It is said that the phrase 'peace' in this verse is the saying of: 'as-salaamu `alaykum' (peace be with you). This, thus refers back to the original meaning of the verse, because a person giving peace is among the greetings of Islam, and is a clear sign of their obedience and submission to the faith. It is conceivable that what is meant by the phrase 'peace' is to show partiality to and to abandon opposition. This verse was revealed regarding a people from the Muslims who were traveling and passed a man with whom were camels and sheep for sell. He then gave the greetings of peace to some of the people and said: 'There is no deity except Allah, Muhammad is the Messenger of Allah.' But one of the people seized him and killed him. When this was reported to the Prophet, may Allah bless him and grant him peace, it became extremely unbearable for him and thus the above verse was revealed." It was related by al-Bukhari on the authority of `Ata' on the authority of Ibn Abass who said: "There was a man who possessed sheep who encountered some Muslims and said to them: 'Peace be with you.' But then they killed him and seized his sheep. It was then that Allah ta`ala revealed His words: 'And do not say to those who give you the greetings of peace: You are not a believer.'

The *Shehu* said in his <u>Tarweeh'l-Umma</u>: "The consensus (*al-`ijma*) of the *Sunni* scholars, may Allah be pleased with them, is unanimous regarding the belief that is sufficient in applying judgment in this world's life is verbal acknowledgment (*iqraar*) of the two testimonies (*as-shahadatayn*) only. Whoever verbally pronounces the two testimonies (*shahadatayn*) has secured for himself the judgment of Islam in the religion as long as disbelief does not appear from him by words, (such as denying what is known that the Messenger came with out of necessity), or deeds, (such as making prostration to an idol, for example). This is what Abd's-Salaam ibn Ibrahim 'l-Laqaani said in his commentary of his <u>Jawharat 't-Tawheed</u>." I say: that verbal acknowledgement of the two testimonies is sufficient; however, this must be accompanied with the remainder of the five pillars, such as the prayer, the obligatory alms, as it will be cited in the forthcoming prophetic traditions.

The Shehu, may Allah ta`ala be merciful to him said: "It has been related in the Saheeh of al-Bukhari on the authority of Ibn Umar, that the Messenger of Allah, may Allah bless him and grant him peace said: "I have been commanded to fight the people until they testify to Laa ilaha illa Allah wa anna Muhammadan rasulullah, establish the prayer (salaaat), and give the obligatory alms (zakaat). If they do that, then their lives and property will be protected from me except by the rights of Islam and their reckoning is with Allah."

The narrator of this prophetic tradition was Abu Abd'r-Rahman Abdallah ibn Umar ibn al-Khataab ibn Nufayl ibn Abd'l-`Uzza ibn Riyaah ibn Qarat ibn Rizaah ibn `Adiy al-Qurayshi al-`Adawi al-Makki al-Medini, may Allah be pleased with them. He was the *Shaykh'l-Islam*. He accepted Islam when he was young, being close to seven years of age. He was among those who gave the oath of allegiance under the tree. He was present at the Battle of Uhud, and witnessed the victory over Mecca, when he was twenty years old. He transmitted an abundance of beneficial knowledge from the Prophet, may Allah bless him and grant him peace. *Imam* Muhammad al-Baaqir ibn Ali ibn al-Husayn said: "When Ibn Umar heard a prophetic tradition from the Messenger of Allah, may Allah bless him and grant him peace, he would not add or delete anything from it, and in this regard no one was like him." It has been related by Malik ibn Anas on the authority of those who related it to him: "Ibn Umar used to follow the affair of the

Messenger of Allah, may Allah bless him and grant him peace, so closely in his traces, and states and was so concerned with doing so, that it was feared he would go mad due to his regard for that." Ibn Umar also transmitted from his father, Abu Bakr, Uthman, Ali, Bilaal, Suhayb, 'Aamir ibn Rabi'a, Abu Sa'id al-Khudri, Zayd ibn Thaabit, his uncle Zayb ibn al-Khataab, Abdallah ibn Mas'ud, A'isha and many others. A'isha, once said regarding him: "I have never seen anyone who adhered to the first affair as Ibn Umar did." Ibn al-Musayyib said: "If I were to give witness that anyone was from the people if Paradise, then I would surely testify that Ibn Umar was one." Tawuus said: "I never saw anyone more scrupulous in their piety than Ibn Umar." An abundant amount of the righteous narrated from him; among whom were his sons: Saalim, 'Ubaydallah, Hamza, Zayd, and Abdallah, also his freedman, Naafi', Abu Ja'far Muhammad al-Baaqir, al-Hassan al-Basri, Ibn Shihaab az-Zuhri, al-Qaasim ibn Muhammad, Muhammad ibn Sireen, and many others besides them. He died in Mecca in the year 74 A.H. when he was 84 years old, may Allah be pleased with him.

The meaning of his words, upon him be blessings and peace: "I have been commanded" that is 'Allah commanded me', because only Allah can command the Messenger of Allah, may Allah bless him and grant him peace. However, through legal analogy when a Companion says: 'I have been commanded', it means: 'The Messenger of Allah, may Allah bless him and grant him peace commanded me', and it should not be taken to mean that another Companion commanded him; due to the fact that he was a scholar of independent judgment; he was not in need of the command of another scholar of independent judgment. However, when a scholar of the second generation (*taabi*') said it, then its meaning here is applied.

The meaning of his words upon him be blessings and peace: "...to fight the people" means in order to give victory to the Word of Allah and subordinate those who oppose it. This can be accomplished in certain circumstances by actual warfare, in some circumstance by imposing the *jizya*, and in other circumstances by establishing a social contract (*mu`aahida*) or treaty of truce (*sulhi*).

The meaning of his words upon be blessings and peace: "...until they testify to Laa ilaha illa Allah wa anna Muhammadan rasuulullah, establish the prayer (salaaat), and give the obligatory alms (zakaat). If they do that, then their lives and property will be protected from me except by the rights of Islam", is that the implications of this statement is that whoever testifies to the two testimonies, establishes the prayer and gives the obligatory alms, then his blood is protected from him even if he denies the remainder of the legal requirements. However, the testimony to messenger-ship also comprises acceptance of everything he came with.

The meaning of his words upon him be blessings and peace: "...and their reckoning is with Allah", is in those matters which are hidden and concealed in them. In this is clear evidence of the acceptance of outward actions, and that judgment is concluded based upon what is apparent. Also taken from this is avoiding declaring as disbelievers those people of heretical innovation who are connected to the divine unity (tawheed) and adhere to the shari'a, as well as the acceptance of the repentance of the disbeliever from his disbelief without making a distinction between apparent or hidden disbelief.

The meaning of the words of the *Shehu*, may Allah ta`ala be merciful to him: "In it also"; that is, in the <u>Saheeh</u> of al-Bukhari also, or it means in "What Has Been Related Concerning How the *Islam* of the Servant and His Belief Can Be Ascertained in this Life". The meaning of

Malik, who"; was Abu Hamza Anas ibn Malik ibn an-Nadr ibn Damdam ibn Zayd ibn Hiraam ibn Jundub ibn `Aamir ibn Ghanim ibn `Adiy ibn an-Najaar al-Ansari al-Khazraji an-Najaari al-Medini. He was an *Imam*, mufti, *Qur'an* reciter, traditionist and the transmitter of Islam. He was the private servant of the Messenger of Allah, may Allah bless him and grant him peace and was closer to him than his wives, disciples and followers. He was the last of the Companions to die. Anas kept company of the Prophet, may Allah bless him and grant him peace completely and adhered to him completely from the time that he, upon him be blessings and peace made the emigration until he died. He was among those who gave the oath of allegiance under the tree and accompanied the Messenger of Allah, may Allah bless him and grant him peace on all of his military engagements as his attendant, while he was a youth. He died in the year 93 A.H. and reached the age of 107 years in age. His collection of prophetic traditions reached 2286. Al-Bukhari and Muslim agree on 180. Al-Bukhari transmitted 80 isolated traditions from him, while Muslim transmitted 90.

Anas ibn Malik: "said that the Messenger of Allah, may Allah bless him and grant hi peace, said: "Whoever prays our prayer, faces our qibla and eats out slaughtered meats, then that is a Muslim who is under the protection of Allah and His Messenger. Therefore, do not betray Allah regarding those under His protection." The meaning of his words, upon him be blessings and peace: "Whoever prays our prayer", is whoever prays the prayer that I pray, or prays the prayer which my Companions and the people of my religion pray. This is evidence for the permissibility in following the differences among the *mujtahids* of the Companions and others from the *Imams* regarding prayer. If it were other than that then he upon him be blessings and peace would have said: 'Whoever prays my prayer.'

The meaning of his words, upon him be blessings and peace: "faces our *qibla*" is that he faces the direction of the *Ka`aba* in Mecca from whichever direction he is, as Allah ta`ala says: "And wherever you are turn yours faces towards its direction." The meaning of his words, upon him be blessings and peace: "...and eats our slaughtered meats" refers to anyone who slaughters animals by causing the blood to flow through the cutting of the jugular vein with an iron, stone, wood or stick like cutting utensil, whether it be done by a Muslim or one of the People of the Book; for these are the manners of slaughter which are lawful with us.

The meaning of his words, upon him be blessings and peace: "...then that is a Muslim", that is to say: whoever prays the prayer of the Muslims, faces the *qibla* of the Muslims, eats the slaughtered animals of the Muslims, then these are clear proofs and plain evidence that he is Muslim. The meaning of his words, upon him be blessings and peace: "...who is under the protection of Allah and His Messenger", that is, he is under their security and their covenant. The meaning of his words, upon him be blessings and peace: "Therefore do not betray Allah", that is: do not act treacherously towards Allah, because betrayal is a form of treachery. The meaning of his words, upon him be blessings and peace: "regarding those under His protection"; in this phrase comprises the legal principle that the affairs of the people is based purely upon what is apparent with them. For whoever, manifest the rites of the religion, then the judgment of its people applies to him, as long as he does not manifest anything which is contrary to that.

The *Shehu*, said in his <u>Tarweeh'l-Umma</u>: "*Shaykh* as-Sanusi mentioned in his commentary upon the al-Wusta: "It is not permissible for us to have an evil opinion (*suu 'dh*-

dhann) regarding the beliefs of anyone whether he be common or otherwise except if there appears openly on the tongue an issue that indicates that he conceals in his heart something of corrupted beliefs (al-'aqd 'l-faasid). Then, it becomes obligatory to be kind and tolerant in instructing him in the meanings which will guide him to what is more reasonable in his beliefs."

The Shehu, may Allah ta`ala be merciful to him said in his Rujuu` as-Shaykh as-Sanusi `An at-Tashdeed Fee `Aqaa'id at-Tawheed: "Shaykh as-Sanusi, may Allah be merciful to him, also clarified, in spite of his strictness, that no one who openly manifest Islam is to be declared a disbeliever, as long as they do not openly manifest disbelief. This is because the judgment of this world's life is constructed on what is outwardly apparent. This is based upon what he himself said in his al-`Umdat: 'Our words concerns that which is between the servant and his Lord; and concerning what will redeem him from the eternity with the remainder of disbelievers in the Fires of Hell.' He then said: 'As for this world's life, then its judgments is constructed on what is outwardly apparent'."

The meaning of the words of the *Shehu*, may Allah ta`ala be merciful to him: "In it also"; that it is to say, in the <u>Saheeh</u> of al-Bukhari also or it means in "What Has Been Related Concerning How the *Islam* of the Servant and His Belief Can Be Ascertained in this Life"; "on the authority of Anas ibn Malik also who said that the Messenger of Allah, may Allah bless him and grant him peace, said: "I have been commanded to fight the people until they say: Laa ilaha illa Allah. If they say it, pray our prayer, face our *qibla*, and slaughter as we slaughter; then their life and wealth will be made sacred to us, except by what rights demand."

The meaning of his words, upon him be blessings and peace: "I have been commanded to fight the people until they say: Laa ilaha illa Allah", is that although the statement is confined to what was said and did not include the testimony of messenger-ship, yet it is implied. This is similar to what one means when you say: "I recited al-Hamd", when you mean by that you recited the entire chapter of al-Faatiha. It is said that the first part of the prophetic tradition was narrated regarding the right of those who deny the divine unity; thus, when he verbally expresses it, then he becomes like one who unifies Allah from among the People of the Book. He is then required to have belief in what the Messenger came with. It is for this reason that the subsequent mentioned actions are brought in conjunction with the first statement. The meaning of his words, upon him be blessings and peace: "If they say it", that is, if they verbally pronounce the noble utterance; which is their saying: 'laa ilaha illa Allah.'

The meaning of his words, upon him be blessings and peace: "...pray our prayer", is a clear reference to the lawful prayer and is incorporated in the act of bearing witness to messenger-ship. The meaning of his words, upon him be blessings and peace: "...face our qibla, and slaughter as we slaughter; then their life and wealth will be made sacred to us, except by what rights demand", is that the wisdom in restricting his words to what was mentioned of actions is that whoever verbally pronounces the divine unity from among the People of the Book, and even if they pray, face a qibla, and slaughter meats, but they do not pray as we pray or face our qibla, they are then outside of the above mentioned protection of Allah and His Messenger. This is because there are some among them who slaughter animals to other than Allah; as well as those who do not consume our slaughtered meats. It is for this reason that he said in the foregoing narration: "...and eat our slaughtered meats." All this indicates that authentic

acquaintance with the circumstances of a person in his prayer and manner of consumption is more summarily possible in a single day, unlike other matters of the religion. From this prophetic tradition we know that the judgment of the Islam of servants is based upon their apparent circumstances and not by what is concealed in their hearts.

The Shehu, may Allah ta`ala be merciful to him said: "It has been related in the Saheeh of Muslim on the authority of Abu Sa'id al-Khudri that the Messenger of Allah, mat 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." As for the narrator of this prophetic tradition, he was Abu Sa'id al-Khudri, Sa'd ibn Malik ibn Sinaan ibn Tha'laba ibn 'Ubayd ibn al-Abjar ibn 'Awf ibn al-Haarith ibn al-Khazraj al-Ansari al-Khazraji. He transmitted from the Prophet, may Allah bless him and grant him peace, Abu Bakr, Umar and many from the Companions. Handhala ibn Abu Sufyan related on the authority of his teachers: "There was no one from the young Companions of the Messenger of Allah, may Allah bless him and grant him peace, who was more knowledgeable than Abu Sa'id al-Khudri." Those transmitted from him were his son Abd'r-Rahman, Abdallah ibn Umar, Jaabir ibn Abdallah, Anas ibn Malik, Naafi`, Muhammad al-Baaqir ibn Ali, al-Hassan al-Basri, `Ataa' ibn Yasaar, Sa'id ibn al-Musayyib, `Ataa' ibn Yazid al-Laythi, Sa'id ibn Jubayr, and many others. He was among the mujtahid jurists of the Companions. He narrated 1170 prophetic traditions. In the narrations of both al-Bukhari and Muslim there were 43. Al-Bukhari transmitted 16 isolated traditions from him, while Muslim transmitted 52. He died in the year 74 A.H.

The meaning of his words, upon him be blessings and peace: "I have not been ordered to search into the hearts of people", is that the etymological root of the phrase 'search' (naqqaba) is to 'examine' (fatasha) and 'scrutinize' (bahatha). Thus, the phrase 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. It is as if he said: "I have only been ordered to judge them by their apparent affairs."

The meaning of his words, upon him be blessings and peace: "or to tear open their inwards"; is that the meaning of 'tear open' (shaqqa) 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 (dhaahir). 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.

For everyone who openly manifest Islam, is not to be declared a disbeliever, because the Book, the *Sunna* and consensus all agree regarding that whoever makes the verbal pronouncement of the two testimonies (*shahaadatayn*); then Islamic judgment is to be applied to him; such as his being married among the Muslims; him being prayed over when he dies; his being washed and buried among the graveyards of the Muslims. And this is as long as he does not openly manifest disbelief in his actions; such as making prostration to a pagan idol; or in his words; such as objecting to anything which is from the religion out of necessity.

#### On What Has Been Related Concerning the Principles of Islam

The Shehu, may Allah ta`ala be merciful to him said: "On What Has Been Related Concerning the Principles of Islam"; where the phrase 'principles' (arkaan) is the plural of the word 'pillar' (rukun) and comes from the support that someone takes against something or when he leans upon it and takes repose. Allah ta`ala says: "And do not rely upon those who are unjust"; that is to say: do not rely upon them for support and do not trust in them. Thus, the principles of a precept are those aspects of a thing which strengthen it and make it stand; for the principles of Islam are the aspects of Islam which causes its outward branch to stand.

Allah ta`ala says: "But righteousness is that you believe in Allah, the Last Day, the Angels, the Books and the Prophets." There is disagreement as to who is intended in this address. Qatada said: "A man asked the Prophet of Allah, may Allah bless him and grant him peace about righteousness, then Allah revealed this verse." It is said that it used to be that a man before the revelation of the religious obligations, when he testified to there is no deity except Allah and that Muhammad is His servant and messenger, then Paradise would be obligatory for him. Then Allah revealed this verse.

Ar-Rabi'a and Qatada said: "Those addressed in this verse are the Jews and the Christians because they deferred regarding the direction and orientation of prayer. The Jews faced towards the west facing the Temple of Jerusalem. The Christians faced towards the east in the direction of the sunrise. Each group accused the other of altering the true orientation and made their particular direction superior to the other. It was then said to them: 'What you are arguing about is not righteousness. However true righteousness is that you believe in Allah.' It is said that the meaning of the verse is 'But those who are really righteous...', based upon His words, 'They are ranks with Allah', which means 'they possess rank with Allah'. When the Prophet, may Allah bless him and grant him peace made the emigration to Medina, the obligations were established, the qibla was changed and the penal punishments were established, then Allah revealed this verse. Then the Prophet, may Allah bless him and grant him peace said: 'All of righteousness is not that you pray nor so other than that. However true righteousness is that you believe in Allah',...until the end of the verse. Ibn Abass, Mujaahid, ad-Duhaak, `Ata, as-Sufyan and az-Zujaaj, all agreed that the word righteousness could include in its meaning those who are righteous as well as righteousness itself." The verse, thus provides evidence of the pillars of Islam in general.

The Shehu, may Allah ta`ala be merciful to him said: "It has been related in the Saheeh of al-Bukhari on the authority of Abdullah ibn Umar, may Allah be pleased with them both, who said: "I heard the Messenger of Allah, may Allah bless him and grant him peace, say: 'Islam has been built upon five principles: [1] to testify to Laa ilaha illa Allah wa

### Muhammadun rasulullah; [2] to establish the prayer (<u>salaat</u>); [3] to pay the obligatory alms (<u>zakaat</u>); [4] the pilgrimage (<u>al-hajj</u>); and [5] to observe the fast of <u>Ramadan</u>'."

The meaning of his words upon him be blessings and peace: "Islam", which is what comprises the outward branch of the religion. The meaning of his words upon him be blessings and peace: "...has been built", is a passive object phrase indicating that it was constructed on a foundation. The meaning of his words upon him be blessings and peace: "upon five", that is five supports (da'a'im) as it was explicitly stated in the narration of Abd'r-Razaaq. In the narration of Muslim it says: "...upon five" using the feminine form meaning pillars or principles. They are: "...to testify...", that is to accept with the heart and verbally pronounce with the tongue: "...to Laa ilaha illa Allah wa Muhammadun rasulullah". In another narration: "...belief in Allah and His Messenger...", which means the verbal testimony of the divine unity and messengership. Comprised within the testimony of the messenger-ship is acceptance of everything which he came with regarding the affairs of the after-life. The four mentioned issues after the testimony are actually constructed upon it, since nothing from them can be valid except after its existence. Its likeness is like a house which is constructed upon five pillars, where the foremost of them is the center buttress and the remainder act as pillars. As long as the central buttress stands, then it can be said that the house exists, regardless of what collapses from the remaining pillars. However, if the central buttress collapses, then what is known to be a house also collapses.

The meaning of his words upon him be blessings and peace: "...to establish the prayer (salaaat)", is that the phrase 'to establish' takes its etymological root from 'to institute', thus what is meant by establish the prayer is to be persistent in it, or to unconditionally perform it with its preconditions, obligations and pillars. The meaning of his words upon him be blessings and peace: "...to pay the obligatory alms (zakaat)", is to give it over to its rightful people. The lawful meaning of pay the obligatory alms is to discharge a portion of one's wealth in a specific manner for a specific people.

The meaning of his words upon him be blessings and peace: "...the pilgrimage (al-hajj)", meaning to the House of Allah in Mecca. In another narration it states: "...and pilgrimage to the House", which is the Ka`aba in Mecca. The meaning of his words upon him be blessings and peace: "...and to observe the fast of Ramadhan", is to refrain from eating, drinking and conjugal relationships throughout the day during the month of Ramadhan. In this particular narration the pilgrimage is presented before the issue of fasting. It is in this manner that al-Bukhari constructed its arrangement. However, in Muslim in a narration of Sa`d ibn `Ubayda on the authority of Ibn Umar the issue of fasting is mentioned before the issue of pilgrimage. Then Ibn Umar said: "No. It should be fasting Ramadhan and then pilgrimage; likewise, did I hear it from the Messenger of Allah, may Allah bless him and grant him peace."

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#### On What has Been Related About the Foundations of Belief Which Entitles the Servant Being Safe from the Eternity of the Fire and Entrance into Paradise

The Shehu, may Allah ta`ala be merciful to him said: "On What has Been Related About the Foundations of Belief Which Entitles the Servant Being Safe from the Eternity of the Fire and Entrance into Paradise". The Shehu said in his Tarweeh'l-Umma: "Shaykh as-Sanusi said in his Nuur as-Sa`ada, the commentary upon his Umm al-Baraaheen: "The establishment of the divinity of our Master the Majestic and Mighty with every reasonable person is undisputable. However, disbelief occurs when an additional deity is added, then negation of the deities that have been added to Allah ta`ala is required. This is how the science of Divine Unity (at-tawheed) came into being, so consider that."

In the same text, the *Shehu*, may Allah ta`ala be merciful to him said: "*Shaykh* Muhammad ibn Yusef as-Sanusi said when he was asked, as it was narrated by Sidi Miyaara in the <u>ad-Durri at-Thameen wa'l-Mawrud'l-Mu`een</u> his commentary upon the <u>Murshid'l-Mu`een</u>, about what is incumbent from the foundations of the religion (*usuul ad-deen*): is it a prerequisite for the faith which entitles a servant to enter Paradise to know the meaning of **Laa ilaha illa Allah Muhammadur Rasuulullahi** (There is no deity except Allah and Muhammad is the Messenger of Allah) in detail the way it is discussed in the <u>al-`Aqeeda's-Sughra</u> or not? He answered: "That is not a prerequisite except in the perfection of one's beliefs. It is a prerequisite in the soundness of knowledge of the meanings concerning the comprehension of the particulars of this science."

He then said: "There is no doubt that the majority of the believers, the common among them and the elite, are aware of that; since each of them knows that Allah is the Creator and that He is not created (al-Khaaliq wa laysa bi makhluuq). They know that He is sole Provider and that He is not provided for (ar-Raaziq wa laysa bi marzuuq). This simply means that He is Independent of all else beside Himself and that all things besides Him are in need of Him. They also know that prayers, fasting, pilgrimage are only offered to Him and that there is nothing worshipped in reality besides Him. This is the meaning of their saying that Allah is the One deserving of worship and that none deserves it except Him."

The Shehu, may Allah ta`ala be merciful to him said: "It has been in the Saheeh of al-Bukhari on the authority of 'Utban ibn Malik who said that the Messenger of Allah, may Allah bless him and grant him peace, said: "Verily Allah has forbidden from entering the Fire, (that is from the Fire of eternity), him who says: 'Laa ilaha ill Allah'; seeking by that the continence of Allah." As for the narrator of this prophetic tradition, he was `Utban ibn Malik ibn `Amr ibn al-`Ijlan ibn Zayd ibn Ghanim ibn Salim ibn `Awf ibn `Amr ibn `Awf ibn al-Khazraji as-Saalimi. According to the majority of the narrators he was among those who were present at Badr, however Ibn Is'haq did not include him among them. The prophetic tradition verifying his status among the people of Badr is confirmed in the two Saheeh collections by way of Anas, Mahmud ibn ar-Rabi` and others. He was the *Imam* of his people of the Banu Saalim. Ibn Sa`d mentioned that the Prophet, may Allah bless him and grant him peace made brotherhood between he and Umar. He died during the *khilaafa* of Mu`awiyya when he had reached an advanced age.

The meaning of his words, upon him be blessings and peace: "Verily Allah has forbidden from entering the Fire, (that is from the Fire of eternity), him who says: 'Laa ilaha ill Allah'; seeking by that the continence of Allah", is that there is nothing in the heavens and the earth that is more important to Allah ta`ala than the noble testimony, which is the testimony of the divine unity. For this reason it has been made obligatory for a person at the beginning of his Islam and esentual at the point of his death. It is highly recommended to be recited by the common people and the spiritually elite throughout their lives for the removal of their sins, the raising of their spiritual ranks with Allah and the illumination of their hearts with His gnosis.

For the noble testimony is the defense of the servants with their Lord on the Day of Judgment as at-Tirmidhi narrated on the authority of Abdallah ibn `Amr that the Messenger of Allah, may Allah bless him and grant him peace said: "A man from my Umma will be recuperated for all to see. Ninety-nine scrolls with his bad deeds will welcome him. Each scroll will stretch 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!" This means that nothing from his sins will be equal to the noble testimony. On the contrary, the word of the testimony will out weight all acts of disobedience.

The apparent meaning in the expression of the prophetic tradition: "Verily Allah has forbidden from the Fire..." is that no one among the disobedient among the monotheist will enter the Fire. However, this conception is a contradiction of many *Qur'anic* verses and well-known prophetic traditions; among them being the prophetic traditions regarding the intercession, where he upon him be blessings and peace said as it was related by at-Tirmidhi on the authority of Jabir ibn Abdallah: "My intercession is for the people of major sins from my *Umma*. Those who are not from among the people of major sins will not receive my intercession." Thus, the majority of the scholars interpolate the only possible meaning for 'forbidden' in the above prophetic tradition to be 'forbidden the eternity' in the Fire.

The *Shehu*, may Allah ta`ala be merciful to him said: "In it also"; that it is to say, in the <u>Saheeh</u> of al-Bukhari also or it means in "What Has Been Related About the Foundations of Belief Which Entitles the Servant Being Safe from the Eternity of the Fire and Entrance into Paradise". It was related in it: "on the authority of Anas ibn Malik, may Allah be pleased with him, who said that the Prophet, may Allah bless him and grant him peace, said to Mu'adh (while Mu'adh was seated behind on his saddle): "O Mu'adh ibn Jabal!" So who was Mu`adh ibn Jabal who rode behind the Prophet, upon him be blessings and peace on his camel? He was the *Imam* and spiritual master Abu Abd'r-Rahman Mu`adh ibn Jabal ibn `Amr

ibn Aws ibn `Aa'idh ibn `Adiy ibn Ka`b ibn `Amr ibn Udaya ibn Sa`d ibn Ali ibn Asad al-Ansari al-Khazraji al-Medini al-Badri. Mu`adh accepted Islam when he was eighteen years old. He was tall, handsome and good looking. He was present at the oath of allegiance given at `Aqaba and the Battle of Badr. He was among those who gathered the *Qur'an* during the life time of the Messenger of Allah, may Allah bless him and grant him peace.

He upon him be blessings and peace said regarding him: "Mu'adh ibn Jabal is the most knowledgeable of the people regarding the prohibitions of Allah and His permissibilities." As-Shaybaani related on the authority of Muhammad at-Thaqafi that the Messenger of Allah, may Allah bless him and grant him peace said: "Mu'adh will come on the Day of Judgment as the Imam of the scholars walking in front of them." Those who narrated from him were: Abdallah ibn Umar, Abdallah ibn Abass, Jaabir ibn Abadallah, Anas ibn Malik, Abu Amama, Abu Muslim al-Khawlaani, Masruuq, and others. Ar-Ruuyaani related in his Musnad on the authority of al-Haarith ibn `Amr at-Thaqafi who said: "Our companions related to us on the authority of Mu'adh that he said: 'When the Prophet, may Allah bless him an grant him peace dispatched me to Yemen he said to me: 'How will you judge when a judgment is presented to you?' He said: 'I will judge by what is in the Book of Allah. If there is none, then by what the Messenger of Allah, may Allah bless him and grant him peace judged.' He said: 'And if it is not among the matters which the Messenger has judged?' He said: 'I will make strenuous effort (ijtahhid) with my opinion, and will not err.' He then struck my chest, and said: 'All praises are due to Allah who has given success to the messenger of the Messenger of Allah, may Allah bless him and grant him peace in what pleases the Messenger of Allah'." Mu'adh died in the year 18 A.H. at the age of 33.

Mu`adh ibn Jabal said responding to the Prophet, may Allah bless him and grant him peace: "At your beck and call O Messenger of Allah and at your service! (Three times)." The meaning of his words of Mu`adh: "At your beck and call O Messenger of Allah and at your service!"; is that the expression 'remaining' (labb) with the letter laam inflected with fat'ha means in this context 'to answer a call'. The etymological root of the phrase is from 'to remain in a place steadfastly'; that is, 'to be established in it and adhere to it'. Thus, the meaning of Mu`adh words: "At your service" is "I remain in your obedience", or: "I am firmly and steadfastly established in your obedience", or "I will answer your summons time after time." The meaning of the phrase 'service' (sa`ada) is 'providing assistance' (musaa`ida), as if he said: "I remain steadfast in answering you and in assisting you." However, these two phrases have a second context which is the meaning of emphasis and increase; that is to say replying to a summons constantly. It is said that the root of the phrase: "At your service!" is from another etymological source, which we will clarify in the Book of Pilgrimage Allah ta`ala willing. Now, Mu`adh repeated the phrase three times, that is to say, that the call and the answer were made three times, as it is explicitly expressed in the narrations of Muslim.

"He", the Prophet, "may Allah bless him and grant him peace, said: "No one testifies to 'Laa ilaha illa Allah wa Muhammadun rasulullah', sincerely in his heart except that Allah forbids the Fire from him (that is the Fire of eternity)." The meaning of his words upon him be blessings and peace: "No one testifies to 'Laa ilaha illa Allah wa Muhammadun rasulullah', sincerely", is that in the expression 'sincerely' is a preemption against the false

testimony of the hypocrite which emerges on his tongue without sincerity or true belief in his breast.

The meaning of his words upon him be blessings and peace: "...in his heart", means from the sincere acceptance of the heart. It is conceivable that this expression is connected to the previous phrase 'sincerely'; that is to say, that he testifies with his verbal expression along with the sincere acceptance of his heart. Or perhaps the expression 'in his heart' is connected to the phrase 'testifies'; that is to say, that he testifies with his heart. The first interpolation, however, is the foremost with the scholars.

The meaning of his words upon him be blessings and peace: "...except that Allah forbids the Fire from him (that is the Fire of eternity)", provides definitive proof with the people of the *Sunna* that a group among the disobedient believers will be punished and then brought out of the Fire by means of the intercession. It is for this reason that he qualified the statement with his words: "that is the Fire of eternity", as the *Shehu* himself stated explicitly in his <u>Tanbeeh'l-Umma 'Ala Qurb Hujuum Ashrat as-Saa'a</u>.

In this work, the *Shehu* cited a prophetic tradition related by al-Hakim and at-Tirmidhi in the Nawaadir'l-Umuur on the authority of Abu Hurayra, may Allah be pleased with him who said that the Messenger of Allah, may Allah bless him and grant him peace said: "Verily the intercession on the Day of Judgment will be for those who committed major sins from among my Umma and then died upon that. Among them will be those at the First Gate of Jahannam whose faces will not be blackened, whose eyes will not be turned bleary, who will not be shackled with chains, who will not be linked with the devils, who will not be beaten with maces and will not be made to shriek in the lowest depths of Hell. Among them will be those who will remain in It for an hour, then brought out. Among them will be those who will remain in It for a month and then brought out. Among them are those who will remain in it for a year and then brought out. The longest that they will reside in It will by like the age of this world from the Day it was created until the Day it will be annihilated and that is 7000 years. Then Allah when He wills He will bring out the monotheists from It as an insult to the hearts of the people of the other religions, who will say to them: 'We and you were together in the world. You believed in Allah while we disbelieved in Him. You accepted Him and we denied Him. You testified of Him and we denounced Him. However, that did not avail you! We and you are the same this Day in Hell together! You are being punished just as we are being punished! You will be in It forever just as we will be in It forever!' Then Allah will become Angry at that with an Anger which He has never shown before or will ever show thereafter. He will then bring out the People of tawheed from It to a spring which will be between the Bridzge of Hell and Paradise, called 'the River of Life'. He will then sprinkle some of the water upon them and they will began to sprout forth like a seed growing out of its kernel...They will enter Paradise and there will be written on their foreheads: 'The freedmen of Allah from Hell', all except one man from the people of tawheed. He will remain in Hell after them for 1000 years. He will then call out: 'O Affectionate! O Munificent!' Then Allah will dispatch an Angel to him in order to bring him out. The Angel will delve into the depths of Hell searching for him for seventy years and will be unable to find him, and then It will return and say: 'Verily You ordered me to bring Your servant so-and-so from the Hell Fires, and I searched for him for seventy years, but was unable to find him!' Then Allah

ta'ala will say: 'Go and get him! He is in such-and-such Valley beneath molting volcanic rock!' Then he will be brought out of It and entered into Paradise."

The *Shehu*, may Allah ta`ala be merciful to him said: "In it also"; that it is to say, in the <u>Saheeh</u> of al-Bukhari also or it means in "What Has Been Related About the Foundations of Belief Which Entitles the Servant Being Safe from the Eternity of the Fire and Entrance into Paradise". The meaning of his words: "that he, upon him be blessings and peace, said to Mu'adh"; is that this prophetic tradition was narrated on the authority of Masaddid on the authority of Mu`tamir ibn Sulayman at-Taymi on the authority of Sulayman at-Taymi on the authority of Anas ibn Malik who said: "It was mentioned to me" using the passive tense, as Anas did not mention who told this to him in any of the narrations of the tradition that I have come across. This is perhaps because Mu`adh only narrated this prophetic tradition at his death while he was in Syria, and Jaabir and Anas at that time were in Medina and did not witness him narrate it. However, among those who were present with Mu`adh when he narrated this prophetic tradition was `Amr ibn Maymun al-Awadi one of the *Mukhdarameen*. It is conceivable that Anas heard it from him.

Then the Messenger of Allah, upon him be blessings and peace said to Mu`adh: "Whoever meets Allah and he has not associated anything with Him, will enter Paradise." The meaning of his words, upon him be blessings and peace: "Whoever meets Allah...", means whoever meets the appointed time which Allah has decreed for him, which is death, as the majority of the scholars interpolate it. It is also conceivable that what is meant here is the Resurrection, or the Vision of Allah ta`ala in the Hereafter. The meaning of his words, upon him be blessings and peace: "...and he has not associated anything with Him"; is that whoever dies and he is one who unifies Allah at the time that he dies; or whoever makes his final words before death comes, the testimony of sincerity; i.e. 'laa ilaha illa Allah.'

The meaning of his words, upon him be blessings and peace: "...will enter Paradise", he restricted the statement to negating associating deities with Allah because it explicitly evokes the Divine Unity by necessity and evokes the establishment of messenger-ship by implication, since whoever denies the Messenger of Allah, may Allah bless him and grant him peace has indeed denied Allah, and whoever denies Allah is a polytheist. Or the likeness of the phrase is similar to the statement: "Whoever performs the ritual ablution, has made his prayer valid." That is to say, that he does it with all the remaining preconditions of prayer. Thus, what is meant here is that whoever dies and his circumstances is that of a believer in all that is required for him to believe in, will enter Paradise. What is meant here is that he must believe in Allah, the One, and not associate any deities with Him; along with that, he must repent of all sins between him and his Lord and those sins between him and His creatures.

The *Shehu*, may Allah ta`ala be merciful to him said: "In it also"; that it is to say, in the Saheeh of al-Bukhari also or it means in "What Has Been Related About the Foundations of Belief Which Entitles the Servant Being Safe from the Eternity of the Fire and Assures Entrance into Paradise". "...on the authority of Abu Hurayra", that is to say on the authority of Abu Hurayra, Abu'l-Aswad Abd'r-Rahman ibn Sakhr ad-Dawsi'l-Yamaani. He was an *Imam*, jurist, *mujtahid*, traditionist and Companion of the Messenger of Allah, may Allah bless him and grant him peace. He was the absolute master of the traditionists. He witnessed the Battle of Khaybar alongside the Prophet, may Allah bless him and grant him peace. He kept company with the

Messenger of Allah, may Allah bless him and grant him peace for four years, but became the greatest of the preservers of the prophetic traditions among the Companions, as as-Shafi` once said: "Abu Hurayra was the greatest of those who memorized the narrations of prophetic traditions in his time"; as this will be stated explicitly in the following cited prophetic tradition by his words, upon him be blessings and peace: "...since I realize your longing for learning the traditions" Abu Hurayra died in the year 59 A.H. at the age of 78.

Abu Hurayra: "...who said: "O Messenger of Allah! Who will be the most fortunate of people with your intersession (shafa'at) on the Day of Standing?" The meaning of the word 'as'adu' (the most fortunate) is from the superlative form of the verb (af'alu) and means good fortune (yumn) which is the opposite of misery. The people of felicity (sa'aada) are those who unify Allah from the Umma of Muhammad, may Allah bless him and grant him peace who do not associate anything besides Allah; even if they are transgressors from the people of major sins. They are those who will be joyous (su'adaa') because they will eventually be taken out of the Fire by means of the Intercession of the Prophet, may Allah bless him and grant him peace. As for the pure idolater and the hypocrite there will be no bliss for them.

The meaning of the question of Abu Hurayra gives evidence that the matter of the intercession was well known with the Companions of the Messenger of Allah, may Allah bless him and grant him peace. For indeed, he may Allah bless him and grant him peace will intercede on behalf of some in order to give them ease from the terrors of the Stopping Place. He will intercede on behalf of some disbelievers by lightening the Punishment for them as has been verified regarding Abu Talib. He will intercede on behalf of some of the believers by bringing them out of the Hell Fires after they had entered It; and for some by preempting them from entering the Hell even though they were required to enter It. He will intercede for some of them by their entering Paradise without any reckoning; and on behalf of others by the raising of their ranks in Paradise.

The Shehu, may Allah ta`ala be merciful to him said: "The Messenger of Allah, may Allah bless him and grant him peace, replied: "O Abu Hurayra, I assumed no one was more worthy of asking me about that tradition than you since I realize your enthusiasm for learning the traditions. The most fortunate of people with my intersession (shafa'at) on the Day of Standing will be he who said: 'Laa ilaha illa Allah', sincerely in his heart or soul." The meaning of his words, upon him be blessings and peace: "O Abu Hurayra, I assumed no one was more worthy of asking me about that tradition than you since I realized your enthusiasm for learning the traditions"; is that this statement of the Prophet upon him be blessings and peace is a clear indication of the merits of Abu Hurayra in the science of prophetic traditions as we mentioned previously; and suggest the merits in being ardent for obtaining knowledge.

Imam Al-Muhlab said: "In this statement is an indication that being ardent for good and knowledge culminates in being ardent in asking about the more incomprehensible issues and things of a more subtle meaning. This is because the issues which are apparent to all people are the same with them in inquiry, due to the fact that these pose no challenge for their thinking. However, in the case of the more incomprehensible issues and those more exceptional ideas in meanings, no one ask about these except the one who is firmly established as a researcher, which induces him to have that level of fervor for knowledge. Thus, his fervor for knowledge becomes the causative factor for achieving recompense from Allah, as well as being recompensed for

those who act by the issue he raised until the Day of Judgment." It is for this reason that the scholars have said: "The excellent question is half of knowledge."

The meaning of his words, upon him be blessings and peace: "...The most fortunate of people with my intersession (*shafa'at*) on the Day of Standing will be he who said: 'Laa ilaha illa Allah', this is a precaution against one who associates deities with Allah. He meant along with that, the pronouncement of Muhammad'r-Rasuulullahi. However he sufficed citing the first part from the two statements of the testimony because it has become like a catchword which comprises both phrases as was previously discussed in the section on belief. The meaning of his words, upon him be blessings and peace: "...sincerely..." is in accordance with another narration: "...being sincere..."; where both are taken from the expression 'sincerity' (*ikhlaas*). He said this as a precaution against the hypocrite who utters the testimony with his tongue only without any belief in his breast.

The Shehu said in his Tareeq'l-Janna: "Realize that sincerity is in two divisions: the sincerity of actions (ikhlaas'l-`amal); and the sincerity of seeking after the Hereafter (ikhlaas talabi'l-akhirati). As for the sincerity of actions, it is actions done with the desire to draw near to Allah `izza wa jalla. As for the sincerity of seeking after the Hereafter, it is desire for the benefits of the Hereafter by doing good deeds. Al-Fudayl said: 'Sincerity is to be in perpetual watchfulness (al-muraaqaba) for Allah ta`ala and to be unconcerned with all good fortune (hudhuudh).' That is the most perfect of explanations. The opposite of sincerity is showing-off (riyaa'); which is desiring the advantages of this world by doing acts of the Hereafter. Then showing-off are in two sorts: unadulterated showing-off (riyaa' mahdun) and mixed showing-off (riyaa' takhleet). Unadulterated showing-off is doing acts of worship purely for worldly reasons and no other; while mixed showing-off is doing acts of worship for the advantages of this world and the Hereafter."

The meaning of his words, upon him be blessings and peace: "...in his heart or soul", indicates doubt in the mind of the narrator. In another narration by the author in the section on freeing captives it states: "...sincerely from his soul." Thus, he mentioned this by way of giving emphasis as Allah does by His words: "For indeed he caused sins upon his heart"; this is because the mine of sincerity is the heart. In this prophetic tradition is proof that the prerequisite of articulating the two statements of the testimony is the verbal utterance.

#### On What Has Been Related Regarding the Principles of Belief

The Shehu, may Allah ta`ala be merciful to him said: "On What Has Been Related Regarding the Principles of Belief". The meaning of the principles of belief is the aspects of belief by which belief is made to stand and its axioms which strengthen it. " It has been related in the Saheeh of Muslim on the authority of Umar ibn al-Khataab, may Allah be pleased with him, that the Messenger of Allah, may Allah bless him and grant him peace, said at the time Jibril asked him about belief". This is an indication of the prophetic tradition cited in the introduction of the book which was related by al-Bukhari on the authority of Abu Hurayra, as well as by Muslim on the authority of Umar ibn al-Khataab, when Jibril said: "Inform me about belief" as it was related in the narration of Muslim; and in the narration of al-Bukhari that Jibril said: "O Messenger of Allah what is belief?"

The Prophet, may Allah bless him and grant him peace said in answer to the question of Jibril, upon him be peace: "It is that you believe in Allah, His Angels, His Divine Books, His Messengers, the Last Day, and that you believe in the decree-its good and its evil". The meaning of his words, upon him be blessings and peace: "It is that you believe in Allah", is that belief in Allah means acceptance of His existence, that He is described by attributes of perfection and negating from Him all attributes of deficiency.

Shaykh Abdullahi ibn Fuduye` clarified the meaning of belief in Allah in his Taqrib 'd-Daruuri'd-Deen where he said: "You should believe that Allah exists. There is no first-ness to Him and no last-ness to Him. There is nothing like Him. He has neither body nor direction. He is independent of place and doer. He is one in His essence, His attributes and His actions. Nothing in creation has innate actions in and of itself. Fire does not burn. Food does not satisfy. The knife does not cut. All phenomenal actions in creation are in fact the acts of Allah ta`ala which He does with its creation not by means of them. He is omnipotent over every possibility, which does not exist, which cannot exist except by the will of the All Knowing who is never ignorant of anything. He is the Living who will never die. He is All Hearing of every existent thing, but without ears. He is All Seeing of every existent thing, but without pupils. He is a Speaker without tongue or sound. Nothing in creation is obligatory upon Him to do. All rewards are because of His bounty and punishment is by His justice." All of this has been established by the Book and the Sunna as the Shehu clarified in his books such as the 'Umdat'l-Muta'abideen, the 'Umdat'l-'Ulama, the Mirat't-Tullab, the Ihya 's-Sunna wa Ikhmad'l-Bida' and others.

The meaning of his words, upon him be blessings and peace: "...His Angels", is that belief in the Angels is acceptance of their existence, that they are as Allah ta`ala describes them: "noble servants", that they are luminous spiritual beings, which are neither male nor female, which neither eat or drink or procreate. No one knows the number of the Angels except Allah ta`ala, because they are forever increasing and never decrease. Allah ta`ala says: "And no one knows the forces of your Lord except Him." He, upon him be peace, mentioned the Angels prior to mentioning the Heavenly Books and the Messengers out of consideration of the actual ordered arrangement, because He sub'hanahu wa ta`ala first sends the Angels with the Heavenly Books to the Messengers. However, this arrangement should not be taken as evidence for those who consider the Angels superior to the Messengers.

Shaykh Muhammad al-Wali ibn Sulayman al-Fulani al-Barnawi said in his al-Manhaj al-Fareed: "We believe that Jibril, upon him be peace, is one of Arch-Angels (sultan `ala 'l-mala'ika), responsible for the descent of Divine Revelation; and it is a spiritual entity (ruuhaaniy). We believe that Mika`il, upon him be peace is one of the Arch-Angels responsible for the measure of the waters; and it is a spiritual entity. We believe that Israfeel, upon him be peace is one of the Arch-Angels responsible for blowing into the Trumpet; and is a cherubim. We believe that `Izra'eel, upon him be peace, is one of the Arch-Angels responsible for seizing the spirits at death; and is a cherubim. We believe that Malik, upon him be peace is one of the Arch-Angels, responsible as warden over Hell Fires, may Allah save us from it; and he is a cherubim. We believe that Ridwaan, upon him be peace is one of the Arch-Angels, responsible for as warden of the Gardens of Paradise, may Allah make us among those who reside therein, and he is spiritual entity. Whoever believes that the Angels Harut and Marut are being punished on earth because of some alleged mistake they made in an interaction with the planet Venus, has

disbelieved. Rather, both Angels, were Divine Angelic messengers, whom it is obligatory to respect and honor."

The meaning of his words, upon him be blessings and peace: "...His Heavenly Books", is that belief in the Books of Allah is acceptance that they are the Speech of Allah and that what is subsumed in them is True. Allah ta`ala says: "Say: We believe in Allah and in what has been revealed to us, and in what was revealed to Abraham, Ishmail, Isaaq, Jacob and the Tribes; and in what was given to Moses and Jesus and in everything which was given to the Prophets from their Lord. We make no distinction between them and to Him we have surrendered." For Allah ta`ala has revealed one hundred and forty Heavenly Books. Shaykh Muhammad al-Wali ibn Sulayman said: "Ten heavenly books were revealed to Adam, upon him be peace. Fifty heavenly books were revealed to Prophet Seth, upon him be peace. Ten heavenly books were revealed to Prophet Ibrahim, upon him be peace. The Zabur was revealed to Prophet Dawud, upon him be peace. The Torah was revealed to Prophet Musa, upon him be peace. The Injeel was revealed to Prophet Isa, upon him be peace. The Furqaan was revealed to our Prophet Muhammad, may Allah bless him and grant him peace, nobility and honor."

The meaning of his words, upon him be blessings and peace: "...His Messengers", is that belief in the Messengers is acceptance that they are truthful in what they informed creation about Allah. The generalization regarding the Angels, the Heavenly Books and the Messengers proves that it is sufficient to have belief in them without going into detail, except where a particular name has been established, then it is obligatory to believe in it in detail. Shaykh Muhammad al-Wali ibn Sulayman said: "The plural form of messengers 'rusul' is used in order that one my not have the delusion that belief in one of them is sufficient. Allah ta`ala says: 'We make no distinction between anyone of the Messengers'. For every Messenger is a prophet, but not every Prophet is a messenger. If you were to be asked about the difference between a Prophet and a Messenger; say: A Prophet is one who receives prophecy and strengthens to religion of the one sent before him. However, when a Messenger comes, he comes with a new Divine Law, which abrogates the previous shari'a. The Prophets are on two created natures: their outward form is like the outward form of the children of Adam, so that they can be taken from; while their inward nature is like the inner nature of Angels, so that they can take from the Angels. The number of the Prophets are one hundred and twenty-four thousand based upon what they have said. This is sound based upon the sound prophetic traditions related regarding this. It is also said that their number is incalculable in order not to inadvertently exclude any of them, or to include those who are not among them. Allah ta`ala says: 'Some I have told you about and some I have not told you about.' The number of the Messengers are three hundred and thirteen, based upon the most famous opinion."

The meaning of his words, upon him be blessings and peace: ",,,the Last Day", is that it is called the 'last day' because It is the Last Day of this world's duration; or because It is the End of finite time. Thus, what is meant by belief in It is acceptance of what will occur in It of the Reckoning, the Scales, the Paradise, the Hell Fires, and other than that from the affairs of the Unseen and the After-Life.

The meaning of his words, upon him be blessings and peace: "...and that you believe in the decree-its good and its evil", is that what is meant is that Allah ta'ala knows the destinies of

all things as well as its times before He brings them into existence. He then brings them into existence based upon His prior knowledge of what He intends to make exist. For every in-time created thing emerges from His knowledge, power and will. This is a matter which is known from the religion by means of decisive evidence, and it is on this that the ancestors among the Companions and the best of the succeeding generations believed. *Shaykh* Muhammad al-Wali ibn Sulayman said in his <u>al-Manhaj al-Fareed</u>: "Whoever does not believe in a single one of the Prophets that have been mentioned, is not from among us, because belief in them is among the six cardinal pillars of belief: belief in Allah, belief in the Prophets, belief in the Angels, belief in the Heavenly Books, belief in the Last Day and belief in the Divine Decree."

#### On What Has Been Related Regarding the Increase of Belief and Its Decrease

The Shehu, may Allah ta`ala be merciful to him said: "On What Has Been Related Regarding the Increase of Belief and Its Decrease"; where increase of belief and its decrease for other than the Prophets and Angels is firmly established by the Book, the Sunna and the consensus. As for the Book there are the words of Allah ta`ala: "In order to increase their belief with belief." He says: "And He increases those who believe in belief." He says: "As for those who believe, it only increased them in belief." As for the Sunna, Ibn Umar, may Allah be pleased with him once asked the Messenger of Allah, may Allah bless him and grant him peace: "Belief, does it increase and decrease?" He said: "Yes. It increases until it enters its companion into Paradise, and it decreases until it enters its companion into the Hell Fires." As for the consensus, Shaykh Ibrahim ibn al-Laqaani al-Maliki said in his Jawharat't-Tawheed:

"It is the preponderate view regarding the increase of belief

based upon the increase of obedience of a human."

It means that a large majority of the scholars hold the preponderant opinion that belief is increased by reason of the increase of the obedience of a human being, and the decrease of belief is by reason of the decrease of his obedience. The scholars have divided the issue of decrease of belief and its decrease into three divisions: the first creatures whose belief increases and decreases, which is the belief of human beings and *jinn*. We have mentioned the evidence for that. The second creatures are those whose belief does not increase nor decrease. This is the belief of the Angels, because their belief is innate with their original nature and is not incongruent. Allah ta'ala says about them: "They do not disobey Allah in what He commands them and they do exactly what they are commanded."

And since it has been established that the decrease of belief is due to the decrease in obedience, then the belief of Angels do not decrease because they never commit disobedience. Some of the scholars say that everything which does not accept decrease must of a necessity not accept increase. However, some of the scholars differ regarding this, like *Shaykh* Abd'l-Barr al-Ujhuuri who said that the belief of Angels increases but does not decrease. Thus, he includes them among the third division, and it those creatures whose belief increases but does not decrease, which is the belief of the Prophets upon them be blessings and peace. Allah ta'ala says to our master Ibrahim, upon him be peace: "Do you not believe? And he said: 'Of course, but it is in order to bring tranquility to my heart." The meaning of the question of Allah ta'ala is: Is not your belief sufficient? And the meaning of the answer of Ibrahim upon him be peace is: Indeed,

however in order to increase the belief of my heart with more belief. Subsequently, this is the evidence that the belief of the Prophets, increases but doesn't decrease.

The *Shehu*, may Allah ta`ala be merciful to him said: "It has been related in the *Saheeh* if al-Bukhari on the authority of Anas ibn Malik, that the Prophet, may Allah bless him and grant him peace, said: "He will be taken out of Hell-Fires who says: 'Laa ilaha illa Allah', and he has in his heart the equivalent of the weight of a grain of barley in good (*khayr*). He will be taken out of Hell-Fires who says: 'Laa ilaha illa Allah', and he has in his heart the equivalent of the weight of a grain of wheat in good (*khayr*). He will be taken out of Hell-Fires who says: 'Laa ilaha illa Allah', and he has in his heart the equivalent of the weight of a grain of an atom in good (*khayr*)."

The meaning of his words, upon him be blessings and peace: "He will be taken out of Hell-Fires who says: 'Laa ilaha illa Allah'"; is a reference to the noble expression before which no good deed is accepted and after which the one who utters will remain forever in Hell. In this is evidence that Divine Unity is preconditioned by verbal articulation. Or what is meant here by 'saying' is the speech of the inner soul. Thus, it means that whoever acknowledges the Divine Unity and accepts it. Nevertheless, verbal testimony is still necessary. It is for this reason it is repeated at all times. As we mentioned previously, he did not make mention along with it the saying: 'Muhammad is the Messenger of Allah' because the first part of statement has become like symbol for the whole. In this prophetic tradition is evidence that no one will be taken out of the Fire except with the permission of Allah ta`ala. In it also is that true faith is not sufficed by the knowledge of the heart without the acknowledgment of the tongue; nor by the utterance of the tongue without the belief of the heart.

The meaning of his words, upon him be blessings and peace: "...and he has in his heart the equivalent of the weight of a grain of barley"; that is to say, a single grain which is one of the least things in measurement. The meaning of his words, upon him be blessings and peace: "...in good (*khayr*)"; is that what is intended by 'good' here is belief as it will explicitly stated in the forth coming narration. For, good in reality is anything which draws the servant close to Allah ta`ala and there is no good superior to true belief.

The meaning of his words, upon him be blessings and peace: "He will be taken out of Hell-Fires who says, 'Laa ilaha illa Allah', and he has in his heart the equivalent of the weight of a grain of wheat in good (khayr)"; where the letter baa in the expression 'burra' (grain of wheat) is inflected with <u>damma</u> and the letter raa is inflected with shadda; which means a single grain of wheat flour. Ibn Durayd said: "The use of grain of wheat is more precise in expression than wheat flour."

The meaning of his words, upon him be blessings and peace: "He will be taken out of Hell-Fires who says, 'Laa ilaha illa Allah', and he has in his heart the equivalent of the weight of an atom in good (khayr)"; where the letter dhaal in 'dharra' (atom) is inflected with fat'ha and the letter raa is inflected with shadda, is the smallest microbe. Qadi 'Iyad said: "The dharr (atom) is the name for a minuscule microbe." It is said that the atom it is the dust particles which only become manifest under the rays of the Sun, and which is smaller than the head of a needle. This means that the measurement of wheat particle is smaller than the measurement of a particle of barley because he first mentioned barley, then cited wheat, then the atom, and it is in this manner that measurements are arranged in some of the countries. He mentioned the

measurements of barley, wheat and an atom beause these are all produce. No one disputes regarding the increase and decrease of produce. Similarly, this is evidence for the decrease and increase in faith. In this prophetic tradition establishes that some of the disobedient among those who unify Allah who have committed major sins and did not repent before death, will enter the Fire.

The Shehu, may Allah ta`ala be merciful to him said: "In another narration on his authority"; that is to say, in the narration on the authority of Abu Abdallah al-Bukhari himself, who said that Abaan said, that Qatada narrated to him on the authority of Anas ibn Malik: "on the authority of the Prophet, may Allah bless him and grant him peace, who mentioned: "belief (imaan)", in the place of "good (khayr)"; in the proceeding tradition." Here he explains that what is meant by 'good' is belief or faith. Thus, it means that whoever has in his heart anything from belief will not remain forever in the Hell fires. Abu Sa`id said: "Whoever doubts this then let him recite the verse: 'Verily Allah will not act unjustly even an atom's weight. If you have any good, He will increase it manifold and bestow on him an Immense Reward from Himself."

#### On What Has Been Related Regarding Spiritual Excellence (Ihsaan)

The Shehu, may Allah ta`ala be merciful to him said: "On What Has Been Related Regarding Spiritual Excellence (Ihsaan)"; where the etymological root of the expression spiritual excellence (ihsaan) is taken from: 'he did excellent' (ahsaan), 'he does excellent' (yahsinu), 'excellence' (ihsaanan). It is a verbal noun of the phrase 'ahsaan' and means the opposite of that which is repugnant. Allah ta`ala says: "For those who do excellence, they will have the best reward and even more. Neither dust nor humiliation will come near their faces. They are the companions of the Paradise in which they will abide forever." Allah ta`ala says: "Do excellence for indeed Allah loves those who are spiritually excellent." Allah ta`ala says: "Is not the recompense for spiritual excellence more spiritual excellence?"

For, spiritual excellence is the kind of good which affects oneself and others. You say: "I have done such-and-such excellently", when you mean you were proficient in it. And you say: "I acted excellently towards so-and-so", when you were able to connect something beneficial to him. It is the first meaning which is foremost because the objective in the expression is to have proficiency in worship, being observant of the rights of Allah ta`ala and being attentively aware of Him. That is to say, it comprises the precision of worship for Allah ta`ala as if you see Him, which is the highest form of spiritual excellence; and if you do not see Him, then it comprises the precision of worship of Him due to the fact that He sees you, which is the lowest level of spiritual excellence. This is like, for example, being precise in the ablution by performing it completely in accordance with its proper description, courtesy, and the perfection of its Sunna practices. This is the same in every act of worship. Rather, this is the case in social transactions (mu'aamilaat) as well. For, every social transaction is a type of worship, either through acting excellent towards one's nearest of kin, towards strangers, or by being excellent towards others with one's body or wealth. Thus, spiritual excellence is being fervent in one's sincerity to Allah ta'ala through obedience to Him, and through being acutely attentive to Him in one's social transactions with His creation.

The reality of spiritual excellence is that you be in all of your states the way the Prophet, may Allah bless him and grant him peace was in those same states. For, if it were not for him, Allah ta`ala would not have created Adam or anything besides him from His creation, since Muhammad, may Allah bless him and grant him peace was what was originally aimed for in bringing creation into existence. This is because Allah ta`ala did not create humans and *jinn*, (nor the whole of existence for that matter), except to worship, or to know Him; and there is nothing in creaton that worships Allah ta`ala and has gnosis of Him the way our master Muhammad, may Allah bless him and grant him peace knows and worships Him. For, he is, as the *Sultan* of the scholars, the master of our teachers *Shaykh* Muhammad ibn al-Habeeb al-Meknesi said: "...the first of the lights to overflow from the immense seas of the Divine Essence, who realized Allah in the worlds of the inward and outward with the meanings of the Divine Names and Attributes. He was the first to give praise and worship with all the varieties of forms of worship and drawing near."

It is for this reason that our master Abu Hamza al-Baghdadi may Allah be pleased with him said: "There is no guide on the Path to Allah ta'ala except in following the Beloved, may Allah be pleased with him. Whoever makes his soul adhere to the courtesies of the *Sunna*, Allah will illuminate his heart with the lights of direct experiential knowledge of Allah. For, there is no Path nobler than following the Beloved, may Allah bless him and grant him peace in his commands, his actions, his words, and character."

Thus, the meaning of spiritual excellence (*ihsaan*) is that one be in a state of gnosis and attentive awareness of Allah ta`ala in all states, which is: "...that you worship Allah as if you see Him, and if you do not see Him, He sees you." This is the reality of *tasawwuf* (spiritual purification), and it is for this reason that as-Shaybaan, may Allah be pleased with him said when he was asked about the reality of *tasawwuf*: "It is imitation of the Messenger of Allah, may Allah bless him and grant him peace." For, *tasawwuf* is adherence to the *Sunna* outwardly and inwardly, and adherence to the *Sunna* in all circumstances, is, in essence, spiritual excellence (*al-ihsaan*).

The *Shehu*, may Allah ta`ala be merciful to him said: "It has been related in the <u>Saheeh</u> of al-Bukhari and Muslim on the authority of Umar ibn al-<u>Kh</u>ataab that Jibril, upon him be peace, said to the Prophet, may Allah bless him and grant him peace, said: "Inform me about spiritual excellence (*Ihsaan*)?" He, may Allah bless him and grant him peace, replied: "It is that you worship Allah as if you see Him. And if you do not see Him, He sees you."

The meaning of his words, upon him be blessings and peace: "It is that you worship Allah", is that it is conceivable that what is meant by the expression 'worship' in this prophetic tradition is direct gnosis of Allah. This because Allah ta`ala says: "I have not created djinn or humanity except to worship." The scholars of Qur'anic exegesis are unanimous regarding the meaning of His words: "except to worship", that it means 'except in order to know Allah'. The meaning of his words, upon him be blessings and peace: "...as if you see Him", is that there is an adjective verbal noun which has been omitted, meaning: "...with worship as if in the worship you see Him." Or it is a phrase of circumstance, meaning: "...in the state as if you see Him." Imam al-Kurmani said: "It means that you worship Allah resembling someone who sees Him."

*Imam* al-`Ayni said: "The meaning of expression you should be excellent in your worship of Allah ta`ala in a state as if you in your worship of Him is like one who actually sees Him."

What is not meant here is that you worship Allah as a result of the state which would imply that your worship of Him would then have to await that state, such that you do not worship Him until the emergence of that state. On the contrary, what is meant here is that the attainment of this state occurs while in the midst of worship. The bottom line is that spiritual excellence means being in a state scrupulous piety during worship coupled with humility and fear with what these truly mean based upon a humility and fear of Him as if He is seen. There is no doubt that if He is seen like this in the state of worship, then one will never be negligent with what is required of him from humility and other than that. For this scrupulous piety can never emerge except if the person realizes that He the Exalted is all aware, all knowing and all acquainted with his circumstances, which is the reality as it is; even if the servant does not see Him.

The meaning of his words, upon him be blessings and peace: "And if you do not see Him, He sees you", is that it is sufficient to have scrupulous piety accompanied with humility from that perspective because being aware that He sees you is a means to that end and not a condition for it. In addition, this prophetic tradition is evidence that the vision of Allah ta`ala in this world's life with the eyes does not happen. As for the vision which the Prophet, may Allah bless him and grant him peace had of his Lord azza wa jalla, it did not take place in this world's life but it happened in the elevated world of the Unseen Kingdoms, because this world is not suitable for that.

The clearest evidence for the lack of the occurrence of the vision of Allah ta`ala with the eyes in this world's life is in what was related by Muslim in the prophetic tradition of Abu Amama that he, upon him be peace said: "Realize that you will never see your Lord until you die." As for the vision of Allah in the Hereafter, the school of thought of the People of Truth is that it will definitely occur with the eyes. However, some of the extreme among the *sufis* claim that the vision of Allah ta`ala with the eyes is permissible in this world's life, but there is no reality to their claim. The vision which the People of Gnosis have of their Lord in this world's life is not with the eyes, but with the heart and the innermost secret with the lifting of the veils from the Unseen Kingdoms and in the world of sleep visions. The meaning of the lifting of the veils here is the lifting of destructive barriers which prevent one from seeing Him, which if Allah ta`ala were to do its opposite with them, they would actually see Him.

Qadi 'Iyad said: "All of this is a commentary upon the issues of the outward and inward worship of Allah, from the beliefs of faith, the outer actions of the limbs, the sincerity of the innermost secret, and taking protection from destructive actions, to the point that all of the sciences of the *shari'a* refers back to this prophetic tradition and are rays from it." I say: this issue of spiritual excellence is the pivot of the secrets which lie in this blessed book because all gnosis and acute awareness of Allah are rays from following the *Sunna* of the Prophet, upon him from Allah ta'ala be the best blessings and most perfect peace.

The *Shehu*, may Allah ta`ala be merciful to him said: "In these also"; that is to say, that it is related in the <u>Saheeh</u> of al-Bukhari and in the <u>Saheeh</u> of Muslim or it means in What Has Been Related Regarding Spiritual Excellence: "on the authority of Abu Hurayra, who said: "O Messenger of Allah! What is spiritual excellence (*Ihsaan*)?" He, may Allah bless him and grant him peace, said: "It is that you worship Allah as though you see Him. If you do not

see Him, realize that He sees you." His answer upon him be blessings and peace is an indication of two states: the highest of them being that direct witnessing of the Absolute Being overcomes his heart until it is as though he sees Him with his eyes, which is the meaning of his words: "...as if you see Him" that is to say He sees you. The second is that he becomes acutely aware that the Absolute Being is acquainted with him and sees him in everything he does, which is the meaning of his words: "...for verily He sees you." For these two distinct spiritual states are the fruit of gnosis of Allah and fear of Him. This was expressed in the narration of `Amaara ibn al-Qa`qaai` by the words of the Prophet upon him be blessings and peace: "It is that you fear Allah as if you see Him." And this is similar to what was related in the prophetic tradition of Anas ibn Malik.

Imam An-Nawwawi, may Allah ta'ala be merciful to him, said: "Its meaning is that you must be scrupulously pious in the mentioned courtesies with Him, since you see Him and He sees you. This is because He sees you, not because you can see Him, because He always sees you. Thus, you must perfect your worship for Him, even when you do not see Him. Thus, the implication of the prophetic tradition is that if you do not see Him, yet be persistent in the perfection of worship because He sees you. This understanding of the prophetic tradition is an immense foundation from the foundations of the religion, and it is an important axiom from the principles of the Muslims. It comprises the support of the champions of truth, the goal of the spiritual wayfarers, the treasure of the Knowers of Allah and the diligence of the righteous. It is also from the comprehensive speech which he, may Allah bless him and grant him peace was given. It is for this reason that the people of realization have made it highly recommended to sit in the assemblies of the righteous so that it can be a preventative from being influenced by deficiencies, out of respect to them and out of shame before them. Then how is it for someone acutely aware that Allah is always acquainted with him secretly and openly?" For we realize from this that spiritual excellence is in two stations. The first (and higher) being his words, upon him be peace: "It is that you worship Allah as if you see Him..."; and the second (and lower) station is his words, upon him be peace: "And if you do not see Him, He see you."

The Knower of Allah, Abd'l-Jaleel said: "The first station is divided into three divisions. The first division is in the station of Islam, which is that matters in the sensory world are three kinds: disobedience, obedience and permissible things of life. As for the division of disobedience they are different in their diversities. For, the servant is ordered to know that Allah sees him, so when he has a strong desire to commit an act of disobedience, he realizes that Allah sees him and observes him in every circumstance that he is in. He also knows the treachery of the eyes, and what the breast conceals. Thus, he desists from disobedience and resorts back to Him. As for the person who forgets the gaze of Allah upon him, he as a result disregards that He sees him at the time of his disobedience. Or he is ignorant and assumes that Allah ta'ala is far from him and does not remember him. Or he knows that Allah is the One who moves his limbs when he does an action, but he forgets this. Or he is just simply ignorant, and due to his heedlessness, falls into disobedience. If he knew and realized, for example, that one of his parents or a prominent person were to see him when he was committed an act of disobedience, he would desists and flee from it. Likewise, if the servant were aware that Allah sees him at the time of his disobedience, he would desist from it based upon the realization of the spiritual excellence of that evidence with him. This acute awareness becomes evidence with him which Allah ta'ala provides for him,

similar to that which was given to Prophet Yusef, upon him be peace; and stands as clear cognitive evidence that Allah ta`ala exists in reality, that He he gazes upon everything and that He alone is the One who expends everything, is their Prime Mover, and is the One who causes their stillness. Thus, whoever sees Allah ta`ala with this kind of evidence in all important affairs, has removed from him the harm and repugnancies of all kinds of evils.

The second division of obedience, it is that he knows that Allah ta`ala exists and takes as evidence in his soul that He sees him absolutely; unless he is a heretic who denies the existence of the Lord. For if he openly admits of the existence of his Lord, and then abandons worshipping Him being careless, then this is due to the deficiency of the evidence of spiritual excellence with him. This is the trait of those who have squandered their obligations due to their ignorance of the Divine decree, except when they resort back to recognizing the extent of His commands.

The third division is regarding lawful things, which are normally the locus of heedlessness and absentmindedness in that station of spiritual excellence. For, when a servant remembers that Allah ta`ala sees him during his lawful expenditures, is aware that it is He who accepts them and that He rarely turns away from him, then he naturally becomes ashamed that He will see him being intent on contemptible, albeit lawful, transient deeds, being completely engrossed in them preoccupying him from His remembrance; or being preoccupied with what occurs from them from them being acceptable in the eyes of Allah ta`ala.

The second station of spiritual excellence is in the world of the Unseen. It is that when the servant reflects upon the realms of the Hereafter, such as death, the grave, the gathering, the showing of deeds, the reckoning and other than these, knows that all of the things of this world will be shown to Allah ta`ala in that world; and what will be in that world will corroborate what he did in this one, then he becomes preoccupied with beautifying himself for the Hereafter with the apparel of the People of the Hereafter in what he is able.

As for the third station of spiritual excellence, it is that when the servant is aware that in the hearts of His close intimate friends, that He removes from them destructive traits, he thus, tries to purify himself of these, and seeks to be described with praiseworthy traits until his innermost secret becomes a mirror manifesting the secrets of his words: '...as if you see Him and if you do not see Him, He sees you'." Here ends the words of the Gnostic Abd'l-Jaleel, and his words are invaluable.

#### Conclusion

The Shehu, may Allah ta`ala be merciful to him said: "This is the explanation of the reality of Islam, Iman and Ihsan as elucidated by the Lawgiver, upon him be peace. For there can be no clearer explanation that can be given after his explanation. We have previously stated that these three divisions make up the whole of the religion, especially with regards to worship ('ibaadaat). The conclusive proof for that is established by his words, upon him be blessings and peace, when he addressed his Companions: "Verily that was Jibril. He came to you in order to teach you about your religion." This was after Jibril had asked about its reality, and he explained it as it was related in the narration of Muslim." Ibn'l-Muneer said regarding his words: "in order to teach you your religion", is evidence that the excellent question is called knowledge and instruction, because nothing emerged from Jibril other than questions, yet with this he was called a teacher. It is due to this

that the saying of the scholars has become famous: "The excellent question is half of knowledge." It is conceivable that this principle can be taken from this prophetic tradition because its benefits emerged from question and answers together. Al-Qurtubi said: "About this prophetic tradition it is correct to say that it is the 'Mother of the *Sunna*' due to what is comprised in it of a summation of the knowledge of the *Sunna*."

The *Shehu*, may Allah ta`ala be merciful to him said: "In the expressions of the narration of al-Bukhari it says: "Verily that was Jibril. He came in order to teach mankind about their religion." This is an indication of increase because he did not single him out except in order to give authorization. Subsequently, the attributing of instruction to Jibril was done as a metaphor because he was the causative factor for the emergence of the answers that were given. It is for this reason it was ordered to take knowledge from him.

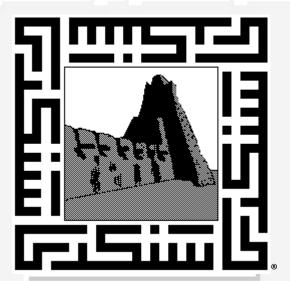
The Shehu, may Allah ta`ala be merciful to him said: "Now we shall commence with the arrangements of the chapters of the acts of Islam (a'maal'l-Islam). We will arrange them the way the scholars of the Sunna, may Allah be pleased with them, have arranged them." The meaning of his words: "the acts of Islam" means the outward acts which are related to worship and the obligations, just as the issues of *Iman* and *Ihsan* are related to the heart. The meaning of his words: "We will arrange them the way the scholars of the Sunna, may Allah be pleased with them, have arranged them", means that they arranged their books on jurisprudence based upon a well-known formula which are the Book of Purification, the Book of Menstruation and Its Limits, the Book of Tayyamamu, the Book of Prayer and what is related to it, the Book of the Obligatory Alms, the Book of Fasting, and the Book of Pilgrimage, following in that the arrangement which the Messenger of Allah, may Allah bless him and grant him peace made in his words as related by Muslim on the authority of Ibn Umar: "Islam is constructed on five things: that you unify Allah, establish the prayer, give the obligatory alms, fast Ramadhan and the pilgrimage." Here ends the Book of Belief, and with its ending, I end its commentary and success is with Allah. O Allah I ask You for every good which Your knowledge encompasses in this world and the Next, and I seek refuge with You from every evil which Your knowledge encompasses in this world and the Next. O Allah give us success in following the Sunna of Your prophet, Muhammad, may Allah bless him and grant him peace, outwardly and inwardly, by his rank that he has with You.



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# SANKORE?

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